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# LIFE AND LIGHT

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## WOMAN

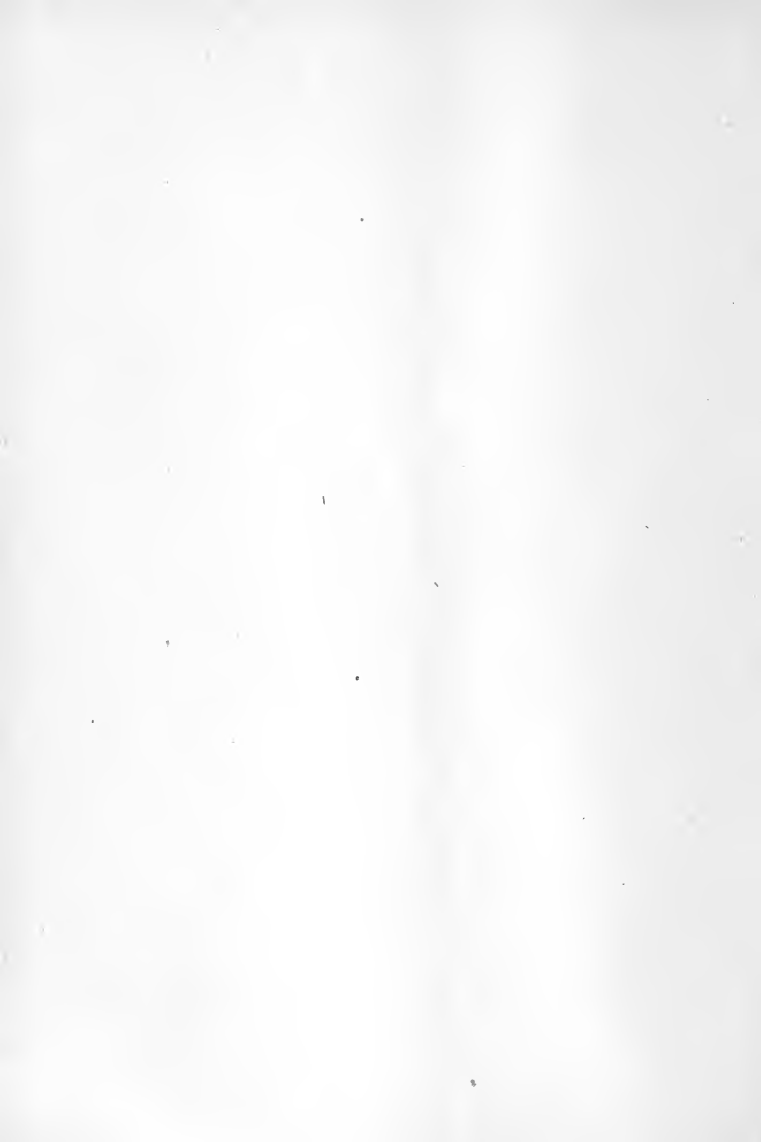
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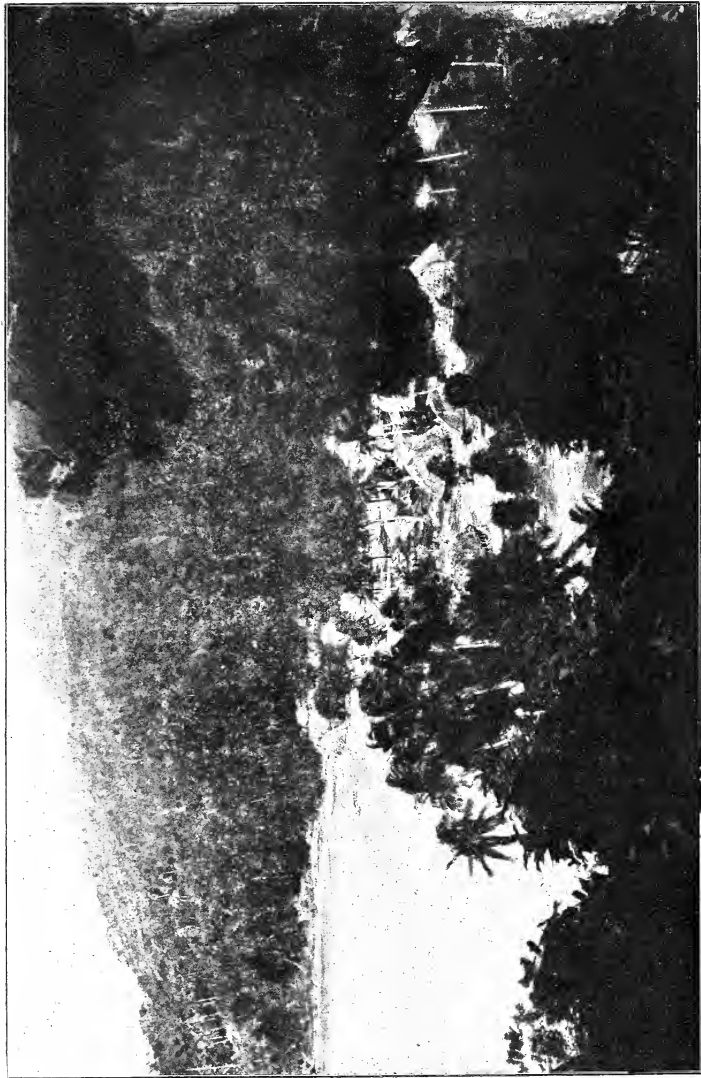
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SEASHORE ISLAND VILLAGE.

# Life and Light

Vol. XXXVII

JANUARY, 1907

No. 1

WHAT SHALL THE NEW YEAR BE? Nature marks no division between 1906 and 1907, but few of us who live by a calendar can pass from one to the other without a sense of awe and wonder. The years that are gone have brought much that was good, many opportunities for service and of gain of soul, in force and stature. Some of these opportunities we have used, some have slipped away unheeded, never to return.

What will the new year bring? Many things that none can foresee; "it is the unexpected that happens," but the main current is under our own control—we ourselves determine more than we are apt to think. We choose, each one of us, day by day whether or not we will seek first the kingdom of God, and that choice determines the good or evil of all outer happenings. To some of us the years that remain grow few, nay this, or a part of this, may be the last, and what we do to help to bring the kingdom must be done quickly, with no lagging or fickle heart. To do God's will, to help others to know and do it, this brings us into his abiding presence, and this is the greatest joy of life. Will you have blessing in the new year? That is for yourself to say.

**RESOLUTIONS.**—The following resolutions were adopted at the annual meeting of the Woman's Board of Missions held in Portland, in November, 1906:—

**WHEREAS:** Our Heavenly Father, whose wisdom and love we may not question, has within the past year called from earth our honored and beloved President, Mrs. Judson Smith, we, the officers and delegates of the Woman's Board of Missions, desire to express our sense of loss with our appreciation of her character and efficient service for sixteen years as the chief executive of this Board. Self-reliant but never opinionated, she valued the counsels of her associates, and she constantly sought and relied on the Divine guidance. With judgment thus directed and matured, she held her convictions conscientiously and firmly, yet always with tolerance of opinions differing from her own. Her knowledge of our own missionaries and their work was comprehensive and minute, her interest in them warm

and personal. She believed in this delegate body and in the great constituency represented by it. In every appeal for advance she relied with assurance upon your co-operation in work and prayer and the inspiration of your faith. Therefore,

*Resolved*, That we thank God, who called our late President to such high service for Christ and humanity and for our association with her in this work.

*Resolved*, That the memory of her life, so enriched and ennobled by the Divine indwelling, shall constrain us to seek the abiding presence of the same Spirit of life and power.

*Resolved*, That in her memory, we this year enlarge our gifts and our endeavors to promote the coming of the Kingdom of our Lord Jesus Christ.

*Resolved*, That these Resolutions be included in the minutes of this annual meeting and that a copy be sent, with our tenderest sympathy, to the son and daughters now doubly bereaved.



OUR NEW PRESIDENT. While the Portland meeting was pervaded by a tender sense of loss, and of missing the gracious presence of the one who for sixteen years had guided our councils, yet we rejoice that hearts were united in the new leader whom the Master has given to the Woman's Board of Missions. To those who have been attendants at the annual meetings the face and voice and spirit of Mrs. Daniels are well known, since as vice president she frequently relieved Mrs. Smith of the duties of presiding officer. For the sake of the many not thus privileged we reproduce her "counterfeit presentment," adding a word of introduction. Born in Tolland, Conn., the daughter of Hon. Charles Underwood, she was edu-

cated in Hartford, with two years at Smith College. In 1884 she became the wife of Rev. C. H. Daniels, then a pastor in Portland, Me., and in that city she began her active work in aid of missions and the Woman's Board. Later her husband was for many years the Home Secretary of the A. B. C. F. M., and thus her interest in missions became deeper and her knowledge more detailed and extended. Dr. Daniels is now pastor of the Congregational church in South Framingham, Mass.

**CONTRIBUTIONS FOR THE MONTH.** The Treasurer received between October 18 and November 18 the sum of \$4,515.83 in contributions for our regular work. This sum is less by \$1,353.48 than the receipts for the corresponding month of 1905. This will teach us, if we need the teaching, that the fact that we have come nearer our goal than ever before does not in the least allow us to relax our diligence. We are most thankful for the good record of the past year. We must prove our gratitude by making this year a little better. So many doors stand open for our workers; let us keep good the supplies from this end.

**MISSIONARY PERSONALS.** Miss Grisell M. McLaren, who has for six years had charge of girls' school at Van in the Eastern Turkey Mission, last year with more than two hundred and thirty pupils, has been obliged by family reasons to return to this country. This brings great loss and regret to the school, and it is a keen trial to Miss McLaren, who is devoted to her work. She left Van in July, and after visiting relatives in Scotland reached Boston in November. Many will rejoice in the word of the coming of a son, Albert Tyler, to Dr. Beals, of Ahmednagar, on October 14; and a daughter, Grace, to Rev. T. S. Lee, of Wai, on the 24th of the same month. Dr. Ruth Hume says that both are "splendid babies." Miss Lucy E. Case, of the girls' school in Osaka, Japan, has arrived in this country.

**THE MOST PRESS-ING NEED TO-DAY.** There is a somewhat general idea abroad among those interested in the work of the Board that the greatest lack is that of funds, and that workers are for this reason being detained in this country. While the need of funds was never greater than at present, and the consequent crippling of the work cannot be overestimated, there is a still greater need just now—namely, that of recruits to fill vacancies for which funds are in hand. Not one class of workers alone is in demand, as will be seen when we state that there are now called for, from various parts of the field, kindergartners and teachers competent to organize primary schools, also those who will care for girls intellectually, physically and spiritually, in entire departments of schools. In one case an established boarding school requiring the constant care of two ladies has been left for several years in charge of a missionary wife, who has been obliged to add this to the many other duties devolving upon her. College and normal graduates, capable of developing schools that have already attained a good degree of efficiency, are demanded by three widely different fields—India, Turkey and Mexico. Evangelistic workers are urgently needed in Japan, China and India. In the last named field such a worker would have an un-

usual opportunity for service at the head of a training school for Bible women. Trained nurses with the one underlying motive of supreme love for Christ and the desire to win souls for him are called for, one such being much needed at the present time in Central Turkey. In these fields there is no overcrowding of applicants for positions. A young woman entering upon this work in any of its departments may feel that she has an opportunity rich and vast, where her life will be made to tell for its utmost value, where every power will be called into fullest requisition, and where, if other workers should be found to join her, there still will be room enough and to spare, while ungarnered harvest fields stretch out on every side.

K. G. L.

**COLLEGE WOMEN IN INDIA.** *The College News* of Wellesley brings us two charming letters from the field of our Marathi Mission. One from Miss Katharine Hall tells of her arrival at Ahmednagar, when, "in the clear air and wonderful glory of an Indian sunset, representatives of 1897, 1900 and 1909 raised the Wellesley cheer." She speaks of the school at Kodai Kanal, where in a cool, delightful retreat among the mountains the children of missionaries receive excellent educational training, preparing them for higher school and college work in the home land. They can be with their parents for three months every year, and keep strong and happy in their school. She gives a glimpse of the hospital where Dr. Ruth P. Hume, a Wellesley graduate and supported by the college, is doing a blessed work: "The women and children are very grateful, and well they may be, for Ruthbai—*bai* is Marathi for Mrs. and Miss—devotes her life to them. Besides the severe hospital duties, Ruthbai is in charge of a dispensary in the heart of the city. Wellesley may well be proud of her missionary."

**INTO A NEW LIFE.** This is a most attractive little book, profusely illustrated and prepared in charming style by Misses H. L. Osborne and Evelyn M. Worthley of our mission in Foochow, China. It is in two parts, entitled "Within the Big Gate," and "Outside the Gates." Send for it, read it, and pass it on to someone who needs to know what is being done by such dear young women as these in Diong-loh, China. Price, 15 cents. We have now completed our series of leaflets on our boarding schools, bringing them down to date. One of these is *The Anglo-Vernacular and Girls' Boarding School in Ahmednagar, India*, just issued, and written by Mrs. Florence Hartt Hazen. It has had a varied history since the beginning in 1832, and can now report students of high attainments and efficiency as instructors. Price, 5 cents. The long time and well known *Girls' School in Uduvil, Jaffna, Ceylon*, gives an attractive leaflet, which will

be in demand. This school has twice had the honor of receiving the Cheshab Chundra Sen prize of the Calcutta University for students who had the highest standing of all the girl graduates in India, Burma and Ceylon at the entrance examination. As a fact in history we need to say that Miss Cynthia Farrar was the first unmarried missionary sent by the American Board, in 1829, to the Marathi Mission. She died in Ahmednagar after ten years' supervision of girls' schools in Bombay, Sholapur and Ahmednagar. The wonderful and blessed work of Miss Eliza Agnew in this school can never be written. Better still, it will be held in perpetual remembrance. Price, 5 cents. "Coral Island Brownies," by Mrs. Theodora Crosby Blin. Another entertaining booklet for children, who will like to know how children in the islands of the Pacific Ocean live. Price, 5 cents.

**DOING AWAY WITH OPIUM** The Chinese government has issued an edict which, diminishing by ten per cent annually the land given to poppy raising, will in ten years end opium production in that empire. Only registered persons may use the drug, and all under sixty must decrease the quantity by 20 per cent annually. All teachers, scholars, sailors and soldiers must abstain after three months. After six months only government officials may sell it, and they only to registered persons or on physician's prescription. Thus does China prove her purpose to be free from all that can hinder progress, and all who love her welfare and our missionaries there will rejoice in this onward step.



TEACHERS' HOME AT UMZUMBE

This illustration shows the home of the teachers at Umzumbe, which was burned in September last, as told in our December number.

## A SUNDAY IN NEW POMMERN

BY REV. J. H. DENISON

New Pommern, formerly New Britain, is an island about two hundred miles long, just east of New Guinea in the Bismarck Archipelago. The people are Melanesians, not Polynesians, and are of negroid type, though lighter in color, with kinky hair, flat noses and thick lips. They are all cannibals, save the few on the north end who have been influenced by Christianity, and last year some of these rose and wiped out a Roman Catholic station, killing five priests and five sisters. The island is entirely unexplored, with the exception of a small peninsula on the north end, where the mission stations are located, and also the seat of the German government, and two large plantations of the German New Guinea Company.



TROPICAL FOLIAGE

WE started out after breakfast along the palm shadowed beach, while the bell was just ringing for the service at the Raluana church, and after a couple of miles of coconut groves struck into the bush. Here we followed winding native paths, through the high grass, and open native fields of "pit," and sugar cane and taro, where the sun beat down with merciless heat, gradually reducing me to pulp, though I had the consolation of noting that To Laim, Mr. Fellmann's\* servant, who led the way, apparelled in a blue shirt and red sash and carried our hymn books, felt the heat as much as I did. Then we plunged into the cool depths of the forest, where gigantic trunks towered above us, hung with vines like the ruins of some castle, and spread out huge branches over

us, each of which was a veritable hanging garden, where pale green orchids flamed their tongues, and feathery ferns swayed softly, and deep green vines

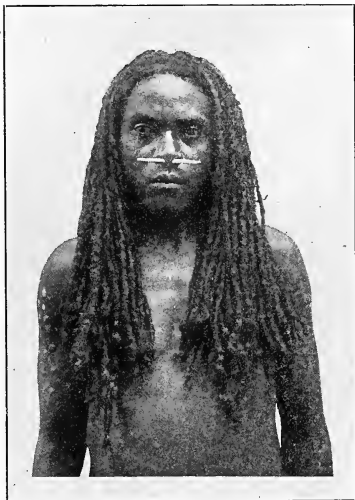
\* Mr. Fellmann was the German missionary whose labor had founded the church.



hung in graceful festoons. The almond trees spread their shiny branches of deep green tipped with flame where the fresh yellow leaves glittered. The gnarled and knotted banyans, with trunks like a writhing mass of snakes, rose high to the sky and dropped thence their dangling roots. The small leaved tree they called a gutta percha in Ceylon was frequent, with its tall gray trunk and crawling reptilian roots. Frequently the path was completely embowered in vines, and the long feelers of the "stop a bit" clung round us and checked our passage. Again we would pass under a great arch made of the graceful, curving bamboo poles, some seventy-five feet long, surrounded by delicate foliage. From the dim recesses we could hear the crooning of the pigeons, or the sharp scream of a parrot, as it flew past—a flash of rubies and emeralds; or a great flying fox would go soaring away through the trees up into the blue, like some enormous eagle.

At last we came within hearing of childish voices shouting at play, and after plunging through a deep gully and extricating ourselves from the clutches of the beautiful fern vine that overhung it, we scaled a bank and found a broad open space under the trees where

a number of women and children were playing together. They looked frightened at seeing us, but Mr. Fellmann soon reassured them and they led us inside the fence of the village to an open thatched roof beneath which the chief was sitting. He greeted us cordially and we seated ourselves beside him in the midst of his six little boys, who gazed at us with round and shining eyes and laughing mouths. The women removed themselves from our sacred precincts and sat on the ground under the great trees, playing with a beautiful white cockatoo, with blue eyes and a yellow plume, who danced around and bit their feet. The chief treated us to cocoanut water, and informed me that I was sitting on the grave of a native. They bury their dear ones a few inches beneath the floor of the house!



YOUNG MAN OF MELANESIA

We could not have our service here because a greater chief lived a little further on—"lived," for he is dead now. So on we went through the cool deep forest accompanied by the smiling boys, and at last came to another little village, where we were cordially greeted by two men who tried to shake hands but didn't know how. To Laim beat a little log drum till he broke it, and then they got him another big one. At last the people gathered, chiefly from the place of the other chief. Only one of the women had any upper garment on, and she had only put on one sleeve. They wore simply the *lava lava*, a gay cloth about the loins. We sat down on a mat made of two palm leaves dexterously braided together, and the people sat on the ground. None of them are baptized Christians, but some of them had come to Mr. Fellmann's annual meeting where the contributions are made, and then had heard for the first time of "Jesus," and had asked Mr. Fellmann to come and preach to their friends. To Laim, Mr. Fellmann and I did our best to sing—I didn't add much as my pronunciation of the language is hardly perfect as yet. He prayed and they bent forward reverently, and then he read the account of the Greeks who wanted to see Jesus, and told them that as now they were beginning to see so many strange new things (of which, to judge by their looks, I imagine I was one), their chief need was also to see Jesus who could help them as no one else.

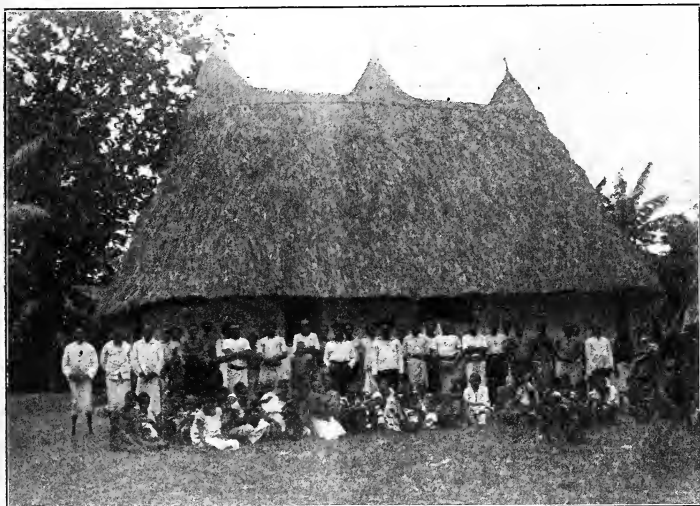


NATIVE HOUSE, NEW POMMERN

It was like a dream to sit there on a palm leaf under the tall cocoanuts, and look at that crowd of brown bodied, bright eyed savages as they squatted in front of the thatched houses and listened for the first time to the old gospel message. What more beautiful temple than that great forest with its stately palm columns, and its shadowy aisles, silent save for the croon of the pigeons or the thud of a falling cocoanut.

After the service we moved on through the forest glades and grassy plateaus, getting always higher up and further from the beach until Mount Vatzine loomed up, seemingly quite near. At a point where three paths met we found a group of men chewing lime and betel, one of whom, a fine looking young fellow named Peter, is the only Christian they have yet baptized in

this inland part of the bush. The clump of bamboos beneath which they sat was marked with many queer signs; among them a distorted face surmounted by a pointed hat. This, Peter said, was the sign of an evil spirit. Apparently the place was haunted. The men went on with us, carrying their "chew" of betel nut in little palm leaf bags. The path was over the open plateau, with glimpses of the sea, and the towering blue mountains of New Ireland. It was fearfully hot, so we were glad when we came to



CHURCH IN NEW POMMERN  
Native congregation in front

a little village where a large building in native style, built of plaited palm leaves, and with three peaks on its thatched roof, was the predominant feature. Mr. Fellmann announced that this was the church.

On a bamboo bench covered with matting sat an old man with white hair and beard, and blind eyes. This was the old chief To Nat na Kaia,—the Son of the Evil One, and a famous old warrior. He greeted us cordially and after some talk we went on into the teacher's house. Noah, the teacher, was a man with twinkling eyes, and an enormous mouth, which opened and twisted in continual humorous gymnastics. His wife was a pretty young

girl, who wore a becoming white waist trimmed with red. She got us a whole plateful of bananas which I consumed rapidly, also cocoanuts, which helped to quench my ferocious thirst. She also dug up a fowl and some taro from an oven somewhere. The fowl was tender and delicious. Having no knives and forks we sat crosslegged and tore it limb from limb. It tasted better that way. Then we lay on our backs on the clean, cool matting in the breeze that blew in through the open door, beneath the heavy brown thatch, and watched the great banana leaves—huge shields of translucent emerald—wave softly in the wind, while the palm leaves, like great curving feathers, arched over to frame the view beyond. Soon the drum sounded and then we heard a weird chant sound out. It was the people struggling with the catechism. They always do this to fill in the time till the preacher arrives. The church has only been built two months, so they are not very far along yet. Then we went in. Mr. Fellmann had a big wooden box for a pulpit and I sat with the people on the palm leaf matting. About seventy-five, including children, were there. We rose during the hymns and got down on all fours during the prayer, which is *de rigueur*. Mr. Fellmann preached on Christ's words about gathering the children of Jerusalem as a hen gathers her chickens,—which appeals to them greatly, as they know the enemies of the little chicks, and the hen's care for her brood. To Laim and I were the only ones who nodded; the congregation were intent. But in spite of my interest, after the walk in the heat I had to pinch myself to keep awake.

Well, at last we said good-by to the old Son of the Evil One and went on our way again, through the forests and grass patches, past villages and native plantations. After some miles we came to a somewhat larger village, in front of which an old chief was sitting with his wife on a log. He had a most remarkable face. The brow was high and heavily wrinkled, the nose Roman in profile instead of concave. There was most remarkable length of upper lip and chin, and the mouth was straight and firm with thin, mobile lips, whose twisting had marked the face with many fierce wrinkles. I have seen many queer faces, but for sheer grimness I never saw one that could approach To Kaia, for this was none other than the famous old murderer to whom they had given the name of The Devil. He had once massacred a whole village of two hundred and dragged off the bodies of the wounded and dead and hung them up to the sacred trees, to be cut down limb by limb as they were needed for the feast.

Mr. Fellmann chatted with him and then asked him if he would show us the Duk duk ground. No one uninitiated into the Duk duk secret society may enter this spot on pain of death unless accompanied by the chief. He

promised to take us and led us with limping step and leaning on a staff. We passed a beautifully made house in its little enclosure and an unusually pretty woman came out to greet us, with the plumpest, jolliest baby I have yet seen, astride of her hip. This is his latest and favorite wife. He led us past another somewhat tumbled down house, where another of his wives (he has twelve in all) was sitting tending her baby. Then we took an unfrequented path which led us into the forest and out onto a ridge between two precipitous valleys, where grew some gigantic trees covered with orchids and ferns. We met several tabu signs to warn away the uninitiated, and at last came to an open space on the top of the ridge, where there was a low hut, and where every tree had painted upon it a hideous round head with huge goggle eyes. This is the Duk duk symbol and this lonely, isolated ridge, in the midst of the forest, is a meeting place of that dread secret society that terrorizes the island, that formerly executed its law and did not hesitate to slay anyone who came into its path. We hoped to see some of



MOTHER AND CHILD

the strange extinguisher-like masks of leaves which the Duk duk wears during his peregrinations, but there were none around, as their meeting season is in October. To Kaia asked if I was a great chief in America, and Mr. Fellmann told him something of my church, and asked if he would like to send a message to my people. "Send them my love," he said. "Tell them I am now a man of love. Formerly I was a man of wrath and a man of war and hated all men. I have spoiled all the land about, and destroyed the men who dwelt here, in my anger. But your missionaries came and took my hands and removed them from my spear and crossed them and said,

'To Kaia, those hands must fight no more,' and see, they have not, and now they cannot. And thus I am a man of love and now I love all places. Therefore send them my love." And this was the man who destroyed a whole village and helped to eat their bodies. A church is near his house, and the young teacher, Zacharias, and his wife are with him. To Kaia asked my name, and then shortly after exclaimed, "Oh, I have forgotten it." Then turning to one of his boys, he said, "Now you must remember it, and when the missionary (Zacharias) returns, we will make him write it down." Zacharias is preaching at Raluana in Mr. Fellmann's absence. He exchanges all the teachers every Sunday for preaching, so they do not grow stale to their congregation.

We said good-by to To Kaia, and plunged into the deep valley around the Duk duk ground. I had seen fine forests before, but this threw them into the shade. The trees were gigantic and every branch a hanging garden. Below it was a bower of ferns and vines. At last the path brought us up the steep sides and across the plateau, and we found ourselves on the brink of a ridge descending almost precipitously some 1500 feet to the quiet waters of Blanche Bay. In the sparkling blue water every dark inlet was clearly outlined, and across from us and almost seeming to close the mouth of the bay, jutted the great promontory with its three huge green cones, now volcanoes of verdure, and the bare, smoking crater at their feet. The clouds were soft with the pearly hues of twilight, and as we walked down the length of the great ridge there was a constant change of color shifting over the wonderful scene. We walked home through the dark forest road, our way through the blackness lit by flickering fireflies.

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## LIFE IN OUR SCHOOL AT VAN, EASTERN TURKEY

BY MISS SUSAN R. NORTON

SCHOOL began Monday, September 17. On Friday of that week there were two hundred and twenty-four pupils, besides thirty or more in the kindergarten. There are more in the kindergarten now, and probably in the school also. We have the same teachers as last year. I am having several new experiences in consequence of Miss McLaren's absence. Some are not rose-colored, but most I enjoy. In the days before school opened I had the boarders in our sitting room for prayers, and I liked it so well that I continue the plan. When school is in session, many things prevent our coming in contact very much with the girls, and I like this touch with them at the beginning of the day.

Before school began I looked over the beds to see which needed mending, etc. You know what the beds are like. Some were too small, and in some cases a larger girl's bed would be given to a small girl and the small bed enlarged for the larger girl. It is not a shame to wear patches here—indeed it is sometimes difficult to tell what was the original cloth of some garment seen on the street. Mrs. Raynolds believes in having the girls patch to the last degree because many of them will probably go to poor homes. On Saturday the girls come for patches, and then I taste a mother's joy (?) in deciding whether a sleeve or apron or garment shall be patched or a new one given. Oh, but some of them are a sight! Evidently the girls do not come for a patch when the garment begins to wear out, and some of those who are at home during the summer do not attempt much mending, I guess; probably some would not have anything in the house with which to patch. There is a general lack of things when they come back from vacation. One day stockings were wanted, so all the dilapidated stockings were brought. It was an interesting collection, and I took one pair to Mrs. Raynolds because I didn't dare to give a new pair until I asked her. She said to cut them off and give thread to knit on with. It is very nice to have Mrs. Raynolds to lean on.

Here are some of the wants that have been manifested: "Do you wish to give knitting needles," "thread for stockings," "thread for sewing beds," "thread for sewing a shirt?" (These three threads are different, and a fourth kind is used also on the beds). "My bed is too short." "I haven't any shoes. I gave mine to be mended and they kept them for patches." "My bed is lost. I left it at Surp Krekore (St. Gregory) and went home, and it wasn't brought back here." (She has to go to the "other side," the German Orphanage, and hunt for it, which she does without success.) "One of my shoes dropped in the river (in vacation) and Armaghah (who lives in the same village) took the other one because one of hers was worn out." "I haven't any yasma" (head covering). It is a trial to the girls to put on the yasma for the first time and there is considerable protesting and saying "Gamachnam" (I am ashamed). I don't know whether they know it, but some look very pretty or attractive with the yasmas on.

The tuition problem is a very perplexing one. One girl in the senior class is staying at home because she cannot pay tuition. When the girls stopped at her house this morning, she said the government was pressing for taxes on one side and the school for tuition on the other; her father's work is mending clothes for the Turkish soldiers, and it is probable that he does not receive very much nor on time. We will try to help her. One mother says, "We have not money for bread." She usually pays tuition,

but how can she now? Our cook is in straits, too. His rightful tax is one hundred and twenty piastres and he had paid a large part of it, but the government now demands six hundred piastres and the official says if he does not pay it he must go to prison. It makes one wish she could "speak her mind"—a foolish wish as far as its having any effect is concerned. Very few pupils will bring tuition on Monday any way. The people think if they pay out money on Monday, they will be paying out all the week long.

*October 9.*—I do not go to the hospital with our girls every Sunday now; the teachers Hasmig and Hamas who live in the house share the responsibility with me. One day when I went, a man asked for "O Happy Day." I asked him if he rejoiced all the time, and he said that though he was sick he rejoiced in spirit and that one could rejoice if he knew his sins were forgiven.

The other day a villager came to see me, the husband of the Bible woman. He said the Lord gave her to him, that she was the means of his salvation, that before he chose her he asked that the Lord's will might be done in the matter. He says when he does not do right, she tells him his way is crooked—he must straighten it, and talks to him as to a child (she is much older than he). She is doing a splendid work, going to other villages, etc., talking with Kurds as well as with Armenians. One said to her, "Aren't you afraid to say such things? You may be killed." But she replied, "Let them kill me. They cannot kill my soul." If every Christian had that spirit and her eagerness to preach the gospel, it is probable that Turkish hearts would receive light, and conditions be changed. Whatever will change them but the Spirit of God?

I find plenty to do and several things have not been done yet! (Do you have such things too?) But Christ works too and so all things work together for good, even the rubs against others' individuality, and mistakes on my own part. I am having new experiences of his power and love. One of our most consecrated workers has hard times with her "old nature," but Christ has wonderfully melted her more than once since school began. Please pray for her. Her own will is so strong, but she does want to do Christ's will.

Now good-by. You are just as busy as we are and need prayer and sympathy too, and we give them. Pray that Christ's will may be done in all of us—missionaries, teachers, pupils, people, Turks, all.

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THEY serve God well who serve his creatures.—*Hon. Mrs. Norton.*



## A COURTSHIP AND MARRIAGE IN MODERN JAPAN

BY MISS JULIA A. E. GULICK

THE parties concerned are not Christians, but are more or less influenced by foreign and Christian ideas and ideals. The groom is the only son of his mother and she is a widow. At the beginning of the summer vacation it was whispered about that a teacher of English in one of our city schools wanted a wife, and that he wished to secure one during the vacation.

He had met a girl who pleased him very much, but his mother, a strong Buddhist, was afraid she was too near becoming a Christian, so she was dropped. About two weeks after that, I learned that one of our Bible women and my secretary had secured a wife for him from one of the out-stations, and that she was coming to be married in a few days.

My secretary knew the young man but not the young woman. The Bible woman knew the young woman but not the young man. The Bible woman had a photograph of the girl which pleased the young man, who wanted a "pretty girl" with some education, but did not care anything about the circumstances of the family. He was also pleased with what he was told of her disposition and ability. And when it was suggested that he visit the city where she lives and meet her, he replied that the recommendation of these young women was quite sufficient, and he did not care to see her.

He authorized the "go-betweens" to ascertain if she would consider the question of becoming his wife. If so, his photograph would be sent to her. The girl replied: "I have confidence in you; if you recommend the young man he is all right. I will be his wife. I don't care anything about seeing his photograph." (Perhaps the girl herself did not write this; very likely some relative wrote for her, but this was the substance of her reply.) The photograph was sent, however, also an engagement present, and the day set for the wedding, Sunday the 19th.

The bride's sister was to have come with her from their home, a day's journey from here; but her husband was taken ill so that she could not leave, and the young woman showed her pluck and determination not to miss her opportunity by doing the almost unheard of thing, of coming to be married entirely alone.

The "go-betweens" met her a few miles out of town, and escorted her to a hotel at about five o'clock. Supper, a bath, the hairdresser's art, and the donning of wedding garments, were the order of the evening, and about nine o'clock the bride was ready to go to the groom's house where the cere-

mony was to be held. In the meantime an elderly couple, my secretary's parents, had come to the hotel to escort the bride and her two friends to the bridegroom's home.

The bride was taken by her friends into a side room to wait till all was ready for the ceremony. When the proper moment arrived, the bride was escorted by the old lady to her seat in the reception room, her two friends following. The groom then came in from the veranda where he had been waiting (because there were but three rooms in their apartment) and took his seat in the place of honor facing the bride, a tray with sake bottle and cups standing between them.

The old gentleman sat at the right of the groom, and the old lady at the right of the bride. The guests were arranged in proper order of rank, or age, at the right of the old lady in a semicircle. The old lady presented a cup of sake to the bride; she drank, wiped the edge of the cup with a clean piece of paper drawn from the convenient front fold of her dress, and replaced it on the tray. Then the old lady presented the groom with sake in the same cup; he drank and replaced the cup on the tray, without wiping it. It was refilled and passed to the bride, who drank again. With this the simple, silent, ceremony was finished.

The groom retired and his place was taken by his mother, who was not present during the ceremony. The old lady introduced the bride and requested the mother's kindly appreciation of her. The mother responded by saying to the bride, "I understand you have consented to come to us. I am much pleased that it is so, and I shall depend on you greatly," punctuated with several low bows, to each of which the bride responded by a more prolonged bow than that of her mother-in-law. Then the bride said she was a poor good-for-nothing, who did not know the duties of her situation at all, and begged her mother-in-law to teach her her duties. She regretted her incompetence keenly, for she would surely try her mother's patience exceedingly in consequence of it. This too was said in sections with low bows between.

Then there was a change in the seating. The bride was placed next to the groom in the seat of second rank, the mother and guests in due order below them, and the wedding supper was brought in, which was ordered from a caterer. Before each person was placed a raised tray about twelve inches square, with five dishes on it, supplied with soup, fish, rice, etc., and extra dishes were on side trays,—all to be eaten with chopsticks. When the supper was over and the guests left it was after midnight. The supper and the ceremony were both much simpler than those of old Japan. In the full ceremony three sake cups of graded sizes are used, each party drinking three times from each cup.

The whole party were of course seated on the soft mats of the floor with their feet folded under them; and when they bowed, their heads went down on their hands, placed palms down, on the mat in front of them.

It is pleasant to relate that the groom, a week after the marriage, in response to my suggestion that

"The truest and best  
That ever have met  
Have always found something  
To forgive and forget,"

said in English that his wife seemed to him "almost perfect." The mother has also said that her daughter-in-law seemed to know how to do everything. So we hope there will be no separation, but that it will prove a happy arrangement. The young couple are off now on a ten days' bridal trip to some hot springs.

A curious fact in this connection is that my secretary, a woman of thirty-five or more, who has three married sisters, had never been present at any marriage ceremony, except her own, and that was a Christian ceremony.

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## ANNIVERSARY WORDS

From the T'ai Ku *Morning Howler*. Extra Anniversary Number. July 31, 1906.  
Sixth anniversary of the T'ai Ku massacre.

HUMAN life is cheap in China. The superintendent of police in the treaty port week by week reports the number of dead bodies found in the street, along with the number of unmuzzled dogs and the hawkers without license. Outside the city wall of T'ai Ku I have seen fierce dogs snatch from its wrappings of straw and tear to pieces the dead body of an unloved and unwanted child. When the headless trunks of these six friends of ours lay in their little pool of blood doubtless there were few who felt a thrill of pity. The "foreign devils" were dead. No doubt now the gods would send rain. And does not this give us the key to all they suffered? That day—this day six years ago—was just the culmination. The real crucifixion had been endured for years. Do you ever pause to think what it means to live in an atmosphere of perpetual distrust, suspicion, unbelief? Have you sometimes felt the awful burning of that fire of hatred that smoulders in the hearts of tens of thousands all about you? In the stillness of the evening you hear the village woman calling to her fretful child, "If you don't stop crying the foreign devil will get you!" You go upon the street and read in the hundreds of leering faces there the blind and bitter hatred of the poor

and the venomous contempt of the rich. You know from the scowling face and muttered speech that their hearts are hot against you. You feel that were it not for their fear of terrible punishment they would quiet the itching of their hands by taking hold of you and tearing you limb from limb.

No coolie so poor and ignorant but that he dares to fling upon the breeze his thought of you in ugly epithet or ribald song. No scholar is so filled with the great wisdom of the masters but that he can stop to scoff at your halting speech, your uncouth garb, your poverty of polished phrase and idle badinage. This is your atmosphere from day to day. No man accounts you worthy. Not a motive is reckoned pure; distrust, suspicion, unbelief—this malarial poison from the swamp of human sin—enters your soul with every breath. And all this our friends endured. This was their real crucifixion—the silent years, the long years in dark Shansi. That day—this day six years ago—was just the coronation time; then followed peace. It was like that evening banquet where Mary crept softly in and broke her heart and poured its love out at the Master's feet. Yes, it was just like that.

To-day in the compound south of our city our flag—their flag—the Stars and Stripes, floated at half mast. To-day in that quiet grave, where their torn bodies lie peacefully asleep, loving hands took flowers and placed them on the little mounds, and thoughts flow swiftly over the seas to loved ones who have long since found “a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.” To-day, in the quiet of a city shop, a man told me of those other days, of hatred incarnate, of forgiveness equally incarnate, of his own persecutions, of his wife and little ones hiding for forty days and in mountain caves, of the mercy of God that kept them from every ill.

Wearily we ask again: “Can it be these noble dead have died in vain? Shall we not be quickened by their noble death to a nobler life? Shall not their unfilled places beckon to the young, the strong, the men who love the Master and his missing ones?”

“And death shall be no more; neither shall there be mourning nor crying nor pain any more. . . . He which testifieth these things saith, Yes; I come quickly. Amen. Come Lord Jesus.”

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FRENCH, Jews, Mohammedans and English in Algeria, alike are being touched by God's spirit and their hearts melted. Night after night an audience of 2,000 people drink in the Word with surprising readiness. Many have been converted and a Jewish rabbi has asked to be immersed.

## A LITTLE VILLAGE SUNDAY SCHOOL IN INDIA

BY MRS. THEODORE S. LEE

FOR nearly three weeks now we have been camping out in this little, far away town. This has made it possible for me to go almost every day into the school for which you are giving so generously of your money and your thought. Then, too, I have been able to go into the homes of the children, and I have come to know and love them better than ever before. So, naturally, I want you to know more about them too and a closer acquaintance would make you glad that you have a personal interest in the Bhuj school. I am sure you remember the teacher and the children in your prayers.

Last Sunday morning, at half past eight, Balwantrao and I picked our way along an indescribably muddy road to the shed which is dignified by the name of "schoolhouse." Some twenty or so half-drowned, half-starved brownies gathered there, and we had a rousing good Sunday school. It was not what one could call an aristocratic gathering, but I assure you it did me good to hear those dark-eyed chaps singing lustily. Everyone joined in the hymn to "Jesus the Saviour." Then I asked them why we closed our eyes in prayer, and whether we could not pray with our eyes open just as well. Some thought we could pray only when our eyes were closed, but Dasharath remembered that last week I had explained to them that we closed our eyes in order that we might better keep our attention on what we were saying and to whom we were speaking. Then the children reverently repeated after me a simple prayer in which we thanked God for the much needed rain, and asked his help in the life of each one.

For the lesson which followed the Scripture passage they repeated we divided into two groups, Balwantrao taking the class of older boys and I the younger ones. It was delightful to see the zest with which those little chaps told, in review, the story of the Good Samaritan, which they had learned last Sunday. And they told it with dramatic effect too. In reporting the question which the ruler asked of Christ, "What shall I do to inherit eternal life?" Sumbha said "jawan" for "jewan." That made the question out to be, "What shall I do to get a meal?" instead of "eternal life." And I have no doubt the boy himself longed more for a square meal than he did for eternal life.

The children, squatting on the ground, had to shift around from time to time in order to find dry seats. While no doubt they did not fully understand the lesson about Jesus teaching how to pray, I hope they understood

at least that God loves as a father loves, and infinitely more than the best earthly father. They did fairly well in repeating the review Golden Texts. They did so with their arms folded across their breasts and the air of those who felt this was an affair of honor and of moment.

The moment of importance, however, to them was, I think, at the close, when each received a picture. The pictures mean a good deal to these children. And just here may I put in a plea for stray picture cards which you may not care to keep? I think we can use all that you can send, and be assured that they will be most welcome.

As I sit here writing, Bapu, the tanner's son,—the aristocrat of the school, who has to sit at a distance from the others lest he lose his caste,—Bapu with his pink turban is staring open-eyed at the window, wondering what sort of a thing a typewriter is. He is in the third standard, which means that he is in the last class; and next year we should very much like to have him continue in school at Wai. It remains to be seen whether or not caste prejudice will let him come or not.

All the boys are interesting when you come to know them, but Lakshiman, with his big, black eyes, is perhaps the most striking child in school because of his long hair, which makes him look like a girl. His mother, I believe, lost all her other children and dedicated this child to an idol if only he might be spared. One trembles to think what his future is to be; and yet we can hope and pray that these early years in school will have a lasting influence for good. Of the eighteen children on the roll, only two are girls. It is not popular in Bhuinj to send the girls to school.

Perhaps you may remember what an uphill time Balwantrao had with the school a while ago. I am glad to say the school is certainly doing better now, and we feel encouraged. It was very hard to get the parents to send their children at all, but I think Balwantrao is winning his way. The children come more regularly in the morning than in the afternoon, when they want to be off tending the goats and buffaloes. Three of the children come from the homes of our Christian families living here. The subjects taught are the ones you ordinarily find in a primary school. But you must remember that there is not a word of English.

We are very anxious to have the children well up in their reading, writing and arithmetic. We want them to be well drilled in the multiplication tables. But more than that we want them to know the love of God which passeth understanding. We want them to realize that Jesus Christ came into the world to save the people of Bhuinj. And we want them to ask intelligently for "eternal life."

## MISSIONARY LETTERS

## MICRONESIA

The heroic sisters, Misses Elizabeth and Jane D. Baldwin, find many and peculiar trials in this far-away and lonely field:—

The early part of the year a restlessness took hold of several of the girls who had reached what they and their parents considered a marriageable age, and in this spirit they chafed under the restraint of the school, became negligent in the performance of their duties, and lost their joy in spiritual things. This has resulted in the return to their homes of sixteen of the girls; some of them only little children, who imbibed the restless spirit and have given up their hope of an education that they may become child wives. We had hoped and almost thought that this stage in the school's development had forever passed, so we were much surprised when this spirit again manifested itself in our midst.

Without any doubt it is due to the retrograde movement on the part of so many professing Christians, and the return to the old heathen dance and practices. Although this spirit has been very prevalent in our churches for some time past, we had not before felt its influence in our school. Now it is a testing time in the school, and a season of great temptation to the girls. In view of which we commend them to your loving sympathy and prayers, that through His representatives on earth to-day it may be said to these dear girls as to Simon of old, "Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not."

## TURKEY

Miss Orvis, a teacher in our girls' boarding school at Talas, tells of a new form of work which promises to be very useful—an institute for teachers, which will fit them to meet more successfully their many problems:—

Before I began the touring I had managed to get plans started for the teachers' institute, and the station had approved of it. At the intervals when I was in Talas we went ahead with the arrangements. Sometimes it seemed as if the whole thing must be given up, as was the meeting for the preachers which they hoped to hold. Finally we succeeded in carrying it through by having only the girl teachers come from the out-stations. These we entertained at the girls' school during the week of the meetings. Some of them came a few days early in order to be present at the closing exercises of our schools. The seniors and juniors of our school were also invited to remain, and most of them did so. Our own teachers all stayed, and those from the boys' school were present more or less. A goodly num-

ber of teachers from Cesarea and from the native schools came to the sessions. Every day there was a room full of people. In the mornings we had model lessons taught to classes from the primary school. In the afternoon there was a program each day, with papers and discussions on various topics of general interest to teachers, though throughout the week the emphasis was always put on the primary and intermediate school work. This is the part that has received least attention before this time.

Miss Burrage had a class every day in Bible study, and Mrs. Fowle led a most helpful meeting on Sunday. Sunday evening after the regular services of the day were over, we had a vesper song service out in the garden, and here the missionaries and the teachers joined in singing hymns from the Turkish and English both. Two evening lectures were given, one on "The History of Education," and the other on "Character Building." Our last meeting was held out of doors, and followed by a picnic supper. At this meeting the teachers gave informal reports of their work, and we talked it over together, getting and giving suggestions. I had ordered some new primary arithmetics from America, and these were bought by the teachers. I gave them various samples of busy work, also tracts, cards and papers to help in their work. They spent Saturday reading and studying the books we had on hand, and in taking notes, comparing notes with each other, etc.

#### CHINA

Mrs. Goodrich, whose husband is dean of the Theological Seminary in Peking, one of the schools sustained by the union of several denominations, finds ever new opportunities for work and is distressed by the inability to meet the need. She says:—

I long to take advantage of the rare opportunities. It would wonderfully ease my heart to start work for women and girls. The hour for education of girls has struck, but to do anything really worth while one has to have a place and money. I am daily praying to the Lord to touch some heart. I am sure he will. That precious martyr seed is living, vital, and there must be a glad fruition. It makes me lonely though, just to belong nowhere. Still the union work is of God, and all best things cost. I am hoping some way to get in touch with the Presbyterian work. It takes patience, and I never was very good gaining strength "sitting still."

We came to Chefoo early in May, leaving Peking the last of April, that my husband might meet with his committee translating, or rather revising the Mandarin version of the Bible. It will reach three fourths of China, so it is a work worth doing well. It means discarding many expressions exclusively Pekinese, and in their stead finding expressions common over all Mandariu-speaking China. Dr. Mateer, of Shantung, Mr. Baller, familiar



with all Central China dialects, Mr. Lewis, from far away Ssu Chuan, and my husband from Peking, with Chinese literary men, meet every morning for three hours, giving the final revision to work all previously gone over, not only in private but in committee work. Mr. Owen sends on his work from London, having gone over the work of others.

Missionaries from Korea, Manchuria and China are here, while in the C. I. M. they are from nearly every province in China. About two hundred and fifty missionary children are in the three fine schools conducted for their missionary children by the C. I. M. In the bay, the French and United States fleets, besides two Chinese gunboats, are lying at anchor. We are to be here for five months. It seems a long time, but my husband feels he needs me with him. Of course my main duty is to help him. He has such heavy work winter and summer, but he is glad indeed that his health is equal to it, glad to have a share in providing preachers and pastors for China, and in giving a Bible easily understood to China's millions.

#### SPAIN

Miss Webb's report of the year's work in the school for girls at Madrid is pleasant reading. We make a few excerpts:—

Four girls have taken a musical course this year, and were examined in the government conservatory in Madrid. This department is most helpful to our Institute, especially so, as by the aid of these pupils we are enabled to organize the various concerts held during the year, which help to make the school known and appreciated. This department is growing in popularity, and there are several new applicants for this course. We rejoice that by this means we may influence certain Spanish girls and their families whom otherwise we could not reach.

We have always had an unofficial normal course in our institution, and occasionally have sent one or two students to take examinations in an official center. But this year we opened a regular government normal course, and in June presented five candidates for examination. They did well, and we are encouraged to go on with this department, especially so as the government is becoming more determined not to allow untitled teachers to fill positions even in private schools. We have many new applications for this department for the coming year.

A long time is required for a new idea to take root in Spanish minds, so for this reason we feel satisfied with the seven little people who composed the kindergarten last year. It has been most successful in gaining friends for the school among both foreign and native residents. Miss Cooper has proved a most winning and attractive teacher. We hope it will increase more rapidly next year.

The preparatory department is by far the largest in the school, and will probably continue to be so for years, because of the great lack of adequate teaching in primary and secondary Spanish schools. Frequently girls, sixteen or seventeen years old, apply for admission who do not know even the rudiments and can scarcely write their own names, yet they are past mistresses in sewing and embroidery.

At the close of the year our first *Exposicion de Labores*, or Needlework Exposition, was held under the careful supervision of Miss Morrison, who directs the Spanish teachers of that department. It comprised an exhibition of sewing, embroidery, and other plain and fancy needlework. In Spain this constitutes a most important branch of a girl's education, and none can hope to secure a position as teacher unless she is well up in these arts. The exposition was well attended, and among the visitors were a number of normal school graduates, at present teachers in Madrid, so we were well content when these competent critics expressed in frank praise their admiration for the work done. After the exhibition the guests were entertained socially, and we felt that our first attempt in this direction had been successful. All such occasions serve to make the school better known.

*Religious Work.*—During the year eight of our pupils made confession of their faith by uniting with the churches in Madrid, and two others intend to affiliate themselves with their home churches during the summer. The Sunday school classes have been directed by Miss Bushee, and the Christian Endeavor Society and Junior Endeavor Society have been regularly sustained. The latter has been conducted by Miss Cooper, who has made it most attractive and helpful to the little ones. The two societies worked hard in the spring vacation and earned over ten dollars to send as a freewill offering to the memorial building of the Christian Endeavor Society in Boston. This appeal from America to all parts of the world to further the interests of Christian Endeavor work met with a hearty and enthusiastic response in the Spanish societies. Japan has been the subject for mission study this year, and Miss Winger has given us very interesting meetings on this country.

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It is said the greatest prayer meeting in the world is held outside the great mosque of Delhi every Friday morning. There are from three to four thousand present, all gathered for the express purpose of worshipping one God. Not a woman is present. That is a sacred enclosure and no woman is permitted inside of it. Every woman among the Hindus is taught to worship her god. The men's gods are consecrated while the woman's are not, for fear she should pollute them.



# Junior Work

Evangelistic Medical Educational

## HELPS FOR LEADERS

### PROGRAM ON MICRONESIA—FOR YOUNG WOMEN'S SOCIETIES

BY MISS HELEN S. LATHROP

Opening Exercises. Scripture. Prayer. (Five minutes.)

Roll Call. (Ten minutes.) Members responding with brief facts relating to the geography, political divisions, and resources of "the little Islands," and the social and religious life of the people, showing their condition in 1850. Prepared by leader from *Islands of the Pacific*, pages 306-323. Three Minute Accounts of,—

1. The Beginning of Missionary Work in 1852, by Missionaries of the American Board and Hawaiian Missionary Society. *Micronesia*, by Mrs. T. C. Bliss, Chapters 1 and 2.
2. Opening of Work in the Marshall Islands in 1857, by Pierson and Doane. *Micronesia*, by Mrs. T. C. Bliss, Chapters 4 and 5.
3. Opening of Work in the Gilbert Islands in 1857, by Hiram Bingham. *Christus Redemptor*, page 77. First Translation of the Bible. *Heroes of the South Seas*, pages 185, 186, and 197.
4. Opening of Work in the Mortlocks in 1873, by Princess Opatinia, the "Royal Missionary of Micronesia." *Christus Redemptor*, page 80.

Mr. Logan in the Mortlocks. *Micronesia*, by Mrs. T. C. Bliss, pages 92-94. (Fifteen minutes.)

Story of the Morning Stars. Questions and Answers. (Ten minutes.)

Prepared from "The Story of the Morning Stars," by the American Board. Launching of the First Morning Star. *Micronesia*, pages 54-58. Morning Star No. 5. *Micronesia*, page 156. Spain and Germany in Micronesia. *Christus Redemptor*, pages 81-82. *Micronesia*, Chapters 8, 10, 11. (Five minutes.)

Present Status of Work in the Islands. *Micronesia*, Chapters 11 and 12. (Five minutes.)

Brief Word Pictures of Life in Micronesia (told in story form): Building a House in Kusaie, leaflet, by Mrs. Garland; The Cyclone of 1905, leaflet, by Mrs. Garland; Coral Island Brownies, leaflet, by Mrs. T. C. Bliss; Life

of a School Girl, leaflet, Kusaie Girls' School, by Miss Olin; A Ruk Kindergarten, LIFE AND LIGHT, October, 1899; A Voyage of the Morning Star, LIFE AND LIGHT, July, 1897; Mail Day at Kusaie, LIFE AND LIGHT, October, 1895, page 461; *Micronesia*, pages 61 and 77. (Twenty minutes.)

Closing Prayer. Sentence prayers for our missionaries and their work. (Five minutes.)



### THIRTY-NINTH ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS

COULD all the women who are interested, and all those who should be interested in carrying the gospel to all the world, have attended the meeting in Portland, the work would receive a mighty impulse. Two hundred and ten women, delegates from twenty-three Branches, filled with a single, earnest, unselfish purpose, made a body that kindled enthusiasm, and the voices of the missionaries, eloquent in telling simply of the work to which they give their lives, would have touched the coldest heart.

Many of us arrived in storm and cloud, and searching wind gave hints of coming winter, but the warmth of our welcome and the good cheer of the whole atmosphere banished every sense of chill. The women of Portland and of Western Maine Branch had anticipated and provided for every need, and the smoothness with which the meetings moved on proved the thoroughness with which much unseen work had been done. In their abounding hospitality they went beyond the necessities, and the tiny cone sewed to every badge and the pervasive fragrance of the fir balsam told of hearts that rejoiced to serve.

The sessions for delegates only occupied Tuesday, the morning being given to reports of the work of the Branches and brief discussions. In the afternoon sectional meetings were held, considering problems of organization, methods of work among young people and children, and ways of following the United Study courses.

The general topic of the meeting was Prayer and the Kingdom, and the vital connection of the two was repeatedly emphasized. The morning devotional meetings, conducted by Mrs. S. B. Capron and Mrs. J. V.

Clancy, were tender, spiritual and helpful, both dwelling in differing ways on the mystical words of the fifteenth chapter of John's Gospel.

The first session proper was opened by devotional exercises led by Mrs. E. L. McLaughlin, who read the 72d Psalm.

Mrs. Fenn, for many years president of the Western Maine Branch, welcomed the Board in felicitous greeting, making happy allusion to Portland as the home of many distinguished men, the birthplace of Christian Endeavor, and the city where Mrs. C. H. Daniels, now the new president of the Board, began her work as wife of a pastor. Mrs. G. B. Swasey spoke the welcome of the women of the State Street Church with whom the meeting was gathered, and Mrs. Daniels, who presided, made fitting response.

The printed report of the Treasurer had been placed in the pews and Miss Day spoke briefly, elucidating farther some points. It was cause of thanks and joy that our contributions for regular work from October 18, 1905, to October 18, 1906, surpassed those of all former years, being \$4,700 beyond those of the year preceding.

Miss Stanwood, our Home Secretary, spoke of the various meetings of the year, twenty-four meetings of the directors, the Branch and auxiliary meetings, the semi-annual meeting at Brockton, the Friday meeting held weekly in Pilgrim Hall for eight months each year, and of the value of these gatherings to missionary work. After adding a word about United Study and the various publications of our Board she turned aside from statistics to pay a tender and appreciative tribute to Mrs. Judson Smith, for sixteen years our president, honored and beloved. Mrs. A. A. Lincoln then offered the resolutions found on page 1, which were adopted by a rising vote. While standing we sang four stanzas of the hymn "For all the saints who from their labors rest," a hymn which was sung at the funeral of Mrs. Smith and a little more than four months later at the funeral of her husband.

Miss Lamson's theme was Signs of the Coming of the Kingdom, and after saying that we cannot possibly gather up all these signs, since it is not possible to follow the work and the influence of teachers, evangelists, physicians, patients, Bible women, she passed in swift review the missions where our work goes on. She told of the conference of native Christian women in West Africa where they discussed themes spiritual and things practical, of the new dormitory in Mt. Silinda, of the teachers' institute in the Zulu mission; of the fires in the girls' schools at Constantinople, Aintab and Umzumbé; of items of hope from many fields.

Mrs. E. L. Marsh of Waterville, Me., spoke earnestly on the power of prayer to help to bring the kingdom in our own hearts and throughout the world.

Miss Caroline E. Frost, teacher at Umzumbe school for girls in South Africa, gave vivid pictures of heathen kraals and showed us how the power of the gospel changes them to Christian homes.

Following the custom which in later years has come to be an unwritten law, the session of Wednesday afternoon was planned specially for young ladies, and the body of the church was reserved for them. The older people filled the galleries and the pews at the side, and an overflow meeting was held in the parish house adjoining. Mrs. J. F. Thompson read Scriptures and led in prayer. Miss Dorothea Day, whose topic was Commissioned by Christ, packed her ten minutes full of pithy thought and heart-stirring words. The commission is for all, she said, for every Christian missionary and Christian are identical, and missionary spirit shines in every expression of real Christian life. Christ commissions us and shows us the answers to the questions, what, how, when, why. We must do work at hand, in our own church, in study class, with children, prayerfully, patiently, faithfully, now, because it brings much to our spiritual life, without us the work will not be done, and it is the work commanded and begun by our Master.

No one who has heard Miss Ellen M. Stone would dare try to report one of her addresses, but manifestly she touched the heart of the girls when she appealed for their help in solving the problems of the world and begged them to pray and labor for the women of Islam and those in Albania.

Miss Helen E. Chandler, teacher in the girls' high and normal school in Madura, India, said that though we cannot "hustle the East," yet she sees many changes in that great city. Nose jewels are no longer worn, and the girls take out the earrings and come to have the hole in the ear sewed up. They are more eager to learn English and an improving public sentiment is manifest. Many pupils go out to teach, some to assist other denominations.

One of the most interesting exercises of our annual meeting is the presentation of the missionaries who are in attendance. With happy tact Miss Stanwood introduced Miss Chandler of Madura, Dr. Bissell formerly of Ahmednagar, Mrs. Tewksbury of Tung-cho, Miss Kinney of Adabazar, Miss Dwight of Cesarea, Miss Frost of Umzumbe, Miss Bushee of Madrid, Mrs. Brown of Jaffna, Miss Stone of Bulgaria, and Mrs. Capron of Madura. These ladies represented Wellesley, Mt. Holyoke, Smith and Oberlin Colleges, and Boston University and Normal School. Two student volunteers were also presented from Bryn Mawr and Bates Colleges. The audience contributed \$113.48 to be used toward helping make good the losses by the recent fire at Umzumbe. A tender and impressive Covenant service led by Miss Helen B. Calder closed the afternoon.

In the devotional service of Thursday morning Rev. Raymond Calkins,

pastor of the State Street Church, read the third and fourth chapters of the book of Jonah, following with suitable and uplifting liturgical prayers.

Miss Kyle gave us a brief sketch of her winding way as Field Secretary during the last year, sometimes on sunny hill tops, sometimes in valleys where shadows lie. She has worked in twelve Branches, among senior and junior auxiliaries, Christian Endeavor Societies and Mission Bands. The new feature of this year's work has been the "Invitation Meetings" held in some hospitable parlor and designed specially to reach the uninterested women. Between November and May she addressed nearly one hundred meetings in eleven states and this autumn she has given forty days to field work in four New England states.

Next on the program was the offering. In prefacing this Miss Day told us that while on October 21, the date when the Treasurer closed her books for the year, we still lacked \$5,000 of the needed \$120,000, yet by special gifts \$3,325 had been raised toward that sum. Miss Kyle said that the women of Portland, in tender and sacred memorial gifts, had pledged the last thousand of the sum, and now only \$675 was lacking. When the plates came back from their round they brought pledges and cash to the amount of \$675.42, so that after four years of effort the sum so sorely needed on the field is now fully in hand for next year. Every heart was filled with gratitude as Mrs. J. W. D. Carter uttered our thanksgiving and nothing less than the Doxology could speak our joy.

After this thrilling episode we were ready to turn with fresh zeal to our work, and three of our young missionaries, Miss Dwight, Miss Bushee, and Miss Kinney, told us of their fields. Each was brief, too brief for our wish, and each was instructive and inspiring. Mrs. Brown, of Jaffna, touched a very tender note as she showed us the Sivite girls of Ceylon and their needs. Surely we must be more eager to send to the women and girls in Turkey, Spain and Ceylon the gospel they so pitifully need.

The first duty of Thursday afternoon was the election of officers, which resulted in the choice of Mrs. C. H. Daniels as President, and Mrs. A. A. Lincoln as First Vice-President. The other officers are unchanged; four new names are added to the list of directors, Mrs. E. L. McLaughlin, Mrs. F. H. Wiggin, Mrs. Albert Murdock, Miss Frances Emerson, while Miss Grace Weston and Miss Mary C.-E. Jackson retire. After Miss Willard of the Eastern Connecticut Branch had led in prayer, Mrs. Tewksbury told us of woman's share in the awakening of China. She said that of course the missionary women are a great factor in the present changes, but other women have helped—notably the empress, who now promotes the reforms she formerly forbade, Mrs. Conger, wife of the former United States minister, who

by tactful hospitality has made the women of the East and of the West better acquainted with each other, and Mrs. Chang, who edits a daily paper for women, widely circulated and of great influence. China, she says, has changed more in the past two years than in two thousand years before. The Christian Chinese women also are doing much for their land. "Who will give China Christianity? One has said if a thing be too hard for a man find a woman to do it. But some things are too hard for women, to make one do the work of five, to make five dollars do the work of five hundred. God holds us responsible for our nature plus our nurture, for ourself plus our possibilities. What shall we do for China?"

No one who loves missions could come to Portland and not remember that it was the home of Mary Morrill and Annie Gould. The interest of the meeting was enhanced by the presence of the parents of Miss Gould, who came to the platform for a few minutes, and the father, thinking of the daughter who gave her life for the women of China, urged all to more complete devotion.

Dr. Julia Bissell, formerly of Ahmednagar, told us of the medical work now done in that city by Dr. Ruth Hume and Dr. Eleanor Stephenson, assisted by Miss Madoline Campbell, a trained nurse. As one who has seen it all herself she showed us the diseases with which the doctors must contend, tuberculosis in the schools, malaria, almost omnipresent, cholera and plague, both terrible and at times epidemic. The doctors inoculate for plague sometimes sixty in a day, but these are few among many.

If to any of us the Pacific Islands seemed unreal and far away, Mr. Denison's vivid picture of his month among cannibals must have brought them into nearness and actuality. The island of New Pommern, New Britain on the old maps, is inhabited by a fierce people still cannibals, who boast of the number of enemies they have eaten, and who are so savage that no white man has ever seen the interior of the island. Yet the gospel has changed some of these men into earnest, humble Christians. After this address the meeting closed with the usual formalities, and our fortieth year began. It should be a year of growth and abundant service, for it begins with the impulse of deep gratitude and high resolve.

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## OUR DAILY PRAYER IN JANUARY

IN the present social and political unrest in South Africa, our missionaries and the native Christians suffer many perplexities and hindrances. We do well to bear them specially in mind with earnest prayer.

Miss Day, an invalid, after years of noble service, lives with a devoted



friend, a teacher, and together they set the example of a Christian home, an example of wide and blessed influence.

Mrs. Laura B. Bridgman knows the Zulu language perfectly from many years' practice, and she has translated much religious literature into that tongue. She prepares a monthly leaflet for the use of native preachers and others, giving information of missionary work in all lands to be used at monthly concerts. She also does much secretarial work for Mr. Cowles, her son-in-law, who superintends more than fifty native schools. Mrs. Cowles is not strong, but she does much in writing to the teachers, sending them sewing work, cards for the children and the like. She has a weekly meeting for the nearly two hundred children of the local school, a monthly meeting with the teachers, and teaches a class in the native Sunday school. Mrs. Clara D. Bridgman is now returning with her husband from her furlough to Africa, going by way of Japan, her early home, where she will visit her father, Dr. J. D. Davis, and sister.

Mrs. Ransom gives Bible lessons four times a week to the wives of the theological students. These women are much interested, and one of them said, "We need to know as well as our husbands, for even the men come to ask us questions." Mrs. Ransom conducts the weekly prayer meeting for women, when about thirty gather at half past seven in the morning. Besides the care of home and son she keeps the accounts of the school, and aids her husband by clerical work. Four little girls, two of them from heathen homes, are in her family, and it is quite a care to attend to their clothes and see that they are happily and properly occupied out of school hours. Mrs. Ransom's mother, Mrs. Calhoun, formerly a missionary in Syria, shares her home and is a great aid in her various cares.

Mrs. Dorward, with her husband, is now in this country for furlough. Mrs. Le Roy has two little daughters, and she helps to mother a much larger family. Her husband is principal of the school for boys, and the pupils go to her for all kinds of help, even to be taught to sew. She teaches in the Sunday school, and in Mr. Le Roy's frequent absences takes care of his classes. Miss Pixley is busy with evangelistic work, visiting many kraals.

Mrs. Taylor is assistant secretary and librarian for the mission, and when called for she teaches English to the wives of the students. She gives a monthly "at home" to the older girls of the station, making it bright and helpful.

Mrs. Bunker, the only woman missionary at Beira, must be teacher as well as mother to her five children. She helps her husband in the evening school, which does much for the boys who can attend.

Mrs. McCord has charge of three evening schools, giving to two of them a whole evening each week. She gives one afternoon weekly to the hospital, of which her husband has charge, and she visits the native women. With her four children to care for she cannot have many spare minutes.

Mrs. Goodenough gives much time to a home for working women, greatly needed in that frontier town. She preaches monthly in the native church, and has an open air meeting Sunday evenings.

Mrs. Wilcox teaches her three younger children, cares for her house and leads the weekly woman's meeting. She says, "The joy of all my work is the Sunday school. I have worked at this ever since I have been here, sometimes much discouraged, but now they seem interested and really answer questions. We go out Sunday afternoons and visit the sick, or to a kraal for a meeting." The daughter, too, Miss Anna Wilcox, has been of great help to her father.

Inanda Seminary with about 225 pupils is doing an incalculable work for the Christianizing of South Africa. Mrs. Edwards, the first missionary of the Woman's Board, still shines as a light to all who come under her influence. Miss Price and Miss Phelps share the heavy care of the great school. Miss Lindley has resigned her missionary appointment, and Miss Ireland continues as assistant.

Miss Frost, a teacher at Umzumbe, is now at home for furlough. Miss Smith has charge of the girls' school at Umzumbe. For this year she has the companionship of a sister, Miss Alice Smith, and in June, 1906, Miss Alice Seibert went to join the teaching force.

Japan is no longer the center of the world's thought as in 1905, but it is now a building time after the war, and our missionaries need boundless wisdom and strength. Mrs. Greene has charge of the music at the Banaka church, plays the organ, directs the choir practice and trains the congregation. She has two weekly singing classes in Miss Tsuda's school, and one at the Y. W. C. A. She has a Sunday Bible class, a monthly woman's meeting and a cooking class part of the year at the Woman's University, besides various other duties.

Mrs. Learned is largely occupied by the care of the Imadegawa Kindergarten, with 55 children, and the Sunday school with 150. She has two cooking classes with a Bible lesson at each and a mothers' meeting, and she makes many calls. Miss Learned teaches in the girls' department of the Doshisha. Mrs. Cary teaches English in the Doshisha, superintends one Sunday school and teaches in two, holds meetings for women, and makes frequent calls on native Christians and inquirers. Mrs. Davis is just returning from her furlough in America, where she has left her three children in school.

Miss Talcott gives her time mostly to directing evangelistic work, calling on many families with whom she came into touch through her work in the great hospitals at the time of the war. Miss Denton is principal of the girls' department of the Doshisha.

Much of the good work of our women missionaries in Japan depends largely on the devotion and efficiency of the Bible women, who now number twenty-five.

Mrs. Gordon spends most of her time in devoted care of the kindergarten, which gathers in a building erected in memory of her husband, Dr. M. L. Gordon, greatly beloved. Mrs. Dunning's time is mostly taken by language study and the care of her little child. Delicate health has compelled Mrs. Bell to return to this country. Mrs. Bartlett is just removing to Otaru, a city of 75,000 people, where she will doubtless find a field of great need and usefulness among the native women. Miss Barrows has the care of the training school for Bible women with nearly twenty pupils, a very important work, which might well be enlarged. Miss Torrey is "the busy and everywhere helpful teacher of music" in Kobe College. Miss Cozad teaches in the training school with Miss Barrows.

Miss Searle stands at the head of the great school, and guides in ways markedly Christian. Miss Hoyt teaches science, and Miss De Forest English and psychology, also a normal class in Sunday school. Mrs. Allchin makes much use of music in teaching and assisting at concerts for the benefit of orphan asylums, famine sufferers, families of soldiers and the like. She teaches a Bible class of young men, helps the Bible women, and opens her home to foreign young men who live in the city. Mrs. Taylor is in Oberlin with her children, and Miss Daniels is at home for her furlough.

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## MRS. HELEN C. KNIGHT

DURING the annual meeting of the Woman's Board in Portland came the announcement of the death of Mrs. Helen C. Knight, at her home in Portsmouth, N. H. On Monday, November 12, her long life of ninety-two years and eight months came to its close. Many of the older women of our constituency will recall with what interest in their childhood they read stories over the signature of "H. C. K." With Mrs. Knight's interest in many forms of Christian work, including foreign missions, it was natural for her to be called to a prominent position in New Hampshire Branch. From the time of its organization she has been identified with the Branch in some official capacity; first as secretary, then for eight years as president, and later as honorary president. With a warm heart, alert mind, and open hand, she has been a recognized helper, even during her later years, which were quite beyond the usual limit of human life. She not only continued to read and pray about missions, but to talk missions, sometimes even in a public gathering. As she goes out from us she leaves a blessed memory of

what she has been, and has influenced others to be and do, not only in her immediate neighborhood, but in connection with the larger interests of the Woman's Board.

## SUGGESTIONS FOR AUXILIARY MEETINGS

TOPICS FOR 1907

### STUDY OF CHRISTUS REDEMPTOR

*March.*—Chapter IV. Fiji, New Hebrides, Melanesia. Again the wealth of material compels us to select the portion which we can manage in our meeting. Everyone should read the whole chapter, were it only to have one's own faith strengthened by the story of the wonderful work of the gospel in Fiji and the New Hebrides. We may call this the martyr chapter, and may well give our time to the lives of the five missionaries martyred on Erromanga. Or we may call it the hero chapter, and tell of the devotion and labor of James Calvert, John Giddie, John G. Paton, and Coleridge Patteson. Such men as these make us proud to belong to the human race, and help us to understand how the Son of God should think it worth while to save us even at such tremendous cost.

The article by Mr. Denison on page 6 shows us something of an island and people where the gospel has touched only the outer edge slightly; the present conditions in Fiji show what it can do in a few years.

Here we may make a study of the terrible blackness and cruelty of pure heathenism, and in a way to deepen our gratitude for the blessings that are ours. We should learn, too, of the devotion of these same natives when once they know the gospel story. Some imaginative women will like to picture the gifts which these islanders, redeemed from sin, will lay at the Master's feet.

## BOOK NOTICES

*The Beautiful Life: An Ideal.* By Lucy W. Waterbury. Price, 25 cents. Holiday edition in vellum, 50 cents. Send to Miss May Leavis, 94 Boston Avenue, West Medford, Mass.

Christmas, 1905, I received from a dear friend this exquisite brochure, written by another dear friend. Beautiful in thought, in diction, in dress, this interpretation of *The Beautiful Life* was choice enough to appeal to mind and heart and esthetic sense, and it made one desire for its spiritual message the widest possible circulation. The address was given originally at Northfield. In its printed form two editions were quickly exhausted. It is now being reprinted and appears in a most artistic dress. It will be ready by the first of November for the Christmas trade.

It presents a strong missionary appeal, and is a peculiarly appropriate gift for Sunday school classes of young men or women. Teachers wishing to purchase a number for this purpose may have a liberal reduction by addressing the agent whose name is mentioned above.

*The Pacific Islanders.* Edited by D. L. Pierson. Published by Funk & Wagnalls Co. Pp. 354. Price, \$1.

In the scarcity of published material for use in the study of *Christus Redemptor* this book will be eagerly consulted. It tells the life stories of

famous missionaries and native converts from savages to saints. There are thirteen chapters, and the stories are told by well-known writers. Besides numerous illustrations there are six maps, including those of the Hawaiian, Samoan and New Hebrides Islands, the Islands of Micronesia, the Philippine Archipelago and the Island of Borneo. The book is a most timely contribution to missionary literature. Several leaflets touching our work in the Islands of the Pacific can be obtained from Miss Hartshorn at the Woman's Board Rooms.

G. H. C.

## WOMAN'S BOARD OF MISSIONS

Receipts from October 18 to November 18, 1906.

MISS SARAH LOUISE DAY, Treasurer.

<b>MAINE.</b>		
<i>Portland.</i> —Off. at Ann. Meeting,	113	48
<b>NEW HAMPSHIRE.</b>		
<b>LEGACY.</b>		
<i>Orford.</i> —Mrs. Mary S. Willard, through Treas. New Hampshire Branch,	100	00
<b>VERMONT.</b>		
<i>Vermont Branch.</i> —Mrs. C. H. Stevens, Treas., St. Johnsbury. Brattleboro West, Th. Off., 24.60; Burlington, First Ch., 16, College St. Ch., 20; Chester, C. E. Soc., 5; Danville, C. E. Soc., 10; Enosburg, Young People's M. C., 12.72; Jeffersonville, C. E. Soc., 5; McIndoe Falls, C. E. Soc., 3; Middletown Springs, 8.60; Newport, Girls' Miss'y Soc., 6; Pittsford, 5; Rutland, Th. Off., 35.10; St. Johnsbury, North Ch., Th. Off., 41.23, Miss'y Round Table, 10, South Ch. (Th. Off., 88.41), 95.83; Swanton, Jr. C. E. Soc., 3,	301	08
<b>MASSACHUSETTS.</b>		
<b>L. M. G.,</b>	130	00
<i>Andover and Woburn Branch.</i> —Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading. Andover, Chapel Ch., Sunbeam M. C., 1.11, Seminary Ch., Aux., 60 cts., South Ch., Aux., 72.20, C. E. Soc., 10; Bedford, Off. at Ann. Meeting, 17.35, Aux. (with prev. contri. to const. L. M. Mrs. Annette M. Clark), 8; North Andover, Club of Girls, 1.50; Tewksbury, Ladies' Miss'y Soc., 7.11,	117	87
<i>Barnstable Co. Branch.</i> —Miss Amelia Snow, Treas., Orleans. North Falmouth, Aux.,	20	00
<i>Berkshire Branch.</i> —Mrs. Charles E. West, Treas., 123 South St., Pittsfield. Dalton, Two Friends, 250; Housatonic, Aux., 22.55. Less expenses, 1.10,	271	45
<i>Cambridge.</i> —Friend, through Mrs. E. C. Moore,	1	00
<i>Essex North Branch.</i> —Mrs. Wallace L. Kimball, Treas., Bradford. Newburyport, Prospect St. Cong. Ch., A Member,	50	00
<i>Essex South Branch.</i> —Miss Sarah W. Clark, Treas., <i>pro tem.</i> , 19 Broadway, Beverly. Danvers, First Ch., Aux., 2; Ipswich, Aux., 10; Marblehead, Aux., 12; Swampscott, Aux. (prev. contri. to const. L. M's Mrs. Mary Albee, Mrs. Joanna C. Phillips, Mrs. E. Jennie Owens); Wenham, Cong. Ch., Aux., 5,	29	00
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas., 18 Congress St., Greenfield. Whately, Ladies' Benev. Soc.,	10	00
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Easthampton, Th. Off. at Rally, 2.42, Aux., 30.22; Enfield, Aux., 23; Granby, Lightbearers, 5.11; Hadley, Aux. (prev. contri. to const. L. M's Miss Fannie A. Allen, Mrs. Parsons Cook); Haydenville, Aux., 15; Northampton, Edwards Ch., Aux., 15.59, Smith College Miss'y Soc., 45; Norwich, Ladies' Aid Soc., 5,	141	34
<i>Housatonic.</i> —Cong. Ch., Jr. C. E. Soc.,	10	00
<i>Lexington.</i> —Friends,	31	00
<i>Malden.</i> —A Friend,	10	00
<i>Middlesex Branch.</i> —Miss Mary E. Goodnow, Treas., South Sudbury. Dover, Powisset, Aux., 10; Framingham, Aux., 85; Framingham, South, Aux., 86; Marlboro, Union Ch., Aux., 6, C. R., 12.52; Natick, Whatsoever Soc., 5; Northboro, Aux., 15; Saxonville, Aux., 21,	240	52
<i>Mills.</i> —A Friend,	12	25
<i>Norfolk and Pilgrim Branch.</i> —Miss Abbie L. Loud, Treas., Lock Box 53, Weymouth. Brockton, Porter Ch., Aux., 25; Cohasset (Easter Off., 2.85, Th. Off., 9.16), 25.14; Milton, Aux., 10.35; Plymouth, Aux., Th. Off., 62.32; Quincy, Bethany Ch., Aux., 5, Dau. of Cov., 5; Randolph (Th. Off., 29.75), 31.75; Stoughton, Jr. C. E. Soc., 3; Weymouth and Braitree, Union Ch., 8,	175	56
<i>North Middlesex Branch.</i> —Miss Julia S. Couart, Treas., Littleton Common, Concord, Aux., 7.60; Fitchburg, C. C. Ch., King's Dau., 1, Rollstone Ch., Jr. C. E. Soc., 5,	13	60
<i>Old Colony Branch.</i> —Miss Frances J. Rannels, Treas., 165 Highland Ave., Fall River. Assonet, Morning Star Band, 5; Edgartown, Aux., 5.50, C. E. Soc., 5;		

Marion, Aux. (25 of wh. to const. L. M. Mrs. Richard Clark), 30; Middleboro, Aux. (75 of wh. to const. L. M's Miss Addie Mitchell, Mrs. Levi Coombs, Miss Annie A. Lovell), 88; Rochester, C. E. Soc., 10; South Attleboro, Bethany Chapel, S. S., 29 83,	173 33
<i>Quincy Point</i> —Washington St. Ch., Coll. at Miss'y Service,	11 00
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Chicopee, Third Ch., Prim. S. S., 2; South Hadley Falls, Junior Workers, 6; Springfield, Eastern Ave. Ch., C. E. Soc., 2, Olivet Ch., C. E. Soc., 5, Park Ch., C. E. Soc., 10, South Ch., Aux., 20.64; Westfield, First Ch., C. E. Soc., 7.25; Wilbraham, North, Aux. (to const. L. M. Mrs. Juliette Eliza Sykes), 25,	77 89
<i>Suffolk Branch.</i> —Miss Lucy K. Hawes, Treas., 27 River St., Cambridge. Allston, Aux., 47.18; Anburndale, S. S., 20; Brighton, Jr. C. E. Soc., 5; Cambridge, Pilgrim Ch., Dau. of Cov., 40, Wood Mem. Ch., Y. L. M. S., 10; Faneuil, Aux., 12.75, C. R., 10.08; Hyde Park, Clarendon St. Ch., L. A. S., 2.50; Jamaica Plain, Central Ch., Jr. C. E. Soc., 15; Mansfield, Aux., 10; Newton Highlands, Aux., 16.57; Roxbury, Eliot Ch., Aux., 1.52, Walnut Ave. Ch., Aux. (25 of wh. to const. L. M. Miss Emma L. Huntington), 137.37; Walpole, Second Ch., Miss'y Union, 18.75; Waltham, Aux., 52; Watertown, Phillips Ch., Aux., 18; Wellesley Hills, Aux., 14; Wrentham, Aux., 5,	435 72
<i>Wilmington.</i> —Mrs. Sarah G. Sheldon,	1 40
<i>Worcester Co. Branch.</i> —Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Dudley, Aux., 10; Grafton, S. S., 3.02; Princeton, Aux., 60; Worcester, Immanuel Ch., Aux., 2, Lake View, Aux., 1, Plymouth Ch., Aux., 25.50, Union Ch., Aux., 30,	131 52
Total,	2,094 45

## CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Jewett City, Aux., Th. Off., 5; Preston, Long Soc., Aux., 14; Stonington, First Ch., Aux., 25,	44 00
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Enfield, Dau. of Cov., 10; Farmington, Aux., 19.90; Hartford, Farmington Ave. Ch., M. C., 7, First Ch., S. S., 33.45, Prim. S. S., 5, Park Ch., M. C., 10, South Ch., by Mrs. James C. Pratt, 5; Kensington, Miss'n Study Cl., 6.82; Manchester, Second Ch., 8; Somers, Prim. S. S., 50 cts.,	105 67
<i>New Haven Branch.</i> —Miss Julia Twining, Treas., 314 Prospect St., New Haven. Bridgeport, West End Ch., C. E. Soc., 5; Canaan, Pilgrim Ch., Y. L., 25; Cornwall, C. E. Soc., 10; Cromwell, C. E. Soc., 20; East Haddam, C. R., 1.11; Ivoryton, Aux., 5, C. R., 5; Middlefield, C. E. Soc., 10.12; Middletown, First Ch., Aux., 14.59; Milford, Plymouth Ch., Aux., 21; Naugatuck, Circles, 18; New Milford, Aux., 100; Norwalk, Aux., 45, Doorkeepers C., 35; Portland, Aux., 23;	

Redding, Dau. of Cov., 10, M. Star., 22.50, C. R., 4; Salisbury, Aux. (50 of wh. to const. L. M's Miss Adele H. Norton, Miss Mary B. Marten), 74.05; Saybrook, Aux., 48; Stamford, First Ch., Aux., 25; Stratford, Aux., 34; Trumbull, Invitation C., 10; Washington, Aux., 40.46; Waterbury, Second Ch., Aux., 12.50, C. R., 14.50; Westbrook, Aux. (25 of wh. to const. L. M. Mrs. Amos A. Wilcox), 30; Westchester, Aux., 5, C. E. Soc., 5, C. R., 1.84; West Cornwall, C. E. Soc., 20,	694 67
Total,	844 34

## LEGACY.

<i>Berlin.</i> —Harriet N. Wilcox, add'l,	371 42
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## NEW YORK.

<i>East Bloomfield.</i> —Mrs. Eliza S. Goodwin,	5 00
Donations,	3,162 35
Buildings,	130 00
Specials,	66 00
Legacies,	471 42
Total,	\$3,829 77

## EXTRA GIFTS FOR THE WORK OF 1907.

<i>Maine.</i> —S. P. B. (to const. L. M. Mrs. J. L. Kyle), 25, A Friend, 1, A Friend, 1; Portland, Off. at Ann. Meet., 157.42, A Friend, In memory of Hannah Prentiss Merrill, 100, Miss Alice C. Twitchell, 25, Mrs. Oren Hooper, 2; Saco, Miss Mary S. Eastman, 5,	316 42
<i>Massachusetts.</i> —A Friend, 75, A Friend, 10; A Friend, 10, A Friend, 5, A Friend, 5; Andover, Mrs. Elizabeth T. Hincks, In memory of Elizabeth Tyler, 20, Mrs. M. W. Stackpole, 25; Auburndale, Miss Lucy W. Burr, 250, Mrs. F. E. Clark, 5; Beverly, A Friend, 50; Boston, Miss Frances V. Emerson, 50, Miss Elizabeth G. Houghton, 100, Mrs. I. H. Jarvis, 1, Mrs. A. H. Johnson, 25, Miss Amelia de F. Lockwood, 100, Mrs. W. A. Paine, 19; Brookline, Mrs. Joseph H. White, 25; Cambridge, Mrs. Edward C. Moore, 100; Campello, Mrs. Rufus P. Keith, 25; Milton, Five Ladies, through Mrs. H. S. Huntington, 50; Randolph, Mrs. John E. Bradley, 5; Roxbury, Miss Caroline A. Potter, 25; Springfield, Mrs. T. W. Leebe, 5; Suffolk Branch, Dorchester, Second Ch., Aux., 45; West Roxbury, Mrs. N. G. Clark, 500; Worcester, Mrs. D. S. Goddard, 10, Mrs. Alice G. West, 10,	1,550 00
<i>Rhode Island.</i> —Providence, Friends, 500, Mrs. Sarah L. Davidson, 50; Westerly, Mrs. Spicer, 2,	552 00
<i>Connecticut.</i> —Hartford, Mrs. Austin B. Bassett, 20; New London, Mrs. J. N. Harris, 400, Miss Anna C. Learned, 5; Norwich, Miss Emily S. Gilman, 10,	435 00
<i>New York.</i> —Brooklyn, Mr. George Martin Luther, 100, Mrs. George M. Luther, 50, Miss Mary G. Luther, 25; New York, A Friend, 20,	195 00
<i>New Jersey.</i> —A Friend,	50 00
<i>Pennsylvania.</i> —Germantown, Miss Esther R. Holmes,	50 00
Total,	\$3,148 42

# Board of the Pacific

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## TOURING IN INDIA

Letter from Rev. J. C. Perkins, Aruppukottai, India, Aug. 6, 1906:—

MY DEAR FRIENDS: One branch of our work in the Indian field is itinerating about the towns and villages, preaching to the Hindus of the station. I have to visit the one hundred and twenty-six congregations in my station two or three times a year, but that work is entirely among the Christians, except as Hindus may gather in the churches and hear the preaching. But twice a year in each of the four pastorates the pastor, eight or ten catechists and teachers and myself take our tents and camp in some prominent place, and preach day and night to the heathen. I have a small tent all to myself, and the others have a very large tent. We arise early in the morning, and go in little bands of two or three to the many different villages that are within two or three miles of our tent. At ten or eleven we return and have our breakfast. At two-thirty or three o'clock in the afternoon they all come to my tent and we have a meeting for prayer and reports of the work. At four o'clock we go out again and preach in the streets of the nearer villages, and return about six-thirty. Dinner is at seven, and then we show the stereopticon pictures of the life of Christ in the village or town where we may be camped, and this finishes the day's work.

You may ask why we take tents, etc. I answer because there are no hotels or boarding houses, and in many places no suitable accommodations for the night, so we not only have to take tents, but a cook and all our provisions.

Sometimes the crowds are very still and listen attentively; sometimes they are very noisy and boisterous; sometimes they are very rude and insulting. I remember one night after we had been telling the story of the Saviour's life by the magic lantern, when I turned off the light after the last picture,

a voice was heard in the crowd, which was quite still, "All that you have said is a lie." Another time a man was noticed drawing nearer and nearer to the pictures as the preaching went on. He was much interested in what had been told of the Saviour's gracious deeds and words, and when the cross was shown his indignation was too much for him to contain himself, so he burst in upon the speaker's remarks with, "What did that man do that they did such a cruel thing to him?" You see, we had caught his attention, had impressed him with the beauty of the Lord Jesus' character, but had failed to make him understand that though the act was most iniquitous, yet it was a part of the plan by which our sins are blotted out and man made the child of God. On another occasion, after showing the picture of that wonderful parable of the Prodigal Son, a mother came to the pastor and said, "Oh, sir! you told the story of my wayward boy to-night." That parable will interest the wildest class we ever go before. It is marvelous to see how they quiet down to listen. You have never heard it told as an Oriental can tell it. Really, though I have heard it hundreds of times, I am oftentimes entranced as I hear one of these Hindu preachers tell it, weaving into it all the customs and sayings of this country.

The preacher could not begin to preach as many of your home ministers can preach, but your most eloquent man could not begin to tell the story of the Prodigal Son as interestingly as the Oriental here can tell it. We have just finished an itinerary, and we all rejoiced in the result obtained, which was that sixty new people left Hinduism and embraced Christianity. Of course they are only babes in Christ, and have to be nurtured and instructed in their new-found faith. They bring with them not a few of their old heathen practices, and we have to show them and teach them how these things are incompatible with Christianity.

For instance, they will at first think that it is all right to give their little daughters of eight or ten years of age in marriage, or if one's wife runs away they will see no objections in taking another wife, though there is no divorce from the first. However, though they bring many of the Hindu customs, they gradually grow out of them. In our older congregations the Christians are as careful to observe the regulations of civilization as you are.

It was on an itinerary that I received what might be called a mild stoning. We had been showing the stereopticon, and after the lights were out and all was finished and we were departing for our tents a shower of stones came down, and as it was so dark we could not see who was doing it. I sent the catechists on and turned back with my lantern bearer to the crowd, not thinking that they would stone me while alone, but when I turned again and walked a little distance more stones were thrown, which happily did



not hit me. The next morning the police, who had heard of the occurrence, came, and were so active in their search for the offenders that the principal men of the place came to my tent and begged to let them off this time and they would assure me that I and my catechists could preach at any hour of the day without fear of molestation.

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## ARUPPUKOTTAI BOARDING SCHOOL

WE have 133 children on the roll, and more than 20 others asking to be admitted next month. It is no small matter to provide for such a family in this time of scarcity, when everything is very dear; yet it is hard to refuse any child when we think of what a few years in the boarding school may mean to them in after life. There is a marked change in the lives of some of our children this year, and a work of grace begun in the hearts of many that will surely bear fruit later. One of our most promising boys in the school came to us three years ago from a wholly heathen home. He had no Christian relative or friend except the teacher in one of our village schools where he had learned his letters; that was all he knew when he came to us, though then twelve years old. But he studied hard, and from the first took a special interest in his Bible lesson and in our Christian Endeavor meetings, and soon became an active member of the Christian Endeavor Society. We cannot say when he became a Christian, but he certainly is one now, and it has been most interesting to watch his growth in character. Last month he asked to be allowed to be baptized and take a new name, as his present name is that of a Hindu god. We asked what his caste people would say to such a step, and his reply was, "They may not like it, but I must be a Christian, anyhow." He hopes to get their consent, and be baptized on his return to the school in January. He is now head boy in the school, and a great help in the management of the other sixty boys, because he has the respect of all. His testimony in the Hindu home is beginning to bear fruit, for some of his caste people are now inclined toward Christianity, and they have sent ten other boys to school. This means a good deal, for they are high caste boys, and from influential families, so if converted will become a power for good in that village. We have about twenty of these high caste boys, whose own people are all heathen, in the school, and we feel it is a privilege to have this opportunity of winning them for Christ while young. If they all follow "Ramasami's" example we shall be well satisfied. There is a nice spirit in our school just now; sometimes at dusk I have found children gathered in quiet corners of the compound holding a prayer meeting, perhaps ten or twelve children in

a group. Last month twenty of the little ones asked to be allowed to join the Christian Endeavor Society as active members; but as some of them could not read properly, and a part of the Society's pledge is "to read the Bible every day," we felt they must wait a bit. But they assured us they could read, and brought their Bible verse book to prove it. They had learned a hundred verses by heart, so they would carefully spell out the first word, and then repeat the rest of the words from memory. True, they sometimes made a mistake, and repeated another verse beginning with the same word, but they were so in earnest that we allowed sixteen of them to be enrolled as active members. One of them, named Ruthinam (gem), is a fine little fellow, yet he comes from a home of the worst description—so bad that we do not even let him go home for vacation. When we see such cases we realize the value of our boarding schools, where we have an influence over the lives of the children not found elsewhere.

I must not forget "Ponnaminial." She is one of our big girls, who left school this year to get married. Last year her mother was the only Christian in the village of "Kolangkulam," beside the catechist and his wife, and the village was so noted for crime and wickedness that our Christians around called it Sodom. A great change has taken place there this year, a full account of which appears in our station report for the year. But Ponnaminial has a share in it. Her father had been away in Ceylon for years. This year he returned, bringing a young man whom he wanted to marry his daughter, but Ponnaminial was an earnest Christian, and the marriage could not take place until the young man had openly confessed Christ. This he did, and several of his relations soon followed. A small church has recently been built there, and theirs was the first wedding celebrated in it. We were invited to the wedding, and greatly enjoyed the proceedings.

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**SNAKE WORSHIP** We read of a semi-secret religious society in German  
**IN AFRICA.** East Africa, the chief feature of which is snake worship. Their temples are scattered throughout the district, and the medicine men go about with snakes, inoculating the people. Making many slight incisions in various parts of the body, the operator winds the snake around the neck of the inoculated person and then goes through various other motions with some supposedly magic meaning. One who has gone through this ceremony is believed to have power over snakes, witches and all other enemies. When one of the chiefs of this people listened to one sermon showing the folly of this worship, it so impressed him that in the next week he destroyed every temple in his district.

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## PLAN OF STUDY FOR OUR MONTHLY MISSIONARY MEETINGS FOR 1907

### UNITED STUDY—ISLAND WORLD

- January.*—The Island World and Its People. Geography of Micronesia. People of the Different Groups.
- February.*—Early Missions in the Society. Hervey. Astral and Pearl Islands. The Voyage of the Thaddeus.
- March.*—Samoa, Tonga, Micronesia, and Pitcairn Island. Early History of Work in Micronesian Islands. Guam.
- April.*—The Hawaiian Islands. Early Work and Great Revival.
- May.*—Fiji, the New Hebrides, and Melanesia. Micronesia of to-day; Its Needs and Outlook.
- June.*—New Zealand, New Guinea, and Malaysia.
- July.*—China. The Awakened People.
- August.*—Japan. The Waiting People.
- September.*—Thank Offerings.
- October.*—Turkey. What could be done with on third more money.
- November.*—India. Concrete Illustrations of the Power of Christianity.
- December.*—Progress of the Year.

## A REVIVAL OF INTEREST IN EDUCATIONAL WORK IN MARASH, TURKEY

SCHOOL work has always been held as of the highest importance in this mission, and the way in which the people have given and denied themselves for the sake of their schools has always been most marked, but it is no exaggeration, I think, to say that we are now moving into a pedagogical awakening such as has been quite unknown before. It is no longer enough that all the children should be in school, that every little village even should have its school, nor is it now reckoned one of the principal functions of a school to keep the children out of the mother's way. True, we still hear from the mother of some child refused admittance because too tiny, or because the school is already over-crowded, the old, familiar refrain, "Never mind! You needn't try to teach him anything. Just let him come this year and learn to sit." This sort of talk, is, I say, still heard sometimes, but it has pretty thoroughly dawned on the general consciousness that the process of "learning to sit" must necessarily involve a sad stultifying of small brain and body, or, in the case of specially active children, a very unnecessary amount of friction between pupil and teacher, wearing and harmful to both; and the people are demanding not only that there be schools, and that the children attend, but that the schools do their work in the best way possible and with the most economical expenditure of time and effort.

The causes for this change which has come about gradually, but which is now so pronounced as to justify the word revival in describing it, are various.

Some four years ago an educational club was organized in Marash. The active membership was limited to college graduates, men and women; and the conditions of membership were made the payment of a small fee (about twenty piasters or one dollar) annually, and the writing of essays on the topics assigned. Girls or young men who had studied as far as through the sophomore year in college, and others actually engaged in teaching, were allowed to become associate members, not writing essays, but attending all the meetings, upon the payment of a still smaller fee, and the money accumulated from the fees was to be expended for educational books to be used as bases for essays, these books to be preserved in the girls' college library. There are now ninety-eight members of this club, fifty-three of them active, and in the four years more than sixty of the best educational books in the English language have been thoroughly studied, and a *résumé*, together with practical applications to Marash, presented to the club. Of course we cannot pretend that it has all been digested, or even compre-

hended by every hearer, but at least one person has become thoroughly filled with each subject, and this interest has worked and is working quietly, like leaven, throughout the entire community.

Then, a year or so earlier than the beginning of the club, a little model primary school was started, the aim being to put before the people as nearly as possible an object lesson of what a school for little children should be. A tuition fee was charged, and the school made self-supporting. Branches new in this region—nature study, drawing, elementary manual training—were introduced, and in spite of many difficulties to contend with, such as unsuitable room, insufficient playground, and a teacher whose ideas of what such a school should be must come to her secondhand, and not through anything she has seen or experienced, this little school has proved a revelation to the people in many ways. It is such an eye opener to see how much little children can learn in branches that were supposed heretofore to belong peculiarly to college education, to note the gain in time, to see what new zest and interest in life this awakening of all their faculties gives them, and withal, how happy the children are.

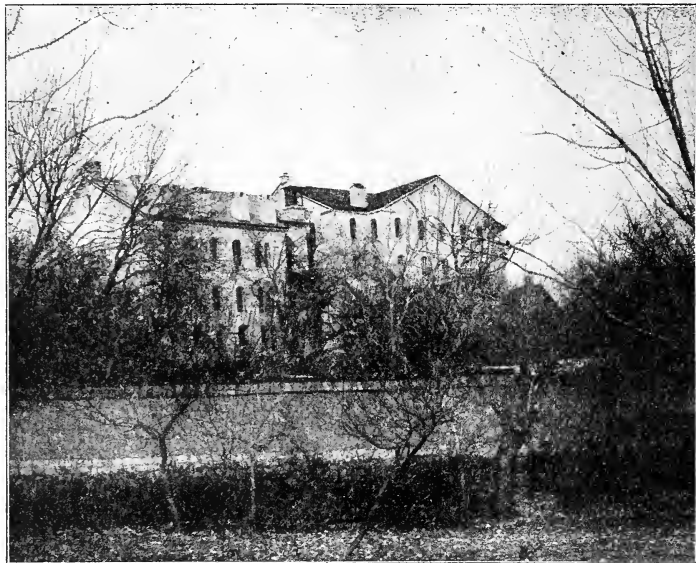
Again, once a year a large popular meeting, known as the academy praise meeting, is held, at which addresses on educational theories are given, and these never fail to produce after discussion and to raise ideals.

Along with these special efforts goes the continuous work of the girls' college, both in the hope constantly held before the students that those who study will also become teachers, and in the training they receive. Of the one hundred and twenty-three graduates up to the present time, I believe all but three have taught for a longer or shorter time.

Then, a year and a half ago Mr. Jesse Matosian, a young Armenian, who had five years of special training in Bridgewater (Mass.) Normal School and Yale University, returned to Aintab as professor of pedagogy in the college, and is also doing something in the way of superintending common schools in the city of Aintab. Mr. Matosian was this year invited to come to Marash and give an address upon the occasion of the commencement exercises of the girls' schools here, known by the name of *Vüsta*, and corresponding to grammar grades at home, and also one before the educational club with two or three hundred invited guests. These addresses aroused great popular interest, and one result was the week's summer school for teachers, of which Miss Blakely speaks in her report. Two things were very noticeable in these meetings, one the faithfulness in attendance of the fifty or more young women enrolled, in spite of the fact that the weather was exceedingly hot, and that all were tired from their year's work just closed; the other the universal recognition by people and teachers that there are better methods

than any we have heretofore known, and the desire to learn and adopt, or rather adapt, them.

Now all this brings me to a few words which I wish I had the eloquence to say adequately in regard to the need for another American teacher in the girls' college, and the character of the teacher needed. Here are the people of Marash with this new, insistent demand for better teaching and better



MARASH COLLEGE

teachers in their schools—twenty-eight girls are employed annually in the common schools of the Protestants alone, to say nothing of the higher schools and the ever increasing demand for our girls in the Gregorian schools—here are the higher boarding schools of the mission looking to Marash College for their trained teachers; here are the out-stations not only of Marash but of the whole mission looking for their teachers either directly to the college or to the schools in Aintab, Hadjin and Adana, whose teachers must be trained in Marash; here are the girls crowding into the college as never

before, willing too to pay as never before for their training; here also is a small but ever-increasing number of young women who would be glad to take up the work of teaching as a life profession, but whose training (received generally a number of years ago when the college work was not at all what it now is) is not such as to make them competent and acceptable teachers, looking to the college and asking for at least an occasional year of post-graduate or special work in pedagogy. The one thing lacking is the specially trained woman to take up and make a grand success of this branch of the college work.

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## A VISIT TO A HINDU VILLAGE

BY MRS. M. B. BANNINGA

MELUR, MADURA DISTRICT, S. INDIA, January 19, 1906.

DEAR FRIENDS: You probably wonder what a missionary lady does in an out-station to pass her time. We are several miles from our nearest white neighbors, surrounded by a few Christian women, only one or two of whom speak English, and thousands of Hindu women, the vast majority of whom can neither read nor write, and who have great difficulty in conversing with anyone who speaks literary Tamil. But the days pass by very rapidly, and we do manage to keep busy, and therefore happy. What with school and zenana visiting, besides one's housework and Tamil study, there is not much time to be lonely except when one is sick, or when one's husband is out touring in the station. I often go with him, but cannot always manage it.

The women of the church here have two meetings each week; one is called the Mothers' C. E. Meeting and the other the Sewing Society. Many of the women attend Sunday school also. After Sunday school they often plan to go to a neighboring village to preach the gospel to the women. Recently we went to a village one mile from here, called Navaningpatti. One of our Bible women works there, so we called at the home of one of her pupils, a Mohammedan woman. This family is one of the wealthiest in the village, and lives in quite a large house. We (five women and three children) were ushered into a large room, the walls of which were decorated with pictures and mirrors. Pictures are quite unusual in Mohammedan homes, because they think that they tend towards idolatry. A couple of chairs and a cot made up the rest of the furniture. One of the women suggested that we go to the upper room, where we would be free from interruptions, so we crawled up a very narrow stairway to a large room built on

the roof of the house. It was a well built room, but had no furniture save two chairs. We first looked out on the surrounding scenery. The distant hills and rice fields looked very pretty, but the foreground of native huts with untidy dooryards were anything but pleasing. We then gathered the women of the house about us, and sang and read and spoke of the gospel story. The women of the house consisted of the mother, a couple of daughters and daughters-in-law. One Hindu woman and three girls had also come in. There's very little privacy in a home of this kind, as you can well imagine. After we had talked to them a while the mother said: "Why do you tell us about these things? We believe in the same God that you believe in." She would not hear about Jesus Christ, but said that we should go to the Hindus. But some of the others listened attentively, and we hope some good seed was sown.

We then went to the home of a high-caste Hindu woman. She is very favorably inclined towards Christianity, but her husband is a staunch Hindu. He was at home when we got there, and said we might come in and sit down. They had no chairs, so we all sat down on the floor. All the little rooms of that house open upon a courtyard where the cattle and chickens are kept, and the rooms are separated from each other by cloth screens or cocoanut leaves woven into a sort of curtain.

The man of the house had some betel leaves and nuts passed for the women to chew. Then one of the women began to talk to him about the Scriptures, but after listening for a few minutes he said, "Don't talk to me," so she turned to the women and children who had followed us into the house. He allowed this to go on for a few minutes, but finally said that she should stop and do no more talking in his house. He probably would not have minded our being there if there had not been so many present. I have visited them many times with the Bible woman alone, and then he is always cordial; but even then the women of that house do not feel free in their recitations as they do when he is absent.

We then went home, for it was getting late. When we came to the roadside shrine of the idol Ganesa, about a quarter mile from our bungalow, we saw several men worshipping. They had several little tins filled with oil, in each of which were four wicks, which they lit and placed before the idol. They then took a little fire and carried it across the street, where they set fire to a heap of dry palmyra leaves. An old Mohammedan who was standing there said it was only play. We spoke to the leader of the company for a few minutes, and then wended our way home in the moonlight. This leader of the idol worshipers has mingled freely with missionaries and educated Christians, and sends his children to our school; but has never been able to cut himself loose from his surroundings, though I doubt that he believes in the teachings of Hinduism. They worship the idol Ganesa whenever they start on a venture or undertake a journey. Sometimes they break cocoanuts before the idol and pour the milk over it, and often they smear the idol with ashes and crown it with garlands of flowers.

We had a visit from the Tahsildar a few days ago. He is the head



official of the Taluq, or county. Among other things he said: "Our women prevent our making any great reforms. We feel enthusiastic until we get back to our own homes, and then we see how helpless we are." It is true that India's women are a potent factor in her upbuilding, and unless they are educated and enlightened there can be no great progress in this land. She it is who insists on strict observance of caste and other regulations. She is the great conservative force in India. There can be no question that the Hindu girls' schools and the zenana work are very important features in missionary work.

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Extracts from a letter from Miss Flora K. Heebner, dated Taiku, Shansi, China, July 20, 1906:—

WE started in about the first week of March here with every one of the women that we could get to come for study. One of our helpers—or as nearly a helper as we have—had four women opium patients at the time in her house. We wanted her and she wanted to come, so she brought her women with her. There are some such bright cases, and ones that made us very, very happy. Two women—one about thirty and the other about forty years old—were here from a village from one of the out-stations forty-five miles away. They had neither of them read, nor yet were they Christians. The husband of one is the warmest hearted follower the Lord has in this place, and we were eager to have his wife. These two women started in the first morning with such an eager, interested spirit, and we soon found that time spent with them was time well spent. Miss Miner has translated a little book for beginners containing the plan of salvation very tersely put, and they literally devoured it, taking daily lessons in character study. At the lectures given by two of our men helpers they were so quiet and attentive. They took up, too, the catechism and went part way through that in the four weeks they were here. On the last Saturday morning when I had a little talk with them, they expressed their willingness to come into the roll of catechumens. They had been approached on the subject of unbinding their feet. They were timid, and said they wanted to wait until they knew a bit more "doctrine" so they could refute and bear the persecution that must follow. We talked and prayed with them, and do believe we are going to have these precious treasures for the Lord. There were other cases of intense interest, but these two won our deepest love and interest in their welfare. I hope to be able to go to their village for some little time to hold a class with them in their home sometime. You know the nature of this work; it is hand to hand and heart to heart. We pray mightily that we may be burnished reflectors of the Master at such times especially.

The trip I made to Fen Chou Fu in April was by all means the hardest I have made since in China. I was alone, and the weather was hot, so dry and frightfully dusty. I spent the night on the road in the China Inland Mission, thirty-four miles from here. It was such an inspiration to be with those dear English friends and gain new impetus for the work ahead. I

can't tell you the deep joy I felt in the work there in Fen Chou Fu. The women are so different, and we had so many of them; but they work faithfully, and we had many blessed hours. Just to see how the Spirit stirred up interest, when the hospital patients found that the visitors were reading daily they stopped me one day and asked me wouldn't I come into the wards and hear them read. I forgot we were already having our hands a bit full, but meal hours were flexible those days, and taking one or two who could sing and read a bit I'd go in to them and we'd have times of story and song. We found one woman in the class there that is full of promise. She has a strong character, reads very rapidly, and is friendly toward the gospel message. She has a husband who hates the foreigner and his message, but we believe she has character enough to follow in the light as the Spirit works in her heart. I have heard nothing of her since coming away, but shall make it a point to hunt her up when I go back there the coming year. There are not a few unbound feet among them there, while here the women are like rock—will not make the sacrifice it costs. But we are hopeful.

In Fen Chou Fu there is the greatest need for a girls' school. At present we should feel sorry could the older girls be kept away from here, for they are such an integral part of our school. But there are many girls there that would come in to read for the day and run back again after school hours. But dear Mrs. Atwood's hands are full—so full. Our hope truly lies in the girls now in Bridgman School. There are three of no small promise, but they are still two and three years out of reach. Then in our school here we have several such nice girls, who will in time be sturdy helpers, we trust.

Our schoolhouse is now under roof, and we will have a comfortable schoolroom, and off from it a recitation room for Mrs. Hemingway's and my work. There is still much to do all around before we are ready for the girls in the fall. I have spent quite a little time out among the masons and carpenters, to be sure they would use good work and materials.

## WOMAN'S BOARD OF THE INTERIOR

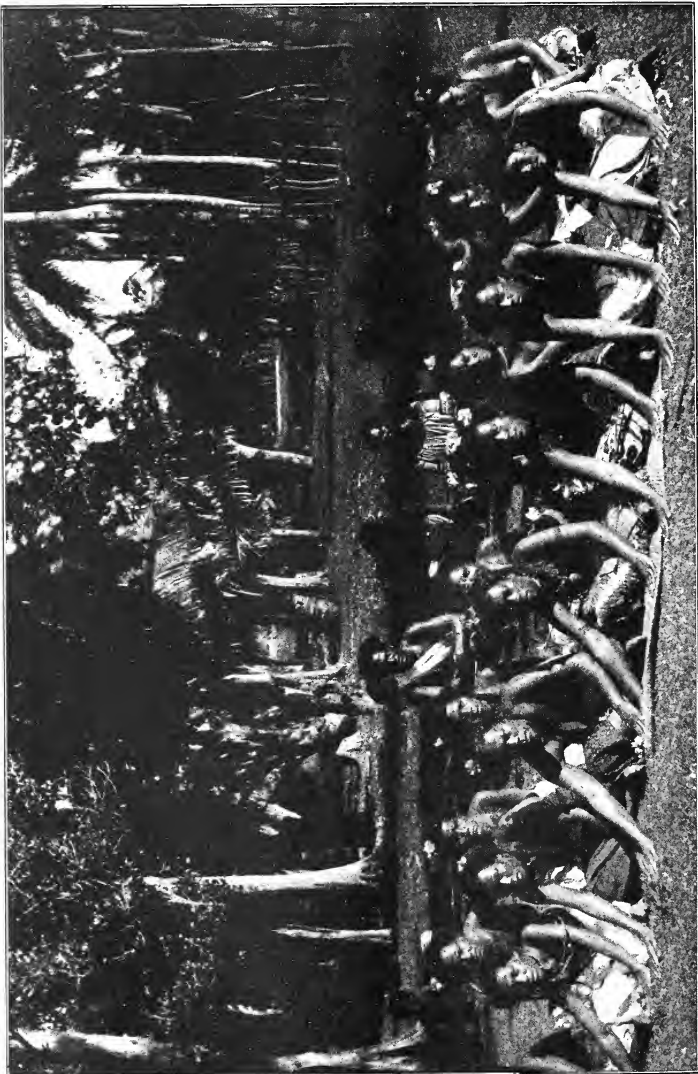
Mrs. S. E. HURLBUT, TREASURER

RECEIPTS FROM OCTOBER 10 TO OCTOBER 22, 1906

COLORADO . . . . .	67 72	PENNSYLVANIA . . . . .	7 84
ILLINOIS . . . . .	6,801 26	INDIA . . . . .	10 00
INDIANA . . . . .	299 70	MISCELLANEOUS . . . . .	370 11
IOWA . . . . .	4,132 38	Receipts for the month . . . . .	\$16,173 73
KANSAS . . . . .	430 42	Previously acknowledged . . . . .	73,678 62
MICHIGAN . . . . .	893 18	Carried forward . . . . .	30 58
MINNESOTA . . . . .	47 27	Total since October, 1905 . . . . .	\$89,882 93
MISSOURI . . . . .	811 40		
MONTANA . . . . .	12 00	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
NEBRASKA . . . . .	5 00	Receipts for the month . . . . .	\$56 22
NORTH DAKOTA . . . . .	22 08	Corrected, previously acknowledged . . . . .	1,089 05
OHIO . . . . .	159 73	Total since October, 1905 . . . . .	\$1,145 27
OKLAHOMA . . . . .	97 91		
SOUTH DAKOTA . . . . .	240 05		
WISCONSIN . . . . .	1,685 93		
WYOMING . . . . .	2 75		
MASSACHUSETTS . . . . .	77 00		

MISS FLORA STARR, Ass't Treas.





DANCE OF ISLANDERS

# Life and Light

Vol. XXXVII

FEBRUARY, 1907

No. 2

**MISSIONARY PERSONALS.** For some time Dr. Curr has carried the heavy care of the hospital at Inuvil, in the Ceylon Mission, a hospital that admits only women and children. The load has been too great for one, and now the American Board has sent a nurse to assist Dr. Curr. Miss Zillah Winifred Scott-Patten, an English trained nurse, who has been at work in Cairo, Egypt, left that place in early January to go to Inuvil.

The sisters, Miss Frances K. Bement and Dr. Lucy P. Bement, who have done valiant service in Shao-wu, have recently returned from their furlough to their field, sailing from San Francisco on the steamer with Mrs. G. D. Davis of Japan and Rev. and Mrs. F. B. Bridgman of Durban, South Africa.

Many hearts, both in this country and in India, will grieve at the news of the home going of Mrs. Ruby E. Fairbank, wife of Henry Fairbank, of Ahmednagar, in the Marathi Mission. The child of missionary parents, Rev. and Mrs. C. D. Harding, educated in America, she returned in early womanhood to the land of her birth, and there she has given almost twenty-five years of loving and devoted service to the women and children of India. She died soon after a surgical operation. The three children are in this country, so the home is doubly desolate to Mr. Fairbank. The two sons had found their American home with Rev. E. H. Byington, of Beverly; and strangely and sadly, in the same Christmas week that took their own mother away their foster mother here was called to the unseen world.

**DELINQUENTS.**—Is it pleasant to be a delinquent, to feel that you have left undone something which someone else must do for you? We value everyone of our subscribers, and we hope that you all are our readers as well, but we must think of some as leaving a duty undone. A larger number of you than we are willing to tell have not yet paid for LIFE AND LIGHT for 1906. Do you know that means just so much less money in the treasury of the Woman's Board and so much less sent to the work in the field? The magazine must go on; it is indispensable to the work, and someone must pay the bills. Is it pleasant to think that you receive a magazine that someone else pays for?

**THE WORD FROM THE TREASURY.** During the month from November 18 to December 18, 1906, the contributions for the regular pledged work were \$8,093.77, a gain of \$620.50 over those of the corresponding month in 1905. This, however, does not offset the loss in the preceding month, and the falling off in the two months is \$732.98. Now that holiday and quarterly bills are paid let us set our hearts earnestly to bring our gifts and our dues to the Master's treasury.

**NEWS FROM INDIA.** Since August "Praying Bands" have been sent from Pundita Ramabai's Institution, spending a week or ten days in a place. Eight or ten older girls, accompanied by a teacher, and sometimes by the daughter of Ramabai, form a band, and they have many invitations. Deep conviction of sin, followed by great joy in the consciousness of forgiveness, and of a present Saviour and earnestness in seeking to reach others, are the features of this movement.

**ALMANAC FOR 1907.** We call attention to the new and attractive American Board Almanac for 1907. It is packed with interesting and valuable information on foreign missionary work in general, and most helpful in various details of our own American Board. One can know the post office address of all our missionaries, and can learn also who are at home on furlough. It is invaluable in aiding better pronunciation of proper names. It tells you how to send parcels to our missionaries. The little maps give you the location of mission stations. Send ten cents to John G. Hosmer, Congregational House, 14 Beacon Street, and be provided with this useful almanac.

**A SHREWD MOVE.** Christian students and teachers in China have been greatly tried by the goverment order that in all schools all must make obeisance to Confucius. Apparently the powers that be find this an untenable position, and the following item shows their ingenious way of escape from a bad place: "Peking, Dec. 31.—An imperial edict published to-day raises Confucius to the same rank as heaven and the earth, which are worshiped by the emperor alone. It is believed that this action is in deference to the religious scruples of the Christian students in the government colleges, who object to kowtow, as required by immemorial custom, before the tablet of Confucius."

**EXAMPLES FOR US.** One of the native African women went out to do missionary work with no remuneration, saying "The people of my childhood are in darkness; how can I be in the light and not go to them?" Another teacher at a difficult post where heathenism is strong, had

a little hut for herself and her child. When asked one day if she were not lonely she answered, "How can I be when Jesus is always with me and there is so much to do?"

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## FLASHLIGHT PICTURES OF A MISSIONARY'S LIFE IN NEW GUINEA

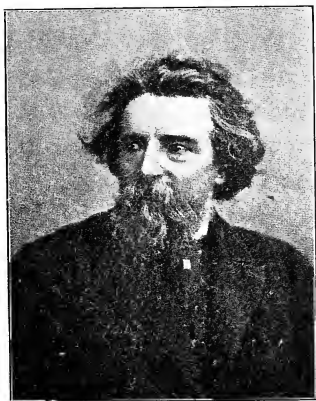
(Mrs. Lizzie Harrison Chalmers)

BY E. B. S.

ROBERT LOUIS STEVENSON chose a happy epithet when he called James Chalmers the "Great heart of New Guinea." Perhaps the quiet self-abnegation of the wife is equally deserving of the phrase.



MRS. JAMES CHALMERS



JAMES CHALMERS

Of Jeanne, the first wife, records are scanty, but her husband bears witness to her consecrated spirit. She died in 1879, and some years later James Chalmers returned to England, where he met Mrs. Lizzie Harrison. In 1887 he became engaged to her, and after his return to New Guinea she made the long journey to join him and to become his wife. To her the novelties of pioneer life were not all agreeable, yet she made light of the discomforts. A pen picture of her first home in the new land is worth quoting:—

"I do wish you could see this house. Tamate thinks it a delightful place. I am not quite so much in love with it. The walls are of very roughly sawn planks which overlap each other, so inside there are ledges innumerable from floor to thatch, every ledge a nice accommodation for all kinds of insect life. I should think the house is fifty feet long, and divided into three rooms. At night it is too lively, rats, mice, and, on the roof, lizards all over in armies. Ants and mosquitoes abound, and they like me very much—my only time of peace is under the mosquito netting. If you look down on the mats and floors, you perceive they are covered with life.

"There are about three thousand wild savages here: big, fine, handsome men, got up in truly savage style."



NATIVE HOUSE

A letter from Mr. Chalmers expresses his appreciation of the home life that was now his. He writes:—

"We have really a nice home here. The house has been greatly improved by giving it a coat of whitewash, painting the posts blue, and sticking pictures all about. What transformations a lady can perform! Ugly pine boxes become splendid seats. 'Tis marvellous! I fancy you would like our home now—it is decorated and has a woman's notions all about. Our next move now is to have it enlarged two more rooms, so if angels or non-angels come along, they may find a place to stretch themselves."



Mrs. Chalmers' journal contains a touching description of a Sunday service:—

"We had the ordinance service Sunday and a good congregation of natives to witness it; they were very attentive and interested, and my husband tried to explain it to them. It was a solemn and strange service in this wild place. I could not help contrasting this service with the one at home: here the bright sun outside, and on one side the dazzling sea breaking in heavy waves up to the very steps of the church. Inside, my table covered with white cloth, and on it a jug of cocoanut milk and two glasses and two plates of bread. Tamate at the table, a teacher on either hand. I sat at the right



WOMEN MAKING POTS, NEW GUINEA

hand, and on the floor at my feet the native members, on the left hand the teachers and wives; in front a gathering of orderly, interested-looking natives, many gorgeously painted and befeathered, and dark faces peering in at the six doors. Can you picture it all? The church is built by natives,—walls of nipa palm spines and thatched roof of palm leaves, floor of bark—two doorways on each side and one at each end, and plenty of square openings for windows."

Many experiences in this pioneer missionary work were a test of the courage and endurance of Mrs. Chalmers, as the following quotations from diary and letters will show:—

"Last night I really thought the house would be carried off, the furious waves seemed to break so close, and with every thundering crash the house shook. I got up to see if it really had come under the house; it was at the gate and washing inside; the whole of the bank had gone, and for miles along east and west, and far out to sea as eye could reach, was wild surf. I was glad to pop back into bed, for, grand as the sight was, it made me feel desolate and lonely."

During her husband's prolonged absences when he was supervising the work of his native teachers, Mrs. Chalmers was often ill. She narrates one such experience in her journal:—

"November 14. Just three weeks since I wrote last. I am only beginning to walk a little. Tamate did not get back until the sixth, and found me, as he did once before, almost at death's door. I had a terrible fortnight alone. No one who could get me any medicine or proper food. One day they carried me into the store to the medicine shelf, and touched all the bottles until I nodded at the aconite one. Then how to get it dropped was the question. I signed them to steady my elbows until I dropped the quantity. I was tenderly carried back to bed, and after the aconite I slept and awoke feeling much less feverish. One of the women tried to make some gruel but it was all burnt to the pan bottom. For more than ten days I just kept alive on tea and badly made barley water with a little brandy in it."

Mrs. Chalmers was again left alone and for so long a time as to arouse the active sympathy of one of the Tuaripi chiefs. Her description of the experience is as follows:—

"One day I was laid on the native couch while my bed was being made. I heard some one come gently behind me, and soon felt a hand stroking my hair and forehead. I was quite helpless and could not turn to see who was there, but I soon found out, for suddenly Lahari's voice broke out into great abuse of my Tamate. I could not understand half he said, but made out, 'Tamate very bad, very bad husband indeed; he was no good to leave his wife for so long when she had a big sickness and no one to cook her "Beritani" food,' etc. I tried to expostulate and explain, but I had not strength to make him understand. Tamate said afterwards, 'The first person I saw on landing was Lahari, who seized hold of me and told me everything he thought about me for staying away from you so long.'"

If we ask whether such sacrifices as these brought their reward, the journal provides an answer:—

"January 28, 1900. We sat down three hundred at the Communion service, all from this district. After the large open air service the church members joined in Communion in the church. In the afternoon another large gathering under the palms; at this service one hundred and thirty-six adults were baptized, these from various places. It was wonderful to think of these people of various tribes meeting together in unity. Savage strangers here for the first time were much interested, made many inquiries, and were taught many and wonderful things of the Great Father and his beloved Son, and so the light spreads."

## THE FRIEND OF THE MAORIS \*

IT is inspiring to turn occasionally from the study of the greatest missionary heroes—those whose names are household words, and whose lives are familiar—to become acquainted with some who are not so well known, and whose work was more obscure; for then one is impressed afresh with the fact that the heroic spirit has not been confined to the very few, and that zeal for the spread of the truth has dominated many lives. Probably Samuel Marsden is little more than a name to many to whom the names, Chalmers, Livingstone, Paton, call up inspiring personalities and thrilling careers; yet in all the shining roll of missionary heroes there is none more courageous, more devoted than Samuel Marsden.

Born near Leeds, England, in 1764, he seems to have determined from boyhood to take holy orders, and almost from the first to have had a deep desire to minister to the needs of the heathen. It was said of him at Cambridge, "Young as he was, he was remarkable for firmness of principle, an intrepidity of spirit, a suavity of manner, a strong judgment, and above all a mind stored with knowledge and deeply impressed with religious truth."

Appointed at the beginning of the year 1793 second chaplain of the penal settlement of New South Wales, he accepted this not altogether desirable position, as it would seem to many, with some misgivings as to his merit. He was "deeply sensible of the importance of the post, so sensible, indeed, that he hardly dared accept it on any terms, but if no more proper person could be found he would consent to undertake it." After a tedious voyage of nine months he found himself ashore in Australia, in that convict colony which was to be his home during the rest of his life. The senior chaplain soon resigned his post, leaving Marsden alone. To add to the difficulties of his position, he was made magistrate in a community where the enforcement of the law was almost impossible. Society was rough and corrupt, made up largely of convicts out on ticket-of-leave, and every man was trying to advance his own interests by taking advantage of his neighbor. Marsden's fearless policy of outspoken condemnation of evil and his efforts to enforce the law aroused determined opposition, which was never to abate.

But while he was working with all his strength in New South Wales the visits of many Maoris to the colony had awakened in him a great interest in these people, and his whole heart had gone out to New Zealand. His daughter writes: "My father had sometimes as many as thirty New

\* Condensed in great part from *Among the Maoris*, by Jesse Page.

Zealanders staying at the parsonage. He possessed extraordinary influence over them." Returning to England in 1807, Marsden laid before the Church Missionary Society the need of a special mission to New Zealand.

The New Zealanders had at this time a very bad name. Apparently friendly by instinct, they had been ill-treated by explorers and traders, and upon retaliating had been the victims of fresh cruelty, until conditions were so bad that every crew nearing their coast shot down like partridges the natives who were clustered on the beach, and on the other hand, ship after ship which had been wrecked on their shore had had its crew killed and eaten. Moreover, firearms had been introduced into the islands, and destructive inter-tribal wars were constantly waged. To these fierce people two young men volunteered to go—William Hall and John King. Marsden had urged the missionary society to civilize the natives in some measure first, then to preach the gospel to them. This policy seemed unwise to the society, and Marsden lived to reverse, as history has reversed, his own early judgment, for many years later he said, "Civilization is not necessary before Christianity; do both together, if you will, but you will find civilization follow Christianity more easily than Christianity follow civilization."

In August, 1809, Marsden set sail with Hall and King, and on the voyage he formed that friendship with the Maori chief, Duaterra, or Ruatara, which was to prove so helpful to the new work. At Sydney a third volunteer named Kendall joined the party, and the three young men sailed for New Zealand, Marsden being forbidden by the governor to join so mad an enterprise. He sent to Duaterra, however, some wheat for planting, and when this novel crop was grown and the grain was ground and made into cakes, the joy of the Maoris, who had watched the experiment with skeptical eyes, knew no bounds.

Finally, toward the end of 1814, Marsden's great desire was accomplished, and he was allowed to visit New Zealand. He found a fierce tribal war in progress, and he determined to stop it at once if possible. Therefore he and his friend Nicholas, unarmed, hastened to the camp, and as the result of their persuasion soon had the happiness of seeing the rival cannibal chiefs rubbing noses in peace. Is it strange that Marsden was not able to sleep well that first night, surrounded by bloodthirsty savages, each with his spear planted in the earth by his side? Marsden had brought presents with him, and the Maoris, who had shown themselves on the whole friendly to the three English laymen settled among them, received these gifts gratefully, promising never to treat the English cruelly again.

The first church service was held at this time, conducted in a pulpit made from a canoe, with the Union Jack floating above. The sermon was

from the text, appropriate to the Christmas season, "Behold I bring you good tidings of great joy." "In this manner," says Marsden, "the gospel has been introduced into New Zealand, and I fervently pray that the glory of it may never depart from its inhabitants till time shall be no more."

But after the hopeful beginning heathenism broke out anew, the lives of the missionaries were in danger, and wicked men whose deeds Marsden had brought to the light persecuted him bitterly.

During the remaining years of his life he made repeated visits among the Maoris, usually spending eight or ten months at a time with them. One of his chief services was as peacemaker; again and again he averted or interrupted war, going fearlessly straight in among the combatants at the risk of his life. He made long, solitary journeys in the thick forests inhabited by wild tribes, or along the open plains. He suffered shipwreck. A great service, also, was the preparation of a grammar of the Maori language. And he always kept his admiration of the noble traits of these people. "They offer up human sacrifices," said he, "as sin offerings. Whenever the gospel shall be revealed to them they will very easily understand the doctrine of the atonement. They demand a sacrifice . . . for almost everything which they consider as an injury."

After reaching his seventieth year he made his last missionary journey to New Zealand, taking his daughter with him. Everywhere he was received by the Maoris with respect, love and every possible attention, and at his departure, which all felt to be the final parting, there were many tears and touching expressions of affection. He had lived to see a race so transformed, largely through his instrumentality, that only a few years later Bishop Selwyn, on arriving at his new diocese could say: "We see here a whole nation of pagans converted to the faith. Where will you find throughout the Christian world more signal manifestations of the presence of the Spirit or more living evidences of the Kingdom?"

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## IN THE NEW BUILDING AT AINTAB

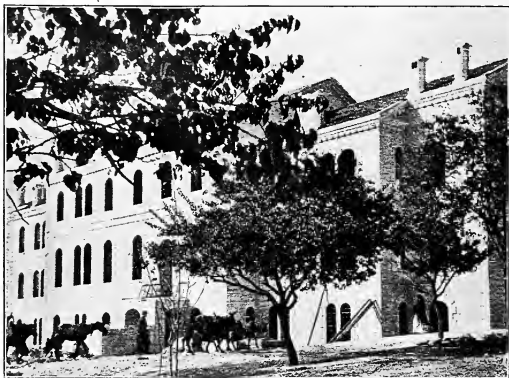
BY MISS HARRIET C. NORTON

[February 17, 1906, was a day of disaster to the girls' school at Aintab, in the Central Turkey Mission, as their school building was destroyed by fire. The new building has gone on prosperously, and now Miss Norton tells of their joy in being in their new home.]

**W**E are feeling very happy these days, because at last the girls' seminary is in session in its new building. November sixth, the boarders, thirty-five of them, arrived from the various places outside. For several

days before that supplies of food for the year, such furniture as was left, and bedding, were brought over from the places where they had been stored since the fire by the school donkey, or on the back of a man called a "hamal." "Hamals" are men to carry very heavy burdens on their backs for long distances. This "hamal" was much surprised to hear that "hamals" were not found in America, and asked how things could possibly be taken from one place to another without them.

Only the spring part of the bedsteads arrived before the sixth, but we arranged these on the floor in our large, light and sunny dormitory, and when the beds were made up upon them the room looked very cheerful.



VIEW OF THE NEW BUILDING

Every visitor speaks of what a cheery dormitory the girls have; and they did not mind sleeping so near the floor for a week, as it is the custom in their homes to do so all the time.

November 12 we began regular school work with 106 pupils, quite an advance in numbers, you see; and this in spite of the fact that we have dropped the fifth or lowest year's work. Had we admitted pupils of that grade the number would have been even larger. We had planned for only a hundred and were pleasantly surprised to receive more.

At morning prayers that opening day Mrs. Merrill spoke from the motto, "He who trusts in the Lord is not moved," found on many of the coins about whose discovery you have doubtless heard. (See page 66.) She

very fittingly showed how true it has been in the case of the school. Kind friends have come to our help here and in America, and given us things to replace those lost in the fire. Our schoolroom clock is the gift of the women of a mountain village, whose girls, to a considerable number, have been trained in our seminary. Again and again, when it seemed as if the building would be stopped by the government, there, too, friends have arisen and the building has been allowed to go on. For a building of this size a great deal of stone was necessary. It so happened that large quantities of stone were on hand in the market and the price lower than usual. Even the weather helped us, for the heavy winter rains kept off till just the day after our roof was covered.



“HAMAL” BRINGING MATTRESSES

The building was, and is still, far from finished. Had we waited till it was ready we could have had little or no school this year, and we preferred to put up with inconveniences and not to lose a year's work. Had there been any other place in which to keep school for a while it would have helped matters, but there was none. Windows in the dormitory, dining room, kitchen and recitation rooms were put in after school began. During one of my first lessons with the girls a man was at work on the windows as

they recited. One of his tools fell upon a girl's head, and she calmly handed it back to him, while the lesson went on as if nothing had happened. For a week the girls sat on straw mats spread on the floor in the recitation rooms, and in the main schoolroom we used the benches and rude desks made after the fire. We now have most of our nice new American single desks set up in the main schoolroom and benches in the recitations. I was amused to see how many girls had brought cushions to put in their chairs, doubtless due to the fact that they have not chairs in their homes, for common use at least. We had no outside doors until this week, but we have not been afraid, as there is a good watch dog and a night watchman.



PUPILS JUST ARRIVED AT THE SCHOOL

We teach to the sound of hammer, saw and plane, only insisting that the carpenters stop heavy noise during morning prayers. Knowing the strict ideas of the country, we anticipated much trouble from having so many girls about where there were so many men, both Turks and Armenians, but they have absolutely ignored each other. We asked the head builder to see that the young apprentices just attended to their work, and he said, "I will



make that they do not stir from the side of their masters." You may have heard of this head builder, who, though a Moslem, is perfectly devoted to our interests and much liked by us all. Mr. Sanders had no sincerer mourner than this man. In connection with Mr. Sanders, you do not need to be told that we are constantly reminded of him, and that the building will be a last monument to his unselfish devotion to any form of mission work that needed him. (Rev. Charles S. Sanders was killed by falling from his horse October 25, 1906.)

We have many visitors to see the building, and all say what a fine building it is. A former pupil wrote that she heard that it was a mimic paradise. When it is really done it will certainly be a pleasant and suitable building.

We have been fortunate so far in having very little sickness among the girls, and we teachers have been well too. My heart sank one day when two pupils came down with tonsilitis, and it looked as if we should have an epidemic of it. The sick room at the time boasted nothing but bare stone walls; but it did not spread after all, and in this as in other things the hard



THE MANAGER OF THE BUILDING



ANOTHER VIEW OF NEW SCHOOL BUILDING  
House of wealthy native opposite

places have been made smooth. Miss Blake and I find it very interesting learning how to run things with conditions so unlike those of America. As neither the steward or matron speak a word of English, and my Turkish is exceedingly limited, you can imagine our struggles to understand each other. They will be as glad as I when Turkish becomes more familiar. There are many hard and trying things of course, but the girls show a very helpful spirit, and do finely about making the best of things.



SCHOOLGIRLS STARTING FOR THE PUBLIC BATHS

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## THE PATHOS OF PLAGUE

BY JOHN Z. HODGE

**H**OLI—the great Spring Festival of the Hindus, when to be merry is a duty, and to throw red paint on all and sundry is a privilege—was celebrated here on Wednesday; and merry as any in the paint-bedraggled crowd was little Khedan, the Chamar, one of the most promising boys in the mission school. Next morning, in a mango grove outside the town, the

merry schoolboy of the day before lay in a grass hut with a temperature of 105, and an ominous swelling in the groin. We well knew what that meant—Khedan was down with the plague. Knowing well it would be a fight to the death, Mr. Banks bent all his energies to succor and save his scholar. What was possible in the way of medicine was procured and given, but the medicine that will cure plague has yet to be discovered. Throughout Thursday Khedan held his own well, and put up a brave fight against his merciless enemy. When I went with Mr. Banks to see him that afternoon it was a strange, pathetic scene that met us. The mango grove was crowded with tents and huts, affording a temporary shelter for those whom plague had driven from the town, and men, women and children, dreading even now lest infection overtake them, stood around in terror-stricken groups. In one of the grass huts we found Khedan. He lay on the ground wrapped in a blanket, and above his head—the one beautiful sight in that terror-stricken mango grove—hung his bag of schoolbooks. Weeping women fell at our feet, and in piercing tones besought us to save their boy. Amid their tears they told us of his diligence in study, and pointed to his schoolbooks. We shall not readily forget that scene—the grove filled with plague fugitives, the rude grass hut, the weeping women, and the little scholar trying to beat back the last great enemy. There was still hope. The temperature had fallen slightly; the pulse-beat less rapidly; the delirium of the morning had died down, and the patient recognized us with a smile. When Mr. Banks went back later in the evening Khedan was still holding his own, and we hoped for the best. But plague deals roughly with human hopes. “Khedan died at five o'clock this morning,” was the answer Friday gave to the hopes of Thursday. The last great enemy, beaten back during the day, had renewed the struggle under cover of the night, and the tired little soldier had gone down to fight no more. Was it merely a coincidence that the end came at daybreak?

We visited the mango grove again that morning. Death had given added pathos to the scene; wailing women, writhing on the ground, called loudly to their gods, and recounted the virtues of the dead scholar; the few men present, though calmer, wept also; neighbors in their sympathy crowded near, and we, too, would fain have wept, for it was the old, yet ever present coincidence of grief—the only son of his mother, and she was a widow. While we stood there the little company of relatives came to bear away the body. They laid Khedan, wrapped in his blanket, on the rude bamboo bier, and with a fine feeling of the fitness of things they placed his school books by his side. Then, while the wailing rose louder and louder, they bore him rapidly away to his resting place by the river side. Poor Khedan!

You are sorry for him; but think of it, in that same week 42,000 people died from plague in India. Surely that is a call to prayer.—*From Regions Beyond.*

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## THE BIBLE WOMEN AT PONASANG

[The work of these women in reaching homes and mothers is so important that we are glad of every chance to learn something of their personality and their service.—ED.]

AT the Ponasang Station five Bible women and three station classes have been under the care of Miss Newton, and two Bible women, one station class and one girls' day school under that of Miss Garretson. It has been impossible to give much personal oversight, but the Bible women have come together once a month to give their reports. This has afforded an opportunity for a selected Bible lesson, and for the help and encouragement of personal contact with the workers. Few remarkable results are reported, but we believe that faithful and honest work has been done, and the truth has been spread a little wider than ever before. A good number of our Christian women were able to attend the special services for the girls led by Mr. Diong.

Twenty-two women have been under instruction in the four station classes, three of the teachers being the wives of resident pastors or preachers, and the other a former schoolgirl who was early married into a heathen family. Amidst opposition, besides the care of her home and her own little ones, she has been for years a faithful teacher, respected and loved by her pupils. The women are more carefully selected than formerly, and give better attention to study. There have been some cases of special interest. Through her heathen neighbors comes the report of one woman who finds the class hours too short, and studies by herself till late into the night. A new woman, who joined one of the classes this year, came from a district some two days' journey from Foochow. Her husband came home one day and said he had heard a man preaching the Christian doctrine, and that his words were very good. Shortly after this the husband died, and in due course of time the widow was married to another man. He had some work in Foochow, and finally brought his wife here to live. All this time the little seed had been stored away in her heart, and she longed for someone to tell her more. A bell in the neighborhood of her new home attracted her attention, and she asked a neighbor if it was not a church bell, but the reply received was not encouraging to her search. She was right, however, and persisted in her inquiries till she found someone who took her to the

church. The pastor's wife received her cordially, and she soon became a regular attendant at church, and a most zealous member of the station class. She continually rejoices that at last she has found the light, and is eager to lead others to find it also.

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## THE CHRISTIAN'S SPIRITUAL VOYAGE

Hymn sung by first missionaries who left England, as they sailed on the ship  
Duff, in 1796.

Jesus, at thy command, I launch into the deep; And leave my native land, Where sin lulls all asleep. For thee I would the world resign, And sail to heaven with thee and thine.	By faith I see the land, The port of endless rest; My soul, thy sails expand, And fly to Jesus' breast! O may I reach the heavenly shore, Where wind and waves distress no more.
Thou art my pilot wise; My compass is thy word: My soul each storm defies, While I have such a Lord! I trust thy faithfulness and power To save me in the trying hour.	Whene'er becalmed I lie, And storms forbear to toss, Be thou, dear Lord, still nigh, Lest I should suffer loss: For more the treacherous calm I dread, Than tempests bursting o'er my head.
Though rocks and quicksands deep Through all my passage lie, Yet Christ will safely keep, And guide me with his eye; My anchor hope shall firm abide, And every boisterous storn outride.	Come, Holy Ghost, and blow A prosperous gale of grace, Waft me from all below To heaven, my destined place! There in full sail my port I'll find, And leave the world and sin behind.

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## MISSIONARY LETTERS

### TURKEY

The work of rebuilding the girls' school at Aintab, which was burned last winter, has gone on prosperously; and it is now occupied. Miss Blake, in charge of the school, tells us:—

The new building is to be very fine, we think, quite the handsomest in the mission. Not that money has been put into ornamentation, although there is a satisfactory cornice, but the arrangement and proportion of the main part and wings seem particularly happy. And it is to be so well lighted. We are puzzling over the problem of how we can accomplish the year's work in the shortened school year, but we think we can arrange to do practically all by omitting some holidays and some extras in the course.

A most interesting thing has happened lately. As the workmen were digging the foundations for the front porch they found a pot full of coin, mostly silver coins of the Knights of St. John and ducal coins of Lorraine and Bavaria. They are not old nor rare enough to bring much as antiquities, and Dr. Shepard thinks the best way may be to have them melted down for the silver, of which he thinks they would yield about 120 liras' worth (a lira or Turkish pound is equivalent to about \$4.40). The Turkish law concerning the finding of antiquities is that they shall be delivered up to the government for the museum at Constantinople, but that the government will repay the owners of the property on which the "find" was made one half; but that if the articles found are not of sufficient value as antiquities, the owner has the whole. We reported the matter at once to the government, and are waiting eagerly to hear from Constantinople. If we could only have it all, it would be so much help in equipping the school. Dr. Shepard says our property was once the site of a barracks of the Janizaries, and this may have been treasure of theirs.

#### JAPAN

Miss Adelaide Daughaday, for years a devoted and successful evangelistic worker, teaching many classes, leading many meetings, describes a recent opportunity:—

You may have known of the "gospel tent" work in Osaka at the time of the exposition there. Miss Colby was much interested in it, and must have written of it. I only visited the exposition once, and then just caught a glimpse of the evangelistic work. They had a wooden house, and not a tent. Here in Sapporo the exposition was opened on the tenth inst., to continue for twenty days. The high priest of the Hongwanji sect of Buddhists, Mr. Otani, from Kyoto, and General Nozu, from Tokyo, are among the distinguished guests of the city. The Christian churches have united in putting up a tent in the park where the exposition is being held, outside the gate, but quite near. "Gospel Tent—Come and see" is written in large Japanese (or Chinese) characters, black on a white ground with a deep red border. The entrance is decorated with flags, of course. Within is a small platform, with a bronze vase of flowers on a small bamboo stand, a cabinet organ, three small tables, long seats, newspaper racks, where are daily newspapers and Christian papers and magazines. On one table are Bibles and hymn books and other literature for sale.

The tent is open from 9 A. M. till 6 P. M., reading room free, writing materials furnished, and wheat coffee furnished gratuitously to anyone, packages taken care of without charge, and a service held from two to five every afternoon. Long seats accommodate a hundred and fifty or more, and so far some have stood through the whole of half of the three hours.

These three hours are divided in two, with fifteen minutes or so for rest between—six short sermons in all, with singing interspersed freely, the hymns to be sung being written in large, legible characters on a chart hung before the audience. Mr. Rowland started the movement and feels the responsibility for its success, although all the pastors and evangelists join cordially in it. They thought they were too busy to undertake such a work, but Mr. Rowland urged it, and they seem quite enthusiastic now. It takes several to run it daily. There are opportunities for giving away leaflets, and for conversation with strangers who are attracted to the tent in the morning. I am glad to see something of such work, and to be allowed to have a hand in it. We cannot expect to see many immediate results, but the other day one young man told Mr. Rowland that what he had just heard there had made him decide to examine Christianity. He had thus far been indifferent to it.

Next week I hope to go off into the country to see some of my former pupils in their work as pastors' wives or Bible women. I was here one summer some eighteen or nineteen years ago when Sapporo was a small village; now it is a city. The climate is much like that of New England. The people have come from the various provinces at the south, mostly within the last twenty years, and perhaps because of the greater hardships of life in a new section of the country seem a little less refined in manner, but they are cordial in their welcome of strangers from the south. I had the privilege of spending the day yesterday at the gospel tent, the Sabbath being a busy time for most of the local workers. The three men were on hand for the preaching, as usual, and others came to help in the afternoon. We distributed nearly a thousand leaflets, having an outline of gospel truth and a notice of the meetings in the tent, the leaflets being prepared expressly for this work. A crowd of children gathered in the morning, it being a school holiday, and in the afternoon the tent was packed for the three hours. I had a pleasant little talk with three Ainu women, who spoke Japanese very readily.

#### AFRICA

A letter from Mrs. Fay of Bailundu shows us how in the midst of many home cares she is doing missionary work for travelers and natives:—

I have found it impossible of late to engage in school work as in former years. Even through the time of our increasing family I felt it a privilege to teach the native children, but of late there are so many calls because of the expanding work and the growth of our station that I look back and wonder how I ever found the time.

The building of the railroad has brought in a great many travelers, who

of course it is our privilege to entertain. In fact, they are really helpless without our help and hospitality, and for weeks past we have scarcely spent three days without the arrival of someone, which means perhaps a caravan of men besides needing medical aid, and the filling of the food box with bread, etc., for the departing guest. Often it is days or weeks before they are able to leave, having to await the convenience of the ever procrastinating carriers. When I read in the *LIGHT AND LIFE* an article by our greatly beloved Mother Means in which, while mentioning the work of each at our station, she spoke of Mrs. Fay as busy with the "temporalities," I could not get it out of my mind and wondered how it would sound to outsiders who think that the life of the missionary is all spiritualities. It is only too true, and I have often felt badly that I was so tied down that I could not go to the village and hold meetings or go back into school work. But it has come to the point in the station where someone has to keep open house and speed the traveler on his way, and in order to save our only teacher I have cheerfully accepted this as my task and tried to feel that I was doing something, even though seemingly doing nothing.

Then the training of the house boys, who because of this training have proved among our most valuable helpers, is something to be taken into account. A number have been graduated from this work and chosen as teachers or helpers in the work of the press. Aside from this there are the calls from women and children in case of sickness, the charge of Bible women, women's meetings, the calls of family cares in case of the frequent illness of our own children, and the many interruptions for buying trivial things like an egg or a bit of corn, which if one does not do the individual goes off disappointed. Yet even here is often our opportunity. We can look back and think of this boy or that girl who is now one of our standbys who came to sell something and was invited to come and work or stay and attend school. So even the trivialities of our life here help to make up the realities of spirituality.

#### MEXICO

Miss Dunning, always enthusiastic in her kindergarten work, tells us of some things that cheer her heart. Her work is in Parral, where she and Miss Prescott are the only missionaries of the American Board:—

We are having a very full school this year. Such a lovely kindergarten I have—over forty on the roll, and generally thirty-two or three here! They were nearly all new and we have had quite a time in bringing them to a reasonable condition, but they are gradually becoming very lovable. Some are wee ones and seem to enjoy coming very much. I suppose I shall have *Senorita Nambo* with me only this year, for she is to make a home of her



own as soon as school closes in the spring. She will marry one of my Sunday school class, Jose Morales. Of course I cannot feel sorry, for Christian homes are the things that Mexico needs, and this pair will make a good one. Miss Prescott has Senorita Oaxaca, one of the last graduates of Colegio Chihuahuense, and I think one of the dearest girls we have had. We are very sorry she can only stay until the end of this term. Her father wants her to teach in a public school in Cusi where they live, and does not want her to stay longer than December. However, we have another good girl in view, one of the Guadalajara graduates, Gregoria Ramirez, one of the Instituto Corona girls. She was in school when I was in Guadalajara, and I was much attracted by her, besides all of her teachers have very pleasant recollections of her. She graduated two years ago, and has been teaching in her home, San Miguel, but she would like to come north, and Miss Gleason, I believe, would like to have her do so.

Week before last we had a convention, and Dr. and Mrs. Eaton were down here for a week. Oh how we enjoyed them! We do miss so much a missionary family. The conference was a very helpful one, the devotional exercises were so full of the spirit of prayer. I do not know that any new people were reached, but we ourselves were greatly refreshed. It was delightful weather. Last week it blew for three days, and yesterday it snowed nearly all day! So we were very happy in our choice of time. We had a sociable one evening for the church people and such a host of people came that I was in dismay, thinking the cream and crackers we had provided would be nothing among such a crowd. It seemed to me like the loaves and the fishes—and like the loaves and the fishes there was enough and to spare! This was on Thursday evening. On Saturday afternoon we had a reception for Mrs. Eaton to meet the English-speaking ladies of Parral, and also to let them know of preaching services on Sunday afternoon by Dr. Eaton. It was a very pleasant affair, and a goodly number came out on Sunday. Monday morning found us teachers rather played out after so many meetings and festivities, but school must go on so we went on, and do not seem to have suffered except in feeling tired and rather fagged out.

I have referred to the snow. Yesterday was a very cold day for us, and our roof that we paid \$150 (Mexican) for last summer leaked worse than ever. We are just sick over it. The man says he will fix it, but he has fixed it several times now since he first put it on, so we are beginning to be rather dubious about his promises.

I have just come home from prayer meeting. The church had a business meeting on Monday evening and proposed to make itself entirely self-supporting; that is, to try it anyway, and see if it could. There is no doubt

but that it can, for they only lack thirty dollars of doing it now. They certainly can raise that much and more than what they are doing. They want to use the thirty dollars they have received from the mission to pay a lay workman in the ranches. This church I think does very well in giving. Sr. Lopez said the books would show more than one thousand raised this year, and with two or three exceptions they are poor people.

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## MISSIONARY NEWS

THE Church of English Zenana Missionary maintains a school for deaf and dumb children in connection with industrial teaching at Palamcoltah in the Province of Tinnevely in Southern India. The children learn to speak and both Tamil and English are used in the classes. Half day book lessons and half day industrial training give excellent results and the government inspectress praises the fine work and the happy faces of the children. Some of the girls become teachers, and others learn basketry, all kinds of plain and fancy sewing, and to work in kitchen and hospital. Many of these little ones were waifs and it must be a pathetic sight to see them in chapel "signing" the hymns while the speaking children sing.

The work of a missionary in Japan is in a large measure to create new ideals, new purposes, new ambitions in the minds of the Japanese, and especially in the minds of the youth of the nation. We need to teach them that there are things far more important than being a great doctor or lawyer or teacher or general or admiral. Our business is to tell them that their first duty is to the Lord Jesus Christ, that they ought to love him with all their hearts, with all their minds, with all their strength.

A private letter from Constantinople tells us that "there seems to be a great awakening" in desire for education this year. All the schools are full and lack accommodations for the applications. And it is not due to unusual financial prosperity; it seems a purely educational awakening.

The Presbyterian Board of Home Missions has sent a missionary, Rev. Mr. Fletcher, to Colon, on the Isthmus of Panama, and he holds services for the laborers on the canal in a large tent. He also holds meetings on Sabbath afternoons in a negro section. If we have control of this strip ten miles wide we must keep it pure and make it Christian. Who but a missionary can do this?

The work of the Presbyterians in Korea has been wonderfully blessed, and this small "hermit" nation must be great in the sight of God. Last

year the number of conversions at the single station of Syen Chun was 5,436. The small band of missionaries is strengthened by fifteen native evangelists who give their whole time to Christian work and receive their support from the native church. More than this, many of the native Christians pledge themselves to give a certain number of days to preaching or special definite evangelistic effort, the sum of these days exceeding 8,000. One of the national characteristics is extreme poverty, yet at Syen Chun they have fifty-six day schools, with 1,192 pupils, receiving no foreign help. They have seventy church buildings, into only two of which any foreign money has gone.

A clinic in Korea has always a helper in attendance who gives away tracts, sells Gospels, answers questions and preaches little sermons. All sorts of cases come for the foreign medicine, leprosy, rheumatism, gangrene, fistulas, blindness, dysentery, marasmus, loathsome skin diseases, all the troubles that flesh is heir to and some more that each patient creates for himself. And the missionary doctor studies each one, heals some, advises others, and in it all shows the spirit and carries the story of the Great Physician.

A force of 16,000 American and European workers are grappling with the matter of world evangelization abroad. A roll of 1,500,000 is registered in the mission churches of the world and a native community of over 5,000,000 is closely associated with this membership. There are 80,000 native pastors preaching to their own people.

A government school at Deering, Alaska, finds the Eskimo children promising pupils. Special attention is given to the teaching of hygiene and temperance, and industrial training has a large place. The girls learn to sew, to make bread, and baskets of straw and sealskin, while the boys learn carpentry and wood carving.

One of the features of the meeting of the American Board at North Adams was the purpose evinced to push forward with the gospel into Mohammedan lands. When we realize that "Mohammed and the Koran are the stubbornest foes of civilization, liberty and truth that the world has ever known," we feel that we are entering on a long fight—one that will need all our devotion and patience and courage. At a conservative estimate there are 210 millions of Moslems in Africa and the East. While it has been true that in Turkey the life of a Moslem converted to Christianity was not safe, yet two thirds of the 210 millions are under British rule—a rule where all religions are free. Islam is an advancing force, and is growing to-day in

India, Burma, West Africa, the Congo Free State and Northern Abyssinia. The great university, El Azhar, at Cairo, with 10,000 students, sends out a constant stream of earnest, aggressive missionaries of the Prophet. Where are the missionaries of Christ? Who will send and support them? Are we willing that yet more millions of our brethren shall be given over to this false and cruel faith?

The Church Missionary Society has begun a new work among the Gwaris, a timid and superstitious people in Northern Nigeria. Kuta, a town of about 12,000, is the central station and the missionaries so far work in the Hausa language, which many of the people understand. "The work is huge and the distances to be covered are immense," but the workers hope to save this people from being swallowed up by the Mohammedan advance, which makes alarming headway in all that region.

We read of many sad and terrible things in Russia, but we find one gleam of light. The British and Foreign Bible Society circulated last year almost 600,000 copies or portions of the Scriptures in the dominions of the Czar. The languages in which it was printed were not only Russian and Slavonic, but Finnish, Polish, German, Lettish, Lithuanian, Yiddish, Hebrew, Swedish, Armenian, Chuvash, Votyak, Chinese, Japanese, French, English, Persian, Turkish, and Turki. During the year ending March, 1906, the Society sent out nearly six million copies, at one station selling versions in 52 languages, and at another in 43. The Bible goes out now in 400 languages, and at one meeting of the committee on printing orders to various printing firms amounting to 653,000 were sanctioned. Our fathers used to pray that the word might have free course and be glorified. The answer to those prayers is surely here.

The Brahmos are planning a Theological College and Brahma Missionary Training College at Calcutta, the object of which shall be to impart liberal theological instruction, and to train Brahma missionaries with a view to make provision for vigorous carrying out of theistic work in India and abroad. The institution is to have a competent and devoted staff of teachers, a well-stocked theological library, and other accessories for the training of ministers and missionaries. There are to be scholarships, examinations, certificates, diplomas, fellowships, and other things; and it is proposed to carry the theistic war into Japan, Burma, China, Siam, Ceylon and other lands.



Junior Work  
Evangelistic Medical Educational

## HELPS FOR LEADERS

## THE CHILDREN AND THE PLEDGED WORK

BY H. S. L.

FOR three years our children's societies have been asked to give their money for the support of the regular pledged work of the Woman's Board. In times past the Committee for Young People's Work used, when possible, to select the greatest need for a building on the field and call upon the children to supply it, and many missions have rejoiced in the substantial tokens of their interest. Three years ago there came a larger request for evangelistic work in Japan than the appropriations could supply, which seemed a very appealing need to present to children. Suitable leaflets and programs were prepared, the May festival exercise—a series of scenes of Japanese life—was planned so that it could easily be given by local societies, and results showed that they could be interested in a wider way of giving than to one special object.

Appeals for new buildings are constant, but the needs of the work in hand have been so narrowly met of late that it has not been possible for the Board to grant them, and in order to make the children's gifts count their utmost they have been applied for two years toward the support of such village and day schools as must be provided for from the general fund. These are largely children's schools, and it would seem reasonable to expect our children to have a greater understanding and appreciation of them than of most phases of missionary work. It gives leaders, too, the opportunity to appeal to higher motives for giving, and to teach that money may be changed into the Christian character, which it is the aim of such schools to develop, as certainly as into bricks and mortar. Some have thought it would be difficult to make this wider use of their money real to young children, and that unless given for a more specific need their contributions would decrease. But this is not shown by receipts of different years, and the committee feel justified in claiming all the support of the children so long as the pledged work needs it as much as at present, and will ask them again the coming year to help the schools of different missions.

If any society desires to assume a bit of work all their own, for which

they will be responsible year after year, they can arrange for it with their Branch treasurer, but we ask their help with this general appeal for schools as well. The small item in which one has a single interest has often had emphasis at the expense of the great work for which we are responsible; and it will be a step toward the new day of a larger missionary life to teach our children that money may accomplish more when given to a mission than to a single phase of its work, that it is wiser to support a school than one individual scholar, and that the success of all the work is the concern of all the workers.



## Our Work at Home

### WORKERS TOGETHER WITH GOD

BY REV. DWIGHT GODDARD

AFTER we have made our gifts of money for the support of missions, or even given our lives for service on the field, we have done very little compared with the appalling immensity of the need. Except God gives the increase, our gifts have been in vain. Our little service is necessary, however, and if we do our part faithfully, God will surely add his infinitely greater energy and bring the harvest.

Think of the farmer and his labor. He must plow the ground and scatter the seed and cultivate, but what is this mere mechanical part of breaking up the soil, scattering the seed, bringing water, to the Lord's grander task through the centuries? Who disintegrated the rocks to form the loam? Who causes the seasons to come and go with unfailing regularity, who causes the sun to shine, and the rain to fall?

How much finer than our thoughts in thinking when to sow and when to reap are the thoughts of God as shown in the laws of chemism and organism that interact for life and growth! It is God's life that throbs through all, it is God's infinite will that causes all to co-ordinate and progress to a perfection that is beautiful beyond our highest imaginings.

How impressive the thought that He who molds the mountains by his might actually finds a place for our little piles of sand, as if we were really assisting him! Yet He tells us how to co-operate, so that our gardens blossom fairer than his meadows, our fields bear richer harvests than his prairies, our trees more luscious fruits than his forests.

He does not treat our feeble efforts as an impertinence, nor our blunders as a hindrance, but finds place for them and then glorifies them beyond our desires. The Heavenly Father feels toward us as we feel toward our children, and far, far more tenderly. Our little boy offers to help us weed the garden, and he works at it, oh, so earnestly, often digging up our most precious seeds and breaking down our choicest flowers. Then he looks up so happy and innocent to say, "I help papa now." Yes, dear heart, you do help. You fill life with purpose and gladness and love that make the darkest day seem sunny and the hardest day a delight.

So often our best efforts hinder rather than help, but God accepts them, pleased with our willingness and then transmutes our rude attempts into fairest flowers. We are workers together with God! Our feeble hands are shaping the tiny bits that the Infinite will use in the great mosaic of his love.

So just as man's intelligence co-operates with God in farming, by intensive cultivation, by crossing and cultivation of new species, to bring forth new beauties of flower and better grades of fruit, so God permits us to work with him in the regeneration of the nations. He has provided the way of salvation, but has committed unto us the ministry of reconciliation. It is man's love and service working in co-operation with God that is to bring the nations of the world into the kingdom of heaven. It is man witnessing for God, teaching, healing, loving, that is to spread the gospel of Jesus. It is for us to plant the seed of truth, to water it with service and to watch over it with love, but it is the power of God that is to give the increase.

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## THE REPORTS FROM THE BRANCHES

AMONG all the interesting exercises of our annual meeting perhaps none is more profitable than the reports given of the Branches—their methods, their prosperity or their discouragements. We give here certain points from each report.

Andover and Woburn tells of a good year with an advance in contributions of thirteen per cent over last year. They have just issued the first number of *Our Branch Messenger*, which they plan to send out once in a while to carry special missionary and Branch news to our auxiliaries.

Barnstable reports the death of some valued workers, offset by a gain in interest in some auxiliaries.

Berkshire has had a good year, with receipts exceeding those of any previous season. Mrs. Curtis, for ten years the president, has resigned, and Miss Grace Perry takes the place,

The report of Eastern Connecticut shows an increase of interest, both in the fact of larger receipts and that the attendance at Branch meetings was a third larger than the previous year, while the programs were so interesting that a general verdict was that the meetings were too short.

The word from Eastern Maine lays emphasis on the need of training the young for leadership, and of teaching the children missionary facts and purpose.

Essex North finds cheer in signs of interest and growth among young people.

Essex South mourns the loss of three most efficient officers—the treasurer, taken suddenly by death; the first vice president, removed to another field, and the recording secretary, laid aside by long illness. New workers have joined the force.

During the year death has taken from the Franklin County Branch their beloved and efficient president, Mrs. F. D. Kellogg. But the new president will guide the work carefully and earnestly.

Hampshire County Branch has found great advantage in apportioning to each auxiliary the sum desired from it, that the whole sum asked of the Branch may be secured. The auxiliaries are glad to have a definite sum to work for, and put more heart into their efforts. By the presence of Miss Mary B. Daniels, of Japan, one of their own missionaries, and by following the course of United Study the interest and efficiency of the Branch have increased.

Hartford Branch reports a slight increase in regular contributions, and the receipt of two generous legacies during the year.

The report of Middlesex Branch says that about half the auxiliaries are using the United Study course, and others are pursuing systematic study along different lines. They have made a special effort for the organizing of new work among young women and girls.

New Hampshire Branch finds the use of little envelopes the most successful way to gather contributions, twelve or fifteen women distributing them at the beginning of the year, and collecting them at the close. The reports of the auxiliaries show that a greater thought for this work is manifest, and that the number of attendants at meetings and the contributions are greater than ever before.

New Haven laments the loss by death of their beloved and efficient home secretary, Mrs. Sheldon, and several offices from president downward are still vacant. But some new officers have done excellent work, and a marked increase in receipts is cause for deep rejoicing.

The report of New York Branch speaks of great interest in United Study



and of special and successful efforts to gain new subscribers to LIFE AND LIGHT. In one cradle roll a kindergartner taught the children, while the mothers met in another room to pray and discuss home training.

Norfolk and Pilgrim says the auxiliary reports are full of cheer, several noting increase of membership, and prevailing spirit of unity. An all day institute for junior workers was followed by excellent results.

North Middlesex Branch reports good progress, increasing use of United Study courses, and larger circulation of LIFE AND LIGHT, rousing greater interest in the work of missions. The contributions also are increased.

Old Colony Branch finds it useful to send beforehand to members of the executive committee a list of the subjects to be discussed at the meetings. They send out a quarterly bulletin to keep in touch with the auxiliaries.

Philadelphia Branch tells of the last as the best year in its history. They have sent out two new missionaries—Miss Alice Seibert to South Africa and Miss W. Carey Noble to North China. The receipts have been generous, and the three neighborhood meetings very helpful.

The report of the Rhode Island Branch shows faithful work by all its officers, and tells of a new co-operative committee composed of the daughters of former presidents, who take this duty as a trust in memory of their mothers.

Springfield Branch rejoices in manifest gains in attendance and interest. The division of the Branch work into departments, each under the care of a secretary, has proved a great success.

Suffolk Branch reports an advance in all its departments of work, and the appointment of a committee on organization, whose work will be to arrange afternoon meetings in the contributing churches, with the hope of forming an auxiliary in every church in the territory of the Branch. Practically all the auxiliaries are engaged in United Study.

Western Maine Branch is reaching a larger number of women than ever before. A new feature of the annual meeting was "inviting county vice presidents and officers of auxiliaries to remain to supper and talk over practical ways to enlarge our usefulness and increase our treasury."

Worcester County Branch mentions their different ways of raising money: contributions, dues, thank offerings, mite boxes, pledge cards, entertainments, systematic solicitations, freewill offerings, monthly offerings, envelopes collected each Sunday at church, quarterly payments, collections at missionary meetings, Easter offerings, sales, suppers, birthday and Lenten offerings.

The Vermont Branch rejoices that a large per cent of the auxiliaries are following the United Study courses, and tells of a method that may be useful to others. A small society is studying Africa, using books which a larger

society has finished and sent to it. The auxiliary in Jericho, Vermont, celebrated its one hundredth birthday in July, having lived continuously for the century since sixteen women met behind locked doors to organize a female religious society.

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## OUR DAILY PRAYER IN FEBRUARY

AN article in *LIFE AND LIGHT* for November, 1906, gives interesting facts about the school at Osaka, known as the Baikwa or Plum Blossom School, which has now over two hundred pupils. Miss Colby has charge of the school and teaches music, Bible and a little English. Miss Case, long an associate of Miss Colby, has been compelled to return to this country.

Mrs. Pettee's work is varied and constant; mothers and children, Bible classes and cooking classes, Sunday schools and Christian Endeavor Societies, Japanese and foreigners, all share her ministries and are blessed by her influence. Miss Wainwright's work is mainly evangelistic, with much visiting of Japanese homes. Miss Adams carries on a thriving and most useful work in the slums, where "her presence is better than fifty policemen."

The North China Mission has seven stations and 50 out-stations with 59 missionaries, 36 of them women. They have the assistance of 184 native workers, of whom 52 are women. The ten churches enroll nearly or quite 3,000 members. They carry on twelve schools, with about 1,000 pupils and two hospitals and three dispensaries.

Mrs. Tewksbury has returned to this country with her family, but as she tells the women here of the need of China she is still working for the great empire.

Mrs. Goodrich, whose husband is dean of the Union Theological Seminary in Peking, finds endless opportunity for work among women and girls. Miss Miner and Miss Porter stand at the head of the Bridgman School for Girls. Miss Chapin, born a missionary daughter in China, and so especially dear to the Chinese, does much touring and evangelistic work with oversight of village schools. Mrs. Wilder adds to care of her family much oversight of the girls' boarding school. Mrs. Ingram, caring for her own home and children, gives much time to hospital and dispensary work. She also assists in station classes and in visiting village schools. Mrs. Sheffield, wife of the president of the college, assists in the college teaching, superintends the school for boys and takes care of a Sunday school for women and girls. Mrs. Galt adds to the care of her home and children oversight of day schools and work in Sunday school and station classes.

Mrs. Stelle carries on the kindergarten in Peking, and has also care of day and boarding schools. Mrs. McCann's first work is in her home, and she adds to that many things helpful to the general work among women. Mrs. Ament is now in this country on furlough.

Miss Andrews teaches in the Theological Seminary and spends much time and strength in work for women and in touring. Miss Reed is a teacher in the Bridgman School. Miss Russell gives her time chiefly to evangelistic work.

Sometimes we feel that the outgoing missionaries make great sacrifices, but those who are obliged by sickness or increasing years to lay down the work find it a far greater pain. We must remember such most tenderly in our prayer.

The Eastern Turkey Mission maintains 123 village schools, and hundreds of orphans, in whose care the Germans take part, are grouped in several places.

Euphrates College numbers about 850 pupils, only 136 being in the college proper; the others are in the preparatory and lower grades. Miss Daniels is at the head of the girls' department. Miss Barnum assists in the college as needed, but gives much time to touring and directly evangelistic work. Miss Platt has the care of the kindergarten with more than forty little ones, so successful that a second and third have followed. Last year she had a training class of eight, full of enthusiasm. Many villages are calling for kindergartens and teachers are in great demand. Miss Wilson is a teacher in the girls' department in the college. Miss Bush and Miss Poole give their strength to touring, visiting many villages which, without them, would hear no word of the gospel. Mrs. Atkinson's work among young married women gives her widespread and beneficent influence. Mrs. Barnum's long years of service give her an added power for good and all the native women turn to her as a helpful friend.

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## AN AFFECTIONATE TRIBUTE

It was not a common sorrow that befell the Essex South Branch in the death, upon Sunday morning, December 30, of Mrs. George A. Jackson of Swampscott. She was a natural leader, a woman of warm, generous disposition and of the noblest character. For several years she had been the Recording Secretary of the Branch, and she showed such rare mental and literary ability, such insight and sympathy, that her annual reports were always anticipated by her hearers like a new book by a favorite author.

She could make even "the minutes of the last meeting" seem like a prose poem. She put both mind and heart into the missionary work and in return was dearly loved by every member of the Branch. Of noble Scotch lineage, she was the personification of truth and love and loyalty. As a friend she had no superiors, for her fidelity and constancy were unlimited, and her sweet, sunshiny nature made it a pleasure to be in her presence. Heaven will be a more blessed city in the presence of such noble, beloved Christian women as have been called during the year 1906 from the fellowship of our Woman's Board.

L. B. H.

## SUGGESTIONS FOR AUXILIARY MEETINGS

### TOPIC FOR APRIL

#### CHAPTER V OF CHRISTUS REDEMPTOR

##### SUB-TOPICS

- a. Size, physical structure, inhabitants, of New Zealand; of New Guinea. Would they be interesting to visit?
- b. What has been the political influence of the missionaries in these islands?
- c. What special providences opened a way for the introduction of Christianity?
- d. What part have women had in this work?
- e. In view of the hardships of life there, is it possible to sympathize with the eagerness of missionaries to continue in the work?
- f. The friendship of James Chalmers and Robert Louis Stevenson. Facts outside of the text-book on this.
- g. Topic IV at the close of Chapter V is a suggestive one for thought.

Instead of using the above topics as a basis for formal papers, try the plan of giving them out to the whole membership of the auxiliary, to be taken up in informal discussion. If the members understand beforehand that no definite program is prepared, each will feel a responsibility for the success of the meeting, and a general interchange of thought may be the result. In order that such a plan succeed, the leader must herself be well informed on all the topics if possible.

E. B. S.

## BOOK NOTICES

*The Missionary and His Critics.* By James L. Barton, D.D. Published by Revell Co. Pp. 207. Price, \$1.

Dr. Barton has made a unique and valuable contribution to missionary literature by this exploitation of the hackneyed criticism of missionaries made by the tourist, foreign residents, the journalist and author, the local officials and a host of ignorant and unsympathetic men and women.

Against these he has collected a mass of evidence on the other side, fully one half the book being devoted to what Dr. Barton calls "Illustrative Quotations." The author's own statement and argument and refutation of the unjust criticisms are very convincing, but he quotes some two hundred authorities which he classifies in the following manner: army and navy officers; authors, editors and journalists; church officials; civil officers and diplomats; educators; natives of mission lands, officials and writers; scientists and physicians. The opening chapter, called, "The Merchant and the Missionary," is very ingeniously put. To the assertion that the missionaries are forcing themselves on an unwilling people, Dr. Barton speaks of "Commercial Foreign Missions" and their propagandism. One sees American clocks and watches all through the far East, and the imperial palace of China has a collection of some two hundred clocks of various forms and values. So it is with sewing machines and bicycles and kerosene. Years ago, when an attempt was made to introduce flour into China, it was found that the people preferred their own rice to American flour. But the commercial missionary was not discouraged. Thousands of dollars' worth of flour was baked into forms suited to the Chinese taste and given away lavishly. This continued for years until an appetite for American flour was created, and then came the demand. In 1903 two million dollars' worth of flour was imported into China.

It is easy to see that what the Christian missionary has to offer is purely unselfish to begin with, is for the highest good of the people among whom he works, and is not forced upon them. The closing chapter, on "The Missionary and His Achievements," is a grand summary of what the missionary has accomplished, and along the line of education as well as evangelization, of philanthropy as seen in hospitals, dispensaries, orphan asylums, rescue homes, leper asylums, and what is perhaps of supreme interest to us, the largely revolutionized Oriental ideas of womanhood.

No missionary expert can afford to be without this most strategic volume in his private library.

G. H. C.

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## SIDELIGHTS FROM PERIODICALS

INDIA.—"Caste, the Curse of India," in *The Cosmopolitan* for December (freely illustrated). "The New Spirit in India," a political discussion in *The North American Review* for November 16.

JAPAN.—"Would England Side with Japan Against the United States?" in *The North American Review* for December 21. "What Japanese

Exclusion Would Mean," in the same magazine (January 4). "Will Japan Ever Be Converted to Christianity?" a short article in *The Review of Reviews* for January.

CHINA.—"Two Chinese Heroes," in *The Outlook* for January 5.

SPAIN.—"The Spirit of Present Day Spain," in *The Atlantic* for December, an interesting and hopeful view.

AFRICA.—"The Pigmies of Africa," in *The Popular Science Monthly* for October.

FRANCE.—"What France Has Done," an editorial review in *The Outlook* for January 5.

E. E. P.

## WOMAN'S BOARD OF MISSIONS

Receipts from November 18 to December 18, 1906.

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

*Eastern Maine Branch.*—Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor, Belfast, Mabel Matthews, 1; Machias, Aux., 23.50; Waldoboro, Aux., 5.50, 30 00  
*Portland.*—Mrs. James P. Baxter, 100 00  
*Western Maine Branch.*—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Albany, Miss Anna Cummings, 1; Augusta, So. Cong. Ch., Aux., 60.75; Bath, Winter St. Ch., Aux., 90; Bethel, Aux., 4.50; Bridgton, No. Jr. C. E. Soc., 10; Freeport, Ladies' Miss'y Union, 10; Gorham, Aux. (Th. Off., 30.33), 51.33; Hiram, Little Margaret, 1; Hiram, East, C. E., 3.50; Minot Center, 17; Portland, Annie A. Gould Tent, Dau. of Veterans and Bethel Ch., S. S., 46; Bethel Ch., A Friend in memory of Annie Gould, 1, State St. Ch., Aux., 113.03, Mrs. W. W. Brown, 20, Union Conference, A Friend, 1; Wate. Iord, Aux., 6.50; Wilton, Aux., 5; Woodfords, Coll. at County Conf., 6.53. Less expenses, 16.04, 432 10

Total, 562 10

### LEGACY.

*Wiscasset.*—Miss Ann H. Bailey, through Treas. Eastern Maine Branch, 500 00

### NEW HAMPSHIRE.

*Keene.*—Miss Sarah L. Wood, 200 00  
*New Hampshire Branch.*—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord, Campton, Aux., 15.27; East Sullivan, Cong. Ch., 2; Exeter, Aux. (Th. Off., 51), 61; Hampstead, Aux., 12; Keene, Miss Sarah L. Wood, 7.63; Lee,

Aux., 3.70; Littleton, Aux. (Th. Off., 46.25), 50; Meriden, C. R., 2.26; Milford, Miss Rhoda Converse, 40 cts.; Penacook, Aux., Th. Off., 23.74; Portsmouth, Aux., Th. Off., 8.75. Less expenses, 18.91, 167 84  
 Total, 367 84

### LEGACY.

*Keene.*—Emily S. Robinson, add'l, 2 74

### VERMONT.

*Vermont Branch.*—Mrs. C. H. Stevens, Treas. St. Johnsbury. Ascutneyville, Th. Off., 9.40; Burlington, College St. Ch., Th. Off. (25 of wh. to const. L. M. Anna Keyser Perkins), 30.25, First Ch., Th. Off., 57; Chelsea, Th. Off., 15; Craftsbury, North, Th. Off., 6.10; Essex Junction, Th. Off., 3; Fairfax, Mrs. M. S. Forsyth, Th. Off., 3; Franklin, Th. Off., 10; Franklin Co., 3.20; Hardwick, East, Th. Off. (with prev. contri. to const. L. M. Mrs. J. E. Hancock), 16; Hartford (Th. Off., 12), 15.77; Hinesburg, Th. Off., 3.25; Jericho, Second Ch., Th. Off., 7.50; Newport (Th. Off., 40.50), 50.50; Norwich, Th. Off., 13.05; Orwell, Th. Off., 11.86; Post Mills, Th. Off., 7; Saxton's River, Merry Rills, 3, C. E. Soc., 10; St. Johnsbury, East, Jr. C. E. Soc., 1.10; Sudbury, Th. Off., 1; Swanton, 17; Troy, North, 5, 298 98

### MASSACHUSETTS.

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Mary Shaw, Mrs. John Richburg, Mrs. William Nelson; Malden, Mrs. Anna E. Pierce, 100, Maplewood Ch., Aux., 35.33, Sunshine Soc., 5; North Tewksbury, Miss Josie L. Hitchcock, 10; Reading, Aux., Th. Off., 31.23; Tewksbury, Ladies' Miss'y Soc., Th. Off., add'l, 1.34; Wakefield (prev. contri. to const. L. M.'s Mrs. Eugene E. Emerson, Mrs. Caroline E. Phelps, Mrs. Arthur G. Walton, Miss Elizabeth A. Driver, Mrs. James Woodward, Mrs. B. F. Shedd), Mrs. J. C. Whiting, 5; Winchester, Miss'n Union (to const. L. M.'s Mrs. H. C. Ordway, Mrs. George Spaulding, Miss Jessie Marsh), 75, 300 16

**Barnstable Co. Branch.**—Miss Amelia Snow, Treas., East Orleans, Orleans, S. S., Miss'y Soc., 10, 10 00

**Berkshire Branch.**—Mrs. Charles E. West, Treas., 123 South St., Pittsfield, Adams, Aux., 37.21; Dalton, Senior Aux., 147.30, Cong. S. S., Home Dept., 30; Hinsdale, Aux., 26.73; Housatonic, Aux., 11.55; Lee, Second Aux., 115.14, Cong. S. S., Prim. Dept., 5; North Adams, C. R., 22.69; Pittsfield, First Ch., Aux., 8, South Ch., Aux., 24; Richmond, Aux., 29.82. Less expenses, 22.85. 434 59

**Boston.**—A Friend, 15, Miss Elsie V. Robbins, 5, 20 00

**Essex South Branch.**—Miss Sara R. Saford, Treas., Hamilton, Lynn, Central Ch., C. R. and Prim. Dept. S. S., 9.41; Salem, Tabernacle Ch., Y. W. M. S., 30, 39 41

**Franklin Co. Branch.**—Miss Lucy A. Sparhawk, Treas., 18 Congress St., Greenfield, Deerfield, South, 20.25; Greenfield, 9.70; Montague, 9.58; Northfield, 36.60; Orange, 44.40, 120 53

**Hampshire Co. Branch.**—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton, Amherst, Aux. (Th. Off., 40), 60; Amherst, South, Aux., 30; Belchertown, Aux. (25 of wh. to const. L. M. Mrs. Gardener Blackmer), 40; Enfield, Aux. (prev. contri. to const. L. M. Mrs. Martha L. Thayer); Hadley, Aux., Th. Off. (25 of wh. to const. L. M. Mrs. John N. Pierce), 45; Northampton, Edwards Ch., Aux. (Th. Off., 78.65) (75 of wh. to const. L. M.'s Miss Fidelia Clark, Mrs. W. H. Bingham, Mrs. Anna Allison), 87.65, First Ch., Girls' Club, 15, 277 65

**Middlesex Branch.**—Miss Mary E. Goodnow, Treas., South Sudbury, Natick, Aux., Th. Off., 75.98; South Framingham, Aux., 12.60; South Natick, Anne Eliot Soc., 7.25; South Sudbury, Young People's Club, 5; Wayland, Aux., 23; Wellesley, Wellesley College, Y. W. C. A., 250, 373 83

**Norfolk and Pilgrim Branch.**—Miss Abbie L. Loud, Treas., Lock Box 53, Weymouth. Hingham, Aux. (Th. Off., 39), 59.35; Marshfield, Aux., 13.08; Sharon, Aux., Th. Off., 14.65; Whitman, S. S., (Jr. Dept., 4.05), 7.05, 99 13

**North Middlesex Branch.**—Miss Julia S. Conant, Treas., Littleton Common, Fitchburg, C. C. Ch., S. S., 20; Harvard, Willing Workers, 5, 25 00

**South Hadley.**—Mt. Holyoke College, Y. W. C. A., 65 00

**Springfield Branch.**—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Spring-

field, Chicopee, Third Ch., Aux., 6.50; Holyoke, Second Ch., Miss Grisell M. McLaren, 20, C. E. Soc., 10; Ludlow Center, C. E. Soc., 10, 46 50

**Suffolk Branch.**—Miss Lucy K. Hawes, Treas., 27 River St., Cambridge, Auburndale, Aux., 23.70; Boston, Mt. Vernon Ch., Aux., 68; Brighton, Aux. (50 of wh. to const. L. M.'s Mrs. S. B. Carter, Mrs. G. A. Nute), 94.78; Brookline, Leyden Ch., Women's Union, Foreign Dept., 307; Chelsea, First Ch., C. R., 5; Dorchester, Pilgrim Ch., Jr. C. E. Soc., 20; Hyde Park, Aux., 77.63, Friends, 25; Jamaica Plain, Central Ch., Aux., 45; Newton Highlands, Aux., 9.36; Norwood, Prim. Dept. S. S., 6; Roxbury, Immanuel Ch., Dau. of Immanuel, 10, Walnut Ave. Ch., Aux., 28.75, Prim. Dept. S. S., 5; Wellesley Hills, Aux., 55, 780 22

**Worcester Co. Branch.**—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester, Gardner, Helping Hand Soc., 9; Lancaster, Y. L. M. S., 5; Petersham, Miss Elizabeth B. Dawes, 100, A. D. M., 100; West Brookfield, Miss'n Study Class, 5; Whitinsville, Aux., 75, Extra-Cent-a-Day Band, 13.21; Worcester, Old South Ch., L. L. B., 12.20, Pilgrim Ch., Aux., 26.31, Plymouth Ch., Aux., 26.62, C. R., 9.10, 381 44

Total, 2,973 46

CONNECTICUT.

**Eastern Conn. Branch.**—Miss Anna C. Learned, Treas., 255 Hempstead St., New London, Central Village, Aux., Th. Off., 4; Danielson, Aux. (in part Th. Off.), 42.30; Hampton, First Cong. Ch., 7.78, Aux., 3.25; New London, First Ch., Aux. (Th. Off., 28.25), 54, C. R., 13.63, Second Ch., Aux. (Th. Off., 133.61), 134.61, Dau. of Cov., 8.95; Norwich, First Ch., Aux., Mrs. T. J. Wattles, 50, Park Ch., Aux., Th. Off., 40; Old Lyme, Aux., 12; Putnam, Aux. (Th. Off., 29.35), 40; Stonington, Second Ch., Aux., Th. Off., 9.78; Woodstock, Aux., Th. Off., 43.79, 464 09

**Hartford Branch.**—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford, Farmington Ave. Ch., Aux. (50 by Mrs. William E. Williams to const. L. M.'s Mrs. Benjamin W. Loveland, Mrs. Ulysses H. Brockway, 50 by Mrs. Charles R. Burt to const. L. M.'s Mrs. Franklin A. Morley, Mrs. George H. Bartholomew), 243.75, First Ch., Aux., 330.25; New Britain, First Ch., Aux., 103.38, South Ch., C. R., 2.25, Vernon Center, Aux., Th. Off., 14; Wethersfield, Aux., Th. Off., 35.70, 729 33

**New Haven Branch.**—Miss Julia Twining, Treas., 314 Prospect St., New Haven, A Friend, 50, A Friend, 374; Bethlehem, Jr. C. E. Soc., 6; Branford, Aux., 90; Bridgeport, First Ch., Aux., 24.50, South Ch. (25 of wh. by Mrs. E. A. Lewis to const. L. M. Mrs. Lorenzo D. Sanford), 140; Brookfield Center, Aux., 6.35; Canaan, Pilgrim Ch., Aux., 13.50, Y. L. (prev. contri. to const. L. M. Miss Minnie E. Pierce); Colebrook, Aux., 7.46; Cromwell, Aux. (75 of wh. to const. L. M.'s Mrs. Carrie Butler, Miss Amelia Hubbard, Mrs. Thomas Noble), 81.62;

East Haven, Aux., 11.; Fairfield Co., Th. Off., 45.48; Goshen, C. E. Soc., 25; Guilford, First Ch., Aux., 24; Higginnum, Aux., 38; Litchfield, Daisy Chain, 121.18; Madison, Aux. (100 of wh. to const. L. M's Mrs. Henry Coe, Mrs. John Lewis, Mrs. Samuel C. Crampton, Mrs. Thomas Smith), 110.50; Meriden, Center Ch., Aux., 77, First Ch., Aux. (250 of wh. to const. L. M's Mrs. J. L. Porter, Mrs. Samuel Smith, Mrs. Carrie Parsons, Mrs. H. M. Billard, Mrs. George H. Wilcox, Mrs. John Nagle, Mrs. Seavy L. Burgess, Mrs. George A. Parker, Mrs. Julius Augur, Miss Rose Reed), 320; Middlebury, Aux., 9; Middletown, First Ch., Aux., 16.62, Third Ch., B. B., 5; New Haven, United Ch., P. S. A. Aux., 5, Yale College Ch., Aux., 5; Newtown, Aux., 15.89; Norfolk, Aux., 69, Whatsoever Circle, 20; Northford, C. E. Soc., 25; North Haven, Aux. (to const. L. M. Mrs. L. Peet Tuttle), 25; North Madison, Aux., 10.05; Portland, Jr. C. E. Soc., 5; Ridgefield, Aux., 17; Sherman, Aux., 25, M. C., 3; Stamford, Aux., 41.50, C. E. Soc., 10; Watertown, Aux., 17.35; Westport, Aux., 35.30; Whitneyville, Aux., 19; Winsted, First Ch., Aux., 21, Second Ch., Aux., 35.60, G. C., 10, 2,010 90

Total, 3,204 32

#### LEGACIES.

*Goshen.*—Mrs. Julia E. Cook, through Treas. New Haven Branch, 291 00  
*Old Lyme.*—Mrs. Harriet H. Matson, by Chas. A. Terry, Extr., add'l, 600 00

#### NEW YORK.

*Katonah.*—Miss Helena L. Todd, 4 40  
*New York State Branch.*—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn, Aquebogue, Aux., 16.70; Berkshire, Aux. (25 of wh. to const. L. M. Mrs. Julia B. Gummerson), 40; Birmingham, First Ch., Aux., 20; Brooklyn, Central Ch., Aux., 184.67, Lewis Ave. Ch., Aux., 60, Park Ch., C. E. Soc., 25, Jr. C. E. Soc., 2.10, Plymouth Ch., Aux., 25, Puritan Ch., S. S., 26, Richmond Hill Ch., C. R., 20, South Ch., Aux., 50, S. S., 30, Tompkins Ave. Ch., 250, Aux., 150; Buffalo, First Ch., Bancroft, Aux., 20, First Cir. King's Guild, 5, Mrs. Howes Cir. King's Guild, 4, C. R., 21.25; Canandaigua, Aux. (75 of wh. to const. L. M's Mrs. Anna T. Munson, Mrs. Mary Foster Cooley, Mrs. Theodora Perkins), 130; Flushing, Aux., 20; Gasport, Aux., 3.50; Harford, Pa., Aux., 13; Hamilton, Aux., 20; Jamestown, Aux. (to const. L. M. Mrs. Eleanor Kidder), 25; Lockport, First Ch., Aux., 15; Morrisville, Aux., 5; Munnsville. In memory of Loved Ones, 30; Newark Valley, C. E. Soc., 5; New York, Broadway Tabernacle, Young Woman's Club, 25, Manhattan Ch., Guild, 10; Norwich, Aux. (25 of wh. to const. L. M. Ada A. Van Ingen), 40.90; Oswego, Aux. (25 of wh. to const. L. M. Mrs. William J. Blackburn), 35; Owego, Aux., 6.10; Oxford, Aux., 25; Poughkeepsie, Aux., 5; Roscoe, Jr. C. E. Soc., 2; Sherburne,

Aux., 36.18; South Hartford, Aux., 30; Syracuse, Mission Rally, 4.94, Plymouth Ch., 118.20; Utica, Plymouth Ch., Aux., 30; Walton, C. R., 3.50; West Winfield, C. E. Soc., 10; Warsaw, Aux. (with prev. contri. by C. E. Soc., to const. L. M's Mrs. G. H. Burgess, Mrs. Milton Barber, Marian M. Lozier), 66.50; White Plains, Aux., 75; Wyoming District, Ann. Meet., 4.50. Less expenses, 150, 1,594 04

Total, 1,598 44

#### PHILADELPHIA BRANCH.

*Philadelphia Branch.*—Miss Emma Flavell, Treas., 312 Van Houten St., Pater-son, N. J. Mabel Brown Memorial, 450; Fla., Daytona, C. E. Soc., 10; N. J., Glen Ridge, Aux., 50; Montclair, Aux., Th. Off., 125; Woodbridge, Aux., 19.33; Pa., Philadelphia, Central Ch., Aux. (prev. contri. to const. L. M's Mrs. Ada F. Hammer, Miss Lizzie E. Pendleton), 654 33

#### PENNSYLVANIA.

*Pottsville.*—Mrs. Francis M. Quick, 1 00

#### NORTH CAROLINA.

*Southern Pines.*—Miss Harriet A. Barrows, 5, Mrs. Anna M. Foster, 5, 10 00

#### TENNESSEE.

*Nashville.*—Fisk Univ. Ladies' Miss'y Soc., 5 00

#### TURKEY.

*Marash.*—Miss Ellen M. Blakely, 5 00

Donations, 8,093 77  
Buildings, 900 00  
Specials, 686 70  
Legacies, 1,393 74

Total, \$11,074 21

#### TOTAL FROM OCT. 18, 1906 TO DEC. 18, 1906.

Donations, 11,256 12  
Buildings, 1,030 00  
Specials, 752 70  
Legacies, 1,865 16

Total, \$14,903 98

#### Extra Gifts for the Work of 1907.

*Maine.*—Fryeburg, Mrs. G. S. Barrows, 5 00

*New Hampshire.*—Atkinson, Miss M. A. Page, 5 00

*Massachusetts.*—Auburndale, Mrs. F. E. Clark, 5; Boston, A Friend, 100, Th. Off., 10, Miss Myra B. Child, 25; Brookline, Harvard Ch., Mrs. Maria C. McKey, 25; Dorchester, Second Ch., A Friend, 35; Holden, Mrs. Agnes B. Knowlton, 20; Leominster, Mrs. F. J. Lathrop, 50; Westfield, Second Cong. Ch., Aux., 3; Wollaston, Mrs. A. A. Lincoln, A memorial Gift, 25, 298 00

*Rhode Island.*—Providence, Miss Helen S. Lathrop, 100 00

*Connecticut.*—New Britain, Mrs. C. E. Mitchell, 10; New Haven, A Friend, 50, 60 00

Total, \$468 00



# Board of the Pacific

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ON Monday, the 19th of November, a missionary service of more than ordinary interest was held in the First Congregational Church of Oakland. It is always interesting when we meet to say "good-by" to those about to sail from our shores, to hear their last words of high faith and courage. Dr. Lucy Bement and her sister Miss Frances Bement returning to their work in China, Mrs. Davis returning to Japan, and Mr. and Mrs. Bridgman returning to Natal by way of Japan, were present on this occasion. There were words from all these and they had the right ring. But of especial tenderness were the words and song and prayer with which Miss Grace A. Funk was given her commission to enter on missionary service. It is the first time we have had such an honor on this coast, so the hour seemed very sacred to us in which Mr. Tenney gave words of wisest counsel and Mr. Freer presented the commission with fitting speech and Mr. Hopkins, one of our pastors, commended her to heaven's care; flowers were not lacking, for Miss McClees of the Woman's Board was ready with a whole sheaf of them. Miss Funk's response won all hearts by its spirit of womanly devotion to the call of the Master. The good attendance from the churches all around the bay showed how near the missionary interest is to many hearts.

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## THE SCHOOL AT BROUSA

In a recent report Miss Powers gives us interesting facts of the work at Brousa:—

In the eight months past there has been no serious illness and no disaster, for which we feel deeply grateful to the kind Providence which has shielded us from harm.

We have had in all thirty-three boarders, two of whom left us in January. One we sent to the Armenian hospital in Constantinople and later to the German hospital; in the other case the parting was a mutual satisfaction. There have been thirty day pupils, most of whom are still in attendance. The kindergarten has enrolled thirty-three dear little children. Thus, ninety-six names have been recorded altogether, and the attendance has been gratifyingly regular. In some directions we rejoice in visible progress, in others there is much to desire.

A self-government association has been organized and on the whole has worked well. The girls are rather young for it, but we feel that the responsibility thrown upon them is maturing and developing their character.

The little band of ten church members meets for prayer on Sundays. We hope there is a deepening of the spiritual life among these, but we long for an outpouring of the Holy Spirit on the whole school, and not only on the school but on the church and community here.

Our Greek department opened with one and a half Greeks\*, and I hear of several more whole ones who are likely to come next year.

Miss Allen has had charge of the church choir, the primary Sunday school and the women's meeting in addition to the school work. She has visited only three of the out-stations, a work for which she is especially fitted and a work to which she ought to be able to give more time. There is a great work to be done in these towns and villages, and if this school is to be the power it ought to be in this region the personal relation between those communities and the teachers should be a close one.

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## THE SCHOOL AT MARDIN, EASTERN TURKEY

[As little material from the Board of the Pacific has arrived we give the space to an account of the W. B. M. school at Mardin, written by Miss J. L. Graf, a missionary of the W. B. M. I.]

*To the lovers and friends of the Lord's work in Mesopotamia, Greeting:*

The early days of July were full, for three members of the station were to leave for America and many things must be done ere Mrs. Thom could get away, and the ladies of the station did what they could to assist her. We bade her and Miss Steele and little Katharine good-by for the long journey on July 19, when Dr. Thom and Miss Fenenga accompanied them as far as Diarbekir, where the former visited the villages in that region. The rest of

\* Miss Powers means that one Greek girl pays full tuition and another half tuition.

the station then betook themselves to the garden for the summer rest and change, so necessary with the incessant demands upon the strength and sympathies of the workers.

On July 20 we had the pleasure of welcoming Pastor Habeeb Subheyah of Aleppo, to hold services during the absence of our pastor on a tour among the villages. Pastor Habeeb is an earnest, spiritually minded man and left a very good impression and many friends on his return to Aleppo. He was invited to preach at the Syrian church of a near village, where several of our young people had kept up a Sunday school during all the hot days of the summer. The church in which he spoke is unfinished, and it was a picturesque sight to see the people seated on the ground with the bare stone walls surrounding them, while the blue sky arched overhead. A similar crowd must have been the one listening to the Sermon on the Mount.

One of the sisters of the small Protestant community in the place had attempted to do some missionary work among the girls and had persuaded six or eight of them to learn to read. She would go to the cave where the girls congregate with their spinning-wheels and other work, and teach them hymns and texts and the alphabet; but in a few days the priest forbade the girls learning to read and having anything to do with the Protestants, even going so far as to beat the boys who came to our Sunday school. The following Sunday they returned, however, and since the arrival of a folding Towner organ his threats and restrictions have been of little avail, for the boys as well as girls will climb over the wall in order to hear the "musica," the first ever seen or heard by most of them.

A telegram August 11 announced the safe arrival at Beirut of our party going to America. Subsequent letters showed that it had been a very hard, tedious journey. The travelers had hoped to take the newly finished railroad from Aleppo, but it was still too crude to admit of ladies utilizing it.

August 16 we lost a teacher of the girls' high school and the efficient assistant superintendent of the Junior Christian Endeavor Society, who became the wife of Preacher Garabed, stationed at Hassan Kaif, an ancient town on the Tigris. A few days later we had the pleasure of welcoming back M. Raheel Mesood, who had spent a year at Beirut studying to fit herself for still more efficient service in the girls' high school. Not many days after we sorrowfully parted from M. Selma, the gentle, faithful teacher of the girls' school in the city. She was going to her brother's house, three days away, stricken with the "white man's plague," full of hope that the change might be beneficial, but we knew only too well that her days were

few. She had been most earnest in her personal work with her pupils and had had the joy of seeing all profess their allegiance to the Saviour ere she laid down her work soon after New Year.

The city schools had their closing exercises August 15, and small prizes were distributed to those having the highest marks and those most regular in attendance. The teacher of the boys' school had taken great pains and the chapel was well filled with admiring relatives and friends, not a few of them Syrians, among them several priests. The teacher has been elected to teach in the school in the monastery, an hour from here, and we hope his influence may be altogether for good.

The new patriarch of the Jacobite community was consecrated August 28 at the See in Kalaat el Murra, the above monastery; but the ceremony did not pass off as harmoniously or solemnly as might be wished, and the ever ready soldiers had to restore order after a *melée* when the patriarchal chair was broken by the rude handling of those striving for the honor of carrying "his Holiness."

The school wheels began to turn again September 19, the boys' high school not quite so full as last year because some who had been attending the preparatory department had entered the above-mentioned Syrian school. The kindergarten is greatly handicapped by the loss of our head teacher who went to Egypt. Her place will not easily be filled.

The "emigrant fever" has struck our region now, and we are saddened to hear of the many who are to leave this fall. The new railroad is drawing the laboring classes, while the unmerciful demands for excessive taxes drive others to seek other climes. Do remember us in prayer at this time of discouragement.

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THE characteristic of Japan is consecration, not warfare,—devotion, not dynamite. Evidently this, transported and transplanted into the higher gospel sphere, may produce in Japan a consecration of a type which has seemed to be extinct in the enervating luxury of western Christian life. We may hope for splendid achievements among her people, illustrious deeds of Christian arms among the neighbor races on the mainland when that genius of self-surrender enters into the spiritual life of the church of the Japanese people. We may predict a church in Japan no less conspicuous and eminent in high Christian achievement than Japan has been in the material and military sphere, not less remarkable than her astonishing efficiency and completeness in the departments of statesmanship and of science.

# Board of the Interior

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[This article is of special interest at the present time because the W. B. M. I. is attempting this year to meet some of these great needs at Lin Ching.]

## LIN CHING, CHINA, AND ITS NEEDS

BY REV. E. W. ELLIS AND MRS. ELLIS

LIN CHING is a great distributing center on the Grand Canal about fifty miles southwest of Pang Chuang. It will no doubt be interesting to you to know something of this city, and we quote from Mr. Chapin: "Lin Ching is a 'Chilli Chou' city, that is, has Hsien Districts—three, in fact—under its supervision. Lin Ching is located in the extreme west of the province of Shantung on the Wei River at the point where it is entered by the Grand Canal from the southeast. It is now some years since the canal proper has fallen into disuse. Lin Ching was an especially prosperous trading point during the period when tribute rice from the south was brought to Peking by the Grand Canal. The withdrawal of trade with the sending of rice north by junks in the open sea marked a decline in the prosperity of Lin Ching.

"During the protracted war of the T'a'i Ping Rebellion (1851-1865) Lin Ching was utterly desolated by the rebels. On getting possession of the city—if Chinese reports are to be credited—the total population was exterminated without mercy, only a few individuals accidently surviving. The native story goes that the provincial governor sent an official to investigate and to report the number destroyed. After superficial inquiry he proceeded to report a hundred thousand, but in the night he was alarmed by the wailing of the disembodied spirits until he had changed the figures in his report to read one million. A temple was erected in the city to the

honor of the city official, two colonels, and distinguished citizens who perished with the people. To the present time the city wall surrounds a nearly empty space, the city having been built up outside the wall along the river to the southwest. The mission compound while standing was on the bank of the river in close proximity to the city."

The work here at Lin Ching makes one very wistful for what might be. There has been no foreigner to live here since the Boxer year. Mr. Chapin has lived at Pang Chuang and worked the field from there. The houses here were all destroyed in 1900, with the exception of this one Chinese building in which we are living. There was a little handful of Christians, some of whom are or have been more or less lukewarm until the recent revival meetings. (Later Mrs. Ellis writes: "The church membership of this Lin Ching field has more than doubled in the past eighteen months. The Pang Chuang field has also had a good increase in membership. Everyone says that people have never seemed so friendly or so willing to listen to the preaching of the gospel.") There is a street chapel but no real church building. They have no hospital, and this is a city of fifty thousand in a region where people are two thousand to the square mile. There is no school for boys or girls, except as a teacher is found for a few weeks in the winter. On the other hand, there has been a remarkable interest shown in the "doctrine," and a large number of inquirers have come for instruction to the little group of native helpers, none of whom, with one exception, have had the advantage of the training of our Christian college at T'ung Chou.

One of those especially laid upon the hearts of Mrs. Smith and Mr. Wang, the evangelist in the recent meetings, was a former hospital assistant. Before the Boxer days he was a very useful man in many ways. Indeed it seemed to the Pang Chuang people sometimes that he "carried the Lin Ching church in his vest pocket." He was consulted about nearly everything and given grave responsibilities. Then during the Boxer year he drifted away, and has been smoking opium for the last year. His dear old mother came to the meetings and asked prayer for her boys, this one especially. Mrs. Smith sent an invitation to him to come to the meeting, feeling that he would not come without, for he had been excommunicated. He came and we were all impressed with his fine appearance. It is not that he dresses better than most of the others, and still less his short boyish stature. But there is an air of capability about him that makes one look at him twice. He was touched by the message of that first meeting and in the evening meeting said he wanted to come back into the church. He had been so cold and proud and hard that everyone was surprised at his con-

fession of sin, and his emotion touched them all. When all those who were ready to welcome him back were asked to rise, everyone arose. They sang the Doxology to close with and it was good to see Mr. Chou throw his head back and hear him let out his splendid voice in praise.

But the flesh is weak and it was not until Sunday that he came again, and his faith was very small that he could break off the opium habit. He said he had been in the hospital many years and he knew the sufferings of those that attempted to stop. He was invited to come to the compound and spend a week, and he came with a trembling heart. The first night he suffered agonies and the next morning sent in word that he could not stand it, and must go out to one of the villages with one of the preachers to take his mind off of his misery. This ruse was easily seen through, and Chinese and all began praying for him. Some tempting food was prepared for him. He loves to sing and so we sang with him until his throat was tired and then came a meeting. In the days that followed he was never left alone. He talked very little about himself and was at very few of the meetings, but finally one evening he came, and told of his struggle and his triumph. He ascribed all of the praise to the Holy Spirit, especially for the short time in which he had been able to overcome the habit that he had so much dreaded to try to break off. Of course we all think—and what of the future? Will he be true? God alone knows! If nothing else had been accomplished by these meetings except the permanent reclaiming of this one man, it would have been worth while. Will you not add your prayers to ours for him in the testing that is sure to come?

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## EXTRACTS FROM REPORT OF EVANGELISTIC BAND\* OF THE GIRLS' COLLEGE, FOOCHOW

FOR THE WEEK ENDING OCTOBER 14, 1906

BY MISS ELLA J. NEWTON

*Monday.*—Home work. A company of women, vegetarian devotees connected with a Buddhist temple, came to visit and talk about Christianity.

\* The Evangelistic Band consists of our college Bible woman and most of the older girls who pledge themselves to give some time one day in a week, some for outside, and some for home work. They usually go out after four o'clock in the afternoon, but sometimes we have so many visitors that there is little chance for outside work. The Bible woman goes with them to make it more proper, and she is herself a zealous, tactful worker. The report for the week is given in Chinese at the Christian Endeavor meeting on Sunday evening, and special prayer is offered for the work done.

Some of them had been here before, and are sufficiently interested to bring their friends with them to see and hear, and also to show their approval by adding words of commendation. One brought her little daughter, six or seven years old, with bound feet. While the mother was being exhorted by the Bible woman to unbind them, one of the guests chimed in, begging her to do this, and to send the child to school. (For nearly two years this work for the vegetarian women has been going on with increasing interest, and one of the old ladies, whom we hope really believed, begged her daughter to send her little girl to a Christian school. Those living in the temple find it very difficult to cancel their obligations there, but in some cases their sympathies are strongly with us.) Another large company of about twenty or thirty women came from a large house near by. Most of the girls had bound feet, so the conversation turned largely in the direction of footbinding, and illustrated tracts were distributed. An invitation was also given by this family to visit them. The guests asked to see our gymnastics, and the girls cordially went through their regular wand drill after study hours.

*Tuesday.*—Outside work. The invitation of yesterday was accepted. The family of four generations include some forty people. All the girls but one had bound feet; the father of this girl was more enlightened and had forbidden it. Two of the older girls come frequently to the college and listen attentively to the truth.

*Wednesday.*—Home work. Eight women and a number of children came in two companies. A child from one of the families for a time attended our model school. An earnest exhortation was given them, not only to unbind their feet, but to learn and accept Christianity.

*Thursday.*—The Bible woman and one pupil went to the future home of a sweet little Christian girl in whom we are much interested, to persuade the heathen family not to force her to join in the idolatrous ceremonies connected with such an occasion. Slowly and carefully the conversation was led up to the subject in hand, and the women listened politely and expressed an interest, but said the decision must rest with the men of the family. (This was only an entering wedge, and further work must be done by others.)

*Friday.*—A visit was paid to the mother of a Christian schoolgirl who was married into a heathen family, and who maintained her Christian faith under great difficulties. The mother told the story of her daughter's last days, and what brave testimony she bore to the truth.

*Saturday.*—Home work. A street theatre was going on outside our gate, and many women and children were passing to and fro to see it. One woman who often brings visitors here was out with some children, and they



came in to make us a call. They were too restless to stay long, but after they had left one girl came back alone and said, "My mother bound my feet when I was a little girl. Now I have the care of them myself, and I am loosening the bandages, but she will not let me take them off. I do not want to powder my face, and I want to come here and study, but my mother isn't willing." When asked how she knew about the truth, she said that when five or six years old she lived in the house with a Christian woman whose granddaughter was in one of our schools.

*Sunday.*—After Sabbath school the senior class, with the Bible woman, went to see a former classmate who had to leave school and marry a heathen man. They wished especially to invite her to come to the annual meeting which is soon to be held. She told them of how the family had tried in so many ways to make her worship the ancestral tablets, how they neglected her and treated her badly afterwards, and how her husband, against her entreaties, had joined in an idol procession, but now the family all love her, though her husband is still a zealous idolater.

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A trip taken by Miss M. E. Moulton, of Ahmednagar, India, with Mrs. Freer, with a description of a wedding:—

AT our semiannual mission meeting at Mahableswhar this year, the mission sent a letter to all the agents in regard to the need of a spiritual quickening for missionaries and agents alike. In talking it over with Bhaurao, my head man, we decided to call the agents of the Jeur District for a time of prayer on July 14. Ahmednagar is easily reached by all, but Ardividi seemed to be a better place for the meeting in its grove of mango trees just outside the village. Here some of the Christians of the place joined us and a few schoolboys of Ardividi and Punpaagon also came. From 11 to 1.15 we had one of the best (Marathi) meetings I have attended. Anaji led, and after each took part he knew just how to bring out the best in what had been said or to direct the thought in the following prayers. Knowing them as I do, I was much impressed by the spiritual tone of all, and felt that it had been good for us to be there. We are to meet at Dongargon on the twenty-eighth of this month again, this time making an effort to have as many of the Christians of the village with us as is possible.

After the service I went on to Jeur to wait for Mrs. Freer. She is here in the interests of the *Christian Herald* of New York, which paper has supported over eight thousand orphans here in India since the 1900 famine, and now is caring for five thousand of them. She has wanted to see other mission work as well as the orphan work, and wanted to go out with me on

this trip. While waiting for her, I went over to inspect the new church building. This was to have been finished a year ago, but the contractor never quite finished it, and some of what he did was a poor job. So I have steadily refused to accept the work, though it has been a great inconvenience to do so. The foundations had to be laid on blocks of cement, and this first work was poorly done, which led to the cracking of the walls before the work inside was finished. Saturday I found that the man had done the floor, an earth one, over again, but still had not finished the woodwork nor put up the iron braces necessary. Then I went back to the schoolhouse where I had my afternoon tea and read my home mail, which had been brought out with me and was still unopened.

My plan had been to go to Imampur for the night, and attend the morning service at Bahurwadi. Besides attending the service, Mrs. Freer wanted to attend a Christian wedding at Baburiwadi that afternoon. So as soon as she came, we hastened to go there. The road from Jeur to Bahurwadi is the worst I ever drove over. I always walk, it is so bad. But I had the man drive as carefully as possible. From afar we saw the wedding procession lined up and waiting. As we drew nearer the band came out to meet us and escort us. Behind followed the procession. I wish you could have seen it all. The band consisted of two native drums carried by one man, and played on by him, and a number of men with wind instruments. The music sounded much like that made by Scottish bagpipes. The band would go ahead about six feet, and then stop and play and so progressed on to the schoolhouse. We followed behind in the tonga at the same rate. Then came the cart in which was the bridegroom, with a bullock and a colt harnessed together to draw him. Then other carts and foot passengers galore.

The wedding was in front of the schoolhouse, as there was not room enough inside for all. There was some delay, but that is usually the case in Indian functions, and a great many funny things happened. The funniest was the mother's spreading over the head of the bride a white piece of cloth (which was the strip of cloth used for a boy's garment) and saying as she did so: "It is the custom of the Madam Sahib to have a white piece of cloth cover their heads when they are married." One of the prettiest parts of the ceremony was the picture made by the old pastor bending over to hear the girl as she repeated her part of the marriage covenant and prompting her in it. There was no sun and it was late, but I tried to photograph the scene for Mrs. Freer with her little kodak. We could not wait for any of the wedding feast as it was necessary to get back over the two miles of bad road before dark, so we hurried away after the ceremony, making our excuses and explanations for so doing.

The Imampur bungalow is made out of an old musjid (place of worship) and has beautiful avenues of trees behind it—trees planted seven hundred or eight hundred years ago. It is a very pleasant place to stay and we enjoyed our dinner and night's rest. We were off before nine the next morning again, on our way back to Bahurwadi, walking over the worst of the road. Aagin the service was to be held outside, but as a little rain came, the men and children sat inside the schoolhouse and the rest on the veranda, those taking part standing in the doorway. There were five children brought by their parents for baptism, and four young men and three young women—one of them the bride—united with the church on the confession of their faith. The communion service following was as orderly as it should be. At the close, one man in the name of the church thanked Mrs. Freer for her coming to them, and sent greetings to her church in the home land.

Mrs. Amanda Andrews Walker writes from Tottori, Japan, Nov. 2, 1906:—

We are beginning to feel quite at home in Tottori now, having spent a month and four days here. The people seem very cordial and there are some most devoted Christians among them. They are trying to get the money now for a new church building and also for a new kindergarten building. The present kindergarten is carried on in the rooms of the first floor of this house, in which Miss De Forest and I live, and as there are sixty children the space is less than the government requires, so they will have to reduce the number or get more room.

Miss De Forest and I brought a language teacher with us from Tokyo and we divide her time in the morning. The afternoons have been pretty well taken up with making and receiving calls, and then the women's meetings twice a month. I have an English class of twenty-one schoolgirls that meets twice a week in the afternoons.

We are planning to make a trip next week to some of the small neighboring towns where Christian work is being carried on by Japanese and Miss De Forest will speak, and I am going to try to get something, with the help of my teacher, to say to the Sunday school children. The preparation for speaking in Japanese and making prayers is very hard. I haven't done any of the former yet, but I have had my teacher help me a little with the latter so I could pray in morning prayers, which we have in Japanese for our servants who know nothing about Christianity.

#### WEST CENTRAL AFRICA

Mrs. W. E. Fay writes from Bailundu, Africa:—

We are all quite well at the station just now, though Miss Redick was not well a few days ago, but on the whole she has been picking up since school

closed. We are talking over the matter of releasing her from here, not because we do not need her, but because it seems as if the Neipps, so alone and not strong, need her still more. Then it will soon be time for her to leave anyway, as she wants to go to Chilseo to leave things in shape before her furlough.

It will make another difficult question as to who is to go to Chisamba if Mr. Woodside is compelled to leave. It seems only like robbing Peter to pay Paul, as the saying goes, to tear up one missionary from his work to fill a gap in another place and the truth is that each station is short of helpers. Surely there must be some new workers soon, as who will back up the work and fall into the places left vacant, all the sooner, because of the added care and responsibilities.

We have started a daily season of prayer at the station, timing it as nearly as possible with the season held daily at the Rooms. It is just after supper, when we all usually take a few minutes' walk, and we are assembled at about 6.30. We can hope much from this and will look for an added blessing to the work.

Kambende has asked for a rope and football to help entertain the children at his village to keep them from the beer drinkers. Good for Kambende! I think his request ought to be granted. He wrote that he has decided not to go on a journey, as he had intended, because there are so many now attending school and services and he is afraid they will drop off if he goes. Think what he was and be thankful. Requests are still coming in for teachers at several new places. If only there were enough of us to keep constantly visiting about, what a possibility then would be opened for this whole district.

## WOMAN'S BOARD OF THE INTERIOR

Mrs. S. E. HURLBUT, TREASURER

RECEIPTS FROM OCTOBER 22 TO DECEMBER 10, 1906

COLORADO . . . . .	969 35	FLORIDA . . . . .	20 00
ILLINOIS . . . . .	1,983 30	GEORGIA . . . . .	16 00
INDIANA . . . . .	34 10	KENTUCKY . . . . .	10 00
IOWA . . . . .	186 06	NEW MEXICO . . . . .	5 65
KANSAS . . . . .	75 27	NEW YORK . . . . .	2 00
MICHIGAN . . . . .	315 07	TEXAS . . . . .	10 00
MINNESOTA . . . . .	531 17	MISCELLANEOUS . . . . .	142 00
MISSOURI . . . . .	83 36	Receipts for the month . . . . .	\$5,384 30
MONTANA . . . . .	19 25		
NEBRASKA . . . . .	121 91	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
NORTH DAKOTA . . . . .	9 50	Receipts for the month . . . . .	\$126 50
OHIO . . . . .	387 67		
SOUTH DAKOTA . . . . .	26 70		
WISCONSIN . . . . .	435 94		

MISS FLORA STARR, Ass't Treas.





FILIPINO FLOWER-SELLERS, MANILA



PREPARING GROUND FOR RICE, THE STAFF OF LIFE FOR FILIPINOS

# Life and Light

Vol. XXXVII

MARCH, 1907

No. 3

**MISSIONARY PERSONALS.** Miss Ida C. Foss, since 1890 a missionary of the W. B. M. in Ponape, returned to the United States several months ago, with health sadly reduced by years of work in hard conditions, and by the great strain following the terrible cyclone of April, 1905. She has been gaining gradually, and has now gone to the sanitarium at Clifton Springs, where we trust she may reach perfect vigor. Miss Sarah Stimpson, of Kamundongo, West Africa, found the Northern winter too severe, and was in Charleston, S. C., at the time of her last writing. Miss Mary L. Page, of the school in Madrid, Spain, also finds New England too rigorous a climate, and she has gone South for a while. We learn with deep regret that Miss Mary C. Fowle, who went last May to our girls' school at Adabazar, has been compelled by ill health to leave her work there. She is now on her way to America in care of her father.

**THE NEW BUNGA-LOW COMPLETED.** Many friends of Dr. Julia Bissell, whose words have done much to secure the new hospital for women and children in Ahmednagar, India, and of Dr. Ruth Hume, the physician in charge, will rejoice to know that the new house, the home for the doctors and head nurse, is practically finished. The cost of this building has been entirely met by special gifts for that purpose, and it will add greatly to the comfort and so to the efficiency of its occupants. Their hours are filled with exhausting care and labor, and a spot for rest is most necessary. A new house needs many furnishings; perhaps some may like to give articles or money to help to make it a home.

**A TIMELY GIFT.** Among the many schools cared for by the W. B. M., the girls' high and boarding school at Adabazar in the Western Turkey Mission has an important place. It is well rooted in the esteem and affection of the community in which it exists, being looked out for by an efficient board of local trustees, who provide for all the expenses except the salaries of the missionary teachers. The graduates of the school go out to lives of great usefulness, many as wives of influential men, and many as teachers. One of these pupils has a beautiful home in New York. Bearing the school in grateful remembrance, she wishes to increase its use-

fulness, and she finds a wise way to do this. The call for teachers in village schools all through that region is constantly increasing, and a normal training would make these girls doubly useful. So this alumna of Adabazar gives to her Alma Mater the money wherewith to purchase a desirable building adjoining the school premises in which a normal department will be opened as soon as a suitable teacher can be found to conduct it. A wide field of usefulness is open here.

**KINDERGARTNER NEEDED.** "No way leads to the hearts of the women in Turkey so quickly and so surely as that through the little children," writes a missionary. But we need more kindergartners in various places. Just now comes a touching appeal from Sivas. Some kindergartens will go down and go out for lack of teachers unless help comes soon. What a waste to lose the ground once gained!

**GLORIA CHRISTI.** The text-book in the United Study course for next year has been for months in process of preparation by the gifted writer, Mrs. Anna Robertson Brown Lindsay, author of *The Warrior Spirit in the Republic of God, What is Worth While*, and other well-known books. It is the seventh in the course published under the auspices of the Central Committee and is entitled *Gloria Christi, An Outline Study of Missions and Social Progress*. The sub-title strikes the keynote of the successive chapters, and all who have been following the study from the preliminary volume, *Via Christi*, through India, China, Japan, Africa, and the Islands of the Sea, or even a part of the course, will find in the forthcoming volume a consideration of the power of missionary work among the peoples of many lands. It is expected that the book will be in circulation before June 1.

**NORTHFIELD SUMMER SCHOOL.** The fourth session of the Northfield Summer School for Women's Foreign Missionary Societies will be held in East Northfield, Mass., July 23-30, 1907. Those who have attended the school any one of the last three summers need to be told nothing of the value of the opportunities offered. Plans already initiated promise well for the coming session. Bible Study will be conducted by Rev. F. B. Meyer, of London. Mrs. Lindsay, author of the new text-book, *Gloria Christi*, will be present and make addresses. Mrs. Helen Barrett Montgomery will lecture on the successive chapters. Other helpful exercises will be arranged, and it is hoped that a large number of Congregational women will plan to attend. Miss Calder will have special charge of the arrangements for young women, who will find the week at Northfield both stimulating and of great practical use in connection with study classes and the work of their own societies. Miss Stanwood, Home Secretary of W. B. M., is Chairman of the Committee, and will soon be prepared to furnish preliminary circulars.



OUR CONTRIBUTIONS FOR THE MONTH. In the month from December 18 to January 18 our Treasurer received \$9,577.30 in contributions for regular pledged work. This is a gain of \$780.89 over the receipts of the corresponding month a year ago, but as the two months preceding had brought a loss, the gain of the first three months of our year is only \$47.91. The balance is on the right side, but the gain is so slight that everyone will feel impelled to do her utmost lest the scale turn the other way. And to hold our own is not enough; if our work be of God it must grow.

NEW LITERATURE. *Tara, Star of the East*, by Mrs. J. K. Hawkins. This little booklet is intended for circles of young people who wish to give foreign missionary information or scenes on foreign ground in the form of an entertainment. The scenes are in India, and when desired selections can be made from the program furnished. It can also be adapted to reading circles. Price, ten cents.

KAPIOLANI.—The Woman's Board of Missions has reprinted a poem in leaflet form entitled *Kapiolani*, written several years ago by Lucy White Palmer, who is lovingly remembered by many who knew her in connection with Board meetings and work. The poem tells the story of the visit of Kapiolani to the crater of Kilauea in defiance of the goddess Pelé in her very citadel, and if well read would be an interesting feature in a meeting on the Hawaiian Islands. The leaflet costs only a penny, ten cents a dozen, seventy-five cents a hundred, postage added.

A SUGGESTION.—Miss Amy W. Carmichael, author of *Things as They are in Southern India*, in her recently published book, entitled *Overweights of Joy*, writes the following, which we think is suited to the times: "The Christian traveler naturally wishes to see the work that is being done in mission fields. He is shown it and rejoices. He is rarely found studying life as it is outside the mission center. The mind retains most vividly what the eye has seen most frequently, and so we usually find that the impression left upon the visitor in India is a land studded with mission stations, netted with organizations, sprinkled with stars. And yet, if guided by one who knew, he had gone a little way from the beaten track, he would have seen many a wide expanse of country where little or nothing worth calling work is being done. He would have seen all his eye could hold of the millions who are quite out of reach of light, or else—and this is sadder still—strangely unaffected by the light in their vicinity. He would have seen that we have hardly touched the thin fringe of the great darkness."

**A CURE FOR THE OPIUM HABIT.** We have sympathized with our missionaries in their efforts to combat the use of this poison, we have pitied the poor victims, and we have rejoiced and wondered at the stand the Chinese government has recently taken. The recent edicts which aim to put an end to the raising and the use of opium show the earnestness of China's rulers in this matter, and that they fully realize the awful harm the drug is bringing to their nation.

Now the papers bring word of an unexpected and potent ally in the war against the poison. A plant grows abundantly in Malacca whose leaves have the power of destroying the craving for opium. After drying these leaves for a day or two an infusion is made which the patient drinks freely, and after a treatment lasting only from ten to fourteen days his desire for the drug vanishes entirely. If the story be true, the battle, which seemed too great for mortal power, will be marvelously helped by the blessed chemistry of this plant, prepared by the Great Physician to help these men in direst need.

**A DISTRESSED PEOPLE.** Do not fail to read with imagination and sympathy the letter from Miss Laura Smith on page 117. Try to put yourselves in the place of those Africans, and to think what we can do to help their need.

**AS OTHERS SEE US.** Our readers will remember that in September last Mrs. William Butler, whose husband founded the Methodist mission at Bareilly, India, sailed with her son and daughter to attend the celebration of its fiftieth anniversary. The daughter, Miss Clementina Butler, sends a personal letter to our Home Secretary, from which we quote: "In the midst of these jubilee days, when almost every hour is claimed by some ceremony or meeting, I must take a minute to send a line to you. We had such a delightful visit in Madura; and your good missionaries, Dr. and Mrs. Jones, Dr. Van Allen and the Misses Noyes, made us feel very much at home. Dr. and Mrs. Jones almost insisted on taking us to their own home, but as we had already established ourselves at the station before making our presence known, and as they had other American guests, we decided not to do this, but enjoyed a very pleasant evening at their home. We were also at tea with Miss Noyes, who showed us the beautiful Capron Hall, and had her girls sing for us most charmingly. Altogether we were delighted with your mission, and especially with Dr. Van Allen's hospital, which will, I hope, serve as the model for the one to be erected here in Baroda, for which the corner stone will be laid to-morrow. The Gaiikwar is to come to our garden party this afternoon, and we hope he will consent for to-morrow also. My mother keeps well, and is so happy. I wish that I had time to tell you more of our trip, but that must wait until my return."

## HOW ARE WE TREATING OUR LITTLE BROWN BROTHER?

BY MISS FRANCES V. EMERSON

TO read the dismal accounts given by some speakers and writers of the condition of our "little brown brother," the Filipino, one would judge that no worse calamity could have befallen him than to come under the protection of his big sister. "American rule," we read, "has meant war, pestilence, famine, death by hundreds of thousands, destruction of towns, laying waste of fields, reconcentration, torture, ruin." And again we read, "Commerce, agriculture, the currency, are prostrated."



PUBLIC LAUNDRY AND BATH, MANILA

Let us try to look the facts in the face, and get some sort of debtor and creditor account of our dealings in the Philippines. Sorrowfully we must admit that much of the time during our eight years and a half of occupation, war with all its attendant horrors has ravaged the country to a greater or less extent.

But there was war before we entered ; for two years the country had been in a state of insurrection. With the problem of the friars and their lands, with the controversy over the possession of church buildings, with the Christian and non-Christian peoples, and the division and sub-division of the tribes, with no strong central power, one must believe that without us there would have been a war of greater barbarity, continuing without end. Foreman, no admirer of ours, says, "If American direct control were withdrawn, chaos would follow."

There have been famine, pestilence, and cyclones? Yes, as in other oriental countries these calamities have always been hovering round the islands,



STREET IN ERMITA, A SUBURB OF MANILA

but our generosity and our scientific knowledge have lessened their ill effects. In the cholera of 1882, deaths in Manila and vicinity were between thirty and forty thousand. In 1902 in the same region there were only about four thousand deaths, and subsequent attacks have been promptly checked.

Commerce and agriculture are certainly not prosperous, but bad times began with the insurrection of 1896. We must admit that we have not bettered them as we could wish. Like many another big sister suddenly undertaking the charge of a little brother, we have not always been wise enough to know what was best ; we have not always been unselfish enough to give it at our own inconvenience. Our laws for the limitation of land and mining claims have been unwise. Our tariff laws have been grossly, inexcusably selfish.

Perhaps the greatest harm of the American occupation has been wrought by the character of some of those who have gone there. The saloon accompanied the American soldier. The personnel of the civil service has not always been what it should be. The adventurer who flocks to a newly opened country is under special temptations, and without the restraints of home and public opinion.

On the other hand, certain things we have given the Filipinos. First, freedom of religion. We have rid them of the friars, and paid for their lands. We are peaceably adjusting the dispute over church buildings, a dispute which might easily have grown into civil war. We have estab-



WEAVING PINA CLOTH

lished substantial peace and order in the provinces. Bands of ladrones, or highwaymen, a menace to the well disposed, have been put down. Except in Mindanao, we have given them more local self-government than is possessed by any other oriental people. Taxes have been lifted from occupations where they pressed heavily on the poor, and levied on the more prosperous. We have established a standard currency on a gold basis.

Roads and the general means of communication are still unsatisfactory, but we have repaired old roads and bridges, and are building new. In 1904-5, 354 miles of road were built, and 2,600 miles repaired. Two concessions have just been given to railroad companies for over 700 miles of railroad. We have made coast surveys and deepened harbors, notably that of Manila.

The work of the health department has extended to every town and *barrio* in the islands. In Manila a regular system of street cleaning and building inspection has been instituted, and the sanitary condition is conceded to be excellent. Smallpox has been eradicated from Cavite, where it especially raged. The bubonic plague has been lessened one half. Lepers have been treated with X-rays with benefit. Leper and insane hospitals have been established. In the chemical laboratories a serum for cholera has been found which has attracted European attention. A cure for the rinderpest among animals has been investigated.



WOMEN BRINGING SAP OF COCOANUT TREE TO MARKET

In the industrial stagnation, while much might and should be done by changes in the tariff, the lack of prosperity is due also to the natural indolence and antiquated methods of the people, to the ravages wrought by the typhoon, and to the loss by pestilence of the working animals, the carabao. Yet it is said that "while industrial development is not booming, it is developing evenly." The report of the Philippine Commission which comes to us in January, 1907, shows decided gain in this direction. American companies are more and more establishing industrial enterprises.

There are few of the larger towns, except in Mindanao, where Americans are not found at work who are spreading modern industrial ideals. Public experiment farms have been established by government in various places,

where the Filipino is given an object lesson in modern methods of farming. And the lesson is bearing fruit; large orders for plows, reapers, harrows and hoes are being sent to America. Sawmills of the best American type have been introduced. The Filipino, like a child, needs constant supervision, but with infinite tact and patience, with care for his food, his home and his amusements, he can be made a dependable workman. The building of railroads and of mills are so many lessons in civilization.

Investigations are being made to develop the mining and timber wealth of the islands. New crops have been introduced; and domestic animals, pigs, horses, and their old friend, the carabao, have been imported. Whatever can add to the riches and resources of the country is being scientifically studied.

The best work for our little brother, however, setting aside the missionary work so fully described in *Christus Redemptor*, is that of education. The details cannot here be given of the splendid school system, with its primary, secondary and high school, its industrial school, its normal school and institute, giving literary and industrial training to the half million of children and the 4,500 native teachers. They do not aim to train literary men, but to make better farmers, to raise the standard of living, to widen the horizon of thought.

Better even than the direct teaching is the influence of the American teacher in the community. He is often physician and sanitary inspector, adjudicator of disputes and social leader, working with such tact and comsense, such cheerfulness in hardship, such devotion and self-sacrifice, as to compel warmest admiration.

The American, be he teacher, employer or missionary, whose influence banishes the pig and the chickens from the family living room, who teaches to eat from a table instead of the floor, who inculcates the dignity of labor and the primary lessons of truthfulness and honesty, is a distinct factor in civilization.

The work is long; the process is slow. A nation is not civilized in a day. We have been surveying the ground and laying foundations. We have hardly begun on the superstructure. But as Bishop Brent says, "We are laying at their disposal the best we have—freedom of religion, benefit of science, advantages of free education, principles of self-government."

(A supplementary article telling of our Congregational missionary work in the Philippines will appear in the next number of *LIFE AND LIGHT*.—Ed.)

## TEMPERANCE AND A WEDDING IN SOUTH AFRICA

BY MISS ALICE E. SEIBERT

LET me tell you about the temperance meeting here at Adams and the wedding that followed. A temperance meeting is of as great importance here as at home, for intemperance is a great evil among the Zulus, and if we wish to make them fit vessels for the Lord's use we must help them to fight not only their native beer, called *utshwala*, but also the more harmful European drinks. The English rulers have made a wise law forbidding the sale of liquors to the natives, but many still know how to evade the law.

I was glad to see a Zulu Christian wedding. I have seen some funerals and they are tragically pathetic. Sometimes we see whole families die of consumption in a few months; often the rude, pitiful attempts at a coffin are nailed instead of screwed down; sometimes heavy rains fill the grave, engulf the coffin and bedrattle the mourners. The funeral is, if possible, held the day on which the person dies because of the climate, and this hurry is so sad. In case of delay over night, it sometimes happens, especially in case of rain, that old people and babies and goats and sick folks and dying folks and the dead body are all huddled up in one hut or one-roomed house. Can you imagine anything sadder than death in such a house, or the little funeral retinue with the body on a rude sledge or cart drawn by stolid oxen? Yet the Zulus are a cheerful race, ever ready to laugh and sing and feast, or to show pity or compassion on others.

The temperance meeting was directed chiefly by our dear, beautiful Mrs. Bridgman, who, though one of the oldest missionaries here, is still young and energetic. With rare artistic talent, she prepared the program and the beautiful mottoes and decorations with her own hands. In fact, she and others had carefully planned this festivity for weeks. How the little station band did practice, and how the children did work over their dialogues and temperance catechism and songs. The heavens smiled rather warmly on the day's doings, but before long retired behind a curtain of tiny clouds, so that it was cool and shady and altogether delightful. The festivities began at nine. The bridegroom had set his wedding hour at nine also, but aside from a little confusion, no harm came of our not waiting for him, for it was nearly twelve when he and his retinue arrived, just as most of the older, experienced missionaries had predicted. No one is in a hurry here. "Manje," the Zulu word for "now," may mean any time in the near future.

All the church furniture had been placed out of doors, and the mottoes, fringed with fresh palm leaves, were hung on the outside church walls.



The whole scene needed no finer stage setting than the hills on every side and the splendid natural scenery of Natal. The first event was the arrival of the school children of the two out-stations. We could see their approach over the hills in the far distance; they came on foot from four to six miles, over steep hills at that; they marched and marched, and then these children, some of them wee tots, had to return as they had come, on foot, at two o'clock, tired and perhaps hungry. I say "perhaps," because most of them



VIEW OF NATIVE TOWN

get only two meals a day at any time, one in the morning and one at sunset; there was no perhaps about the tired feeling. But they are also used to hard travel. It would have been hard to provide such a treat as American children enjoy for so many, first because of the limitations of transport, and next because of the great number present. The cattle sickness makes it hard to get even the bare necessities of life from Durban, and even if it could have been done at double cost, it might have rained and the food provided spoiled, for nothing keeps well here. As far as we were able to find out the children did not feel the need of pity, but heartily enjoyed the whole affair.

Now the banners were distributed and the marching began. The banner of the Adams station school was blue with white letters, that of Emputsheni school was red with white letters and that of the last school pink with green letters,—a brave show of colors. The letters read like this:—

ZULU.	ENGLISH.
Impi Yotemba	Band of Hope
Adams M. S.	Adams M. S.

The children now started over the hills again in two companies, going in opposite directions. They sang and alternately the band played: one cornet sadly out of tune. I have never seen a stage performance that equaled the performance of the boy who beat the drum while they marched. It was skillful and graceful, but it was ridiculously funny. The hills round about Adams are so placed that we could see and even hear the marching lines most of the time.

At eleven o'clock both companies, led by the funny, fascinating drummer (I hope he may never read this which I have written about him) returned and the school exercises began. As all of it was in Zulu, I could understand only a couple of dozen words, so I cannot give a full account. There was a whistling chorus by the boys, a dialogue, extracts from Mrs. Bridgman's temperance catechism, and a clever little original play written by the schoolmaster and acted most naturally by the children. The effect of the dialogue was good; the father of one of the boys who spoke in it—a great drunkard—was deeply touched by his little son's words, and at the end of the meeting he took the blue ribbon. God help him to keep his pledge! Drink is the worst enemy of the Zulus. The little play represented a native beer drink and the hiding of the beer pot under the bed when the Christians came to the house. It was really so clever that we laughed heartily. But underneath the laugh we felt sorry that little children were so familiar with the effects of drink. Other songs and speeches filled in the time; then followed personal testimonials and the taking of the blue ribbon. Some who took it meant well enough, but I am afraid that they will soon forget their pledge.

Just at this juncture (near one o'clock) the wedding party came to the church in all the pomp and finery of a Zulu wedding. They had formed a fine line of march, solemn enough to have graced a cathedral, although they walked awkwardly because they were not used to shoes. The bridegroom wore white gloves and orange blossoms in his buttonhole, while the bride wore a white silk dress, a large white veil upheld by orange blossoms, artificial, and carried a white parasol, edged with a fall of cheap lace, such as all stylish Zulu brides carry over a head that is used to scorching African

suns; also she wore white kid shoes. The missionaries do not approve of all this display, but what can they do? What would you do? After all, it is the one great day of their lives just as much as it is at home.

But the temperance lesson was in full swing and no one paid much attention to the bridal party, which was compelled to wait at the nearest house. One after another came up, spoke his or her testimony and took the blue ribbon. The boys from Jubilee Hall were present after eleven o'clock, and their principal, Mr. Leroy, spoke so effectively about the evil of drink, and about how his taking the pledge when a mere boy helped him and saved others, that most of them came up for a blue ribbon after he spoke. They like him and most of them were blue ribbon boys before this, and are as fine a lot of boys as ever went to any of our schools at home. They work hard to get an education and are fine, manly fellows though their skins are dark. Much of this is owing to the splendid influence of Mr. and Mrs. Leroy. I have been with them six months as their teacher and I know whereof I speak.

But it was getting late and not a scrap of blue ribbon was left; the children were tired and the missionaries were hungry, and the wedding was still on the program for the day. A little after one the children were dismissed to their homes, except the Adams station school children, who sang at the wedding, for the bride had been a teacher at their school. The benches and decorations were hastily taken inside the church and the wedding party called. An outdoor wedding would have been quite as nice, but Zulus do not like outdoor services of any kind. This time the marching was not so ridiculously solemn. The friends of the bride sat on one side of the church, those of the bridegroom sat opposite; both parties consisted only of young men and women. All were nicely dressed; all wore shoes; some wore great picture hats. One girl wore on her head a wreath of smilax, which grows wild here, and just beneath tied a narrow red ribbon, just as you would tie a headache cloth. Perhaps there was a little more lace and cheap ribbon on the gowus, but on the whole the girls looked very nice.

The bridegroom had taken the blue ribbon a few minutes before, so Mr. Ransom commenced by saying how appropriate it was that their new life should be ushered in by a temperance service, and spoke nicely to them for a few minutes. Then the white gloves were removed, the words of blessing spoken, the registers were signed, and the bride sat down next to her husband. Then commenced a singing contest—it can hardly be called anything else. First the bride's friends sang, then those of the bridegroom, then the bride's friends again, etc., each seemingly trying to outdo the

other. It was undignified, but the Zulus found it eminently proper. Then it was all over. The wedding party went to their feast, the boys had a half-holiday, and the missionaries debated whether to call their next meal dinner or supper, for it was four o'clock.

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## SUMMER WORK AND THANKSGIVING IN A HOSPITAL

BY MISS ELIZABETH TROWBRIDGE

(Long a nurse in Aintab, in the Central Turkey Mission)

MISS GRANT will probably enjoy a vacation and get more good from it in the cooler days of late September and October than now, but it distresses me to go away and leave her working these long, hot days, with the dust blowing in everywhere, and the trying white glare outside. If the work could lighten up a little so that she could sometimes get off for some riding or an afternoon of rest it would not be quite so hard, but men patients at least and operations keep on coming. The doctors, servants, and other helpers are all tired and would be glad of a little rest. Two of the girls we hope to have with us next year are having a vacation now, and we must try to arrange that the others who will work next year shall go away for a time in turn, but it is not easy in the case of some, as one cannot put in quite inexperienced workers all at once to take their places while the work is going on.

We are trying to "do over" beds, quilts, etc., these days,—quite a big job, and one that is generally done when the wards are empty and most of the women workers free to help. A good many things need renewing or changing. There has been a great deal of mending; it moves slowly, and there are frequent mistakes, but later the days will be easier. Please forgive these housekeeping details. I do not feel as if I were a nurse these days.

We do very greatly need workers who love the Lord Jesus and want to serve him in their work. Intelligence and some mental training are very necessary, and the lack of these things in many of the helpers has often been a trial in the work, but I do long that all might have more true Christian life and a real desire to help those who have none or less than they. A mission hospital in this country is a great big door into all kinds of opportunities, and if we all really belong to the Lord, and want to live for him, we can use at least some of these special opportunities, to say nothing of honoring him, and helping others in the doing of the regular work day by day.

In the women's ward we have tried to teach five young girls; so it has

been a probation year, with a good deal of change, and until lately a steady "run" of patients. Three of these girls left for various reasons, either they or their friends finding the work more of an undertaking than they had thought, but one, perhaps two, will keep on, we expect, next year. One is a remarkably promising girl, an earnest Christian, an evangelical Gregorian; quiet, quick to see and learn and do, pleasant, self-controlled and patient under most trying circumstances, ready to do what she is told, and to be corrected. She has been engaged; the young man died, and she says she has made up her mind not to marry, so if she keeps well, and no special hindrance comes up, I hope she can stay with us a long time.

Through most of the year the women workers have had a very good spirit—something that makes the narrow round of work and the many small trials easier to bear. Their meetings and morning prayers have not been very regular lately as they have to depend generally on me, and I am often uncertain, but they seem to find such times of coming together a help, as they have not much opportunity to attend outside meetings. To-day we met for a little thanksgiving time to tell of special things for which we want to praise God, and to put some small gifts into our box before it is emptied and the money sent away.

Some of the patients in the women's ward have been very ready to help in little ways, knitting, mending, waiting on others, doing little jobs about the ward, both while with us as in-patients and later when coming for daily treatment, and some good women in Albustan, a town some days' journey from us in the Taurus Mountains, knitted some nice woolen stockings for the hospital patients.

In Hassan Beyli, a town where we have a Protestant community and a good pastor, his wife encouraged some of the women to get together pieces of stout cotton cloth and together they cut out some shirts, which the children sewed. We did not examine the sewing too closely, only felt thankful for the love in the work. Before the shirts a package of cotton caps arrived, round and fitting close to the head, for our patients to wear, with elaborate village needlework around the edge. These went right to the spot both as to shape and decoration, and were very quickly appropriated. It does these poor village women and girls good to put their own thought and work into such gifts.

The workers who were present at our little thanksgiving had some beautiful verses to offer, and most of them gave special reason for gratitude. The Bible woman praised God that through loss of property at the time of the massacre and through other troubles he had led her to know him, which had taught her while she was teaching others. Another, our faithful

washer-woman, spoke with deep feeling as she told of God's goodness in opening her heart to his love in the midst of great poverty, especially since coming to the hospital to work. It has been the hardest and most unpleasant work, and yet she does it cheerfully and praises the Lord. Our bright-faced young helper was rejoicing over the conversion of a wild brother, and that several poor neighbors had found a Saviour in answer to prayers offered at a little neighborhood meeting. A poor, rather ignorant patient, who has been coming for a long time for treatment, told of the help that had come to her to bear her painful trouble patiently, and to overcome her quick temper at home, because of what she had heard at prayers while coming day after day.

I have many, many special reasons for thankfulness, but was just then thinking of the great change in a little woman, several years ago a patient for a long time in the woman's ward. She had heard a good deal of the truth when with us from Miss Wallis and others, was friendly and grateful for kindness shown, but seemed spiritually untouched. In the winter, at one of Mr. Fransen's meetings, the Lord led her out of darkness, and now she is a different woman, praising him for his love to her, for the help and teaching she gets from a Bible class for Gregorian women and from the sisters there, for strength given to bear unkindness and opposition from a hard husband, that God is now softening his heart apparently, that she has been permitted to help others to know something of Jesus' love. She said with her face shining, "It is not from me; it is all from Christ." Now she is plodding along at the primer, that she may spell out for herself the precious words that she has heard. Her mind has opened up; she seems so quick to understand spiritual things. It was a rebuke and an encouragement to me to see and hear her. I could tell of many other things and persons for which thanks are put down in my little book, but I must stop.

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## WHAT WE MIGHT SEE IN NORTH CHINA

BY MISS MARY E. ANDREWS

**T**HE Bible women are very dear, many of them, and I truly believe they are the Lord's own children in whom he is doing his work by the Spirit—even though that work is not yet finished. They have their own faults and failings and often cause us great sorrow of heart, even as I fear we often grieve the loving heart of our Lord.

I wish you could, as you say, drop down on my lounge beside me for a little chat. How many things I should like to tell you and how many to

show you. I am sure we should not sit quietly talking all the time of your stay. I should want to introduce you to many of our dear people, to take you into their homes—some of them beautiful Christian homes, others dark and sad, but all brighter by far than they would have been had they never heard of Jesus and his love. Oh, it makes such a difference in the lives of the women of China to have Jesus for Saviour and Friend! I should want you to visit some heathen homes too, by way of contrast.

I should want to take you to some of our little schools—I am sure the children's bright little faces would win your heart, even though the clothes were ragged and dirty. Of course you would go into the girls' boarding school and listen awhile to their lessons, watch Miss Browne lead them in gymnastics. She will be doing far more than that for them this coming year, I am sure. Many things in all our schools would interest you, even though you could not understand what was said.

Then you would like to go into the station class court, if a class were in progress, and watch the women at their studies, and be introduced to the faithful, patient, capable teacher, Ch'iang Nainai—my little Hana (Hannah) of the first day school in Tungcho so many years ago—and then to see our nice hospital building—first into the woman's waiting room, where one of our Christian women, a member of the hospital committee of our C. E. Society, will be talking to the women of Christ, or teaching them to read while they wait for the dispensary to open—a little later into the dispensing room, with Dr. and Mrs. Ingram and their helpers, while they patiently and tenderly look after the physical needs of the sick and suffering ones who come or are brought to them for healing. I am sure Miss Chapin would want you to go with her and Mrs. Ingram on one of their trips to an out-station and see the crowd gathered for medicine—see them sit down quietly and listen to the story of the Great Physician, the one who took our infirmities and bore our sicknesses. It is beautiful when the medical and evangelistic work can be so carried on together.

I should like you to go into one of our women's Friday afternoon prayer meetings, a consecration meeting or a mothers' meeting, with one of our Christian women leading, or a missionary meeting with one of us in charge, and to look into the adjoining room where the children's meeting is going on at the same time. On Saturday morning you must certainly be in my room to meet Chao Nainai and Li Nainai, our Bible women, when they come to give me the report of their week's work. I know you would enjoy listening if I should translate, and you would like to kneel with us in prayer for a blessing on their work and on the scattered seed, for strength and wisdom and leading for the coming week, and for particular women over whom they are feeling anxious.

Of course you must visit our beautiful college buildings, look into class rooms, where all the ordinary college studies are being taught by the missionaries or their Chinese assistants. In their bright, sunny reading room, where many of them like to gather out of school hours, to read or study or look over the daily papers, hangs a large picture of Miss Evans who mothered the boys so many years, and similar pictures of Mr. and Mrs. Chapin, who were the founders of the school, hang in the large schoolroom. You must certainly go up on the tower of the administration building for the beautiful view of Tungcho and of the country around with the hills in the distance. As you cross the campus you may like to linger to watch a football or baseball game, for athletics are not neglected in our college. And then if it were Saturday I would like you to go with me in the evening to college prayers and see the boys all together. I think you would enjoy their singing. Mr. Tewksbury has done much for the college in that line, as well as in building up our whole plant for work since the outbreak, and especially fitting up such a fine laboratory for the science classes. I lead college prayers Monday and Saturday evenings, and it is one of the ways in which I especially enjoy meeting our students, though my two daily Bible classes with them are a great pleasure to me too. Another thing I have enjoyed the past year is a teachers' meeting held in our dining room Saturday evening, when I meet the Chinese teachers and help them prepare for the next day's work in Sunday school. That closes my week.

Then on the Sabbath you would like to go into our pleasant chapel, crowded with men, women and children, for the morning service, and into the women's meeting which follows. In the afternoon you could take your choice, the general Sunday school in the chapel, or one branch of the women's and children's department held over in our Christian village with Mrs. Sheffield in charge. Or perhaps you would go out with me instead for one of my little meetings with the children of my day schools and any of their mothers who will come. And oh, so many other things of which I cannot write, for I have only mentioned some parts of our work in which we ladies are especially engaged. We are all busy in our various lines, and the work is large. I wish you could really come and see.

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In the Hankow District (China) the American Episcopal Mission has lately opened a training class for Bible women. One gets a sidelight on antipodal customs from one of the regulations: "Women who join this class must not expect to make their own shoes; they will not have time."



## THE WORK OF THE WIVES OF PASTORS IN AUSTRIA

BY DR. A. W. CLARK

IT is an easy matter to tell what single women, like Miss Most and Miss Jehlicka, are doing, but the overcrowded, overburdened, poor, intensely poor, preachers' wives, how shall one state clearly their difficulties and their labors, how draw the line between everyday home duties and missionary work? Cooking, washing, mending, turning garments to make them last a little longer, caring for noisy, hungry children that seldom see a piece of meat, a luxury not to be thought of save twice or thrice a month—is this missionary work? "Yes and no." If the poor preacher were not aided in all the ways here suggested, their important and ever-growing labors would be crippled.

But let us enter some of these humble homes, and we shall see that each such home is a center of light and of missionary activity. As a rule the gospel hall and the Y. M. C. A. work is in the preacher's home.

In Weinberg, Prague, two live in the same house—one left a widow with four little children; has she done any missionary work? Is it not an important fact that in such a wicked city her children are followers of Christ? Is it nothing that her eldest son, just finishing technical studies, is one of the best young men in our Y. M. C. A.? Shall we not rejoice that the second son, nearly through college, is an active Christian, and the organist at all the important services? Is it not an item of good cheer that the third son has his eye on foreign mission service? And the youngest, a bright little girl, is sunshine to those who know her. But this woman is also an important factor in Y. W. C. A. activity. She is the treasurer, and many times the one to hold Bible services for girls. In other congregations her voice is heard, too, in meetings for women and girls.

In the same house—not ninety steps above the street, like the first, but seventy—lives the pastor with his family. Food must be prepared for five children, for the husband, and his father. In such a home a hundred other cares must be met cheerfully and bravely. Nor must she be annoyed at the many interruptions in a house that contains a large gospel hall and Y. M. C. A. and Y. W. C. A. rooms. Here comes a woman from the country to see the pastor, who is out visiting the sick. She waits, but expects the hospital cup of coffee and a roll. She talks over her burdens with the wife, who must sympathize, cheer, and instruct. Twenty similar opportunities each week for missionary work are most valuable. And then comes the busy Sunday, with many meetings and many handshakes and kind words for those who need help. Many families, too, expect a personal

visit from the pastor's wife, and many newcomers must receive attention before the truth has conquered them.

Take the next suburb, Prague. Is there no work to be done here in these crowded streets? The wife of the scholarly pastor is a sister of Miss Jehlicka. Strong and well, with five little children, it is a part of her religion to give the poor people all around her an example of economy and faithful work as wife and mother. It is a simple home—you would think too simple—with no rugs, carpets, or curtains. The care of such things takes much time, and this valiant woman will have no servant, even though it were possible to support one. Sunday school work, prayer meeting activity, labors in the congregation and for new souls that wonder what the Bible and faith in Christ mean—in all these directions she is most conscientious.

The wife of the pastor in Smichov, Prague, has no children. She makes many visits with her husband, and in such a land as Bohemia this is most necessary. In the enemies' country are many homes that a pastor cannot easily visit unless his wife is with him. This wife does much for servant girls, especially in the afternoon of Sunday. In Smichov the gospel hall, Y. M. C. A. rooms, etc., are all in the house where the pastor lives. (I need not say that Mrs. Clark is a worker in Smichov and Mrs. Porter in Weinberg.) This is a country where often God sends work to your door and into your dwelling. Books, tracts, papers, leaflets, gospels may be lent. Giving away such literature is not allowed by Austrian law.

Leaving Prague, we may stop for a moment to see a mother who is justly proud of a bit of work done for America. Her oldest son, going to Allegheny Seminary, Pennsylvania, some three years ago, reached the highest place in his class and he is now a pastor in Dakota, preaching in English and in Bohemian. She has a half dozen talented growing children in their home in Pilsen, and in this important Bohemian city she is a helper to the truth in different departments of Christian work. Here in Pilsen the gospel hall and Y. M. C. A. rooms are in the "manse" or connected with it. Every day mission work calls at her door.

In Southwestern Bohemia we placed some thirteen years ago a colporteur-evangelist, and a darker, more bigoted city could hardly have been found. Recently I found in the home of this evangelist a congregation of nearly one hundred, and fifty former Romanists sat together at the table of our Lord. The wife has had an important part in this grand work, welcoming people to the services, talking with them of spiritual things, scrubbing the hall floor every week, calling upon people with her husband. She has one son helping in Christian work in Cleveland, Ohio, another in Ger-

many, another in Bohemia, while her oldest daughter is the wife of our preacher in Husinetz. She was the mother of several children when her husband first bought a Bible. It is an interesting story, but we may not tell it to-day.

If we turn to Eastern Bohemia, what shall we say of the wives of our four pastors there? It is the same story of self-denying labor and hearty co-operation in all that makes the life of a faithful home missionary. Intense poverty hampers and weakens the workers in all these centers; yet those brave, valiant women are equal to home duty in the family, and at the same time they are the pastors' best helpers, and this is saying much.

If we step over into the province of Moravia, we shall see the *pastorin* very busy in helping her husband in much the same way that others assist their husband-preachers in Bohemia. Besides this she has the main care three times a month of sending out 2,500 of our papers to the subscribers.

The wife of the pastor in Vienna has any amount of home work that is mission endeavor sent to her door, as she lives in the house where we have our hall and Y. M. C. A. work.

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## MISSIONARY LETTERS

### SOUTH AFRICA

A late letter from Miss Laura Smith, principal of the girls' school at Umzumbe, whose home was burned in September last, tells of a pitiful state of affairs. Surely the colonists forget that by all right the land belongs to the natives. We must pray that the heart of the king that "is in the hand of Jehovah as the water courses" may be turned to set right this course of unjust treatment. Miss Smith says:—

FROM Inanda I came back to Durban and attended some of the sessions of the meeting of natives from our reserves and churches being held there. They were gathered to discuss what representation of their wrongs and needs they should make to the special commission which is now sitting in Pietermaritzburg to consider the causes and means of further prevention of the war. The people feel deeply and keenly that they are unjustly treated and oppressed by the government. Their land has been taken from them, and in most of the country they cannot now even buy a foot of it. They have to work for very low wages, and this year have had to pay most excessive taxes. Schools and churches have been shut up for no other reason than that no white man was living close by, etc.

The burning of the houses at Esidumbini has left our people there without food, clothing or shelter. Seed has been destroyed, oxen carried off so that the people cannot plow, grass burned so that there is little material left to

build with, and many of the men are dead or in prison. Mr. Goodenough, who has been up there giving out food and trying to get exact information with regard to the state of affairs, reports a most serious condition of distress, which must grow worse for some months still, as harvest is yet four months off. We are much distressed that Mr. Goodenough has become so ill that he has had to give up the relief work in which he was engaged, and there is not a single man who can take his place. It seems too dreadful to think we have not a man who can possibly be spared to look after these people, who are actually starving.

On my way back I stopped for a couple of days at Ifafa to look over the ground and see if there was a site that seemed suitable for rebuilding the school; a site where the teachers' house can stand on the glebe, and so be distinctly Board property, and the school buildings stand on the reserve, so that we can use reserve money to build with. We found two or three sites that seemed to meet the requirements, and I think very likely we shall decide to move just as soon as buildings can be constructed. That will not be for a few months at best, for it is too rainy now to make bricks, besides which, "great bodies move slowly." I know that delays are frequent and trying in America—but in Africa!

I do hope that the W. B. M. will be able to make the grant asked for teachers' house at once. At present it is all we ask from the Board for the building of a large institution, for the rest will be put up with local money if we are able to carry out our present plan.

#### INDIA

The missionary circle at Ahmednagar, and indeed the whole Marathi Mission, is sorely bereaved in the death of Mrs. Ruby Harding Fairbank. A letter from Dr. M. Eleanor Stephenson, who went out in January, 1906, to share with Dr. Ruth Hume the work in the hospital, says:—

You would hardly have chosen for a new homesick missionary such a Christmas as we "Nagar people" have just lived through. It was just terribly sad; and sometimes I cannot help wondering why God sent that day to us, but he has been so good to me I cannot question his love and care. You know I went to live with Mrs. Fairbank when I first went to Ahmednagar, and she said, "You are lonely for a mother, and I am for a daughter; we'll just have to adopt each other"; and no one could have filled that place more faithfully to me, and I cannot get over the sadness and loneliness. The funeral was on Christmas Day from the new church, and it was most solemn—the sobs and native singing, also Dr. Hume's few words, which even I could follow. There is a terrible gap in the ranks, however, for Mrs. Fairbank's influence can never be estimated in this world.

As the coffin was borne out of the church it was simply buried with garlands of flowers, thrown over it by the native people. And our hearts are all breaking, not for our own loss, but for the three children at home and for Mr. Fairbank.

Miss Edith Gates, born in India of missionary parents, after years of study in America, returned to the land of her birth in November, 1905. A recent letter gives us her impressions in revisiting the familiar scenes:—

Since the day I landed in Bombay I have been surprised that life in general here seemed very familiar. The roads, the houses, the people did not look strange, but it was the fact of my actually being here, walking the streets and seeing these people again, that was the queer part of it all. When I started to find my way around the intricate streets in the bazaar in Sholapur they were as familiar as though I had been through but yesterday; but when I turned a corner and found a man entertaining a crowd with the familiar strains of an American air on a phonograph it gave me a start, for that was entirely new to the scene through which I was passing as in a dream—the store where we bought sweetmeats, the same old man selling cloth, and so on, until I wondered whether there were anything new. It was the same at Mahableshwar, with the lovely walks and drives, as intricate as many a puzzle to those who go over them for the first time. The strangeness was that I should actually be there in person.

The one thing that was new was the character of the people. I remembered them as they looked, but not as they were. Their inactivity, irresponsibility, carelessness, and above all, the extreme poverty of the majority—all these impress me more deeply every day. In one of his walks at the hills, Mr. Churchill engaged in conversation with a farmer, who told him all about his affairs. It came out that the man was building himself a home a little better than the ordinary class of people have, and had been at it a number of years, and was now waiting till he could save up a rupee (thirty-three cents) to put on the roof. That was all the money needed to finish the house, and yet it took him many months to save this little.

#### TURKEY

From the girls' school in Marsovan comes cheerful word of growth. Miss Claribel Platt writes:—

We are "up to the eyes" in work, with a school so full that there doesn't seem room for one more. The eighty-third boarder came to-day, and is sleeping, with a number of companions, on the floor in our gymnasium, which will be used as annex to the dining room at meal time, and as gymnasium the rest of the time. Can you ask any better proof that we need a

new building? If only our fourth American teacher were here, we could face the situation more courageously.\* As it is, we have had to give into native hands classes that are always taught by American teachers; of course we are sorry to do it, but it wouldn't help the situation any if we were to overwork and break down. The girls seem an unusually nice lot; we have more than the usual percentage of large girls, so that the discipline will not be so hard as last year, when we had several rather lawless little ones. Several graduates from Sivas have entered our junior year, and two others are seniors—all nice girls who will be a help, we feel. I am taking the history work which Miss Cull had, besides freshman and sophomore English, three choruses, and supervision of the lower English classes and the needlework. Enough, you will say, to keep me out of mischief. I shall probably give singing lessons besides to two of our teachers who are ambitious in that line.

At the college they are even more crowded than we—over two hundred and thirty boarders there! They are “quartering” the boys in all parts of the compound, and still they come. At the hospital the doctor reports a similar condition of affairs—all the beds filled and more beds on the way for the new rooms provided by the additions this summer. It will be a year of wonderful opportunities—we are all feeling that, and praying for strength and wisdom, and the guidance of the Holy Spirit. I know you pray for us too.

#### AUSTRIA

Mrs. Porter, of Prague, gives a hint for Christians in America as well as those in Austria:—



MRS. J. S. PORTER

We are just hungry for book reading, but somehow Mr. Porter and I have found time for little of that except the Bible and papers, of late. But the Bible is so rich and grand. We have been digging for weeks and months in I Peter, first and second chapters, and this morning came the words (just what I need) “But ye are a chosen (elect) race—that ye may show forth the praises of him who hath called.” And Mr. Porter is writing a sermon on Col. iv. 6 for a little church in Moravia, who once asked him what that passage meant and he promised he would try to explain perhaps in a sermon sometime. I have been studying it too—and around it.

There are those who are “without,” and we have our relation to them

\* Miss Myra Barnes arrived in November, but she is there only for the remainder of the school year.

(for Christ died for all). The time is short. "Redeem" it. Pray for an open door "for us" to proclaim the gospel to these. "Walk in wisdom toward" these. "Let your speech be always with grace." Must we not "continue steadfastly in prayer, watching therein with thanksgiving," if our hearts are to be full of grace (the lips are the expression of the heart), so that we may meet each soul according to his need?

I have only touched at this verse and bungled at that, but even the "salt" in the verse, if one studies its Bible meaning from cover to cover, is something to yearn and pray for as a quality of our speech.

In another letter Mrs. Porter tells us something of one Bohemian girl:—

Mrs. Urbanek, wife of one of our pastors, sister of Miss Jehlicka, and the mother of a "young and growing family"—this Mrs. Urbanek used to be a school teacher in the section of country where Mr. Porter spent the Sabbath and "It is interesting," said he, "how I keep running up against her work." A young woman, who used to be a pupil of Mrs. Urbanek, came two hours (some five miles or more) to meet him and insisted on helping him carry his things over the return journey, another five miles.

Some of this girl's history is briefly as follows: A few years ago she suffered from a most unfortunate love affair and we wondered what the outcome would be, whether she would be crushed and lose her religious experience or not. First, she went to Germany to work in a factory and learn the language. Then she cared for little children, whose mothers must work in the factory, in a sort of kindergarten, and afterwards she was companion and general helper to a German lady, progressing of course all this time in the language. Still later she went to sew for a friend who was cook in a wealthy house, and to receive from this friend cooking lessons in return. This is one side of her history, but constantly her highest aim was to serve her Master and win others to know him. Coming back to Bohemia, this bright and consecrated girl received many invitations from people who had come to know her and these visits gradually evolved themselves into informal little meetings to which friends and neighbors were invited. She has been increasingly blessed in her work and many have found the Saviour through her. Other stories cluster about her work, and somehow the words come to me, "But many shall be last that are first and first that are last," and I feel that even in countries which have only now found the light, some are learning to be more successful soul winners than many in places where the gospel has been preached for generations past.

## MISSIONARY NEWS

ONE of the stations of the Gordon Memorial Mission established recently in the pagan Soudan by the Church Missionary Society is at Bor, several days beyond Khartoum. Rain, mud and mosquitoes are all abundant there, and the workers must on their tours sometimes walk for hours through long grass with the water up to their knees. Yet a recent visitor writes: "Despite all the hardships, I was very sorry when the time came for me to go. I had so enjoyed seeing the mission, and hearing of the work from the missionaries. From what I saw of the Dinkas it looked as if the work would be slow, and we should pray especially for the workers, leading such self-denying lives, that those lives may speak for Christ even more forcibly than their words."

One of the workers says: "This month I have seen one or two customs which I had not seen before. One day I saw a woman use a novel method for washing her hands. She filled her mouth with water, then poured it out upon her hands while she rubbed them. Another day I saw a young woman set to work and solemnly lick the face of a baby all over as a cat would lick a kitten. No wonder the babies' faces shine sometimes! Their method of carrying babies is simple, if not comfortable. They are slung in a gazelle skin over the mother's back, and she often carries a load upon her head as well. If the child who is being carried is able to walk, he sits upon his mother's shoulders while she puts her hands behind his back and behind her head."

**A NEW FOE IN PERSIA.** A Presbyterian missionary touring in Persia recently found a new obstacle to Christianity in the doctrine of Babism, which has already many adherents. This teaching holds "that Abbas Effendi is the second coming of Christ, and a more excellent way." Some Americans who accept him as their Saviour have recently visited Persia, and have made many converts to their doctrine. Others in this country are sending generous contributions, and the delusion spreads. Yet many who will read the Scriptures find the difference in the teaching, and learn that the truth is in the Bible story.

**ITINERARY IN SIAM.** We read of a missionary tour across the Malay peninsula. The party did not travel by train or auto or coach, or even bullock cart, but nine elephants carried them and their baggage, three baby elephants following their mothers in the procession. One thinks of Barnum's circus parade, turned missionary. After working among the people at Pakchan, showing Bible pictures at night, they took canoes down the river to repeat the service at other villages. Violent rain drove them to an idol house for shelter, and there they slept among the gods.

**ESKIMO WOMEN.** "To no one has the gospel been of more help than to Eskimo women. It brings light to their souls, and they receive it joyfully and are obedient to its teaching. They are loyal to the church, and are at every meeting unless something more serious than a headache keeps them at home. The age or size or disposition of a child more than three days old is not a cause for their staying away from church, and many times we have a full chorus not planned by the pastor or music committee. But



it is infinitely better than preaching to a childless audience or to empty pews, which ought to have mother and child. It is a constant inspiration to see the bright, eager faces of the women, listening and caring for the babies at the same time, and their attention and devotion promise well for the homes and the children."

With the gospel has come the school, opening to them a wider life, the sewing machine that compensates for the furs the white man takes away, and last, not least, is soap. Better than money is soap, which they buy, barter or beg, for dirt is coming to mean disgrace.

CHURCHES IN WESTERN CHINA. Rev. John Parker writes of a recent ten days' journey: "The thing that impressed me was that not one of these important places, and few even of the less important ones, was without its Christian church set right on its principal street, with a native preacher in charge. It is a matter for devout thankfulness that now, from Shanghai on the coast, following up the great waterway of the Yang-tse, there is not a city of any size—including the larger market towns right away to the Tibetan border—but has its Protestant church or preaching hall. Also, where the great road deviates from the waterway, that also is lined with these active witnesses for truth."—*Missionary Review*.

The Japanese word for wife means the "back-roomer." As a result, however, of the war and the openings it has effected, the Japanese woman is now moving out into a large front room.—*Woman's Missionary Friend*.



## HELPS FOR LEADERS

MISSIONARY ILLUSTRATIONS FOR THE SUNDAY SCHOOL LESSONS

BY MISS HELEN B. CALDER

IT is impossible, in the space allotted to this department, to give these illustrations in full, as was first intended. They can only be suggested, with the hope that the readers will look up the references and use this method of holding the attention of the scholars and fixing the message of the lesson, besides planting the seed of missionary interest.

March 3. Pastor Hsi Pleading for the Salvation of Opium Victims. See *Pastor Hsi*, by Mrs. Howard Taylor, pages 60-66. The life of this Chinese Christian illustrates the power of prevailing prayer, as did that of Abraham.

March 10. A Peacemaker in China. See *Pastor Hsi*, by Mrs. Howard Taylor, pages 363-369. This lover of peace brought blessing to himself and his church through suffering some loss of property. His

was the God of Isaac and he, like Isaac, as a peacemaker, was a child of God.

March 17. Jacob and Esau. Golden Text: "Lying lips are an abomination to the Lord." Show the class that the children of heathen lands have a birthright of which they are being deprived by Christians at home. Show them, too, that God abominates the lying lips that sing, "Were the whole realm of nature mine, that were a present far too small," and then refuse to do anything to make the "love so amazing" known over all the world, or give only one cent a week for missions, while spending five or ten times as much for candy and other luxuries.

March 24. Prohibition Laws for China. As a new method of teaching the importance of temperance, consult any book on missions in China for a statement of the terrible evils of opium. During the entire reign of Queen Victoria opium was exported from India at the rate of half a ton every hour of the day and night, almost all of which found its way to China. Half a ton of opium means about eighteen thousand ounces, sufficient to poison outright more than thirty thousand persons. Yet China is ahead of the United States in its attempt to rid itself of this great curse of intemperance. See the *Congregationalist* for December 1 and the December *Missionary Herald* for accounts of the edicts recently issued against the growth, sale, and use of opium.

March 31. Easter Sunday. Let the children realize that the message of the risen Lord was meant for the whole world, his last command to his disciples being, "Go ye into all the world and preach the gospel to every creature." Try by contrasting pictures, obtained from LIFE AND LIGHT or the *Dayspring*, to have the children tell what Christ's resurrection has meant to them.



## THE RISEN LIFE

BY GRACE DUFFIELD GOODWIN

IN all the accounts of the resurrection of Jesus there is no sentence that touches more truly the deeps of our experience than that simple one concerning the sepulchre stone—"for it was very great."

It is written in the Wise Book that so intimately interprets our human life—"the heart knoweth its own bitterness," and there is not one that does not know the deepest, most grievous meaning of that great sepulchre stone. It has stood like a mountain between us and heaven, barring out the sun, shutting out the face of God himself, while the angels tarry, and for us it is not rolled away.

We go, laden with the bitter spices of our grief, and lay our faces against

the awful desolation of its cold, irresponsible loneliness, and we say, "Does God require the service of a broken heart? Is it meet to pour wine of life into a shattered chalice?" And it is night. It is very dreary there by the sealed tomb in these hours before it begins to dawn, and women suffer most because they have been from of old the spice-bearers, the tomb-watchers of the world. It has been given them to drink the cup of love to its bitter dregs, and women know well that "love is a great sorrow," and that the dearest bliss they have is its tragedy and its pain.

We go away from the sepulchre to lose ourselves in the darkness of the hours before the dawn, the blackest hours that human souls ever spend, and the stone is very great. Perhaps we pray off there alone, such inarticulate cries as a wounded bird might make, and He hears his children as he heeds his fallen sparrows; the very weakness of our fluttering bids him cover us with his hand.

But the east is touched with the coming light, and we look toward the horizon. How gently comes God's gray dawn across eyes that for tears cannot yet bear the sun! "O God—our hearts awake—" if day might come again," and as the east grows full of the presage of splendor, we steal once more to see if perchance a ray of the rising sun will strike across the cold face of the rock. It is all we dare to hope for—the dawnlight on the rock.

But when we lift our eyes, our souls stand in awestruck joy—a bliss as fearful as it is deep. The stone has been rolled away; the great, impassive rock has gone; the light of the new day illumines the world; but our bruised and stricken hearts, that we have said could feel no more, leap with an unknown fright and pain; the one I loved is gone—tell me where they have laid him! There is nothing in all the Bible so universal as the resurrection story; there is nothing to which the human heart more surely responds. Not my Lord alone in those far-off days outside Jerusalem, but everyone whom I love filched from me by death; everyone for whom I have wept by the great stone; everyone for whom I have waited in the new dawn of a bitter day—all these mean and must mean for me the resurrection story. And as of old the plain and simple word comes, awaking in me all that is normal, all that is eager, all that is hopeful and loving—"Behold, he goeth before you into Galilee."

On the old paths, by the old roads, in the old loved working-places—there he goes before me, and there they go whom I have loved and lost awhile. No grave confines their shining forms, no tears can hide their transfigured faces; my bitter spices have dropped from my hands that I might clasp their strong hands as of old. They are risen with Christ so far as my life is concerned, although their faces are turned toward the heavenly light, and I must plod patiently on the Galilee road until I too may pass through "the grave and gate of death" to take up this wonderful life beyond, which is yet to the eye of faith so very near.

"Go" was his message to those upon the Galilee road; the words of it are more than a "last command." They are the resurrection message, and they challenge everyone who lifts up his heart to follow the shining ones over the common ways. They mean hands outstretched toward those who are still in the blackness of the hours before daybreak; they mean voices

that say "My Lord and my God," and that bid another to look unto him; they mean lips that whisper, in the peace of conquest, "This I can do, my risen Lord,—thou art the way"; they mean hearts that hear the message which is the message of the morning, "As he was raised from the dead, even so we also should walk in newness of life."

Those whom we have loved and who so faithfully have loved him have not left us; "the veil of sense hangs dark between," but just beyond they are waiting, rejoicing that death is swallowed up in victory.

Reread the resurrection story, true two thousand years ago in the dimness of the garden, true to-day in your soul and mine. Because we know that those whom our hearts hold dear are walking the transfigured common ways with him, we learn also that steadfast faithfulness to the command of the new day, which shall keep forever obedient those who know him and the power of his resurrection.

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## OUR DAILY PRAYER IN MARCH

THE mission of the American Board in Eastern Turkey has thirty-one out-stations with a missionary force of forty-six, thirty-one of whom are women, seventeen of them unmarried. The total number of pupils in its one hundred and forty-one schools, ranging from kindergarten to theological schools, is more than six thousand. This is one of the most widely scattered of the missions of the Board, the five stations being so far apart that the workers seldom go from one to another. Only two roads in the whole area are for wheeled vehicles, the others being merely bridle paths, and to cross the field in either direction takes as long as to go from Boston to Japan. This distance makes it difficult, almost impossible, to send help from one station to another in emergencies, and reinforcements are sadly needed. The government lays frequent obstacles in the way of missionary work and travel, and the heavy taxes are driving many of the people to America. Yet year by year the missionaries are gaining better hold on the people, and their schools are recognized as the best in the country.

After nearly forty years of service Mrs. Andrus cannot carry so heavy a load as formerly, but she still teaches two classes in Bible and English in the girls' high school, and corresponds with Bible workers in the field, preparing Bible lessons and making helpful suggestions for their work. For many years, too, she has been like most missionary wives, the true helper of her husband, saving his time and strength in many ways and greatly increasing his efficiency and influence.

The girls' high school at Mardin numbers about forty pupils, three fourths of them being boarders. Many come from little villages where there are no girls' schools, so a preparatory department is taught by the matron and some of the older girls. Besides doing much for orphan girls, Mrs. Thom has superintended women's meetings and has taught English in both boys' and girls' high schools. She is now in America. An article in *LIFE AND LIGHT* for October, 1906, gives a charming story of Miss Graf's kindergarten, which has seventy pupils. She has also opened a Sunday school with

ninety members in a village half an hour from Mardin, and has started a reading class, taught by a former Bible woman, among thirty girls from twelve to fifteen years old who are spinning and weaving in a cave from morning till night. Miss Fenenga is at the head of the girls' high school and she has also three Sunday schools under her care. She starts out at nine Sunday mornings and spends five hours in these schools before her return. Mrs. Dewey has the care of the work of the Bible women in Mardin, and with her daughter superintends the common schools in the city and through the Mardin field, this involving some touring. Miss Dewey has oversight of the Christian Endeavor Society with an attendance varying from fifty to eighty. This society holds monthly missionary meetings and supports a girl in South Africa. Between twenty and thirty Bible women and more than a hundred native teachers supplement the work of the American missionaries.

The school at Bitlis has nearly forty pupils with about as many more in the primary department. Poverty presses hard on the dwellers in this region and many who long to educate their daughters cannot afford the expense. The Misses Ely add to the care of the school, which is the child of their love and nurture, much work among surrounding villages, which often involves wearisome touring. Mrs. Cole mothers the boys in two orphanages, "disciplining, remonstrating, advising," and is the "cheerer" in the home, and missionary helper to her husband in many useful ways.

Mrs. Underwood, whose husband is a physician, co-operates with him, "winning hearts and preparing the way for evangelistic work."

Mrs. Yarrow helps her husband in caring for the boys in the high school, teaching seventeen hours a week. She is also guiding the new industrial work, embroidery, among women and girls.

In praying for the work of the W. B. M. among the young people we shall surely be glad to include with the same earnestness the young people in the fields of the Boards of the Interior and of the Pacific.

The girls' boarding school at Van enrolls more than two hundred pupils, and a strong Christian influence pervades the school. Many go out to be teachers in village schools, where they do much effective work outside the schools for women and children. Mrs. Reynolds does much for orphans, having care of their rug-weaving. She visits many homes and gives help to many poor besides teaching. Mrs. Ussher superintends a lace industry, employing two hundred women, otherwise destitute, and helps in general work for women. "One might think that the wife of an overtaxed missionary physician and the mother of four little children had a large sphere at home without other things."

Miss McLaren has been at the head of the girls' school, but family necessities have compelled her, very reluctantly, to return to America. Miss Norton, happy and enthusiastic, is in charge of the two kindergartens, and since Miss McLaren's departure she has much care of the older girls.

Dr. Stapleton's medical work is largely among women and children, and her beneficent care often leads the way to real knowledge of the Great Physician. Since the resignation of Miss Lord, Miss Bushnell, who had been her associate, takes charge of the school at Erzroom. This school,

supported by the W. B. M. I., has one hundred pupils and seven native assistant teachers, all but one graduates of the school. They now occupy the new building, which replaces the one burned a few years ago, and it is so clean and comfortable that visitors sometimes say, "You live in heaven."

As we pray for officers of Branches and auxiliaries we shall be strengthened and gladdened to remember that our prayer reaches across the whole country from Maine to California.

Though the Austrian mission is small, yet it is so aggressive that "it has been impossible to keep the work within any geographical bounds." The mother church in Prague has entirely outgrown its hall, and churches have been organized in Russia, in Hungary and in Germany. Mrs. Clark is mother of eight daughters, and both she and Mrs. Porter, making their own homes a center of light, do much for the women around them. The story of the Austrian Bible women is so inspiring that we give space nearly in full to Dr. Clark's account of them and their work. The boarding school at Krabschitz has become an independent institution, but we may well pray for its continued usefulness. The Rescue Home under care of the Bible women does a blessed work sorely needed in a city where a woman's purity is often bought and sold.

In these days of turmoil and of opportunity in Roman Catholic countries our missionaries are in special need of wisdom and grace.

Miss Webb is at the head of the W. B. M. school in Madrid, and Miss Page, now in this country, Miss Bushee, Miss Winger and Miss Morrison are her associate teachers. Fourteen common schools and seven night schools with about seventeen hundred pupils are under the care of the mission. There are eight organized churches with nearly three hundred and fifty members; seventeen places of regular meeting and twenty-three Sunday schools with about eighteen hundred attending.

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## IN MEMORIAM

MRS. FRANK WOOD

HERS was a sudden translation. Monday afternoon, February 4, she was in her accustomed place at the regular meeting of the Executive Committee of the Woman's Board, attention and interest alive as ever to the questions considered. Thursday, February 7, after an illness of a few hours, she passed away. On the following Monday friends who had known and loved her gathered in her beautiful home for the funeral service.

For twenty-four years she has been officially connected with the Woman's Board, and for even a longer period she was an officer of Suffolk Branch, fifteen years its efficient president. Her devotion to the work was whole-souled, with generous giving of time, money, and service, even herself. With open heart and hand she could always be counted upon.

In various lines of Christian work she will be much missed, in none more than the Woman's Board, of which she has been a part for more than a quarter of a century. Recognizing her large opportunity, she hath done what she could.

E. H. S.

## SUGGESTIONS FOR AUXILIARY MEETINGS

TOPIC FOR MAY: THE PHILIPPINES

## CHAPTER VI OF CHRISTUS REDEMPTOR

ONE of the chief results of our study of *Christus Redemptor* should be a better acquaintance with our own island possessions and a far deeper sense of our responsibility for their well-being. Our study for May and June will be given to the Philippines. In the first meeting we ought to master the realities of the islands as they are given in our text-book, supplemented if possible by outside reading. The magazines of the last nine years will give us much information and many pictures help to make the facts vivid. We ought to gain an idea of the geography of the islands and to know by name and characteristic the leading races; to know something of their history, enough certainly to understand the great question of the friars and their land; and the connection of our government with the archipelago and the work which Americans have done there. An article on page 101 will give much help in the last of these questions.

The study next month will deal with our missionary work in the Philippines.

## SIDELIGHTS FROM PERIODICALS

An illustrated article in *The Review of Reviews* for January describes "The Civilizing Work of Modern Christian Missions."

CHINA.—"Christian Missions and the Civil Power in China," is the title of a just and exhaustive article in *The Contemporary Review* for January. Several illustrations in *The Review of Reviews* for January under "Constitutional Government in China," show the contrasts in dress within recent years. "Two Chinese Heroes" are described in *The Outlook* for January 5.

JAPAN.—"The Japan of 1906," is the title of an article by Dr. De Forest in *The Independent* for January 31. "Japan and the United States," in *The Fortnightly Review* for January, treats of the present situation.

INDIA.—Two numbers of *The Outlook* (January 12 and January 19) contain articles on "India's Awakening," the first from an American point of view (that of an American Board missionary), the second from an Indian's standpoint. "Independent Organization India's Only Hope," is the title of a review in the *January Review of Reviews*. "The Education of Indian Princes," is briefly treated in *The Nineteenth Century* for January.

FRANCE.—One of the clearest presentations of the present situation is found in *The Congregationalist* for January 12, "State and Church in France," by the pastor of the American Church in Paris.

"What France has Done," is the title of an editorial in *The Outlook* for January 5.

*The Nineteenth Century* for January gives a Roman Catholic point of view in an article entitled "The Pope and France."

E. E. P.

## WOMAN'S BOARD OF MISSIONS

Receipts from December 18, 1906 to January 18, 1907.

MISS SARAH LOUISE DAY, Treasurer.

## MAINE.

*Eastern Maine Branch.*—Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor. Bar Harbor, C. R., 10; Rockland, Golden Sands, 8; Searsport, C. E. Soc., 17; Thomaston, Aux., 16, 51 00  
*Portland.*—Mrs. James P. Baxter, 50 00  
*Western Maine Branch.*—Miss Annie F. Bailey, Treas., 57 Chadwick St., Portland. Bath, Central Cong. Ch., 41.25; Cape Elizabeth, South Cong. Ch., Aux., 10; Portland, Second Parish Ch., 19.23, State St. Ch., Th. Off., 42.57, St. Lawrence Ch., 5.50; South Gardiner, Jr. C. E. Soc., 2; Waterford, Mite Gatherers, 9. Less expenses, 3.55, 126 00

Total, 227 00

## NEW HAMPSHIRE.

J. L. B., 10 00  
*Nashua.*—Wellesley College, Class of 1897 16 00  
*New Hampshire Branch.*—Miss Elizabeth A. Brackett, Treas., 69 No. Spring St., Concord. Aeworth, Ladies' Aid Soc., 2; Dover, Knolly's M. C., 35; Exeter, Aux., 7; Franklin, Aux., 5; Goffstown, Aux. (with prev. contri. to const. L. M. Mrs. Elmer Duke), 2.45; Hanover, Aux., 91.10; Henniker, Cong. Ch., 6; Jaffrey, C. E. Soc., 4.52; Keene, First Ch., Aux. (50 of wh. to const. L. M's Mrs. Arthur W. Bailey, Mrs. George H. Russell), (Th. Off., 34.25), 70; Manchester, First Ch., Aux., 45; Milford, Aux., 8; Nashua, Aux. (Th. Off., 43.75), 73.10; Swansey, Aux., 5.25. Less expenses, 49.65, 304 77

Total, 330 77

## LEGACY.

*Tilton.*—Mrs. Frances S. Spenser, through Treas. New Hampshire Branch, 475 00

## VERMONT.

*Vermont Branch.*—Mrs. C. H. Stevens, Treas., St. Johnsbury. Barton, 11.48; Barton Landing, 1.50; Bellows Falls (Th. Off., 70.20), 77.90; Berkshire, East, C. E. Soc., 5; Chelsea, C. E. Soc., 8; Chester, Th. Off., 17.50; Colchester, Ladies' Aux., 2.13; Danville, Th. Off., 9; Dorset, 53.05; Fairlee (Th. Off., 13), 25.65; Glover, West, Th. Off., 8; Jericho Centre, Th. Off., 18, M. C., 4.80; Ludlow, Th. Off., 7.70; Morrisville, Th. Off., 17.35; Newport (with prev. contri. to const. L. M's Mrs. R. C. Flagg, Mrs. Rufina W. Gale, Mrs. Joanna L. Baldwin), 5.50; Randolph, Bethany Ch., 10; Shelton, Mrs. Sarah T. Jennison, 2; St. Johnsbury, North Ch. (add'l Th. Off., 5), 24.49, South Ch., 61.84, Jr. C. E. Soc., 10; Waterbury (Th. Off., 25.75), 40, Prim.

Dept. S. S., 4; Westford, Th. Off., 8; Westminster West, Th. Off., 7.10. Less expense printing Annual Report, 61.65, 378 34

## MASSACHUSETTS.

*Andover and Woburn Branch.*—Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading. Andover, A Friend, I, Seminary Ch., Aux., 179.14, South Ch., Aux., 11.54; Lowell, Kirk St. Ch., 5; Winchester, First Cong. Ch., 2.50, 199 18  
*Barnstable Co. Branch.*—Miss Amelia Snow, Treas., East Orleans. Orleans, S. S. M. S., 30 00  
*Berkshire Branch.*—Mrs. Charles E. West, Treas., 123 South St., Pittsfield. Dalton, Mrs. Louise F. Crane, 200, Penny Gatherers, 60; Hinsdale, Aux., 9.11; Lenox, Aux., 8.63; Monterey, Aux., 20; North Adams, Aux., 15.28; Stockbridge, Aux., 12.35. Less expenses, 16.25, 309 12  
*Boston.*—For buildings in Sivas, 308; Friends of Miss Long, 44.50, 352 50  
*Essex South Branch.*—Miss Sara R. Safford, Treas., Hamilton. Beverly, Dane St. Ch., Aux. (5 of wh. in memory of Miss Nannie L. Odell, by her brother), 160; Lynn, First Ch., Aux., 30; Swampscott, First Ch., Prim. Dept. S. S., 13, 203 00  
*Framingham.*—A Friend, 10 00  
*Franklin Co. Branch.*—Miss Lucy A. Sparhawk, Treas., 18 Congress St., Greenfield. Ashfield, Aux., 30; Greenfield, Aux., 14.92; Sunderland, Prim. Dept. S. S., 5.17, 50 09  
*Gardner.*—First Cong. Ch., S. S., 15 00  
*Hampshire Co. Branch.*—Miss Harriet J. Kueeland, Treas., 8 Paradise Road, Northampton. Enfield (prev. contri. to const. L. M. Mrs. Ambrose Munsell); Northampton, Edwards Ch., Prim. S. S., 4, First Ch., Aux., Th. Off., 125; Worthington, Aux., 17.15, 146 15  
*Middlesex Branch.*—Miss Mary E. Goodnow, Treas., South Sudbury. Saxonville, Member of Aux., 2; South Framingham, Grace Ch., Aux., Th. Off., 20.10, Jr. Miss'n Club, 14; South Sudbury, Helping Hands, 15, 51 10  
*Norfolk and Pilgrim Branch.*—Miss Abbie L. Loud, Treas., Lock Box 53, Weymouth. Abington, First Ch., Aux. (Th. Off., 26.50), 36.91, C. E. Soc., 10, Jr. C. E. Soc., 3; Brockton, Porter Ch., Aux. (Th. Off., 56), 65, Waldo Ch., Aux., Th. Off., 5; Campello, Aux. (Th. Off., 14.62), 124.62; Halifax, Aux. (Len. Off., 2.80, Th. Off., 4), 15; Hanson, Aux., 13.50; Holbrook, Aux., Th. Off., 45; Plympton, C. E. Soc., 8; Stoughton, Aux., Th. Off., 9.50; Weymouth, East, Aux., Th. Off., 27; Weymouth Heights, Old North Ch., S. S., 10; Weymouth, South, Old South Ch., Aux., 5, 377 53  
*North Adams.*—Mrs. Mary A. Wylie, 40  
*North Middlesex Branch.*—Miss Julia S. Conant, Treas., Littleton Common.



Ashby, Aux., Th. Off., 18; Concord, S. S. Miss'y Asso., 40,  
*Springfield Branch.*—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Chicopee, Third Ch., Aux., 6.30; Holyoke, First Ch., S. S., 35; Monson, S. S., Miss Buck's Class. 1; Palmer, Second Ch., S. S., 32.50; Springfield, South Ch., Mrs. C. F. Hobart (100 of wh. to const. L. M.'s Mrs. Edward N. Pomeroy, Miss Gertrude A. Pomeroy, Mrs. Sarah L. Kingsley, Miss Josephine E. Strong), 200, Aux., 32.50,

58 00

*Suffolk Branch.*—Miss Lucy K. Hawes, Treas., 27 River St., Cambridge. Allston, Aux., 34, S. S. Class, 5; Arlington, Bradshaw Miss'y Asso., 120; Auburn-dale, Aux., 172.50; Boston, Berkeley Temple, Aux., 19.32, Central Ch., Jr. Aux., 306.57, Mt. Vernon Ch., Aux., 7, Old South Ch., Aux., 633, A Friend, 250, Mizpah Cl. S. S., 30, Park St. Ch., Jr. Aux., 25, Shawmut Ch., Aux., 79.50; Brookline, Leyden Ch., Aux., 30; Cambridge, Prospect St. Ch., Woman's Guild, 121.06, Shepard Ch., Shepard Guild, 15; Chelsea, Central Ch., Women Workers, 45.31, First Ch., 110; Dedham, Miss Mary E. Danforth, 15; Dorchester, A Friend, 20, Central Ch., Aux., 12, Harvard Ch., Women's Benev. Soc., 10, Pilgrim Ch., Aux., 20; Everett, First Ch., Jr. C. E. Soc., C. R., 8; Franklin, Mary Warfield Soc., 16; Hyde Park, Mrs. John F. Elliot, 1, Aux., 71.52; East Boston, Maverick Ch., Miss Mary E. Fales, 5; Medfield, Aux., 5; Needham, Aux., 20; Neponset, Trin. Ch., Stone Aux., 9; Newton, Eliot Ch., Aux., 374, C. R. (1906), 13.25; Newton Centre, First Ch., 6.50, Aux., 80, Foreign Dept. Ladies' Soc. (C. R., 20), 63.81; Newton Highlands, Ch., 24.86; Roxbury, Walnut Ave. Ch., Aux., 14.58; Somerville, Broadway Ch., Aux. (Th. Off., 20.16), 30, Prospect Hill Ch., Aux., 21.60; South Boston, Phillips Ch., Aux. (Th. Off., 21.50), 43; Waltham, Aux., 7; Wellesley Hills, Aux., 5; West Newton, Aux. (with prev. contri. to const. L. M.'s Mrs. Caroline Barker, Miss Sarah L. Dix, Mrs. C. R. Fisher, Mrs. J. F. Fuller, Mrs. W. S. Kilburn, Mrs. Chas. A. Wyman), 1,

307 30

2,900 38

*Upper Gloucester.*—Mrs. Geo. Eveleth, 40  
*Worcester Co. Branch.*—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Petersham, Ladies' Union, 40.75; Spencer, Inter. Dept. S. S., 25; Upton, First Cong. Ch., Prim. Dept. S. S., 12; Warren, Aux., 5; Westboro, Aux., 13.75; Winchendon, Aux., 73.50; Worcester, Piedmont Ch., Aux. (prev. contri. to const. L. M.'s Mrs. Geo. C. Bigelow, Mrs. Walter Clissold, Mrs. Ezra A. Day, Mrs. Mary L. Delvey, Miss Cora Durgin, Miss Nellie Fay, Mrs. Joseph W. Gray, Miss Carrie Hildreth, Mrs. S. L. Kinsley, Mrs. T. E. Montgomery, Mrs. Phoebe Morrill, Mrs. John H. Orr, Mrs. Thomas A. Pellett, Mrs. Joseph H. Perry, Mrs. A. A. Prichard, Mrs. Edgar Reed),

170 00

Total, 3,070 78

## LEGACY.

*North Amherst.*—Ellen E. Fisher, by F. P. Ainsworth, Extr., 400 00

## RHODE ISLAND.

*Rhode Island Branch.*—Mrs. Clara J. Barnefield, Treas., 99 Summit St., Pawtucket. Chepachet, C. E. Soc., 20; Howard, Franklin Ch., C. R., 1.50; Little Compton, Prim. Dept. S. S., 1.52; Peace Dale, C. E. Soc., 10; Providence, Miss Sparks, 30, Elmwood Temple, C. R., 3, Prim. Dept. S. S., 2.57, Highland Chapel, Inter. Dept. S. S., 4.80, North Ch., Violet Guild Soc., 5, Pilgrim Ch., Aux., 55.35, Plymouth Ch., Aux., 12.50; Thornton, C. E. Soc., 2; Tiverton, Aux., 11.25; Westerly, Prim. Dept. S. S., 10; Wood River Junction, Cong. Ch., 3.88,

173 37

## CONNECTICUT.

*Eastern Conn. Branch.*—Miss Anna C. Learned, Treas., 205 Hempstead St., New London. Colchester, Aux., Th. Off., 28; Danielson, Aux., 15.99; Griswold, Aux., 13; Groton, S. S., 12.86; New London, First Ch., Aux., 16.25, Dau. of Cov., 5, C. E. Soc., 9.69; Norwich, Broadway Ch., Aux., 40, Park Ch., Aux., Mrs. Geo. D. Coit, 30, Second Ch., 35.16, Aux., 49; North Woodstock, Aux., 10.50; Putnam, Aux. (prev. contri. to const. L. M. Mrs. W. H. Hammond), Sunbeam M. C., 17.10; Stonington, First Ch., Aux., 20; Thompson, Aux. (Th. Off., 11), 15; Windham, Aux., Th. Off., 17.25, 334 80  
*Hartford Branch.*—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Int. on Clara E. Hilyer Fund, 212.50; Berlin, Aux., 80; Bristol, Aux., 46; Enfield, Ladies' Benev. Soc., 20; Hartford, Asylum Hill Ch., Aux., 108, First Ch., Home Dept. S. S., 15; Glenwood, Prim. S. S., 2.50, Warburton Chapel, S. S., 16; New Britain, South Ch., Jr. C. E. Soc., 15; Plainville, Aux. (25 of wh. Th. Off. to const. L. M. Mrs. F. L. Grant), 75; Unionville, Aux. (Th. Off., 41.80), 52.50; Vernon Center, C. E. Soc., 5; West Hartford, Aux., 5.73; Friends, 27.91,

681 14

*New Haven Branch.*—Miss Julia Twining, Treas., 314 Prospect St., New Haven. Ansonia, Aux., 55, German Cong. Ch., Friends and S. S., 2.70; Bridgewater, C. E. Soc., 3.60; Cheshire, Aux., 71.15; Danbury, First Ch., Aux., 110 86, Prim. S. S., 10; Darien, Aux., 60; East Canaan, Aux. (to const. L. M. Mrs. C. W. Hanna), 25; Ivoryton, Aux., 23.25; Kent, First Ch., M. C., 5, C. E. Soc., 10, S. S., 10; Killingworth, Aux., 12.45; Litchfield, Aux., 87.58, S. S., 7.77, C. R., 10.50; Middlebury, C. E. Soc., 20; Middletown, First Ch., Aux. (Mrs. James H. Bruce, 25 to const. L. M. Mrs. Richard Hubbard Bruce), 54.30, Third Ch., C. E. Soc., 15; Morris, Aux., 28; New Haven, Ch. of Redeemer, Aux., 105, City Mission, Mothers' Aux., 5, Pilgrim Ch., Aux., 24.27, Welcome Hall, S. S., 25.80; Norfolk, Aux., 21; Northfield, Aux., 52; Salisbury, Aux., 15.10, S. S., 48.25, C. E. Soc., 8.45; Southport, S. S., 30; Stratford, Aux., 85; Torrington, Center Ch., Aux., 141; Washington, C. E. Soc., 16; Waterbury, First Ch., Aux., 24; Westport, Aux., 5.70; Woodbridge, C. E. Soc., 10,

1,238 73

Total, 2,254 67

## NEW YORK.

Copenhagen.—Mrs. Martha A Smith,	40
Gloversville.—Young Friends,	1 00
New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Albany, Aux., 67.50; Brooklyn, Central Ch., Aux., 216.67; Clinton Ave. Ch., Miss G. Goldstein, 20, Misses Pratt, 40, Immanuel Ch., S. S., 5, Lewis Ave. Ch., Aux., 25.29, Earnest Workers, 36.96, Park Ch., Aux., 10, Park Ave. Branch, Aux., 10, South Ch., Aux., 205; Buffalo, First Ch., Aux., 205, Annie E. Abell Cir., 10, Jr. C. E. Soc., 25; Candor, Aux. (to const. L. M. Mrs. S. E. Gridley), 25; Carthage, Aux., 15; Churchville, Jr. C. E. Soc., 5; Coventryville, 7.50; Deansboro, Dau. of Cov., 7; Elmira, Aux., 25; Ithaca, Aux., 19; Lockport, East Ave. Ch., Aux., 30; Middletown, First Ch., C. E. Soc., 3; New York, Broadway Tabernacle, Aux., 200, Manhattan Ch., Guild, 15; Norwich, S. S., 10; Oswego Falls, Aux., 10; Phoenix, Aux., 22; Port Leyden, Aux., 5; Pulaski, Aux., 10; Richford, Aux., 6; Riverhead, First Ch., Aux. (to const. L. M. Mrs. Mary H. Stackpole), 25, Jr. C. E. Soc., 5, Sound Ave. Ch., Aux., 25; Rocky Point, Mrs. M. S. Hallock, 15; Saratoga Springs, Aux., 40; Sherburne, M. B., 10; Syracuse, Danforth Ch., Aux. (25 of wh. to const. L. M. Mrs. C. R. McDowell), 45; Walton, Aux., 38, Jr. C. E. Soc., 10; Warsaw, Earnest Workers, 8.50, Loyal Volunteers, 8.56; Wellsville, Aux., 10; West Bloomfield, Aux., 20; West Winfield, Aux., 26.40. Less expenses, 100,	1,477 38
Total,	1,478 78

## PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. D. C., Washington, First Ch., Aux. (of wh. Emily S. Ewell Memorial by Mr. John L. Ewell, 35), 156, Mt. Pleasant Ch., Aux., 15, C. R., 5; N. J., East Orange, Trinity Ch., Aux., Th. Off., 19.07; Plainfield, Aux., 15.80; Upper Monclair, Aux., 30; Pa., Philadelphia, Central Ch., Snow Flakes, 20.35,	261 22
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## LEGACY.

N. J., Arlington.—Mrs. Anna G. Warner, by Mary Warner Pfleger and Wallace J. Pfleger, Extrs.,	250 00
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## FLORIDA.

W. H. M. U., Mrs. Catharine A. Lewis, Treas., Ormond, Aux.,	30 00
Winter Park.—Aux., 10,	10 00
Total,	40 00

## ILLINOIS.

Rockford.—Second Cong. Ch., Miss Mary C. Townsend,	5 00
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## TEXAS.

Dallas.—Central Cong. Ch., Ladies' Miss'y Soc.,	15 00
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## SWITZERLAND.

Montreux.—A Friend,	100 00
Donations,	9,577 30
Buildings,	558 00
Specials,	309 00
Legacies,	1,125 00
Total,	\$11,569 30

## TOTAL FROM OCT. 18, 1906 TO JAN. 18, 1907.

Donations,	20,833 42
Buildings,	1,588 00
Specials,	1,061 70
Legacies,	2,990 16
Total,	\$26,473 28

## Extra Gifts for the Work of 1907.

Portland, Me.—A Friend, In memory of Sophia Spofford, 100; The Misses Libby, in memory of their sister, Ernestine Lord Libby, 100; Mrs. St. John Smith, In memory of her mother, Mrs. Woodbury Dana, 100; Mr. W. W. Brown, 100; Mrs. Charles Harmon, In memory of her mother, Mary C. H. Clark, 50; Mrs. Arthur Champlin and Mrs. Arthur Spear, In memory of their mother, Abbie Hart Chapman, 50; Mrs. George F. Thurston, In memory of her mother, Lydia Taylor Kendall, 50; Friends of the Bethel Ch., In memory of Annie Allender Gould, 55; Friends of "Whatsoever Ten," In memory of Mary S. Morrill, 20; Mrs. James P. Baxter, 30; Mrs. J. W. D. Carter, 20; Mrs. Lyman Cousins, 25; Mrs. J. R. Libby, 25; Miss Sarah Moulton, 15; Mrs. James W. Parker, 50; Mrs. John F. Thompson, 25; Mrs. Charles E. Wyer, 25; Other Friends, 35; (Acknowledged in Jan. LIFE AND LIGHT, 125.)	875 00
Maine.—Portland, Mrs. Thomas E. Twitchell, 25; Saco, Mrs. B. N. Goodale, 5,	30 00
New Hampshire.—Exeter, Miss Ellen L. Wentworth,	5 00
Vermont.—St. Johnsbury, Mrs. Henry Fairbanks,	50 00
Massachusetts.—Brockton, Mrs. H. G. Cary, 5; Canton, Woman's Benev. Union, 3; East Douglas, Mrs. Laura H. Pierce, 10; East Northfield, Mrs. Flora B. Higgins, 10; Hadley, Mrs. E. J. Aldrich, 5; Holyoke, Miss Emma L. Hubbard, 10; Kingston, Mrs. Mary J. Simons, 10; Lynn, Mrs. C. F. Weedon, 5,	58 00
Rhode Island.—Providence, Mrs. H. N. Lathrop,	45 00
Connecticut.—Hartford, Mrs. Charles A. Jewell, 25, Mrs. W. P. Williams, 50; New Haven, Miss Mary E. Law, 5, Miss Lillian E. Prudden, 10; North Haven, Mrs. Frank B. Doane, 5; Talcottville, Mrs. C. D. Talcott, 25,	120 00
Previously acknowledged,	1,183 00
Total,	\$4,799 42

## LAURA L. SCOFIELD FUND.

Gift of William C. Scofield, Westhampton, Mass., one share of Ætna Insurance Co.

# Board of the Pacific

President.

Miss LAURA M. RICHARDS,  
Saratoga, Cal.

Foreign Secretary.

Mrs. C. W. FARNAM (Deceased),  
Fruitvale, Cal.

Treasurer.

Miss MARY McCLEES,  
Adams Street, Oakland, Cal.

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## IN GRATEFUL MEMORY

THE Woman's Board of Missions for the Pacific has been greatly blessed by the inspiring presence, the wise counsels and the enthusiastic service of its late Foreign Secretary, Mrs. Susan Merrill Farnam. All the more heavy, therefore, is its sense of loss in her death, which occurred in Fruitvale, Cal., December 21, 1906. Her rare gifts of mind and heart revealed themselves in the social circle, however high or humble; in the domain of art, where she had proved herself an artist of high degree; in the realm of Christian service, where she was a consecrated servant of her Lord and a devoted helper of those in need of earthly or of heavenly good. Her part in woman's work for woman in darkened lands, for which this Board exists, was a large one. Her interest in the missionaries with whom she corresponded was that of a mother sharing the burdens of a child. Her heart yearned to see women and children everywhere share in the uplifting gifts of the gospel, which had enriched her own life and blessed her own land. It was characteristic of her that in the closing days of her life her thoughts, her conversation, took in the missionaries of the cross, in whose work she had been such an active partner.

To her devoted sister, by whose fireside Mrs. Farnam had spent the years of her widowhood, and to her devoted brother, to whom, in the "City of the Great King," the tidings of her death have come, we, the Woman's Board of the Pacific, tender our loving sympathy.

In behalf of the women of our churches and the missionaries of our Board we record our great sense of loss and our appreciation of the beautiful life and Christian service of her whom God has called up higher.

## FROM OUR NEW MISSIONARY

Since its last annual meeting the Woman's Board of Missions for the Pacific has adopted a new missionary, Miss Julia Winter, who is stationed at Mt. Silinda, Africa. We are privileged to have with us at our quarterly meetings Miss Winter's mother and a sister, who live in Berkeley, and who will always be able to bring to us the most recent news of Miss Julia's work. These pages are indebted to them this month for extracts from home letters. The following tells us in her own bright way how she spent Sunday, October 7, going from kraal to kraal:—

I WENT on a long trip yesterday and was gone all day. It was maybe not more than five miles, but the last mile or two I had to leave my bicycle in the grass and climb down a very steep mountain, and coming back was no joke. Down below was a beautiful valley with a delightful little river running through it. Many, many people live in this valley, and all my three girls and boy live there, so I took them all with me, the boy to help with the bicycle. First we went to Zibonda's kraal, where Mnasiren and Katali come from. Zibonda is dead, but the kraal, of eight large dwelling huts, is occupied by his various widows and the two grown sons, the oldest having two wives and the other having one with him, and a little girl still at her home, purchased for the future. Ganganyi, the elder and head of the kraal, presented me with a chicken. Kanyezi was making a reed mat. There were many women to talk to there, and the children had their morning meal there, so it was nearly noon when we departed. Descending another steep hill and crossing the river I ate my lunch near by in a lovely spot. Close by we came to Hlaisa's kraal, six dwelling huts. Here I found twelve women and girls gathered under the shade of the isikupi in the center, a grain hut elevated on poles, for a boy whom I had previously seen had gone ahead and told them. So I held a service with them right there. Then I went to bingelela (greet) old Hlaisa himself, who was making a door with stout reeds under the shade of a tree. Two of my schoolgirls were living here. A quarter of a mile further on brought us to Ndatshi's home. She had gone on in advance to see her mother, and here, too, a company of women was assembled, and close by a group of men and boys also. I called them to the same place and had a service. I read in Chindau, but have to pray in Zulu. Now came the hard homeward journey. Halfway up we came to another large kraal, where a little schoolgirl has been ill for some time. I went in to see her, and half a dozen women came in so that I could talk to them. Other kraals were in our path, but I had to slight them in order to get home before dark.

## HOME LIFE IN MT. SILINDA

From an article written by Miss Winter for the *Southern Workman*, published in December, we have an incident of everyday life which, as Miss Winter says herself, is in no way unusual, but which she has recorded at length, "because every detail is quite commonplace and typical, and might be seen any day in any kraal, and because it reveals the dominant customs of the people, namely, polygamy, the selling of girls for wives, called 'lobola,' and child marriage."

THE other day we took a walk through the valley, the \*Amakosikazi and I, with the purpose of visiting the kraal of Pezulu, about a mile and a half distant. Making our way by a native path through the tall winter grass, which often met over our heads, we reached the umgoza fields of this same old man. First we came upon one of his younger wives, who with her three months' old baby bound upon her back by means of a skin, had been kneeling among the umgoza since early sunrise, for this is reaping time for all the Ndau people. One by one she was cutting off the hand-like heads of grain with help of a crude blade, and dropping them into her isitundu, a basket especially made for carrying grain. As we stopped to chat with her, I noticed the details of her costume, the drape about the waist, another bright hued calico strip brought over one shoulder and under the opposite arm, the load of brass bracelets completely covering each forearm from wrist to elbow, anklets, bead and horsehair necklaces, and a brass, cylindrical snuff box thrust through the ear lobe. Her hair was densely matted with red clay and twisted into cords.

And here is a new ornament which has appeared on the throats of all the women recently—a brass triangle bound about the neck with a wire. But no, our questions reveal that this is no cherished gewgaw, but a much resented tag, which each woman is required to wear like a dog collar, to show that her pound tax has been paid. The baby was simply attired in a string of beads about the waist and a pair of diminutive anklets, and this will be its costume for several years to come.

Further on we found the eldest son and his wife also reaping, and caught a glimpse of old Pezulu himself and another wife at a little distance among the grain. From this umgoza is made the stiff, dark porridge, called sadza, which is the Ndau's staff of life. But while we dallied, we saw two of the women whom we sought, toiling along the homeward path with heavy bundles of firewood on their heads, and decided to follow them. But so tall is the grass that we suddenly came upon the kraal before observing the roofs. Here was a group of some half dozen good sized, circular huts like monstrous beehives, built on and around a hard earthen court. Each is made of wattle and daub, that is, of stakes implanted in the ground and interwoven with little branches, just as red blankets are made, and then plastered over with mud. But the low wall is quite hid by the thatch grass, which covers the conical roof and hangs to the ground. In a small enclosure at one side was growing a little tobacco, from which to make their sneeze producing powder. The place seemed deserted at first except for a company of goats and wabby legged kids that ran in and out of the houses at pleasure; but, suspecting that the inhabitants were in hiding and would

\*Title given to chief's head wife, and therefore to wives of missionaries; here used in plural.

appear after duly considering a safe method of approach, we sat down on a bundle of firewood and waited. Just then a little girl peeped from behind a hut, a pretty little fawn-eyed thing, who at our request came bashfully in sight. She was about eight years old, but had not yet outgrown some pretty, babyish ways. She wore a single drape bound about like a skirt, with numerous strings of beads worn like a belt. Various questions in Zulu met with no response, except a smile and a flutter as if she were halting between a desire to escape and the fascination of the strange white beings. Then I tried Chindau, asking, "*Zina rage ndiani?*" (Your name it is what?) At once she replied in the same tongue, "I am Zwapano." (Whistle through the upper teeth when you say "Zwa.") "Who is your father?" She named a man living several miles away. "But why are you living here?" "Because I am the wife of Pezulu; my father sold me to him." Just then a boy about sixteen years old appeared, with a pair of antelope skins bound about his waist, with the legs and tail dangling, a son of Pezulu, who, speaking in Zulu, verified the child's words. "But," said Nkosikazi, "do you not mean that he has bought her for Muushi?" (the oldest unmarried son). "No," asseverated the boy, "she is my father's wife." Whereupon he began vigorously driving the goats about, pausing to inform us that one old mother was addicted to running at people. He was followed by two little fellows, a son and a grandson of the old man, one of whom, about two years old, had overeaten to such an extent that he was almost as broad as he was high, and maintained such a solemn demeanor that I was able to sketch him with ease, while the three-year-old pranced about with an evident desire to show off, dancing and singing a native air, and bringing us his chidangari, a crude instrument made like a bow, to inspect. In the meantime Zwapano had slipped away and reappeared with an uhlelo, or flat winnowing basket on her head, full of umgoza, and began beating it in the duri, a great wooden mortar three feet high, with a big staff twice her height. The thump, thump of the staff and every movement of her body was in rhythmic accord with her weird, accompanying song.

But now appeared the old Mai, or head wife, who, unlike the other women, spoke Zulu readily, and invited us into her hut. So the Amakosikazi got down on their hands and knees and crawled in, ducking the head nearly to the ground to avoid the thatch. But just as I was about to follow suit, I heard a half whisper, "Nkosizana," and turning I saw that the little girl at the mill was trying to attract my attention. So I tarried, and in the absence of the elders we had a little whizzing chat in Chindau, and I took down some notes in order that I might bring her case before the proper authority. Then returning and entering the old Mai's hut, followed by two kids, I sat down on a sleeping mat, which she had spread for us on the hard earth floor. As soon as my eyes were able to penetrate the gloom, I saw in the center a clay circle, slightly raised, within which the fire is made, but fortunately it was burning low, as there is no outlet but the door, and the smoke fills one's eyes. On the opposite side was the wharasanza, a sort of high table, made from slender branches bound together, and used to keep the pots, baskets, gourds, etc., high out of danger. After greeting other sons, just returning, and a wife who came from a beer drink and was a little over-cordial, we took our departure, accompanied for some distance by the old Mai.

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## A TOUR IN THE MOUNTAINS

BY MRS. AND MISS DEWEY

AFTER three weeks of cleaning house and putting up stores, after our summer's vacation, we started on our first tour, Friday, October 5. We had with us a cook and a hostler. Our baggage, consisting of iron beds, bedding, clothing, dishes and food, was packed in two sets of "khurges," or large bags, to be hung one on each side of an animal. The servants' bedding thrown on top made a comfortable place for the men to ride.

We were two days going to Midyat. This is a village of one thousand houses, where work has been carried on for at least thirty-five years. Mr. Andrus made his home there for some years before the massacres. There are now some ninety Protestant homes among them, some of the wealthiest and most influential men of the place. They have good schools for boys and girls, taking them into the high school course. Muallimet Illie is a nice old woman who has been Bible woman there for many years. She took much pleasure in taking us around to the Protestant families. We were glad to become acquainted with the preacher, Muallim Immanuel, a quiet, earnest young man, who is much loved there. His three little children are as neat and well trained as ever an American could wish.

We made Midyat our headquarters, as we went to various villages in the mountains. First we made a short trip to three near-by villages where not

much work is done now. Thursday, October 18, we started on a longer trip, Shabo Arab, a teacher from near Midyat, accompanying us. We had two or three exciting times on this trip, as it is a region of lawless men. Only last year the villagers were at war with each other, but God kept us safely, and we were able to enjoy the grand, wild scenery, where the oaks grow larger because no one dares to come and cut them. We spent a night at Miado, where we found five earnest families who wanted to be baptized. Though they have had few opportunities they have taught each other to read, and they study the Bible together and have meetings. The priests will not allow a teacher there, so they want to send one of these boys to school so he can come back and teach.

On the third day we reached Azakh, a place we became much interested in. It is a place of about three hundred and fifty houses, in the hands of the pasha, to whom they have to pay exorbitant taxes. The Syrian priests are very bigoted, so the six Protestant families find it hard to live. But they have a very good teacher, and there is a desire for learning among the boys, so that in the winter he has seventy pupils. It is a rule that each one must come to the meetings. So he makes use of their desire for training for business to teach them higher things. A girls' school is being started this year. We spent four days visiting the people and the schools, and held a meeting for the women.

One long day brought us to Kerboran, a place much more favorably situated than Azakh, and not under the tyranny of any tribe. They have large springs, and by irrigation can grow much that cannot be had in Azakh. Their church is also in a good condition, and they have one of the few pastors in our field. We called on most of the sixty Protestant families, though we could not talk to many except by interpreter, as they understand only Kurdish. Several nice women are there who used to go to our school. One of them translated for me at the woman's meeting on Sunday. They have also started a girls' school and have a good boys' school.

After three days we went on to Amas, two hours from Midyat, and were glad to see how our eight orphan girls who were married last spring were getting along. I think some of them miss the nice white schoolroom and the advantages here, for the village houses are built of mud with low roofs of logs covered with brush and dirt. There are no windows and the walls are blackened by the open fires. Cows and sheep are kept in the front yard and no attempt is made to clean streets; but the village is on a hill, so they have good air and plenty of wholesome food. Wheat and millet are the mainstay of the mountain people, with fine grapes and watermelons for variety. Unfortunately their teacher got the fever to leave the country, and



went to Aleppo this fall; but one of the young men holds service on Sunday, and the girls keep up their C. E. Society, while the mother-in-law of one has a Bible class for women. The girls were very glad to see us; each brought her bedding and slept with us the two nights that we spent there.

When we reached Midyat we were anxious to be home again, as some rain had already overtaken us and more was liable to come at any time. We stopped three days at Kulleth on the way. It is a beautiful, well-watered place, but the condition of the church is very discouraging. They are indifferent and ready to lay blame on others, and they have no teacher this year. We tried to wake them up to do something for themselves.

We were glad to reach home November 6, and thankful of having had the opportunity to see the people and work in the field: We ask your prayer for these poor oppressed people. May God's love be found in their hearts.

MARDIN, TURKEY, November 30, 1906.

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## VACATION NEIGHBORS

Miss Mary Webb writes from Adana, Turkey, 1906:—

MISS MORLEY and I have had a very restful vacation camping with the Hadjin ladies, Miss Vaughan and Miss Billings. Our most intimate associates have been a flock of goats, who felt that our tree and spring belonged to them; but beyond eating up stray cakes of soap, they have done us no injury. Miss Morley has worked on the language and has made good progress.

Three American families, besides the girls from the Hadjin Home, have been tenting near us. After supper, as darkness came on, we would beat on a tin pan to call them together, and they would come, and sitting on the rag carpet in front of our tent, we would have Turkish prayers together. The air was very dry and cool, the stars very bright, and we came near to nature and nature's God.

The Menonite Orphanage, some three hundred children, have been camping across the valley some half hour's distance from us. It has been pleasant to meet with the good people in charge for Sunday worship.

Our school (the Adana Seminary) opened September 15. We shall miss my sister in all the work of the year. I am sure you will remember us in this our special time of need.

Letter from teacher of Fundujak school (out-station from Marash):—

FUNDUJAK, June 24, 1906.

I HAVE received your selams from Miss Blakely, thank you. For two years I have been here in Fundujak. I thank God very much for that he has helped me always. The more I live the more I see blessings to me.

At the beginning of my teaching I was discouraged because I know that the people fathers and mothers do not want to change themselves and their customs so I thought the children would be just the same, but it has not been so. God helped and showed me ways so I tried as hard as I could so they became very different I am so glad that now they changed. They are very good children.

Gradually these children have learned about the heathen lands and more about China than the others. They knew that you too, love China and want to preach so they wanted to help the children of China. They began to earn money. You know I think that their bread is black and their clothes old. When they find an egg they keep it for days to bring. When they have oranges they bring them. They pray for the children of China. They love them very much.

Miss Blakely sent report about Chinese children and people. Children recited in church then we had some more money given from the people.

We have no school building but on Sunday morning the children come to this house in which we live. They sit down on the chardak and have the service. They learn very quickly about the Bible. They love to learn with Sunday school lesson pictures which Miss Blakely is sending. I see the future very hopeful with these children.

Last winter Miss Blakely visited us two times. We all were very glad to see her. Children know that she loves them and when they are good and dutiful children Miss Blakely would like to hear about them, so they are.

If God be willing next year I will study in college. It is four years that I have been teaching. I learned very well what a good blessing to study is.

Verkinia is a graduate now. Perhaps she wrote a very correct letter to you. I had many mistakes but I thank Miss Blakely that she corrected it.

My father is well and sends especial selams to send to very many selams to you and your loved ones there if they receive.

Please write this little letter to Chinese children from Fundujak children they told I wrote. With sincere love

LUCIA C. CASSARJIAN.

*Dear Children in China:—*

We did not see you but we have heard about you. We love you very much and want to hear more about you. We are glad that you have a good

many missionary friends. (We have two in Marsh.) They teach you many good and useful things, most of all about Christ and God's love unto all. We are glad that we heard about you a little. We hope by and by we shall hear.

Now we are sending you some money we were a long time saving so much we are not rich people. Our bread is black perhaps you could not eat it if you could see it. Most of us walk barefoot in winter as well as in summer. We do not have much money but we have eggs. Sometimes when our mother or father gives a little piece of money we do not spend it but bring it to Sunday School. We hope you will receive this because of our love, although it is not very much. We pray for you that God may help you, bless you, keep you from evil teach you how to live the best you can, show us His love, great love to all of us. Dear children many of us have studied the last two years, we like Bible stories, we recite verses. We were living a bad life but we began the good. We thank God that Loved us and sent us a teacher, we have learned what to love and obey is. We have an old pastor, his daughter is our teacher, we love each other very much. We remember you often and we hope you will pray for us. With many selams to you all.

Copy of translation of letter in Tamil from Y. Yesadial, Bible woman, Madura, India:—

I have forty-three pupils; fourteen are Bible readers; five are reading *The Angel's Message*, the others are reading the first standard and primer readers. These learn besides reading, Scripture verses, the catechism and Bible narratives.

Lutchni and Tieammal bought a little temperance book to read in the spare time, and when I went to see them they asked me to explain it to them. Ariseyammal bought the book, *Susie's Little Servants*. Ramabai, one of my pupils, is reading *The Angel's Message*. When I go to see her, she studies eagerly, not only so, but she watches eagerly for words of comfort. She says, "The Christ who suffered for me will not let go my hand." Ariseyammal read about Christ's suffering and death in the eighteenth lesson of the Bible Woman's Hand Book. For some time she stopped reading this and read their own books. When she saw that there was nothing in them to help her, she stopped reading them and turned again to the Hand Book. When I saw her she said, "Those things are not fit for good women to read, they are suitable for harlots (bad women) only, but the Bible how pure it is and rare. Do you ask why? It is because the Jesus it tells about is so pure, and therefore the book is pure. When I hear of our caste actions

and doings, I become disgusted. When I went to perform the heathen ceremonies, as is my custom, it came back to me that it was all empty doing, so I left it off." I prayed for her that the Holy Spirit would open her mind.

Pallimmal, a very old woman, knows about the Saviour well. She also tells to others what she knows. She says, "Although I am blind, the Lord has given me the eyes of wisdom with which to see him." Some of the women seem like true believers, but afterwards they change. Two women, Marnikam and Parippal, who live in New Street, are studying. When I was telling about the birth of Christ their father came in from his work. He said, "It doesn't matter when I hear you talking, it is Jesus, Jesus. I don't want you to come to this house any more. From the first day that you came to this house, I have had distress, and no prosperity." In this way he tried to keep them from studying, but they have not stopped. I ask you to pray for my work, and that the hindrances may be removed.

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## WALKS IN LIN CHING

BY REV. E. W. ELLIS

THE need of exercise when we spend so much time over our books takes us out for walks each day, often between six and seven in the morning. Some of the time it is very dark as we start out, but some of the time there is a beautiful big moon. One morning we went first to the river and found it full of ice above the boat bridge. The ice was very uneven, and the uneven places had caught the moonlight and changed it into sparkling radiance. To the one side of us were the boats with their tall black masts, and on the other, the boat bridge with a solitary crosser, while across the twinkling ice in front were the white walls and curved roof of a temple. We were very early that morning so we found very few stirring, and in some places the gates shut, for although the suburb has no wall, the streets have gates that completely shut off traffic. In some of these large gates we found small ones just large enough for us to get through when they were open.

After we left the main streets we observed that the others were very much narrower, and even more crooked. We kept on walking "toward the morning," as we could see by the beautiful tints in the sky above the one story buildings, and finally came out on the bank of the old canal, which was built in the days of Kublai Khan, A. D. 1300. Other mornings we have explored temples, or gone out into the country or over into the city proper. One thing it seems to me I shall never forget. Going down one of the dark, narrow streets, we come to a big gate that is set back from the street some twenty or thirty feet, with three or four stone steps leading up to it. There may be at that early hour a few on the street, and so one or two energetic men are already stationed on the steps with food to sell. But the thing that always attracts my attention is the circle of ragged beggars.

Up in a dark corner by the gate they have built a fire of a few sticks and some trash collected from the street, and here they hover over this fire, trying to keep warm until the sun comes up. An occasional blaze makes the shadows behind them deeper, but lights up their faces, their unkempt hair, the ragged sleeves of their garments, and their outstretched hands.

They hold out their hands to the feeble blaze, and seem to be a type of the moral condition of those we meet. Pray that the Sun of Righteousness may shine in their hearts!

Mrs. Ellis writes at a later date:—

You know, don't you, that the Lin Ching field embraces about twenty counties with three or four million people. There were less than one hundred church members in 1900, and now there are five hundred and fifty. You can guess at the proportion who are women when I tell you that at the "big meeting" a year ago, of the ninety probationers two were women, and of the eighty-five baptized one was a woman. The rapid growth of the church in this region has been wonderful; but it has been attended by a correspondingly great danger, unworthy members in the flock and lack of instruction for the weak.

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## SYSTEMATIC CONSECRATION

BY MRS. F. S. TYRRELL

THAT recent wonderful meeting at Williamstown is not yet so far behind us that we cannot hear its cheering echoes ringing out upon the new year. One watchword given during the early hours of that great memorial meeting, which thrilled eager hearts at the time, and has since been heard upon many lips, thus proving its power to infuse fresh courage and joy for the great task which lies before us, was the closing message in the address given by President Hyde of Bowdoin College. The work of the American Board had been eloquently summarized when, in conclusion, he spoke the following words concerning our attitude at home:—

"It seems that every person who comes to Christian self-consciousness in a Christian land shall face this question, 'Is the best I have to give something which, considering my health and training, my temperament and tact, my versatility and resourcefulness, my freedom from domestic obligations, is more needed abroad than at home?' Each man and woman must answer that question thoughtfully and squarely. If the answer is affirmative the man must go. He cannot be a Christian if he stays at home; the missionary life is the only life for him. If the answer is negative it devolves upon him or her to make life-long and systematic consecration of influence, money, thought and interest to send and sustain the men and women who have the fitness for missionary work he lacks. In one of these two senses everyone who will be a Christian in the modern and cosmopolitan meaning of the word must be a missionary. To make every Christian person face this clear question and answer it in one of these two ways—that is the un-

finished business undertaken a century ago and handed on to us to-day. Every Christian a missionary in one of these two senses should be our watchword for the century to come."

Are you and I ready to answer this question to-day, dear young women of the Interior? Are we prepared if we cannot go to make this systematic consecration of our interest, time, thought, influence at home, towards sustaining those whom God calls to go?

Not long ago, at a gathering of earnest workers for charity, a young woman of glowing personality, rich with winsome gifts of natural endowments, a heart that was vibrant with loving responsiveness to every human need, stood waiting to receive the duties and responsibilities of leadership which was about to be committed to her by an older woman, long honored far and wide as one of the noblest of leaders and truest of friends to the poor. There was a natural hesitancy on the part of the younger woman. "Will not this task be too difficult for my lesser powers?" she asked. "Oh, no," came the reassuring answer, "the women connected with this work, your co-workers, are in it for life. They go on systematically with their duties year after year."

In a church the question was recently asked, "How can so large a sum of money come in annually from so small a number of men and women?" Again the answer came as steadily as before, "Because of their systematic, consecrated giving."

And what has the world ever seen accomplished that has been of enduring worth without this humble but magical virtue—systematic devotion of self with all one has to the chosen cause. That which we do fitfully, without plan or system, however enthusiastically the act may be performed at the time, does not fit us for helpful witnessing or gleaning in the kingdom. But systematic consecration does prepare the way for the difficult task, the life-long task, the joy-filled task of sustaining at whatever cost our world-wide missions. Oh, the joy of helping to give the knowledge of our Lord to the women and little children of every land!

## WOMAN'S BOARD OF THE INTERIOR

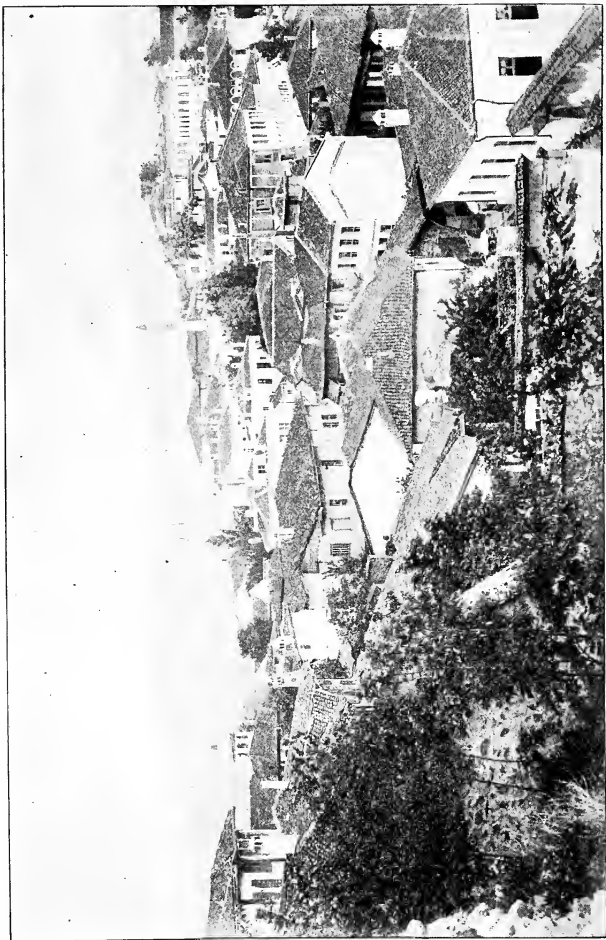
MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM DECEMBER 10, 1906 TO JANUARY 10, 1907

ILLINOIS . . . . .	2,048 98	MISCELLANEOUS . . . . .	187 50
IOWA . . . . .	582 87	Receipts for the month . . . . .	\$5,319 93
KANSAS . . . . .	193 60	Previously acknowledged . . . . .	5,384 30
MICHIGAN . . . . .	483 11	Total since October, 1906 . . . . .	\$10,704 23
MINNESOTA . . . . .	332 81		
MISSOURI . . . . .	635 95	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
NEBRASKA . . . . .	351 99	Receipts for the month . . . . .	\$93 05
SOUTH DAKOTA . . . . .	1 85	Previously acknowledged . . . . .	126 50
OHIO . . . . .	332 74	Total since October, 1906 . . . . .	\$219 55
OKLAHOMA . . . . .	9 05		
WISCONSIN . . . . .	149 48		
KENTUCKY . . . . .	7 00		
MASSACHUSETTS . . . . .	2 00		
CHINA . . . . .	1 00		

MISS FLORA STARR, Ass't Treas.





VIEW OF PHILIPPOLIS, HOME OF DR. AND MRS. MARSH. (See page 162.)



# Life and Light

Vol. XXXVII

APRIL, 1907

No. 4

**MISSIONARY PERSONALS.** Miss Mary C. Fowle, who was compelled by illness to leave her work in the girls' school at Adabazar, has returned to this country, and the sea voyage and rest have done much toward restoring her health. To meet the emergency caused by Miss Fowle's withdrawal, the Collegiate Institute for girls in Smyrna has loaned to Adabazar for the rest of the year Miss Jeannie L. Jillson, one of their teachers. Miss Jessie M. Hoppin, of Kusaie, a missionary of the W. B. M. I., has spent several weeks in our vicinity, and her vivid pictures of the island life make us more than ever conscious of the need and the opportunity there.

**A VISIT TO SPAIN.** The school for Spanish girls at Madrid, under the care of the Woman's Board, finds large and ever-increasing opportunity of helpful service, and changing conditions bring new and important questions to the fore, questions which need much wisdom for a right decision. We are therefore especially glad that two of our officers—our Foreign Secretary, Miss Kate G. Lamson, and our Treasurer, Miss Sarah Louise Day—will soon be able to spend some time at the school. They plan to sail on the Republic March 16, and after spending Easter at Seville, they go to Madrid for a stay of several weeks. Thus they will gain an understanding of the life of the school and its problems in a way that no correspondence can make possible. Their going will surely bring much help to the teachers and cheer to the pupils, and their home coming will give us here new interest and enthusiasm. The expenses of this trip are met without cost to the Woman's Board.

**A RARE INVESTMENT.** Have you money to invest? Here is a chance, with the highest possible interest, and gilt edged security besides, two things not often found together. Give us the means to enlarge the girls' school at Marsovan, and they will bring you a harvest of many souls saved. You have the security given by the divine promise, that if we give it shall be given to us in abundant measure. Or have you years of life to put where they will count for most? Somewhere the Master's work needs

you and your best service. Read Miss Willard's letter, and consider if it be not a call to you? She has care of the Marsovan school, and shows us its needs: "Now in regard to work in general, there is a most remarkable interest in education all through our field and among all nationalities. Native schools are being greatly improved, and our schools, as you know, are crowded and turning away pupils. All this stirs our souls within us, and we are pressed in spirit to make the most possible of these days of uncommon possibility; both Protestant and non-Protestant schools look to us for teachers. In a good many cases Protestant girls are teaching in Gregorian schools, and conditions have so far changed that they can do this without being required to teach that in which they do not believe.

"We are pressing up the standard in our own school, and are doing more than ever before in the way of direct training of the girls for teaching, and must as soon as possible have a full year's work in regular normal training. I wish we could have it next year, and I have a little hope that we may be able to begin then in a small way. In every such thought and plan for enlargement, the two great questions are: What can we do for room? And what can we do for teaching force? We are hoping that someone has been found who is ready to give the money for the enlargement of our building, so that we may begin work on it in the spring. Such an investment would with God's blessing bring large returns. I wish that the people who have money could see it all as we see it. I see no reason why if we had the building and its furnishing provided, we might not be training from sixty to one hundred more girls without additional expense to the Board beyond the support of one more American teacher (a fifth I mean), which would no doubt be necessary in course of time. I do not mean that in the first year after the building is erected we should have such an increase in numbers, but as we open our normal school and industrial training department we may fairly look forward to a growth such as I have suggested, and how we are hoping that the industrial work will draw in the children of the ruling race—they want to come now but are forbidden.

"Even greater than the need for the building is the need for a missionary teacher appointed in Miss Cull's place. I am most thankful that we are four this year, and so the work is being strongly done (our various gifts are such that we do supplement each other in a remarkable way) without overstrain; but we keenly realize that the present arrangement is not permanent, and that we must have new help next year."

THE supply of the large map of the Island World is exhausted, and no more can be had from the publishers.

**CONTRIBUTIONS FOR THE MONTH.** In the month from January 18 to February 18 our Treasurer received \$9,737.70 in contributions for our regular pledged work. This is a gain of \$675.47 over like receipts in the corresponding month of last year, and the first third of this fiscal year shows an advance of \$723.38. This is very good, and we go forward with courage and hope. We need generous gifts to meet special needs and opportunities from which it would be cowardly and slothful to turn away.

**LIBRARIES IN CHINA.** Though China has an extensive literature of her own, and her people highly appreciate the value of learning, yet in the whole empire is nothing that can be called a public library. Dr. Martin says, "The very word for library means a place for *hiding* books. If a circulating library can be started it will introduce a new force which, like radium, will shine in the dark without being exhausted."

Now, in the new awakening of China, and the great desire of her people for "Western learning," especially for scientific knowledge, comes a great need for books; a need that only circulating libraries can supply. The Episcopal mission at Wuchang is making good progress in gathering books at that great educational center. Special gifts to equip our own schools with good literature would certainly help the progress of Christianity. Just now the time is propitious, as China is learning many things from Japan, where libraries are much used. But the libraries of Japan are largely agnostic, if not irreligious in tendency, and Christian books in China would help to safeguard the faith.

**PERSECUTION IN BEIRA.** Mr. Bunker, missionary of the American Board at the recently opened station at Beira, East Africa, sends home an account of shameful interference with his work. The local government, Portuguese, seems determined to break up his school and to drive away all the workers. Over and over the police have arrested and beaten the boys and young men who are pupils, and they have threatened the native teachers with like treatment. The judge asked one lad why he went to school when he had been told not to, and when he answered that his heart told him to for he wanted to learn to read, he ordered fifty blows on his hands. After this, "with hands swollen to six times their natural size, and as raw as a piece of beefsteak," he was put on the chain gang with a chain about his waist, and set to carrying great loads of earth with a road party.

Mr. Bunker adds, "The great multitudes of people untouched by the gospel which God has given us in trust for them, the evident eagerness with which many have welcomed the message, leading us to expect that others will do the same, and the terrible need among them for the comfort and hope of the gospel, make it impossible for us to draw back now."

CO-WORKERS IN SOUTH AFRICA. The W. B. M. has eight workers in South Africa, and to them we give, and for their success we pray. A recent letter from Miss Abbie P. Ferguson, president of the Huguenot College for women at Wellington, Cape Colony, tells us of some other women who are working to the same end in that country. She says that at the recent meeting of the Women's Missionary Union of South Africa, connected with the Dutch Reformed Church, one hundred and sixty delegates and a goodly number of missionaries were present.

As the delegates told of the work done in the churches, and the missionaries gave their inspiring messages, it was a blessed bringing together of the forces at home and those in the field. The treasurer had received almost \$20,000 during the year, an increase of 33½ per cent over the gifts of the year preceding. The union supports thirty-five women missionaries in South Africa, and has nearly thirty more young women in training for mission work.

Miss Ferguson's own work is most promising, and she greatly needs financial help to meet ever-increasing opportunities. Miss M. E. Landfear, 125 St. John Street, New Haven, Conn., represents the interests of the college in America.

Miss Ferguson adds: "It is a wonderful inspiration to be working for a country with its future before it. The Transvaal receives its new constitution at the beginning of the year, and will enter upon responsible government. The union of the different states of South Africa is another problem under consideration. There is to be a great advance educationally, high schools being established in every district. The great problem in South Africa is the native question; the native Africans far outnumber the white population, and we need the prayers of God's people everywhere that we may be just and true and kind, and help them to their best. And away beyond lie the nations in the darkness of heathenism, with here and there a glimpse of light. Surely never did a people have a greater opportunity, never did a people so need the prayerful sympathy and co-operation of God's people the wide world over that we may meet our responsibilities in the wisdom and in the power of God, doing his will and glorifying his name."

MRS. MARY E. HAMLIN, widow of Dr. Cyrus Hamlin, died in Lexington, Mass., March 1. Dr. Hamlin's last years were spent in this country home, and Mrs. Hamlin, with her daughter Emma, has here passed the remaining days. First as a missionary teacher and then as the helper of Dr. Hamlin in his many forms of work, while she presided over her own household, she is tenderly and lovingly remembered by the older missionaries in Turkey and by many others who knew her.

**DEATH OF DR. J. G. PATON.** For almost fifty years this heroic man has given his life to the service of Christ in the islands of the Pacific. No one who has heard him tell the stories of his work, and of the marvelous ways in which God saved his life by direct interposition, can ever forget the man, his devotion, his courage, his faith and his simplicity. To many of us he stands as an ideal Christian hero, worthy to be named with the noble army of martyrs. Now he has joined "the saints who from their labors rest," having died in January last at the age of eighty-two. We can well believe that men are made in the image of God when we see one like him, and his example will kindle many a heart to deeper consecration till all the isles sing a new song to Jehovah.

**MISSIONS IN BABYLAND** This is an attractive little booklet, by Mary C. Allbright, intended for leaders of cradle rolls. This agency should have a place in every church, and some enterprising leader will do well to avail herself of this charming little aid and proceed to form a cradle roll. Price, 2 cents; 20 cents a dozen.

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## CONGREGATIONAL MISSIONARY WORK IN THE PHILIPPINES

THE story of our denominational work is brief, being only the record of what one man has done in a little more than four years, helped in the later half by his devoted and sympathetic wife.

As soon as the Islands came into our possession the great missionary societies felt that the new conditions laid upon them a responsibility which they dared not ignore, and that they must immediately plan to send the gospel to those ignorant ones now under our flag. Anxious to avoid mistakes, representatives of these Boards met in conference and divided the field so that they could work most efficiently. The American Board took as its portion the southernmost island of the group, Mindanao. The chief town is Zamboanga, where about three hundred Americans reside, and the main part of the island, largely unexplored, is inhabited by at least one hundred and twenty-five thousand natives, who are truly heathen.

Rev. Robert F. Black, our pioneer missionary, arrived at Manila on November 17, 1902, and after spending a few weeks in looking for the right location he settled at Davao. Some months later Miss Gertrude Granger, his betrothed, went out, and they were married on the day of her arrival. The government has been cordial, but the work makes slow progress. Some of the people are Romanists and densely superstitious, and many

are utterly unconscious of any spiritual need. Still, in spite of reviling and even persecution from relatives and neighbors, a little congregation of earnest souls gathers weekly in Mr. Black's home, the mission house. He also preaches often to a small group in Santa Cruz, and visits other villages. The school children have learned enough English to enjoy singing gospel hymns. Mrs. Black has gathered some children into a kindergarten, but as



BETTER CLASS OF FILIPINOS  
Those who welcome American rule

they have no idea of regular attendance the work goes on under difficulties. The women are more friendly and at home with her since baby Richard came.

One's heart goes out to these brave, lonely workers, so far from home and civilization. After a trip to the conference of missionaries at Manila Mr. Black writes, "We did not know how lonely we had been till we went to our friends in Manila, nor how dispirited we were till we got the inspiration of the goodly fellowship of the other missionaries."

It is good to add that through the gifts of friends in New York additional workers are to be sent to Mindanao as soon as they can be found. We

must hope and pray that the future of the work may bring great blessing to our "little brown brothers" in the island

We append some excerpts from recent letters from Mr. Black :—

"I had a very good meeting with the Kalgans also, after my week in Santa Cruz. About forty, mostly men, came out to hear the message, and they showed a good interest. The sermon was rather informal, necessarily, and seemed more so on account of the frequent punctuations from the crowd, as 'Yes!' 'Truth!' 'That's it!' There were also one or two Mohammedans who tried to show open contempt, but were practically ignored by the rest. The conditions there are a bit delicate, for the entire town is on an American plantation, and the people are under the control of the manager as a sort of chieftain. He is very friendly, and calls the people together for me when I come there, but not being a religious man he seems a little jealous of his people, fearing that enlightenment will destroy industry. This was shown in his attitude towards a proposal of his senior partner to send a few of the brightest boys to Davao to go to school, and after school hours to be in my care. I agreed to look after them, to build a small dormitory for them, and teach them some manual work and also religion. The manager said he would oppose the plan because 'No Filipino able to read and write is worth anything to work'—a statement that has a shadow of truth in it as regards the average boy with a little knowledge. But of course he will have to give up his stand as soon as the government extends the school system to the smaller places.

"The work in Davao itself is seemingly at a standstill. The few who did attend have been frightened away. Mrs. Black kept up her work for the little girls till the past week, when they were persuaded away from her. There are two sisters of charity—they are called 'mothers' here—keeping a girls' school. They are fighting the public school, and of course us. Just now they seem to be winners, but we have faith to wait with patience and work for others. Perhaps it is better for my wife, as the household cares and baby Richard take most of her strength. She had little to spare for the school. We shall keep on working and praying, though we are at times disheartened."

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## "OTAO, PO!" A SALUTATION FROM MINDANAO

BY REV. ROBERT F. BLACK, OF DAVAO

"O TAO, PO!" we cry in friendly greeting as we arrive under the house. The native welcomes us from above with an equally cordial "*Panik*" (Come up). Under the house we are, for in the Philippines the houses are

set upon pillars, the floor being six or eight feet above the ground. This may be a compromise between the tree dweller and civilization, but more likely it is because the liability to fevers is less in a house elevated above the damp ground. We accept the invitation to "mount," and rather awkwardly we ascend the stairway—a ladder some four feet wide, with rungs four inches in diameter and two feet apart, all bound firmly together at the joints with long, pliable strips of rattan vine such as we never see at home. Awkward we are, for we lack sufficient practice, and manifestly shoes are



COUNTRY HOUSE, MINDANAO

not made to fit such a stairway. This one, however, is much better than the kind the mountain tribes use—simply a long pole about six inches in diameter, with notches cut in it at intervals of a foot or so. That is a test of your physical culture, to mount such a pole gracefully, saluting your host as you ascend.

In the house the man greets us with a good European handshake, and a kindly "Good days!" in his choicest Spanish. We are at once made to feel that the house and the family are at our service. Hospitality is one of the chief virtues of the Filipino. They give me a seat on the bench at the window, and bring a mat and a cushion for my wife, who, according to custom, sits on the floor with the women of the household. This is a well-to-do family out in the country. We take in at a glance the evidences of



industry and refinement. There are a few old prints, the Virgin Mary, and some of the saints, at one end of the single large room. Just below these is a shelf, a sort of table, which contains a few treasures—a girl's doll, two or three small religious books in Spanish, etc. A small table one foot high, for eating, stands near the wall, and above the house beams are kept a homemade saddle and a number of sleeping mats—the beds of the different members of the family, some with blanket and pillow and some without, all rolled separately. About the room near the walls are several Chinese boxes, small trunks, which contain the family clothing and some personal effects. In one corner are some five hundred pounds of Manila hemp, ready for the market, and worth from eight to ten dollars per hundred. In two opposite corners are a couple of choice fighting cocks, tied with a small cord attached to a ring on the ankle, from time to time loudly defiant of each other and of the world.

Now it is supper time, and the maid sets the low table on a mat in the center of the room, and brings in the food. She lays but two plates, and puts two cushions on the mat near the table. The hostess motions to us to sit down to the table. We had hoped to eat with the family, but no! they will wait till we have retired for the night.

As we eat, the family sit around us on the floor—grandfather and grandmother, father and mother, a girl of fourteen (sweet and modest), two boys of twelve and ten perhaps, and two servants, a boy and a girl. The servants are very poorly clothed. They were probably purchased at eight or ten dollars apiece in the olden days. Liberty has been proclaimed, but so has education. May it come!

We like these people. The boys are bright-eyed and sturdy. They see everything. They would like to learn English, but there is no school within ten miles. Some time there will be one in the nearby village, and they will go. They can read Spanish a little, but with very little understanding of the words. They know the "Our Father," the "Ave Maria," and some of the catechism. The family is very religious. Every Sunday they read prayers in the village chapel, and they hear mass when the priest comes down from Davao. They always carry their fighting cocks with them, for after the church service comes the cock fight. It is very exciting, almost the only diversion to be had. The boys will be old enough soon to own a rooster, and to bet on his winning in the fight. Every Sunday when the weather is good there will be twenty or thirty combats, and, as a result, twenty or thirty dead roosters. Is it cruel? They never thought of that. They learned it from the Spaniards, and to them it seems all right.

The man of the house does no work himself, or very little, though he

might do the work of the whole farm with very little help besides that which his family and his servants give him. He is a gentleman, and as such should not work, even though he be greatly in debt.

They say that the new manual training schools begun here by the board of education were so poorly attended that inquiry was made into the reason. A native declared that the Filipino did not need that. "The Americans," he said, patting his biceps, "are strong here. The Filipinos," touching



VISAYAN HOMES IN THE PALM FORESTS ON CEBU

his head, "are strong here." Manual training, accordingly, has no charms for them. It will take years to get them to practice the dignity of labor. They admit it in theory, but in practice they want none of it. Nature here delivers them from the fear of future need.

Yet a change is coming. Even in the few years of American occupation one notices it. They are making progress, and that means better conditions. These better conditions demand a more strenuous life, and that means some work. They must have better clothes, better food, and better house furniture to keep up with their neighbors. We think they have a greatly

exaggerated opinion of themselves (we are all that way), but it is going to help them in time to a true self-respect, and that is what every man needs. The better day is coming. In all the larger towns there are natives who have in their houses fine furniture, French plate glass mirrors, beautiful tapestries and pictures, and fine India rugs. There are ladies who have costly silk dresses and precious jewels, great pearls and costly diamonds. To keep the pace, more and greater industry will be necessary.

The country native knows nothing of wheat flour except as he knows the larger towns. The hill people live on sweet potatoes, bananas, *gabi* (a lily root, a little like a potato), and rice, though in some places rice is a luxury. For meats they have tame chickens, and can often snare wild fowl. They hunt deer and wild hog, and often get small fish in the rivers. They preserve meat and fish by drying it in the broiling sun, but the nose of the American is apt to turn away from this delicacy. A small farm with a very little work will supply all the needs that they are conscious of having. They must be aroused to man's higher needs. They lack the high thinking. But some of the mountain people have arts that are much higher than those of their civilized brothers. They weave the cloth for their clothes. The textiles are dyed in beautiful patterns, displaying very good taste and considerable skill in designing. They also make their steel-edged knives, welding a thin strip of the finer metal upon the edge of their *bolos*. They are great artificers in brass. They make little bells to adorn their belts and necklaces. They fashion and engrave finger rings and toe rings, generally of copper or brass, but sometimes of silver. They make brass spear ornaments and tips for their *bolo* sheaths. They do some beautiful bead work, and have a kind of embroidery to combine with the bead work sometimes. They make pretty mats and some fine little baskets. These industries have been left behind by the dweller in towns, who too often has failed to take up other arts, and hence is worse off, though nominally a "Cristiano," than his pagan brother in this respect. Truth and fidelity seem to be valued less and practiced less by the so-called civilized man of the Philippines than by the wild man of the hills. This is the case with a great many of the Roman "Cristianos"; but there are, of course, many that are truly Christians, who have all the virtues of our religion. Thank God for that! It shows us what may be done for them if they have a fair opportunity to learn. They are coming into contact now with American civilization. Shall they learn its virtues? They are learning its vices rapidly enough. It is for Christian America to say that they shall have a chance to learn the best.

In this brief sketch I have given you a rather bright picture of the conditions here. The family life described is that of a very superior one. Nine out of ten natives live in conditions many times worse. Would you like to see some of the shadows, to get a glimpse of the dark homes? Even in the towns the great majority live in unclean houses. Several families live in the same small house of one or two rooms. There is no privacy. There is no beauty, nothing to inspire high thinking. Their lives are ruled by superstitions. Sin abounds and grace is unknown. Or would you like to view the darker picture in the country, away from even the semblance of decency which we have in the towns? Here they have some knowledge of the truth, though little. There nothing but darkened minds and deep darkness. A naturalist, having spent some time the past year with one of the hill tribes, being favorably impressed at first, returned with nothing but disgust for their foul conversation and evil practices. The missionary feels sorrow, not disgust. One easily gets a good first impression, for he sees but the outside, and evil always likes to seem good. The spots where slavery is at its worst, where all engage in licentious pagan rites, where human sacrifices are offered, out of the reach of our law administrators, where evil walks abroad and virtue lies hidden—these would not make a bright picture. Where sick men die without care and little children suffer needlessly and die for lack of a little medicine—no, these are not the scenes to present in photographs.

“*Otao, po!*” cries the man of Mindanao. It is a respectful salutation, the greeting of a humble person to one he honors. “Man, sir!” It is full of appeal. “Am I not a man and a brother!” He comes to the Christians of America with this humble, friendly greeting. He stands below the house; the shadow of a great, enlightened republic is over him. Shall he hear the friendly, “Come up”?—*Missionary Herald*.

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## A LITTLE TURKISH BRIDE

BY MISS LILLIAN F. COLE

SHE came to us from a village a day's journey from Cesarea. Her mother-in-law, her husband, and several neighbors came with the queer looking box, shaped very much like a coffin, in which they brought her. She was only a little bride of fifteen, her face so drawn with pain and suffering that she looked forty. Her husband's family were poor, very poor, and she had only been married a few months when hip disease attacked her. This was very hard on the family, as they had expected her, as the daughter-in-

law, to take a good share of the work. They tried all kinds of home treatment, but she grew no better, and so, having heard of our missionary hospital and of Dr. Dodd, they decided to bring her to us. She was suffering a great deal of pain when she came, and Dr. Dodd diagnosed her case as tuberculosis in the first stage and decided to try extension of the limb. This gave her some relief, but at times her shrieks were heard not only all over the hospital, but in the compound as well. Of course she knew nothing of patience or self-control, but it made our hearts ache to see her suffering. She was not attractive, and always so irritable, but the nurses had infinite

patience with her. Whenever they found the opportunity, they read the Bible and simple tracts to her. Soon she began to change, growing thoughtful and patient, interested in the troubles of other patients. An operation was performed and after this she stayed with us several months, and then went back to her home, not cured, but improved. We heard of her occasionally from patients who came from her village; and one day, a year or so later, we saw the same box carried in. The nurses, who had cared for her and had grown attached to her, came running to me and exclaimed, "Oh, Miss Cole, Toorfanda has come back!" Poor child, she seemed glad to get back to us. We removed her very dirty clothes and



VILLAGE BRIDE

bathed her, and we saw at once that her leg was in a sad condition.

Toorfanda was now a very different girl; she was so patient and even cheerful, and although she suffered great pain, we had no more dreadful scenes as before. She thought of others and was afraid of disturbing the other patients. Patients, as well as nurses, grew fond of her, and the first thing in the morning the women in the other ward would inquire how Toorfanda was. We tried all kinds of treatment but her leg grew no better, and Dr. Dodd decided that amputation was the only hope of saving her life. We waited until her friends came and then told them this. They refused permission, and Toorfanda was not willing either. We could not blame

her when we thought all it meant in that country to be without a limb. We told her she would not get better without this operation, but Toorfanda now had no fear of death. Did she not know of the love of Jesus Christ? She knew she would be taken care of by Him who had suffered death on the cross for her. She knew, too, that he loved her. Had she not heard this read from the Bible that had been given her when she left the hospital? So she was not afraid. As there was nothing more we could do for her, her mother-in-law decided to take her home. We had all grown so fond of her we did not want her to go. We felt we should never see her alive again. She left us smiling and cheerful. Her mother-in-law thanked us for the care we had given her. We noticed how gently she handled her, and how fond she seemed of her, as if she were her own child.



TURKISH BRIDE

The following summer three of us were passing through Everek, and I inquired of the pastor there if he knew this young bride. I described her, and he said at once: "Oh, yes, I know her. She lives quite out of the town, and the deacons of the church and I go quite frequently to visit her. We like to read and talk with her, for she is always so bright and cheerful, and her faith in God is so strong that she is a great help to us all. We enjoy these visits, for she helps us as much as we help her." But he added, "She will not be with us long, for she is very much worse." We decided

to go right out and see her, with a guide to show us the way. Our guide was the sexton of the church and he, too, told us how cheerful and how happy Toorfanda was in spite of her pain and miserable surroundings. On being admitted into the courtyard, the first thing our eyes rested upon was Toorfanda lying there on a bed. I thought perhaps she would have forgotten me, but no, astonishment and pleasure shone in her face, and she exclaimed, "Oh, Miss Cole, you have really come!"

I sat down by her, and she took my hand and told us how glad she was to see us again; and she asked after all the nurses and patients who had been in the hospital while she was there. Her mother-in-law and other women came out of the house, and they gathered around us to tell us of Toorfanda's condition and how patient she was. She threw back the covers to show us her leg, so purple and swollen, and the other was nearly as bad. She said she knew she was not going to get well, but it was all right. She looked much better taken care of than I imagined she would be. Her long months in the hospital had taught her how things could be done, and she

suggested better ways to her mother-in-law. After sitting with us for a little while her mother-in-law went in (my heart sank, I knew what her going meant); presently she returned with a very dirty looking pitcher and glass. The pitcher contained *iran*, a drink something like buttermilk. I knew it was an *eleram* (a treat) for us, but I wondered how I could summon up courage to drink out of that dirty glass. I knew if we declined it they would feel very much hurt, and they were giving us of their best. To have a guest and not bring out some kind of refreshment would be a great breach of etiquette in Turkey. So trying not to think of all the microbes I was swallowing, I drank it down. I did so well that she urged me to take another glass; but I thanked her most politely, and said I could not possibly drink more than one glass.

We stayed some time longer talking to Toorfanda—we found she had her Bible read to her—and then we had to say “good-by,” as it was getting dark. She drew my head down and kissed me and asked me to pray for her. I knew I should never see her again on earth. And so it was, for a short time after my return to Talas we received a letter from a former patient saying that Toorfanda had at last been called to rest. She died talking of the love of Jesus to her, and telling those around her that she was going to be with him. We all felt strengthened and encouraged in our hospital work because she had found Christ while with us. Of the many she helped on her way we shall never know; but we do know that this poor, ignorant little bride did not live in vain. And we thank God for our hospitals and schools in Turkey and in other dark lands, where such as she can learn about Him “who so loved us that he gave his only Son to die for us.”

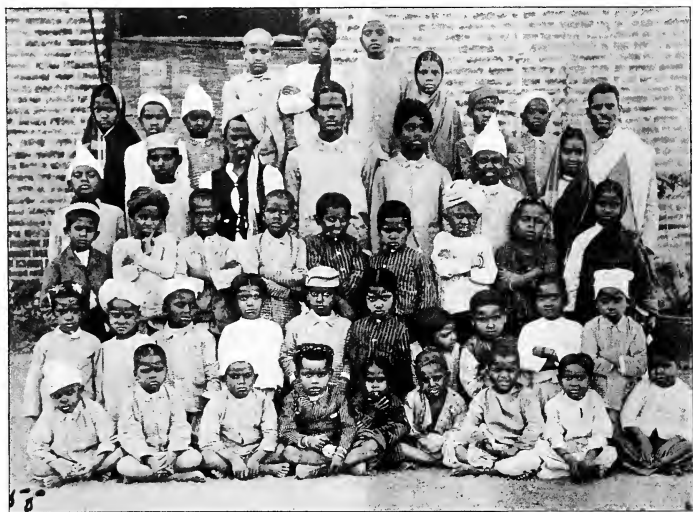
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## VILLAGE SCHOOLS IN INDIA

BY MISS JEAN P. GORDON OF WAI

**B**EFORE I step out of the work here for a time I want to write you a little about each of the schools I have been looking after. The station school is the largest, and it is here that all our orphan children and the Christian children of the community go. I have given more time to it than to any other. For the most of the year, though not so many just now, we have had about one hundred in attendance. As more than one half are our own, or Christian, they are regular in attendance, and greater progress is made. We have five standards and a large infant class. We have four teachers, also a drawing master for an hour a day. We ought to have a much larger grant than we have, and we hope to after the next examination.

We have not an adequate school building. We have two teachers in the main building, a third in a small room I put on this year, a fourth in a veranda of the house next the school, and the first standard and infants in the front room of a house across the street, in which two of our Christian families live. I long for a nice new building near our bungalow. This is on the other side of the town. We have besides our own children, Marathi, Mahar, Mang, Chambhar, Dhor, and children of the sweeper caste in this school, and it is the only school in Wai where any but the Marathi children would be welcomed. It is a flourishing school, the staff is very nice, and



STATION SCHOOL AT WAI

good work is being done. The majority of the outside children come into the Sunday school on Sunday.

The Kasar Madi, or Girls' School Number 1, had sixty in February before the opposition started. In March there were almost none, and so it went on until June when the numbers began to increase, but even now we have only thirty-eight. The opposition began with the visit of a man from Benares. He had public meetings, denounced female education, and warned the people against sending their children to our schools. He also opened a



home for cows, and begged the people to give their cows to him rather than to the butchers from Panchgani and Mahableshtar. No cows are killed in Wai. He gathered money and sent people into the market to buy all the cows. He has now over a hundred cows in all conditions. Just now the farmers all around are asked to contribute fodder, and well-to-do people are giving a cartload. At the same time a lawyer living here began to talk against Christianity and foreigners in public, and stirred up the people so that people went from door to door telling the people that they must not send their girls, and for a time all three of our girls' schools were nearly empty, but we had the teachers go as usual, and we got to our knees and slowly the schools are filling up.

The man from whom we rent the building that serves for school and the three teachers and their families in Khanapur, that is the Pande and Ka-



A VILLAGE SCHOOL IN THE MARATHI MISSION

vothe teachers, as well as the Khanapur teacher, has been saying that he could not let us have the house longer. Personally he is friendly, but those opposed to us are making it hard for him. I forgot to say that in the beginning of the trouble we were told that the people in Pande had written a letter to the people of Khanapur, at the instigation of some people in Wai, to the effect that if they sent their children to our school they would ostracize them, and there is no greater punishment than this in Indian society. I trust the next time you hear from Khanapur it will be to say that all is well, that the school there and in Pande are both flourishing.

These empty schoolrooms and unfriendliness in certain quarters has been hard and discouraging, but has led us to more prayerfulness and stronger faith. We realize more the strength of the enemy, but we feel sure of victory in His good time.

In the last five months we have had five deaths in our Christian community, which have saddened us all, but God has sustained those afflicted in a wonderful way, and is blessing all through these sorrows. We have been seeking a spiritual quickening for ourselves and all in the community, and we trust it is coming if not already begun.

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## WORK AND NEED IN EUROPEAN TURKEY

BY MRS. GEORGE D. MARSH

I HAVE been spending Sunday with Milka Koleva, our Bible woman here. She has a cozy little room—so narrow that when I stretched myself in her bed, which she kindly insisted on giving up to me, head and feet touched the walls of the room. She spread a bed for herself on the floor, and as that occupies all the rest of the room, I am sitting bundled up in bed, with a tiny lamp hung on the wall over my head. Blessings on the fountain pen which makes writing possible anywhere! However, small as the room is, we are thankful for so safe and comfortable a place for her. It has a larger window than many village rooms, and I can see stars shining, promising us a fair day for our four hours' drive home to-day, after the rain of yesterday. We came Saturday in pleasant weather, and could not be sorry to see the rain yesterday though it did make such dreadful mud, for farmers were longing for it on their newly sown grain fields.

The dear people here do not let any such trifle as rain or deep mud keep them from church, but come bringing their babies and often with one or two little ones hanging to their skirts. These babies with their inherited love for God's house are models of good behavior, and usually sleep through the services. They are rolled up in heavy woolen blankets and laid on the floor, sometimes so many of them that one has to mind her steps in moving about. This large, comfortable church, built by great and persistent effort on the part of the people and with only a little help from America, is their joy and pride, the center of their social as well as religious life, and it seems almost impossible for them to leave it. Last night after good-nights were said, and I thought we were to start for home, they still lingered and talked nearly a half hour. They are dear, devoted, warm-hearted folk—not a gray head among them, but men and women in the prime of life and energy, counting it their joy as well as duty to preach Christ every day of the week, in word and deed. The work began here only about fifteen years ago, and there are already nearly forty church members, and others

coming on, while the whole village of about seventy houses is permeated by the spirit of the gospel. Some are bitter opposers, and the Holy Synod has sent one priest after another to root out this Protestant heresy, teachers, too, to nip in the bud any effort to win the children, but all in vain—the vine planted by the Master's own hand flourishes, and its fruit gives us continual joy.

It is an ideal place for a Bible worker. There are as many open doors as she can possibly enter, and the well-known lives of these Christian men and women ably support her teaching. The friends are very kind and helpful also, and thankful for her help in all forms of church work. Last year Milka had thirteen women learning to read, and now most of them no longer need her regular help. This year she has two women, whose husbands are followers, and who are themselves feeling after the truth; a third almost promised me yesterday to begin, and three big girls—non-Protestants—are already well along in the primer. They are from families of strong opposers, so cannot get away for regular lessons, but they manage as often as possible to slip away with their spinning and come to their teacher. She reads to them, too, from the Bible, and whenever they can manage it they get to church, as they did yesterday.

The pay of the Bible reader here, as in all places in the Philippopolis field, is quite too small, and we are pleased that the friends here have promised to give her ten dollars more this year. There is but one well-to-do man among them, but they give generously from their small means. They have never had a pastor of their own, but the pastor of the Philippopolis church, of which they are members, comes to administer the sacraments. We occasionally visit them, and for the rest they do their own preaching—several of them in turn—and God blesses them with constant additions to their number. As a result of their faithful preaching, tract distribution and Bible selling, there are now followers in no less than six near villages, many of whom come here to attend services. The young men who go to the army service are well known as evangelists as well as evangelicals.

*Later.*—Milka Koleva tells me of her engagement. So we are to lose her, too! But she will continue to work this year, which will be her ninth, and we cannot blame girls who have given so many years of faithful service if they at last accept of homes of their own. I trust she will still be a worker for Christ and the church wherever she is.

Mr. Marsh and I have spent most of this month touring together—a rare pleasure for us—our journeys being usually made separately. We have traveled through lovely country, beautiful just now in fall colors, and have

had delightful weather, have held services in seven towns and villages, sometimes five in one day.

In Pazardjik we spent only one day and night, Mr. Marsh leading the evening prayer meeting in church, while I took the afternoon woman's meeting. There is only a handful of church members in this city, but some of them, as well as the pastor's wife, Mrs. Georgieff, are real workers, and they had invited friends to this meeting till we had a roomful, including five Jews, who seemed much interested in the story of the three Jewish young men and the fiery furnace, with the application of its teaching to present-day life. We ought to have a Bible woman here, but where is she?

We visited together a great many homes in Tserovo, having prayers in almost every one. Tserovo is a famous grape growing and wine making town, but strange to say there is not as much drinking there as in some cities, and there is a good strong temperance society—two of them indeed, one for grown people and a Loyal Temperance League.

Panagurishte is one of the oldest of our out-stations. People there well remember visits from my brother, Dr. Clarke, and Dr. Haskell forty years ago, when they were hooted at and mobbed, and all the Protestant Bibles that could be found were publicly burned. Many Christian workers have gone out from here; indeed, so few young people stay in this hill town, whose old-time business has gone down to the cities, that the church is in great need of new, young life. The pastor and his good wife, elderly people, are holding on, doing their best, but how earnestly they begged us this year for a Bible woman, and how hard to have to say, "No one to send." There are lovely, saintly women here, working hard at spinning and weaving to earn their daily bread, and praying so earnestly for a blessing on their beloved church, on the whole town, and it seems to me as I listened to them that the blessing must come. There is no longer any opposition to Protestantism, only a dead indifference. The encouraging feature of the work in Panagurishte is the constant crowd of children at Sunday school, as in Pazardjik, and we will believe that the seeds sown in these young hearts must one day bring forth fruit. But how much more might be accomplished if a Bible woman could follow up these children, make acquaintance with their families, and induce mothers to come to meetings. In the village of Lesitsovo I found a girl, who has been two years in Samokov school, trying to have a Sunday school for the village children, though with little material to help her. I have sent her a package of books with children's stories, and shall see that she has other helps. Thanks for the promise to her "who has first a willing mind."

## MISSIONARY LETTERS

## CEYLON

Miss Helen I. Root, writing from Uricardu, December 26, 1906, says:—

It has been especially pleasant to be here at Christmas time and to lend a hand to the Christians at Udupiddi in their bereft condition. On Sunday morning I walked over to the church before the sun was too high—it is about two miles—and spent the day in the mission house next the church. This gave me a chance to share in all the meetings of the day.

First, the Sunday school, about fifty small squirmers all sitting on the ground—I had five minutes with them at the very end of the hour. Then church service, when a fine congregation of about sixty-five adults listened to an earnest sermon by the new pastor. There was a very quiet, earnest spirit in the meeting. Then I went over to the pastor's house—he lives in the boarding school buildings—and saw all his family, and then went to the mission house for a quiet hour. The pastor's wife sent me a delicious breakfast of rice and curry, and soon the Christian Endeavor meeting began. There was a prayer meeting afterwards, and then I came home in Pastor Sander's ox cart.

Yesterday afternoon many of the church members came to see us. The girls had some jolly games; all sang some sweet Christmas lyrics, and we had tea and cakes and candy for them—about thirty, I think.

In the term just closed we have had great blessing. I do thank God for it all. Nearly every evening for some six weeks a few girls came into my room at eight o'clock, sometimes to seek the Lord, sometimes to pray for others. Ever so many gave themselves to Jesus, at least fifty, I think. Thirty were received into the church. The work of grace was almost wholly among the younger girls; and while most of the others are now professing Christians, there is still much "land to be possessed." Do ask our friends to pray.

You know we need two ladies here—one to take charge of the Udupiddi school, and the other for village work. I sincerely hope it may be in God's plan for me to come back for the latter work, but anyway someone must do it. Really, our mission needs two families also. It is truly appalling—the hundreds, thousands dying unsaved; we do want to save them.

## CHINA

Our hearts and our purses have been touched by stories of the terrible famine in China. A bright light in the dark picture comes in a recent letter from Dr. Minnie Stryker of Foochow. She writes on January 22 :—

You have read of the terrible famine in the provinces north and west of us, and I am sure will be interested to hear what part our Foochow students are taking in efforts to relieve the sufferers. During the past week our boys here in the city and our girls at Ponasang raised over one hundred and fifty Mexican dollars. This giving has meant real sacrifice. The boys are living on a restricted diet, and the girls have parted with rings, bracelets and precious hair ornaments. All gifts have been purely spontaneous, that is, we foreigners have done no urging. Mr. Hinman has simply received the money and promised to forward it to the proper authorities. While we do not approve of the boys starving themselves, we think best for the present not to interfere. It is inspiring to know that the sympathies of our young Christians are broadening, that it is no longer difficult for them to feel for the afflicted outside their own families, their own city, or even their own province.

China New Year will soon be here. Our mission schools are busy with preparations for commencement. Eighteen girls will graduate from the two schools at Ponasang, and Foochow College will have ten or eleven graduates.

Dr. Woodhull and I have had a delightfully busy and happy winter. The days are all too short. There has been a great deal of sickness since we came down from Kuliang in September, and we have had many opportunities to minister to those in physical and mental distress. You who are laboring for us in the homeland have every reason to feel encouraged.

## WESTERN TURKEY

Many women who knew and loved Mrs. Tracy in her recent visit to America will rejoice to know a little of her life in Marsovan, and we venture to take a few lines from a personal letter :—

My health is very good and I am visiting homes in Marsovan almost every day in the week. I visit the rich and the poor and am interested in them all. I find very much to encourage and I see the benefit of having such a good spiritual minister as Pastor K., who visits his people and is very earnestly working for them.

A few weeks ago Mrs. Smith invited the pastor to go with us to visit a town—Arkat Hadji Keuy—nine hours' journey from here. There is a nice little church and a schoolroom there, but no teacher and no preacher.

The people were very grateful for the visit of the good pastor, and he labored incessantly for them and did much good. We went on Friday and returned on Monday. Mrs. Smith and I went with our hostess to call on all the Protestant families—twenty-five in number, I believe—besides attending the three meetings a day held by the pastor. The trip did me a great deal of good, and I hope that Mrs. Smith and I can go again next summer and spend more time with the people. There is no preacher and no male teacher available for that place now, but we are trying to find a teacher for the girls, who are growing up in ignorance.

Our girls' boarding school is very prosperous, with more than two hundred students in all departments. We are very thankful to the Woman's Board for sending Miss Barnes as temporary help in the school.

The college is very full with more than three hundred enrolled. If there had been room we should have had many more students. The spirit of the students is good. I have a dear little Armenian boy in my home this year. His father is very anxious to have him learn English before going to America. I hope he will be a better American citizen for having had one year in a missionary home.

The hospital is doing a great work. Patients come long distances for treatment, and they are very grateful for the skill and the kindness they receive here. It is a pleasure to visit the woman's ward every day. Many Mohammedans receive treatment in the hospital.

#### EASTERN TURKEY

An important and arduous part of missionary work in many fields is the touring, and Miss Caroline E. Bush, of Harpoot, spends much time in that service. She tells us of Choonkoosh, one of the villages:—



MISS C. E. BUSH

Choonkoosh is about sixteen hours south of Harpoot, over the Taurus Mountains. The road hither is one of the most difficult and dangerous in our field, with some of the grandest scenery. The people here have a church of a hundred members. Church, schools, and parsonage were all destroyed in the massacres, and the pastor was killed. Our good Christian women had some two hundred pounds gathered from their hard earnings with which to do great things for their girls' school. This also went in the massacres. For several years they could have no girls' school, but all the time, out of their deep poverty, have been saving money, until they finally gave a pound to obtain a government permit for the opening of a school, and have just given ten pounds, about \$44, to buy half a house next to the newly bought parsonage into which to put their girls' school for the pres-

ent. The women themselves have plastered and whitened the two rooms. Though not large enough, by any means, the rooms are far better than their former quarters—a sort of open gallery above the room used as a chapel, the latter room being occupied during week days by the boys' school. Of course sounds could be heard from below, the air was bad, and, too, the sun came streaming in from the west windows, the only ones the room had. So there is great rejoicing over going to the two new rooms. Still, even now we see that these will not do for long, for the school grows so fast. It will have a hundred scholars before we know it.

One reason why these rooms will not do for the school is because they are only reached through the hall and stairway of the parsonage by this arrangement. The front door must always be left open, of course, and the little feet will bring in any amount of mud and dirt. One or both of these rooms are greatly needed to enlarge the too small and inconvenient parsonage, and so the other half of the house now occupied by the school should be bought. In that part is the front stairway and door, so that, if we had that, both school and parsonage could be made very comfortable. For the buying and fitting up of that part seventy pounds are needed, about \$308. Where can the people in their poverty obtain such a sum? They must also build a church, just as soon as possible, and that will cost at least four hundred pounds.

I have written thus fully believing that those who care for this school will take a deep interest in the self-sacrifice of these men and women, and in the good teachers and large number of the scholars, and will deeply sympathize with the need of the school and parsonage for an addition so conveniently at hand. The present occupant of that addition is a very poor man who needs the money sorely. He has a very wicked son who brings Turks to his house with whom to drink and gamble, and it is very essential to get such neighbors out of the way of our school and parsonage.

Is it not possible that those who care for this school among a rough, sturdy, but religious people, determined to grow and advance, will feel it a privilege and duty to give a generous sum, in addition to what they give for the salary of teachers, for the purchase of the building needed? I write this with a prayer that this may be accomplished, and the hearts of this people strengthened in their simple faith by the goodness of God to them through you.

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IT requires a well-kept life to do the will of God, and even a better-kept life to will to do his will. To be willing is a rarer grace than to be doing the will of God.



## THE WORK OF THE TOURING MISSIONARY

From Mr. E. F. Carey, Harpoot, Turkey, to Miss Bush and Miss Poole while touring:—

DEAR BRAVE TOURISTS: The Assyrian kings used to make tours, also, long before you or Christ were born. And when they came home they wrote in cuneiform letters on monuments of stone, like this:—

By the command of the Sun God, Shamash,  
I, Sargon, King of the four regions,  
Have made an expedition with my 20000 soldiers.  
I crossed the Euphrates.  
I shut up in his city, Dikran, king of Amida;  
I took from him 233 horses, 12000 maids,  
And burned his soldiers and his houses.  
I visited Palu with destruction,  
Carrying away captive 942 young men to be slaves,  
And bringing to Nineveh the best of their cattle.  
Etc., etc.

Now do you suppose there is a recording angel? Of course you are far beyond any such childish superstition. You know that God's memory does not need a notebook. And you know, therefore, that your achievements in Christ (not Shamash) on this "expedition" have a place in what is more enduring than stone monuments. They are written in the loving mind of God. And how does the inscription read?

By the command of the Son of Righteousness, Jesus,  
I, Caro, and I, Marie, Servants of the four regions,  
Have made an Expedition with two horses and one soldier (lame).  
We crossed the Tigris.  
We opened the hearts of the cities of Chermoog & Chamush,  
And let the light of the King of Glory shine in;  
We gave out 233 advices, and 12000 comforting words,  
And cheered the soldiers of the Cross in every house.  
We visited Arghuni and Maden with blessings,  
Encouraging many to be servants of Jesus,  
And bringing back to Harpoot an inspiration for the stay at homes.

Which inscription has the greater historical worth? Which will be most gloriously enduring?

Hear what the Book answers: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, forever and ever." (*Daniel xii. 3.*)

WE are very willing to blame the Jew for rejecting Jesus, but has our manner of life accepted Jesus?—*Samuel Parkes Cadman.*

## TOURING IN EAST AFRICA

The Woman's Board of the Pacific has adopted Miss Julia F. Winter, who went to Mt. Silinda in 1904 under the care of the W. B. M. In one of her last letters to us dated Mt. Silinda, Melsetter District, Rhodesia, Africa, November 20, 1906, she writes:—

NOT long ago we rode through the forest to the brake-covered valley beyond, to visit the kraal of one whose only wife had perished the preceding day in a tragic manner. A baby boy at play in the hut had set it on fire from the smouldering embers within the central fire-circle, and then ran away. The woman, who was working in the yard outside, caught sight of the flames and rushed in to save their few possessions. Just then the roof collapsed, burying her in the blazing thatch and wattles. As we approached there came to our ears the weird cries of the wailing women, and a few minutes later we came upon the mourners sitting in a circle on the bare earth—the old mother and her neighbors, old and young. One chanted some unintelligible words, a sort of impromptu recitative, to which the others responded, “*Mai we, mai we, wa enda.*” (O mother, O mother, she has gone.) Close by was a circular mound, covered with green branches and brambles. This was the grave. The husband came up to see us, bringing the two little helpless children. He was very quiet, but in his eyes was the look of one just awakened from a ghastly nightmare. Then we sat down in the circle with the women and read to them in their own tongue words of the resurrection and the life, praying with them and trying to bring to their dulled intellects a new aspect of death and life.

To the southward, along the mountain side, winds a path lying in plain sight for two or three miles and then losing itself behind the hills. Its unknown regions beyond had called me for many months, for thence I had seen many of my children disappear day by day. Therefore, when my bicycle arrived, I devoted one of the first Mondays, our weekly holiday, to a journey thither. Taking my girls, and a boy to carry or push my wheel when necessary, we proceeded about three miles to the point beyond which I could no longer ride. Here we hid the bicycle in the long grass, though the children exclaimed, “*Why do you hide it? Do you think anyone would take it?*” And I confess I felt a little ashamed of my lack of confidence, as the natives are remarkably free from theft or malicious meddling. A little further and we came to the top of an almost precipitous descent, and viewed a beautiful valley far below, dotted here and there with many kraals. One of the girls found me a staff, and slipping, panting, grasping for support, we finally reached Zibonda's kraal, the home of three of my companions. Zibonda himself is dead, but the eight large dwelling huts,

built in a circle about a hard earth court, are occupied by his various widows and the grown sons, the oldest of whom has two wives, while the other, while he has but one living with him, has a little girl, still at her home, purchased for the future. There were many women with whom to talk and each must be visited in her own hut. Here, also, the children ate their morning meal, so it was about noon when we left. The head of the kraal presented me with a little black fowl, which I took as a formal token of peace, and for the rest of the day its squawking heralded our approach at each new hut. As I crept into one hut, a baby girl, startled by the strange white monster, plunged precipitously into a blanket upon the floor, hid her head and howled. One girl bride was there, who did not know the name of God in either Zulu or Chindau, and I found other women that day almost equally ignorant.

When we departed the women and children escorted us some distance on our way, and the child that had been so terror-stricken trotted along at my side, grasping my hand voluntarily. Descending another steep hill, we came to a delightful little river with ferny banks and great trees, under whose shade I ate my lunch. Then on to Hlaisa's kraal of six dwelling huts, where I found a dozen women and girls gathered under the shade of an isikupi, a grain hut elevated on poles—for a boy whom I met on the way had gone ahead and told them. So I held a service with them right there. Stopping to greet old Hlaisa himself, who sat under a tree making a door with stout reeds, we went on to Ndatshi's home, and here too a company of women were assembled, and close by a group of men and boys also. Calling them together, I had a brief service with them too. Halfway up the mountain we came upon another large kraal, where I found a little school-girl who has been ill a long while. She lay wrapped in her blanket with not even a mat between her and the earth floor. Here a number of women followed me into the hut, thus giving me another good chance for a service.



(AFTER EASTER)

## A PLEA FOR THE GREAT COMMISSION

BY MRS. C. W. MILLER

THERE could be no doubt that their Lord had risen. Had they not all seen him, not once, but many times? Now they journey eagerly to the

mountains in Galilee, where he has said he will meet them again. How full of joyous anticipation are their hearts. As they marvel and rejoice the miles pass by unheeded till the mountain which is their goal breaks upon their sight.

Of all the words he must have spoken in that memorable interview only a few are reported to us, but he reveals in those the deep purpose of his life and his plan for theirs. They have listened to all he has said, and these words have burned into their memory, "All power is given unto Me in heaven and earth." Yes, they had felt sure of that. What will he do? And as if in answer to such a thought the next words fall on their ears, "Go ye therefore and teach." His work must now be done by them. He entrusts it all to them. Of course they want and long to teach, but whom are they to teach? Listen, "Go ye, because I have all power, and teach all nations." Stupendous task for that feeble company.

How did they receive that word? Did their hearts shrink? Did any vision of the hatred, persecution and suffering of coming years flash before them? If so his next words reassured them, "Lo, I am with you alway, even to the end of the world." That is enough. A swift light illumines their faces, and they lift their heads confidently. They can go anywhere now. To have him with them means triumph—victory.

A little later they assemble to hear his last words and to see his ascension. Once more they hear the great commission given more explicitly, as if he feared they might misunderstand: "Ye shall be witnesses unto Me, both in Jerusalem and in all Judea, and in Samaria and unto the uttermost parts of the earth." And when he had spoken a cloud received him out of their sight.

The final word had been said. On their faithfulness and courage depended the success of his mission to earth. Would all his sacrifice and suffering avail that for which they had been so freely given? The answer rested with that little company of men and women who stood gazing longingly up to heaven.

Eighteen centuries and more have passed. To-day the answer of the question rests with us. How gloriously those men were worthy of that confidence which he had placed in them we understand as we recall that at the close of that first century, only seventy years later, no large city in the whole Roman Empire was without its believers in Jesus. Their work had so extended beyond its borders that the host of believers was variously estimated as being from one hundred thousand to many times that number.

It might have seemed to them that there was work enough for all of them in wicked Jerusalem, or certainly in Judea, or at least in Samaria—that

vexatious neighbor. But no; he pushes them out, and with an ever widening horizon lays the needs of the whole world upon them.

Through the centuries that followed the commission was passed from one noble soul to another, as the torch of fire from carrier to carrier in the ancient Scottish clans, until our heathen forefathers, in the wilds of the German forest and in the isle of Britain, heard of the Christ from the lips of the foreign missionary. Believing, they handed down the knowledge to their sons and so on to succeeding generations, until the glad news came to us as a birthright.

“Unto the end of the world” was the time limit Jesus set and the great commission still stands unchanged. “Go ye.” “Ye shall be my witnesses.” What shall the Christian church do with it to-day? How much does the Lord ask of us now? Of us, who are not a tiny band of obscure men and women, but a mighty army of hundreds of thousands? Of us, on whom riches material, intellectual and spiritual have been lavished, will he ask less than of that poor company?

Does he feel satisfied to have us work only for our own church, our own city, or even our own country? No, no, it cannot be. He is “the same yesterday, to-day and forever,” and we cannot trim off, cut down, narrow or abridge the field he has appointed us without denying his loving wisdom and proving ourselves not of his spirit. We, too, must witness for him at home and far away.

Let us love and watch the ever-increasing triumph of the armies of our Lord as they march on in every continent, let us listen for the bugle notes of victory from every stronghold, let us help on the day when he whose right it is shall reign and with the voices in heaven we can sing, “The kingdoms of this world are become the kingdoms of our Lord and his Christ and he shall reign for ever and ever.”

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## OUR DAILY PRAYER IN APRIL

THE topics for prayer in the first week of the month may not be so appealing as the names of missionaries, but they deserve our earnest thought and petitions. Perhaps if the “daily influence” of each of us were all that it should be so many of our neighbors would not be still uninterested women. As we pray for LIFE AND LIGHT and *Mission Dayspring* we must remember also *Mission Studies*, the charming magazine issued by the Woman's Board of the Interior. It has a wide circulation and is much beloved. And East and West, we shall join our prayers for the workers in the Rooms of the W. B. M. I. with those of the W. B. M.

The American Board has four missions in Turkey with nearly two hundred missionaries; and very little work is done by any other board in that great empire.

Central Turkey Mission has six stations and 51 out-stations, with a missionary force of about 30 and nearly 300 native workers. Of the 28 churches 14 are entirely self-supporting, and the native contributions for gospel work last year were more than \$21,000. The mission has charge of 138 schools, with more than 6,500 pupils, about half of them being girls. More than half the common schools pay all their own expenses.

Mrs. Merrill, who for several years before her marriage was a teacher in the girls' seminary, still gives much time and thought to that school. As wife of the president of Central Turkey College she finds many opportunities of influence, and her work among the Gregorian women is important and useful. She also has correspondence with and care for village teachers and Bible women in Aintab station. Miss Trowbridge, her sister, has been for many years a nurse in the Aintab hospital, where, while caring for the body, she has brought peace to many souls.

An article in *LIFE AND LIGHT* for February gives a view of the new building of the girls' seminary. The school is now moving on happily, and its beneficent influence reaches far.

Miss Foreman, the beloved principal, is still kept in this country by delicate health. Miss Norton has oversight of the boarding department and Miss Blake of the teaching.

Medical work at Aintab, as in all our missions, is greatly needed and very effective, reaching here patients of eight nationalities and seven different religious sects. Beside her work in the hospital and many visits to homes, Dr. Hamilton treated last year nearly a thousand cases in her clinics for women. Miss Grant is nurse in the hospital.

Mrs. Trowbridge makes many visits at the hospital and in homes. She attends and guides many meetings for women and directs Christian workers in Bible study.

Mrs. Fuller, with her husband, has returned to this country and resigned the missionary commission.

Mrs. Chambers visits the poor and the sick, teaches Bible lessons, invites young men to her home on certain evenings and young women on certain afternoons, giving them mental and spiritual help, and "her home is a haven of rest to the single ladies of the station."

Miss Shattuck's work is heavy and varied, embracing care of schools, Bible women, Sunday schools, and the great industrial work for women. This now gives employment to 1,500 in Oorfa and is carried on also in four

other places, everywhere a blessing and an uplift to dreary lives. Miss Chambers is this year in Kessab, where she is building up the girls' school and working among the women. She has no associate at this place, and especially needs the divine companionship.

Mrs. Christie, whose husband is president of St. Paul's Institute, works with him in teaching and helping the young men who are students there.

Mrs. Martin, with her husband, has resigned the missionary work and returned to this country.

Adana Girls' Seminary, under care of the W. B. M. I., numbers nearly 120 pupils, and an earnest religious purpose pervades the school. The 80 graduates have given 110 years of teaching. The sisters, Misses Webb, have care of the school. Miss Elizabeth Webb is now in this country on furlough.

The Central Turkey College for Girls, of which Miss Blakely is president, enrolls nearly 100 pupils. They come from Marash and ten other places, and 20 joined the church during the year. The boarding department is crowded, applicants being turned away, and a "crying need is another American teacher." Miss Gordon is a teacher in the college. An article in *LIFE AND LIGHT* for January tells of the college and gives a picture of the building.

Mrs. Lee teaches a Sunday Bible class of 40 women, and another on Wednesdays, supervises 11 common schools, is head of various important committees, and fills in many gaps. Mrs. McCallum must give most of her time and strength to the care and training of her five children. To this she adds superintendence of an infant Sunday school with 200 little ones, leadership of mothers' meetings in the city churches and care of industrial work. This embroidery gives occupation to many poor widows and others, and any profits go directly into the mission work.

Miss Welpton is the teacher of music in the college, happy and successful.

Miss Vaughan and her associate, Miss Billings, carry on the Hadjin Home, a school for girls supported by the Board of the Interior. The number of pupils given in the last report is 234, 69 being boarders and 42 in the high school department. Dr. Hess went to Hadjin in 1904, hoping to heal the sick in that region, but the officials refused to give her a permit to practice medicine, and with great disappointment she has returned to this country.

Miss Morley is the associate of the Misses Webb in the school at Adana.



Junior Work  
Evangelistic Medical Educational

## HELPS FOR LEADERS

### MISSIONARY GIVING IN THE PRIMARY DEPARTMENT OF THE SUNDAY SCHOOL IN SWAMPSCOTT

BY MARY C.-E. JACKSON

(Paper read at conference of Junior workers in Essex South Branch.)

FOR five years we have devoted two Sundays monthly to missions. The first and third Sundays throughout the year the collection goes for what is generally termed "missionary work."

Our plan of giving is this: The first Sunday in the month throughout the year the money is devoted to foreign missions and goes through the Essex South Branch to the Woman's Board of Missions for the objects in which they ask the interest of the children for the current year. The third Sunday in the month, from January to June, we usually give to some local work; for example, a children's home, or the Floating Hospital, though on account of special exigencies we are at present giving for Okayama Orphanage in Japan. The third Sunday, from July to December, the collection is for organized home missionary work, as represented by the Woman's Home Missionary Association, and the money is designated for one of the schools or missionaries assigned by them to the children of Massachusetts and Rhode Island. Two special collections—on Children's Day for the Congregational Sunday School and Publishing Society and the fourth Sunday in November for the Little Wanderers' Home—complete the benevolences of the department as a whole.

We have always tried to make the method of giving attractive. The children who have had birthdays the previous week hold the baskets or other receptacles. These we vary from time to time, using sometimes a May basket the first Sunday in May, one decorated with red, white and blue near patriotic holidays, and one trimmed with greens or a stocking at Christmas time.

The prayer of dedication is never omitted, though it takes different forms, sometimes a verse of poetry said by the children in concert, sometimes a short prayer by the superintendent, and oftenest a verse of Scripture chanted



or sung by the children. That this ceremony is impressive and also helpful comes to us from the testimony of several young women, now teachers in the department, who grew up with it and cherish the memory of the days "when they passed the basket in Sunday school."

Now for the definite missionary instruction which we try to give: The day before the voting is to be done by the children I try to make the object for which they have been saving their money as real and tangible as possible; sometimes by word picture, and often by pictures, curios and short rhymes. My endeavor each year is to use the supplementary lessons for one quarter to teach definite missionary information, not to try to co-ordinate it necessarily with the objects for which we are giving, but to make clear even to the little children the threefold nature of our benevolent work—home and foreign missions and local charity.

To enforce upon the children the way in which we as Congregationalists accomplish the first two of the objects, I use the "helping hand of the Woman's Home Missionary Association" to teach the five home societies; but one hand working by itself is inefficient, so we need the other, the foreign missionary hand, whose initials—A. B. C. F. M.—I put upon the five fingers, saying that it has to do for the rest of the world for which we as Congregationalists are responsible what it takes five societies to do for the United States. Hence the need of large contributions to the foreign work.

Much of information concerning particular countries can be and has been given in a quarter's time, when two to three minutes a Sunday are devoted to it; but in the primary department the main things to be taught, in my estimation, are: (1) the threefold division and yet the oneness of the work, and (2) the creation by the superintendent and teachers of such a missionary atmosphere that the children love to bring their money to help in the spread of Christ's kingdom—an end which even little children can learn to appreciate.

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### BOOK NOTICES

*The Meaning and Message of the Cross.* By Henry C. Mabie, D.D.  
Published by Revell Co. Pp. 259. Price, \$1.25 net.

The author, who is Corresponding Secretary of the American Baptist Union, gives as the sub-title of his book, "A Contribution to Missionary Apologetics." In his foreword he speaks of the need of clarifying Christian teaching connected with the redeeming work of Christ. He says further: "Lack of missionary conviction and want of power over the heathen, other things being equal, will be found due in the end to a lack of appreciation of

the reconciling work of Christ. Missions, like theology, must always 'adjust their compass at the cross.'

Dr. Mabie acknowledges his indebtedness to Dr. Forsyth of England, whose speech at the International Council of Congregationalists in Boston in 1899 made such a profound impression, both by its scholarship and spirituality, and he quotes largely from this writer. The last two chapters bear most strongly on missions, one being entitled, "The Missionary Energy of the Cross," and the other, "The Christ of the Cross the Desire of all Nations."

*Mariam, A Romance of Persia.* By Samuel Graham Wilson. Published by the American Tract Society. Pp. 120. Price, 50 cents.

The preface tells us that this story is not fiction, except in its arrangement and details. It gives a true picture of conditions and missionary work among the Armenians of Persia and was written by one at home on a furlough in the hope that this narrative form would arouse interest among young people. The story shows the bitter hatred of the Moslems for the Armenians and also the errors and evils of the Gregorian Church. The pictures are a marked addition.

*Aliens or Americans?* By Howard B. Grose. Published by Congregational Home Missionary Society.

This book, by the same author, is edited under the auspices of the Young People's Missionary Movement and is intended for the Forward Mission Study Courses. There is an introduction by Josiah Strong which opens with three trumpet calls—"A million immigrants! A million opportunities! A million obligations!" This is a book for study and there are questions at the end of each chapter. It is valuable in any library as a book of reference.

G. H. C.

## WOMAN'S BOARD OF MISSIONS

Receipts from January 18, to February 18, 1907.

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

*Eastern Maine Branch.*—Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor. Bangor, Central Ch., 20; Bremen, Ladies of Cong. Ch., 3; Calais, Aux. (Th. Off., 28), 123.75; Camden, Aux., 20.50, 167 25

*Western Maine Branch.*—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Auburn, High St. Ch., M. B., 20; Bath, Central Ch., Woman's Miss'y Soc., 21; Gorham, County Conf. Woman's Meeting, 5; Harpswell Centre, Cong. Ch., C. E. Soc., 2; Portland, Coll. Semi-Ann. Meet., 10.23, Bethel Ch., Th. Off., 12.90,

High St. Ch. (Th. Off., 50), 219.79, Second Parish Ch., Th. Off., 31.26, State St. Ch., Aux. (add'l Th. Off., 3.75), 60.77, West End Ch., Th. Off., 60 cts., Williston Ch., Th. Off., 30.40, Jr. C. E. Soc., 5. Less expenses, 10.76,

408 19

Total, 575 44

### NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord, Concord, Aux. (Th. Off., 61.20), 76.20, South Ch., Kimball Cir.

King's Dau., 10; Derry, Central Cong. Ch., Aux., 38.60; Salmon Falls, Cong. Ch., C. E. Soc., 2,	126 80	Th. Off., 5; Milton, Aux., Th. Off., 30.25; Plympton, Aux. (Th. Off., 15), 16.50; Randolph, Coll. at Branch Meet., 1.10; Weymouth, South, Old South Ch., Aux., Th. Off., 5, Union Ch., Aux., Th. Off., 34; Weymouth and Braintree, Aux., 7; Whitman, Aux. (Th. Off., 22), 32; West- lston, Aux. (Th. Off., 72), 87,	235 15
LEGACY.			
Hanover.—Susan A. Brown, by Thomas Weston. Final payment,	246 60		
VERMONT.			
Vermont Branch.—Mrs. C. H. Stevens, Treas., St. Johnsbury. Burlington, First Ch., 28.50, S. S., Miss Torrey's Class, 5; Knosburg, S. S. Prim. Cl., 1.95; Fairlee (add'l Th. Off., 2), 7.50; Highgate, 2.65; Ludlow, C. E. Soc., 10; Newport, 10.50, C. R., 10.37; Peacham, 25; Royalton, 10; Rutland, 95.25; St. Johnsbury, North Ch., 55; Wallingford, 32.50; Williamstown, C. E. Soc., 2; Woodstock, 42.50. Less expenses, 10.25,	328 47	North Middlesex Branch.—Miss Julia S. Conant, Treas., Littleton Common Concord, C. E. Soc., 10; (Fitchburg, Rollstone Ch., Aux., 60; Littleton, H. M. Bacon, in memory of Miss Manning, 5, Aux., 6; South Acton, Aux., 10, South Framingham.—A Friend, Springfield.—South Cong. Ch., Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Chicopee, Third Ch., Jr. C. E. Soc., 60 cts.; Holyoke, Second Ch., Jr. C. E. Soc., 5; Westfield, First Ch., S. S., 25; West Springfield, First Ch., Aux., 6.25,	91 00 500 00 200 84 36 85
MASSACHUSETTS.			
Andover and Woburn Branch.—Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading. Andover, South Ch., Home Dept. S. S., 30; Lexington, Aux. (25 of wh. to const. L. M. Mrs. F. L. Fowle), 62.13; Malden, Mrs. Anna E. Pierce, 100; Woburn, Aux. (to const. L. M. Mrs. Lucy A. Gott), 25,	217 13	Suffolk Branch.————, Treas. A Friend, 25; Allston, Aux., 17.67; Auburndale, Aux., 34; Boston, Central Ch., Aux., 727.50, Mt. Vernon Ch., Aux., 40, Y. L. F. M. S., 50, Old South Ch., Aux., 584, A Friend, 100, Park St. Ch., Aux., Miss Rebecca Hamilton, in memory of her sister, Mrs. Baij (to const. L. M. Miss Mary Anderson), 25, Shawmut Ch., Aux., 14.40, Union Ch., Y. L. Aux., 30; Brookline, Harvard Ch., Aux., Memorial, 50, Leyden Ch., Aux., 25; Cambridge, First Ch., Aux., 73.50, Pilgrim Ch., Women's Missy Soc., 20, Dau. of Cov., 25, Prospect St. Ch., World's Dept., Woman's Guild, 30; Dedham, Aux., 38.01; Dorchester, Pilgrim Ch., Aux., 20, Second Ch., Aux., 95.47, Go-Forth M. B., 13.41, Village Ch., Aux., 10.50, S. S., 10; Faneuil, Aux., 12.25; Foxboro, Aux., 40; Franklin, Y. L. F. M. S., 10; Hyde Park, Y. L. Aux., 61; Needham, Aux., 11.25; Newton Highlands, Aux., 40.17, C. E. Soc., 24; Roslindale, Foreign Dept. Women's Union, 42, Martha and Mary Guild, 10; Roxbury, Eliot Ch., Aux., 64.17, Mrs. M. M. Thompson, 25, Immanuel Ch., Aux., 138.16, Immanuel-Walnut Ave. Ch., Aux., 122, Walnut Ave. Ch., Y. L. M. S., 13.50, C. R., 2, Prim. Dept. S. S., 5; Somerville, A Friend, 10, Broadway Ch., Aux. (Th. Off., 22.41), 83.48, Y. L. M. S., 10, Day St. Ch., Aux., 2, First Ortho. Cong. Ch., For. Dept. Ladies' Aid (to const. L. M.'s Mrs. A. E. Winship, Mrs. George E. Dustin, Mrs. J. Q. Lund, Miss Anna M. Knight), 100, Prospect Hill Ch., Aux., 54.40; Watertown, Phillips Ch., Aux., 95.50, C. R., 7.51; West Roxbury, For. Section. Women's Union, 40.50, Anatolia Club, 20,	4 00 106 05 6 00 2 00 377 63 26 00 58 22 59 92 6 25
Barnstable Co. Branch.—Miss Amelia Snow, Treas., East Orleans. East Falmouth, Aux.,	4 00	Worcester Co. Branch.—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Millbury, First Ch., C. E. Soc., 2.50; Petersham, A. D. M., 100; Southbridge, Aux., 12.01; Warren, Aux., 10.66; Whitinsville, Extra-Cent-a-Day Band, 14.09; Worcester, Central Ch., Woman's Asso., 57.40, Old South Ch., Aux., 30, Piedmont Ch., C. R., 30, Plymouth Ch., Aux., 24.27, C. E. Soc., 2.03,	822 96
Berkshire Branch.—Mrs. Charles E. West, Treas., 123 South St., Pittsfield. Great Barrington, Aux., 76.50; Housatonic, Aux., 12.10; North Adams, Memorial to Mrs. George A. Jackson, 5; West Stockbridge, Aux., 18. Less expenses, 5.55,	106 05		
Boston.—Friends in Central Ch.,	6 00		
Charlton.—Cong. Ch.,	2 00		
Essex North Branch.—Mrs. Wallace L. Kimball, Treas., Bradford. Georgetown, Memorial Ch., Aux., 40; Haverhill, A Friend, 20, Centre Ch., S. S., 9.63; Ipswich, First Ch., Aux., 23; Newburyport, Aux., 110, Belleville Ch., Aux., 125, Belleville Bankers (25 of wh. to const. L. M. Miss Ethelyn Weare), 50,	377 63		
Essex South Branch.—Miss Sara R. Safford, Treas., Hamilton. Gloucester, Mrs. R. B. Grover, 1; Lynnfield Centre, Aux., 15, Miss R. S. Richardson, 10,	26 00		
Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas., 18 Congress St., Greenfield. Conway, Aux., 20.20; Greenfield, Aux., 2.50; Shelburne, Aux., 25.52, S. S., 10,	58 22		
Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Hatfield, Real Folks, 25, Wide Awakes, 12.67, Northampton, Edwards Ch., Aux., 22.25,	59 92		
Melrose Highlands.—Friends, through Mrs. C. S. Vaites,	6 25		
Middlesex Branch.—Miss Mary E. Goodnow, Treas., South Sudbury. South Framingham, Grace Ch., Jr. Miss'n Club, 5.91; Wellesley, A Friend, 53, Aux., 28,	86 91		
Norfolk and Pilgrim Branch.—Miss Abbie L. Loud, Treas., Lock Box 53, Weymouth. Braintree, Aux., Th. Off., 4.30; Duxbury, Aux.; Th. Off., 3; Easton, Pro Christo Soc., 10; Hanover, Aux.,			
		Total,	5,399 26

## LEGACIES.

<i>Newburyport.</i> —Miss Eunice Bartlett, by E. L. Stevens.	75 00
Caroline W. Fiske, by Arthur C. Walworth, Extr.,	500 00
<i>Worcester.</i> —Harriet Wheeler Damon, by Frank H. Wiggin, Trustee, add'l,	6 42
Total,	581 42

## RHODE ISLAND.

<i>Rhode Island Branch.</i> —Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Barrington, Prim. Ch., S. S., 8; Chepachet, Cong. Ch., 4.37, S. S., 1.50, C. E. Soc., 4.26; Nayatt, Mrs. George Lewis Smith, 40 cts.; Providence, Beneficent Ch., Beneficent Dau., 10, Central Ch., Woman's For. Miss'y Soc., 25, Parkside Chapel, Jr. C. E. Soc., 4, Plymouth Ch., Jr. C. E. Soc., 1; Slatersville, Aux., 11, C. E. Soc., 5,	74 53
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## CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Anna C. Learned, Treas., 255 Hempstead St., New London. In memory of S. P. C., 25; Chaplin, Aux. (with prev. contri. to const. L. M's Miss Jaue Clark and Mrs. Phares Griggs), 40; Greenville, S. S., 11.15; New London, Mrs. J. N. Harris, 343.20, First Ch., Aux., 25 cts.; Pomfret, Aux., 23.27; South Windham, C. E. Soc., 10,	452 87
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Interest on Clara E. Hillyer Fund, 200; Berlin, C. E. Soc., 5; Hartford, First Ch., Aux., 28.80, Prim. S. S., 5, Park Ch., Aux., 34, Windsor Ave. Ch., Aux., 45.90; New Britain, First Ch., Aux., 100.53, South Ch., Aux., 50.38, C. R., 1; Poquonock, C. E. Soc., 5; Rockville, Aux. (Th. Off., 42.51), 60; Suffield, Prim. S. S., 4.38; Vernon Centre, Aux., Mrs. Eliza Hammond, 5; Windsor Locks, Aux., 245,	789 99
<i>New Haven Branch.</i> —Miss Julia Twining, Treas., 314 Prospect St., New Haven. Black Rock, Aux., 16; Bridgeport, First Ch., Aux., 8.25, Olivet Ch., Aux., 37, Park St. Ch., Aux., 125, South Ch., Aux., 2, G. M. C., 15; Canaan, C. E. Soc., 15; Cheshire, Jr. C. E. Soc., 5; Cromwell, Aux., 10, E. W., 20; Durham, C. R., 1, Prim. S. S., 2; East Haddam, C. E. Soc., 12; Guilford, Mrs. John Rossiter, 2; Ivoryton, Aux., 1.75; Litchfield, Y. L., 232; Middletown, First Ch., Aux., 58.13; Nepang, C. E. Soc., 8; New Haven, Center Ch., Aux., 520.50; New Milford, Mrs. Green, 2.25; Norfolk, Aux., 66.14; Norwalk, S. S., 30; Prospect, Gleaners, 27; Sherman, Aux., 2.10; Sound Beach, First Cong. Ch., Woman's Miss'y Soc., 20; South Britain, C. E. Soc., 5; Stamford, Aux., 25, Y. L., 20; Westport, Aux., 10; Winsted, First Ch., Aux., 20, Second Ch., 10,	1,328 12
<i>Putnam.</i> —Wellesley College Class of '97,	11 00
Total,	2,581 98

## NEW YORK.

<i>Catskill.</i> —Miss Dorothea Day,	1 41
<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Wood Memorial Fund, 173.75; Brooklyn, Lewis Ave. Ch., Aux., 50, Plymouth Ch., Aux., 115, Puritan Ch., Aux., 25, Richmond Hill Ch., M. B., 5, C. E. Soc., 15, Tompkins Ave. Ch., Aux., 150; Buffalo, First Ch., Mary E. Logan Cir. K. G., 15, Whatsoever Cir. K. G., 5, Pilgrim Ch., Aux., 20; Burris Mills, Aux., 6; Eaton, Aux., 15; Elmira, St. Luke's "Theta Delta," 6; Napoli, Aux., 10; New Haven, Aux., 26.35; New York, Broadway Tabernacle, Aux., 166, Manhattan Ch., Guild, 23.50; Poughkeepsie, S. S., 27; Riverhead, First Ch., Aux., 10, S. S., 15.27; Rutland, Aux., 7.50; Sayville, C. E. Soc., 5; Sherburne, Aux., 40; Smyrna, Aux., 9; Spencerport, Aux., 25; Syracuse, Plymouth Ch., Aux., 89.80, Geddes Ch., Aux., 25; Wadhams, Aux., 5. Less expenses, 43,	1,042 17
Total,	1,043 58

## PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. D. C., Washington, First Ch., Miss'n Club, 125; N. J., East Orange, Trinity Ch., Aux., 19.50; Montclair, Monday Miss'y Soc., 75; Newark, First Ch., Aux., 10; Pa., Philadelphia, Central Ch., Pearl Seekers, 8,	237 50
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## OHIO.

<i>Defiance.</i> —Mrs. M. A. Milbolland,	5 00
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## TEXAS.

<i>Dallas.</i> —First Cong. Ch., S. S.,	25 00
Donations,	9,737 70
Buildings,	224 86
Specials,	435 00
Legacies,	828 02
Total,	\$11,225 58

## TOTALS FROM OCT. 18, 1906 TO FEB. 18, 1907.

Donations,	30,571 12
Buildings,	1,812 86
Specials,	1,496 70
Legacies,	3,818 18
Total,	\$37,698 86

## Extra Gifts for the Work of 1907.

<i>Maine.</i> —Calais, Mrs. Henry B. Eaton,	25 00
<i>New Hampshire.</i> —Manchester, Mrs. H. B. Fairbanks, 5, A Daughter, 5,	10 00
<i>Massachusetts.</i> —Brookline, Mrs. C. L. Goodell, 100; Dorchester, Miss M. B. Means, 2; Framingham, Mrs. E. H. Bigelow, 50,	152 00
Total,	\$187 00
Previously acknowledged,	4,799 42
Total,	\$4,986 42

# Board of the Pacific

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San Jose, Cal.

**Editor Pacific Department in Life and Light.**

Mrs. E. A. EVANS,  
Mill Valley, Cal.

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## TURKEY

Under date of December 15, 1906, we have a letter from Miss Harriet G. Powers, of Brousa, Western Turkey, telling us of the girls' school where she and Miss Allen are laboring. Last year this little school of only forty members sent \$5 for one share in our Foochow kindergarten, in this way having a part in foreign missionary work.

I AM thankful this morning that we have neither blown down nor burnt up, as during the night we had one of our terrible south winds. This wind seems to be the same as the Swiss föhn—a warm wind that comes rushing down from snow-covered mountains. Our building is higher than those about it, and gets the full force of the blasts that roar and tear and beat against it like beasts of prey. The house shook and rocked as if from a continuous earthquake, but thanks to precautions taken no windows were blown in this time.

I hope people in San Francisco are beginning to recover from the disaster of last April. But however that may be, however the wounds have healed, the scars will long remain on the hearts and lives of those who went through that awful time. May God comfort and bless all whose losses can never be made up.

Our forty-first boarder came December first, the daughter of a priest in Constantinople. I might with truth call her our forty-second, as one who was with us at the beginning was called home by her mother's illness.

We have three in our Greek department. The first to come was Katina, a nice bright girl and quite advanced in her lessons. She already understands and speaks some English. What is also very satisfactory is that she is full pay, thanks to Mrs. Herrick and a friend of hers. Two poor girls were taken in free during November—Melpomene, always bright and smiling, quite unlike a tragic muse; and Gramatike, whom circumstances has so battered that she was all sulks and frowns, but whose face grows more sunny each day. She is fatherless, and her mother and a little sister scarcely older than herself are out at service. We have taken the homeless child out of pity, but we not only hope to do her good, but hope that it may

lead to our getting girls from Apollonia, only three or four hours away from us. Melpomene is from Demirdesh on the plain, less than two hours away, where there was once quite a flourishing evangelical work. Some are dead, some have moved away, and some have gone back to the "Orthodox" church. It is sad to think how long since there has been any evangelical preaching on the Sabbath. Some effort should still be made. Don't you think so? Melpomene's mother was a pupil of the Koiya Barhi school, so she is the granddaughter of your work. Shall we push the Greek department in school? If so we must have several scholarships for such girls until we can get up the necessary momentum. Perhaps you will ask what are the prospects of success. Mr. Baldwin feels that there are none. Some of our native friends say that there are good prospects if we will work hard and be patient two or three years. The tide is flowing now toward our schools in various places, and I see no reason to despair its flowing our way too, in time. There have never been so many Greeks in Robert College as now; the same is true, I believe, of Marsovan. At any rate, since the mission voted two years ago that there should be a Greek department, it seems to me we must go on and give it a fair trial. Cannot someone be found to give us \$70 or \$80 extra, especially to work this up? If we could go about and hunt up girls we might set the ball to rolling sooner. If only someone would aid this department in memory of Miss Rappleye.

The Armenian department has made a good start. The year 1903-4 closed with nineteen girls; 1904-5 with twenty-three; 1905-6 with thirty-one; now we have thirty-eight. The question now arises, Does the Board wish the school to grow? Does it wish the number restricted? We have a large field to draw from both for Greeks and Armenians. Shall we receive all who come, or shall we be content with a mere handful of what we might have?

It takes time to get hold of the wealthier classes. It takes time to overcome prejudice against the education of girls and against us as foreigners and Protestants. Fathers will even say, "What is the use of paying out money for our daughters when they will soon leave us for other homes?" The rich feel that their daughters will be sought after whether they know anything or not.

We shall do our best year by year to increase the proportion of payments to the number of pupils, as far as the Armenians are concerned. For the Greeks we must do as we have done by the Armenians—make it easy for them for several years and work them up gradually. As regards the Greek department, let us believe in it, work for it, pray for it. It will not be in vain.

## CHINA

Here is a little picture of an autumn day in P'ang Chuang, China, as seen through the eyes of our missionary Dr. Susan B. Tallmon :—

P'ANG CHUANG, NORTH CHINA, October 31, 1906.

This is a delightful autumn day. . . . The Morgan, Hill, and Berkeley families might say many appreciative things of their beautiful California. They will talk of their roses, and of how the first rains are making Pine Ridge and the beautiful Berkeley hills green again. But even as I think of all the autumn glory and of the mountains and the roses, I am glad that I can come back in my thought to P'ang Chuang and feel that my heritage of beautiful things is goodly also. The new ladies' house is built so high that from the dining room windows we can look over the wall and see the open country to the east. The crops have all been gathered, and the Noah's ark evergreens of the little cemeteries rise out of the ground as brown and bare as if nothing had been grown there. To the right you see a cloud of dust, and know that there peanut ground is being sifted, so that none of the last nuts may be lost. If we were to go for a walk out there, we should find small fields marked with parallel lines of green that show where the winter wheat is just coming up. From the front of the house on the west you have even a more pleasing outlook. This is the place from which to see the sunsets. From the porch we look through half-bare branches of elms, and across an open space to where the red and orange sky shines and glows in the west, and makes the brown of the fields and of the high village wall take on a bright tinge, and fades yellow willows by contrast. The trees that rise above the village wall and the branches over our heads make outline pictures on the sky. The glow fades and a gray and purple haze settles over the dim trees on the horizon, over the nearer villages, over our little cemetery, and everything is very still and peaceful. The evening star has come out, and only a few silver clouds and the least pink glow tell where the sun went down. But I did not intend to keep you out here so long. I hope you haven't taken cold, and it is supper time. Yes, it is beautiful here. I can't help asking myself sometimes what beauty Lin Ch'ing will have to offer. Beauty there will be ; of that I have not the least doubt.

After describing the delight with which she opened a home box, Dr. Tallmon says :—

If people only knew what a pleasure it is to get a box from home, I believe even those living in interior states would sometimes send boxes to their friends on the mission field.

From Mrs. Minnie C. Ellis of Lin Ch'ing we have the following letter:—

LIN CH'ING, October 19, 1906.

DEAR FRIENDS OF THE WOMAN'S BOARDS:—

I know that you will want to hear a little about things here at Lin Ch'ing. Dr. Susan B. Tallmon and I are your representatives, Miss Lyons remaining in P'ang Chuang to take Miss Grace Wyckoff's place when she goes home next year. Dr. Tallmon and I, with Mr. Ellis, make up the present foreign force. Some of you who know that Mr. Ellis and I have been in China just two years and Dr. Tallmon less than a year will perhaps frown or smile or sigh, or do all three. But you see after all it is not just the three of us that are here, for there are the women at home and the Boards, and the Lord of glory himself for our captain.

You know, don't you, that the Lin Ch'ing field embraces about twenty counties with three or four million people? There were less than one hundred church members in 1900, and now there are five hundred and fifty. You can guess at the proportion who are women when I tell you that at the "big meeting" a year ago, of the ninety probationers two were women, and of the eighty-five baptized one was a woman. The rapid growth of the church in this region has been wonderful, but it has been attended by a correspondingly great danger, unworthy members in the flock, and lack of instruction for the weak. There are twelve native helpers, none of whom has been ordained. Mrs. Chang is the only trained woman who can work wisely without supervision, and she is feeble, old, and deaf. Add to this the fact that we are pitifully cramped for means, in fact the appropriation for woman's work was used up in the first six months of the year, and you have the summing up of the situation as it appears to us.

What do we plan to do this year? We hope to keep Mrs. Chang busy, and also the three or four others, who can do certain lines of work, at least part of the time. We hope to have a little girls' school, and have borrowed one of Miss Grace Wyckoff's girls for teacher. Miss Chang also worked with Miss Gertrude Wyckoff not a little, and so can help with the work for women on Sunday. We have one girl student at Peking, and three at P'ang Chuang. In the Sunday and Thursday meetings we hope to do much for the Lin Ch'ing women in the way of building them up in the faith. We plan to have one or two station classes for the Lin Ch'ing women. But it makes my heart ache for the women outside who cannot have even this little done for them. With an exhaustive treasury we cannot bring them in to Lin Ch'ing even if we had a place to put them or enough of the language to help them when they did come. And there is no one to go out to them, for it seems best that Dr. Tallmon and I should both give the most of our time to the language. We hope, too, that by next spring at least, Dr. Tallmon can begin in a small way the ministry to the sick women and children that she is so well fitted to do. But even this beginning of the great things that we hope to do here for the women of Lin Ch'ing means an increase in the appropriations. Can you help?



# Board of the Interior

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## CHRISTIAN MARRIAGE FEAST IN CHINA

BY REV. MR. AND MRS. ELLIS

IN many respects the leading family of the Lin Ch'ing church is that of a valued missionary courier, who for many years made the run from Tientsin down to Honan. Dr. Arthur Smith used to set him out with a Scripture verse, and see that he learned it. In time he gave evidence of a true Christian character and life. His wife is now in many ways the best representative of our Christian church. Their second son has just returned from a trip to India in the service of an eminent statesman of China. The story of his travels and his possessions have made quite a stir in this slow-going city.

It was doubtless so arranged that his stay at home should be the occasion of the marriage of his elder brother, an exceptionally bright and executive lad. We wished that a wedding with some Christian girl might have been arranged, but the "middle men" did not so arrange it.

To-day this great event has taken place; that is, the events of one day have taken place, and as it was the day when we were to be there, tomorrow being the Sabbath, it was to us, at least, the wedding day. The feasting lasts for three or four days, and the bride makes at least three trips between the two homes before she is left to investigate the new place into which she has been moved. It is like the grafting of a new sprout in horticulture, or the moving of freight, or the driving of a sheep to a new owner, looked at from the exterior Western standpoint. But to those whose ideals of the family are different from ours—where the four or five generations all live under the same roof, where the elders are everything,

where the plant of individual liberty has not blossomed, and where the teachings of Jesus are not understood—to those where these conditions prevail, these marriage customs are “laws of the Medes and Persians,” and not at once can they be changed. This is true even in such a home as Li Shih Ying’s. The plans for the wedding were laid before us, but as Mrs. Smith is away nearly all the time now, holding station classes, the doctors and we new people felt that we could only modify the ceremonies to a degree, and our Chinese helpers seemed to agree with us.

The directly heathen things of worshipping at the ancestral graves and burning incense to a temple god were all banished, but some of the things which our hearts would have wished for were left undone. But to tell you, first there was the feasting. This was elaborate, as the family are “well to do,” and the son who displays wealth and official buttons was anxious to make a large display. The tables were spread under one hundred mats, which covered the entire courtyard and buildings of the family. The items of special extras included French sardines and American condensed milk. The cooking was done on three large earthen ranges built up in one corner of the covered yard. The appearance of that part of the yard was not different from a great Chinese food shop which was preparing to feed hundreds of guests. The ceremonies began at the husband’s home by the inviting of two officials who came with attendants to go with the bridegroom to escort the bride in the bridal chair to the new home. These officials and all others were supposed to be met with the welcoming greetings of the bridegroom’s father, and to offer their “great joy” to the head of the household by bowing lowly on their knees. The head of the household also bows lowly and lifts up on his elbow the one who kneels before him. This thing is repeated by each arriving guest. The preparations being completed, which has included feasting and the officials donning their gorgeous robes of office, the bridegroom comes out and bows lowly on his bended knees either twice or four times to the various people who have lent their aid to the marriage plans. The four carts with the officials and bridegroom soon start for the home of the bride. These two young people have never seen each other, and the romance of the Western lovers must, in this Oriental land, come after marriage, if at all. The distance between the homes in this case is not large, but the bride must be taken around many extra Chinese miles in order that more people shall be aware that she is honored by being a bride.

At this point we came home to rest a little before returning for the Christian service, when the bride and bridegroom should return. This could have easily been accomplished in half the time that it was if there had been any desire to hasten matters. But in this region, where three days at

least, and sometimes that many weeks, are practically given over to the feasts and ceremonies and return feasts and return visits, it is not strange that even after we were called to come the second time we should still have to wait two hours for the appearance of the bridal party. The time was used I am sure to the glory of God, as Dr. Emma Tucker had Mrs. Smith's little organ there, and the meaning of the Christian hymns was explained by our Christian teachers, three of whom took turns in thus preaching between the singing of the hymns. Thus the two hours quickly and helpfully passed by.

At last the cry is heard, "Behold the bridegroom and the bride cometh!" The gorgeously trimmed bridal chair is brought into the yard, and the one who for the first and only time can ever ride in a bridal chair is helped out of the crimson canopied sedan chair, and assisted by two matrons, who have thrown a crimson covering over themselves, the bride is dragged and carried slowly across the threshold of the new home.

The bride and bridegroom are seated by each other, and the questions which are asked in a Christian wedding in the homeland are asked, with some Oriental modifications of the two young people. The promises from the Christian trained young man are forthcoming, but no response from her who, "like a piece of property," is transferred from the parental home to this new one.

The hymn has been sung, the words of explanation given, the Christian ceremony performed, and they are asked to kneel, and then in spite of my feeling confident that the Li family had made it clear that the bride would be expected to kneel at this part of the service, imagine my surprise that in this land of prostrations to relatives and friends, to say nothing of worship, she should refuse to kneel. The assembled multitude (for the courtyard was crowded full by the curious multitude) had suggestions of various sorts, and I saw no reason why, if she should remain standing, it would not do just as well, for they had forcibly pulled her out of the chair. But the younger brother said, "You have bumped your head to your parents and elders; you at once kneel down there in your chair!" The admonitions of the lad from India were heeded, and at last she was kneeling beside the bridegroom, and I again asked the old teacher to lead us in prayer, which he did. After that I pronounced the benediction, and the maiden was hurried off, while the rest of us prepared to visit and feast some more. But she soon was to go again to her home and to return the next day to the husband's home and she, like the husband, had no small numbers of prostrations, or "k'e t'ou's" they call them, kneeling and bumping the head either two or four times. This bridegroom no less than two hundred

times stood erect, brought his hands together above his head, bowed lowly, raised his hands to his head, then let them fall to his side, knelt to the friends and bowed his head to the ground, and then arose and again the raising of his hands and bowing and then moving to the side, and later away from the friends to whom he "had thus humbly made his manners." The head has been bowed some seven hundred times or more during these days and it was only natural for Dr. Tucker to ask if the neck muscles were not sore; that they were is without question.

The consummation of this marriage brings before us two others that are arranged. As illustrative of the way things go, I will tell you of them. The first is the marriage of a young man of twenty-seven, who for eight years studied at our Christian college and who is now teaching for the Presbyterian Mission at Pao-ting-fu, to a poor ignorant, bound-footed heathen girl of fourteen years of age. The whole thing is so pathetic. And how many times it thus happens that the lad who has had the opportunity of years of Christian training and goes forth as a teacher finds arranged for him a life partner who is, as in this case, different from him in age, opportunity, aspiration, and promise.

The other case is of a lad thirteen who is this fall to become the husband of a seventeen-year-old girl. The home is poor and forlorn, and the father, up to the last month, the keeper of an opium den. But in both these cases the families are "Jesus church" people and we are wanted to be present and ask the blessing of the Lord upon the marriage ceremonies. Now the question comes up, "What shall we do?" Try to make the best of what seems to us unfortunate engagements? I suppose there is no other way out of it now. But it all shows the difficulties of bringing our Christian ideals to work upon those bound by the bitter poverty and more bitter superstitions and customs for the ages past. We pray, "Send out thy life and light and truth, O Lord."

In every way this is a land of contrasts—the multitudes who know of almost nothing but the struggle for bread, rarely sufficient, and for clothing of the cheapest; the few of wealth and learning and position. May God help us to minister to these varied needs and varied ranks of life!

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Is there nothing that your Saviour wants you to do that you are leaving undone to-day? Do you doubt one instant that with his high and deep love for your soul, he wants you to pray?—And do you pray?

THINGS THAT NEEDED TO BE DONE BUT COULD NOT  
BE—WHY?

BY MISS JOSEPHINE WALKER

SHAOWU, FUKIEN, CHINA.

HERE are some of the things I should have done this year but didn't—I leave you to judge why.

The girls' school, closed all last year, I should have opened, for our promising girls are growing up and marrying off, our future workers lost. Already some have been married because it seemed too doubtful a thing to wait any longer for a school that had been closed so long.

I should have built the woman's school building, for the women who have been studying in station classes are ready now to be called out and taken into advanced study, so that we may have strong, well instructed women to carry on the work in our small state (like New Hampshire and Vermont combined).

I should have gathered wives of the theologues who go out this year for more and special instruction—at least every forenoon, five days in the week, should have met them; they should know more about the Bible, a little physiology and geography would do no harm, while special lessons in cleanliness are most desirable.

I should have visited our Christian women in their homes more, and been able to accept some of the invitations to heathen homes that I have had to refuse. I should have called the day school teachers under my charge together for a teachers' institute of two or three weeks, so that they might teach their boys and girls under their care a little more of the gospel truth, and something of arithmetic and geography. I recently heard a man who has read geography by himself explain that the air and sun absorbed the water from the earth and stored it at the shady side of the sky, where it stayed till the rainy season, when our world, having revolved to this place in the sky, it again came down. No doubt the same man would have told you that Canada was colder than Florida because it was higher, and that the St. Lawrence River must empty into Lake Ontario, otherwise it would be running up hill. Such statements are common even from the learned. So you see there is much need of teachers' institutes. Other places have these things. Shaowu never has had but two woman's meetings. Instead of one such meeting there should have been three for the three corners of our field.

Then I should have gone around and visited their day schools. There are twelve under my care, also the women's classes and Bible women, of

which there are fifteen. For this work of visiting alone, I should have had at least three months of time for the Kien-nen field, which has seven day schools and women's classes. It has had not one day's visit this year.

For the Iong-Kau field I should have had three months—a stingy estimate for all the work waiting to be done, and another three months for the Shaowu field, with a couple of extra months for two or three remaining counties that are also in our field.

When you realize that this visiting work is the most difficult of all missionary work, when undertaken for any length of time, and that three weeks is all I can keep pleasant under, you will see that for that work alone we need three ladies.

Our women and girls cannot go to Foochow for study, as they can and have done at Pagoda and Ing Hok, though they ought not to either. If we had been as near Foochow as Ing Hok or Dinglok, our most advanced girls could have spent this idle and wasted year and a half at our schools at Ponasang, and could have nearly if not quite finished their course and been ready to help me in the teaching here in our school. Now they will hardly finish before they must marry.

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## THE SCHOOLS OF KESSAB

BY MISS EFFIE M. CHAMBERS

KESSAB, October 20, 1906.

I WILL begin this letter while waiting for my teachers to come for a teachers' meeting, our first one, and write until they come. As my mind is on school more than anything else this afternoon I will write about that. I think you know in a new place one has to choose.

First, the opportunities here for schools to be built up seem unlimited and the desire of the people is great, and they seem as far as they know willing to help in all ways they can, but they are like most other places in Turkey, poor, and while there is not actual starvation, it is all most of them can do to live. The women and girls here are more backward than any other place I know in our field. They are perfect drudges, carrying immense loads of wood, heavy jars of water, or baskets of vineyard or garden products on their backs for long distances. They have nothing to make their work convenient or easy. The hardest work done in the hardest possible way seems to fit the situation perfectly.

Here in Kessab we have, including our own girls' school, six schools in all, four entirely supported by the people, one by us, and in one other, our

new high school preparatory, we share with them. In all there are about 250 pupils. We start them in the primary, and if they graduate they are ready for Aintab College preparatory, or if girls, for the third class in Aintab Seminary. They are village children, and have grown up with a wild, free life, so they do not submit easily to authority, but they have good minds and seem to me worth training. The schools here have not been well graded heretofore; in fact, have been divided more on the basis of numbers than according to grade. This year, beginning with the primary, we are trying to adopt a uniform course of study—so much work done each year until they finish the high school.

The short length of the school year (we have only eight and a half months, and the first part of the term is greatly interrupted by gathering in the vineyard products and the making of molasses, which is a sort of general good time for everybody), makes it difficult. In all the schools except the girls' high school each child was allowed to be excused two days, the only condition being that they should come to me and ask to be excused. Those who went without excuse were punished, and made to recite the lessons they had missed. All say it is good, a great improvement on other years, when they went without permission and stayed as long as they wished. It is something to have them obey.

Our girls' high school is going through a needed course of repairs, giving us an enlarged schoolroom and two good recitation rooms. We also have some good windows (glass ones) which give us plenty of light, and lots of good blackboards, but we still are sitting on mats on the floor, and have almost no apparatus except a few maps. Our needs are many, but we shall try to be patient. The girls and I are thinking of raising some silkworms, and applying the profits towards some seats. If they do this I shall try to find someone to help us with the rest, for I feel I must get them up off the floor.

The people want a good deal of manual training in the schools, and the children need it. In all the schools we are trying to introduce gymnastics and singing lessons. The church made our girls' school a present of a nice Singer sewing machine last year, and this year our first class girls are to take lessons in dressmaking, *i. e.*, learning to cut and fit simple dresses. Their dresses are funny, old-fashioned things, infant waists, long, full skirts, no collars, plain, ill-fitting sleeves.

Over this dress they wear a short, round jacket, trimmed on all the seams with a kind of braid of a different color from the goods. Around their waists they wear big shawls or pieces of cloth folded diagonally, the wide part being at the back, and knotted tight in front. When not entirely bare-

footed, they wear a kind of red slipper with pointed toes and without heels, but no stockings. A gaily flowered handkerchief covers the head and our Kessab girl or woman stands before you, for there is almost no difference in the dress of girls and women. There being no Moslems here, the women do not veil as they do in other places, but are perfectly free in many ways, where their sisters in other cities are bound to custom. The people here, as a whole, seem to cling less tenaciously to custom than in other cities and are thus in a way more open to receive good—and bad, too, I am afraid. I don't know of any place where work is more needed. Pray for us that we may do all we can and be all we can here.

There being no regular post, one is likely to be caught, as I am now, only half ready when a chance to send arrives. I resolve every week to get certain letters ready and have them ready to send as soon as a chance offers, but some resolves are vain, and in the midst of looking after school here and outside, training teachers, superintending primary Sunday school and looking after its teachers, playing for teachers' meetings and educational club meetings, teaching Sunday school lessons to a class of twenty-five young women and girls, leading a woman's meeting where the attendance is from one hundred and fifty to two hundred (women hungry for the truth), cleaning house, getting winter supplies, overseeing workmen who are loth to be told what to do by a woman, training a new cook and washerwoman, being my own scrub and ironing woman, besides looking after my family of seven—about whom I hope to write you sometime—keeping them fed and clothed, I find I have enough to do and sometimes letters don't get written. I am sure God wants me here this year, for he has let me succeed in everything I have undertaken for these people yet. The boarding department is open with three boarders, one from Antioch, Vieda, and hope of another.

## WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER

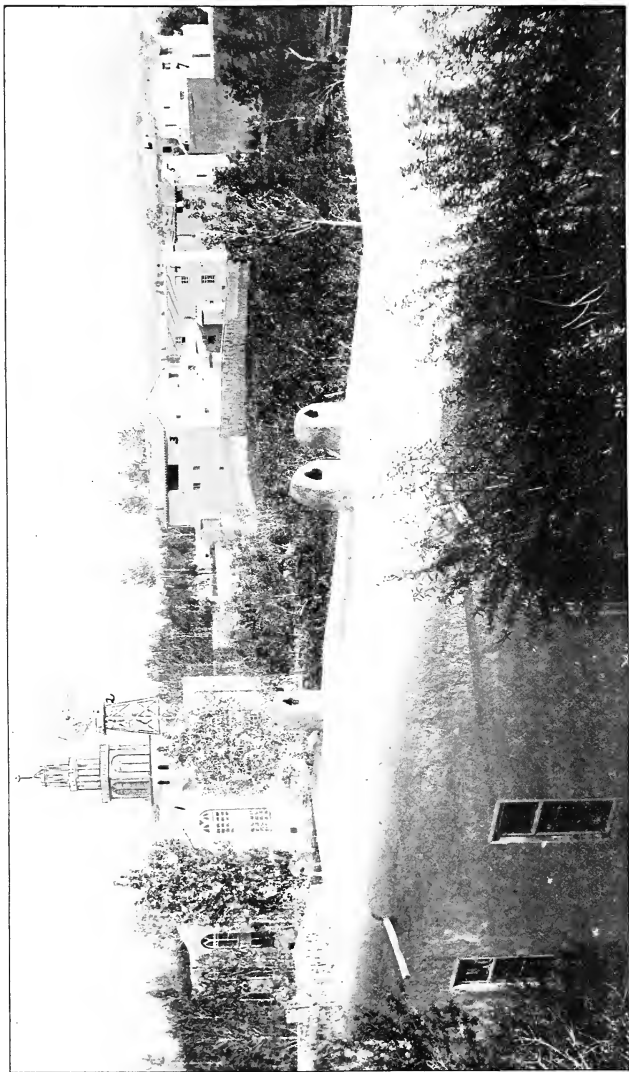
RECEIPTS FROM JANUARY 10, TO FEBRUARY 10, 1907

COLORADO . . . . .	181 53	MICRONESIA . . . . .	6 25
ILLINOIS . . . . .	1,715 19	MISCELLANEOUS . . . . .	180 00
INDIANA . . . . .	81 08		
IOWA . . . . .	236 37	Receipts for the month . . . . .	\$5,403 84
KANSAS . . . . .	80 28	Previously acknowledged . . . . .	10,704 23
MICHIGAN . . . . .	686 27		
MINNESOTA . . . . .	443 34	Total since October, 1906 . . . . .	\$16,108 07
MISSOURI . . . . .	286 31		
NEBRASKA . . . . .	136 34		
OHIO . . . . .	396 88		
SOUTH DAKOTA . . . . .	12 40		
WISCONSIN . . . . .	609 60	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
CONNECTICUT . . . . .	150 00	Receipts for the month . . . . .	\$113 00
MASSACHUSETTS . . . . .	2 00	Previously acknowledged . . . . .	219 55
PENNSYLVANIA . . . . .	200 00		
		Total since October, 1906 . . . . .	\$332 55

MISS FLORA STARR, Ass't Treas.







MISSION PREMISES AT VAN, WITH CHURCH AND WINDMILL. (See page 203.)

# Life and Light

Vol. XXXVII

MAY, 1907

No. 5

**LOOK AT THE WRAPPER.** Though all of us prefer the old way, considerations of economy constrain us to send the magazines folded, in wrappers addressed by stencil to individual subscribers. It is natural to throw the wrapper into the waste basket, but first be sure that it has no message for you. It gives the date to which you have paid the subscription, and to take notice may save you an unpleasant reminder later.

**A DISTRESSING ACCIDENT.** A late letter from North China brings sad tidings of a calamity that has come to a most efficient and greatly beloved missionary physician. On Tuesday, the nineteenth, Mrs. Perkins, of Pao-ting-fu, fell by some accident from the platform of a train after it had started, and the cars passed over and crushed both her limbs so that amputation below the knee was necessary; the last word from her was that she was doing as well as they could hope. They have several skillful physicians and surgeon; as well as trained nurses in Pao-ting-fu, so we know Mrs. Perkins will have every care.

**HIGH PRICES IN MISSION FIELDS.** All of us who have anything to do with buying supplies know that prices have greatly advanced in the last few years. Those who live on a salary or other fixed income realize, sometimes painfully, that our money does not go so far as it used to do. We must do without one thing and another; sometimes we even feel that we must curtail our giving. Have you thought how this affects the missionaries? The same condition of high prices prevails in many parts of the foreign field. The missionary's salary is planned only to meet living expenses, and when prices advance one third or one half, then what? The possible margin is at best very narrow; do we want them to be crowded down below the comfort line, the health line? In Mexico the country is passing through a financial change, and the purchasing power of a salary is much diminished—an increase is imperative. In Japan high prices prevail since the war, and our workers are hard pressed to live within their income. The terrible famine in North China has carried up the price of

food stuffs all over the empire, and so on. Again and again the letters tell of our missionaries making up a deficit from their slender means. They cannot send their pupils away to neglect and sin and starvation. Who of us will for weeks go without one meal a day, as do many in our mission schools, that we may help those in need? We need not do that; if we will give of our abundance the need will be met. If for one month we should give to our missions the cost of our superfluities, the treasury would be fuller than ever before. Will you do as you would be done by in this matter?

**EARTHQUAKE AT BITLIS.** The cable brings us word of a terrible earthquake at Bitlis on March 29, the worst for forty years in that often shaken country. More than three hundred houses have fallen and many more seriously injured. While many persons were wounded no serious loss of life is reported. The climate is severe, and snow still very deep, so that much suffering is inevitable. The people are poor and outside help is needed.

**THE LAYMEN'S MISSIONARY MOVEMENT.** Quite too long has the chief care of arousing and sustaining missionary interest in our churches been left in the hands of women. In many places some women have done their utmost devotedly, but the great work can never go on as it should till all church members, men and women together, see their privilege, and respond to the call of the Master. In November last a new movement was begun with this purpose, to draw the men of our churches into a close and vital interest in missions. A commission is forming to send influential men at their own expense to investigate the needs and the work on mission fields, and twenty-nine have already gone on this errand, and others are to follow. We must expect a great increase of missionary zeal when these men come back to tell their stories to the churches at home.

**A MOTHER IN ISRAEL.** "Mother" Castle, one of the few early missionaries to the Sandwich Islands who have lived over into the twentieth century, passed away at her beautiful home, Punuhonua (House of Refuge), on the heights overlooking Manoa Valley, just beyond the city of Honolulu, March 13, at the age of eighty-eight.

Mary Tenney Castle was married at her father's home in Plainfield, N. Y., in 1842, and sailed immediately for Honolulu, returning but once to the mainland and that thirty years ago. Sixty-five years of fruitful service have been given by this "Mother" in Israel, with devotion and generosity, to bless her large family, her neighbors of every race in the islands, as well also a multitude in lands afar.

It was a pleasure long to be cherished in memory, to draw up chairs in a little circle about Mother Castle and hear her talk of matters concerning the American Board. Advanced in years even then, and somewhat enfeebled, her mind was strong to grasp the needs and the problems, her heart as consecrated as when she laid it upon the altar of God in her youth.

The Home for Children and the Henry and Dorothy Castle Memorial Kindergarten stand side by side to witness in a practical, daily service to the mother's thought for little ones. New buildings are now rising at Punuhouua which will evidence her warm interest in Oahu College. The Hawaiian Woman's Board will mourn this loss, and the cause of missions everywhere has lost a friend. ". . . like a tree planted by the waters . . . its leaf shall be green . . . neither shall cease from yielding fruit."

M. L. D.

**THE TREASURY.** The contributions between February 18 and March 18 for our regular pledged work were \$6,602.68, a gain of \$828.97 over similar gifts in the corresponding month of 1906. This makes an advance in the first five months of our year of \$1,552.35, an encouraging record. Even this, however, if the same proportion goes through the year, will not quite bring us to the mark we have set for ourselves to raise \$120,000 in contributions for the work now in hand. In many places doors are wide open for advance, but that is not possible, nor can present work be maintained with a dollar less than this sum.

**CHILDREN'S RALLIES.** Many Branches have a pleasant custom of a "field day" for missions in the spring when the day is given to the children, and to deepening their interest. It is a profitable habit, though involving much labor. The spring gathering in Berkeley Temple in Boston, to be held this year on May 4, always draws in hundreds of the coming men and women, and is full of promise.

**SEMIANNUAL MEETING.** To take note of progress, to refresh ourselves by the way, and to provoke one another unto love and good works, are the objects of our semiannual meeting, to assemble on May 21 in Winchester, Mass. It will surely be full of interest and help, and you will be glad to be there. The annual meeting will assemble in Worcester, November 13 and 14.

**INTERNATIONAL MISSIONARY UNION.** The twenty-fourth annual meeting of this organization will convene at Clifton Sprigs, N. Y., June 5-11, 1907. The general purpose of the gathering is "acquaintance and exchange of ideas, with a broadening of individual horizon, and co-ordination of forces all along the firing line." "Through the hospitality of the

sanitarium and the village, free entertainment is provided for all past and present foreign missionaries, and for actual appointees." Anyone interested in foreign missions would gain much from these meetings, which are all open to the public, and from the personal conversations with the members of the union. All inquiries for programs and information should be addressed to Mrs. H. J. Bostwick, Clifton Springs, N. Y.

THE PHILIPPINES. We have received the booklet published by the Evangelical Union of the Philippines, which gives a good view of the Protestant work in those islands. The union was organized in 1900, and its purpose was the development of mutually helpful relations among the various mission bodies and to avoid unnecessary duplication of effort. It has established definite territory for the fields of each denomination, and has encouraged conjoint preparation of literature, and has sought oneness of aim among the various missionary forces at work on the islands.

The total Protestant membership of the islands is estimated at fifteen thousand, exclusive of ten thousand probationers reported by the Methodist Church. The maps and pictures of the hospitals and educational buildings are most attractive. The missions represented are the Presbyterian, Methodist, Episcopal, Congregational, Baptist, Christian and the Young Men's Christian Association, which has done a large work in the army and navy.

The booklet also gives a directory of the churches in Manila, which will afford tourists an opportunity to see what is being done. Added to these are the offices of the American Bible Society, and the British and Foreign Bible Society.

S. B. C.

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## HAWAII TO-DAY

BY MRS. O. P. EMERSON

AS one approaches the docks of Honolulu, it is hard to realize the scene of eighty-seven years ago, when Hiram Bingham, the first American missionary to Oahu, landed on the soil. The mountains against the blue sky and fleecy clouds, the valleys and ridges, still have their wonderful color, as light and shade and brilliant rainbows play upon their forest-clad slopes, that can only remind one of rare old French tapestries, in the mingling of the dark green foliage of the koa and lohua trees and the light green of the kukuis; the phantom charm of the more distant Waianae range, the violet-hued summer sea, breaking into white foam against the reefs and headlands, are the same. But instead of a Polynesian village of grass huts, peopled by

an unclothed, primitive race, one now sees a town of 45,000 inhabitants, which plainly shows the stamp of Anglo-Saxon prosperity and ideas.

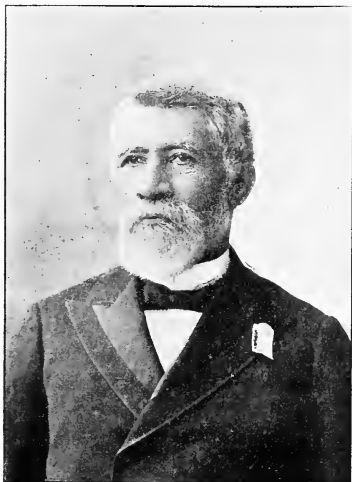
"The only American colony," Anson Burlingame called the Hawaiian Islands many years ago, and though throughout the islands one is struck, as in few other places, by a happy cosmopolitanism, Christian and American ideals have had the predominating influence, since the American missionaries came to the people they longed to help and made their homes among them. Other strong civilizing influences have been felt, most of all from the English and Scotch colonists, and to only a less degree from the Germans



THE OLD HOME, AT WAIALUA, HAWAIIAN ISLANDS, OF JOHN AND URSULA EMERSON MISSIONARIES OF THE AMERICAN BOARD, 1831-1888

and a few Scandinavians, who came seeking commercial or industrial openings or advantages of climate. The French Roman Catholic missionaries have also had their influence, with a considerable following, and the Mormons have entered the field with disastrous effect. There is also the strong impress of the Portuguese and Chinese elements, and of the thousands of Japanese, who constitute almost half of the entire population of the islands, recently estimated as about one hundred and fifty thousand. These came first in any considerable numbers as plantation laborers, and from their ranks have come domestic servants and many small farmers, shopkeepers and mechanics.

All these people share the home of the Polynesian Hawaiians, who, now that they have become accustomed to being a territory of the United States, are trying to take their places as American citizens. Our greatest duty is to help these responsive, but too easily influenced people, in their effort to stand side by side with those of great world civilizations—American, European, Chinese and Japanese. They have their qualities of graciousness, kindness, dignity and repose, their inheritance of fine, strong, daring physique, which the world cannot spare. Whether their blood is kept in



JOHN KAUFANE

A distinguished Hawaiian—statesman, preacher and pastor

pure Hawaiian strains, or, mingled as in some instances, with that of another race, goes towards the making of a new people, as one finds, for example, in the promising children of Hawaiian mothers and Chinese fathers, we must see to it that they have every chance and encouragement in this their only home; we must never forget that instead of an inheritance of a civilization hundreds or thousands of years old, it is barely eighty years since their language became a written one; we must try to realize the bad influences as well as the good that contact with the outside world has brought to them, the rapid changes of environment and standards they have been called upon to meet; we must judge them by their own advance, and forgive them seventy times seven. The pathos of Hawaii is that not only must the

native Hawaiian develop while trying to hold his own among strange and strong civilizations, he must at the same time see his native language slipping away from him and learn most of his lessons in a foreign tongue. It is right, for many reasons, that English should be the medium of secular education on this American soil, but those who are to teach the religious thought of to-day to this still primitive, dependent people, must learn their mother-tongue if they would understand and most effectively help them, and carry to their hearts lessons and truth only too hard for any of us to grasp



and learn in the spirit and words of the language we learn from our parents. As we approach the shores of Hawaii we also see extensive areas of vivid green on the plains and slopes of the foothills, and near by them great mills, where the early missionaries saw only arid, lonely stretches. These are the great sugar plantations, which testify to the enterprise and persistence, often after repeated discouragements, of the white citizens of the last fifty years. These contribute most of the wealth of the islands, 400,000 tons of sugar worth \$30,000,000 having been produced and exported last year. One of the earliest plantations was started by Father Bond, a graduate of Bowdoin College, and one of the most earnest and consecrated of the early missionaries, in his endeavor to organize a suitable industry for the natives, and the credit of thus developing latent resources of the soil is largely due to sons of the sturdy missionary stock.

It is an interesting fact that in Hawaii the Oriental race lives in harmony with the Polynesian, Teutonic and Latin races. There seems to be a "live and let live" principle, and an atmosphere of mutual consideration. It may not be good for the easy-going native to lease his land to the industrious Chinaman and fall back on the labor of the latter for much of his support, as is frequently the case; but both seem satisfied with the arrangement, and

there are indications that either propinquity or necessity is stimulating the Hawaiian to greater industry, while the faces of many of the Chinese show tranquil content and good living one seldom sees on the mainland. Each race seems to fill a need.

Among these various races, the people of American, British or Northern European stock lead, though they number only eight or ten thousand. Though the territorial legislature is largely composed of natives and half-whites, they are strongly influenced by white sentiment, and are now led by Governor Carter, the grandson of Dr. Judd, of missionary fame, and son of Henry A. P. Carter, for many years Hawaii's able diplomat at Washington.



TARO  
(*Arum Esculentum*). The staple food of  
Hawaiians

Churches and schools, mercantile houses and banks, the Board of Health, which wards off from the mainland epidemics that threaten to invade it from Asia, the Board of Education, Board of Trade and Chamber of Commerce,

are all active and Christian missions, which are greatly needed, are being vigorously carried on by various denominations to those of all races. The Congregational missionary body, which naturally leads in this work, is the Hawaiian Evangelical Association, which began as the yearly meetings of the missionaries of the American Board; and through an active executive board has steadily extended its missions. It helps to support industrial schools and settlement work as well as churches; and now that Hawaii is a territory of the



A GROUP OF CHINESE CALLERS

United States, and certain support formerly given by the American Board of Foreign Missions has been withdrawn, it receives needed assistance from the American Missionary Association. It is ably seconded by the Woman's Board of Missions for the Pacific Islands.

This small, unique and charming American territory, isolated from the great world, yet connected by easy traveling facilities, and as is often said, at the cross-roads of the Pacific, five thousand miles away from New England, to which,



DISTRICT SCHOOL, PAUWELA, MAUI



FIVE HAPPY RACES IN THE HONOLULU KINDERGARTENS  
 Portuguese, Hawaiian, Japanese, Anglo-Saxon, Chinese

however, many of its citizens look as the homeland, and in whose colleges and universities many of its best young men and women are educated, is studying its problems as we study ours, and working them out with conscientious intelligence. It is the part of the older states of the Union to greet their sister territory with sympathy, and with aid, it may be, and to extend to her a warm grasp of the hand.

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## EARLY LETTERS FROM HAWAII

In the group of missionaries who went in 1819 to the Sandwich Islands were Rev. Asa Thurston and his wife, Lucy Goodale Thurston. Mrs. Thurston held an able pen, and some of her correspondents preserved her letters as treasures. The editor had recently the privilege of reading a few of these cherished papers, now more than eighty years old, and most interesting they are. Though largely too personal and intimate for publication, we venture to make some characteristic excerpts:—

OF all the trials incident to missionary life, the responsibility of training up children and of making provision for their virtue and usefulness when they pass from under the ever-watchful eye of parents is, comparatively speaking, the only thing worthy of being named.

Of the children of our Sandwich Island Mission, twenty-one have been transplanted to civilized and enlightened countries. Of the seven families who first visited these islands, we are the only ones but what have now a child in America. Our children are still spared to us and we to this dark region. When my thoughts turn to their future prospects in life, a darkness visible seems to brood over their path. But hush, my anxious heart, it is mine to perform present duties and cast my cares upon Him that is mighty.

Mr. Thurston is wholly devoted to the natives; preaching, translating, teaching a singing school, and receiving unnumbered calls from those who desire to be led in the way of life everlasting. My duties are of a more domestic character. I am the housekeeper, the mother, and the preceptress. What time can be redeemed from these family duties is devoted to our native females. Twenty-six hundred have been gathered into our Kai-

lua Female Moral Association. This society is in a very flourishing state. To exercise a care and discipline and to communicate whatever is lovely and of good report, this society is divided into classes, over whom our most pious and intelligent women are appointed teachers. When the curtains of night are hung out and there is a suspension of maternal and domestic cares, then comes my chosen season to be surrounded with natives. Seven o'clock introduces me to an interesting school composed of this band of teachers. We turn over together the pages of Holy Writ as it issues from the press. The word of God

MRS. LUCY G. THURSTON is powerful. I bless the Being from whom I have obtained help that I live to see its blessed effects on this neglected portion of our race. I have lived to see both sides of the picture. I saw them groping in all the darkness of nature. I beheld them listening with indifference and contempt and long hearing as though they heard not. Man can alone speak to the ear. I looked again and a great energy was transforming their moral characters. These very beings who were once bowing down to stocks of wood and stone and slaves to all the sins which degrade human nature are now sitting at the feet of Jesus, learning and doing his will.

But not to stop to look at the obstacles which must here be surmounted and the difficulties which must be met, let me touch at the encouragements which are found in laboring for this heathen people. Three years have not yet elapsed since the messengers of salvation reached these shores, and seven



months since from stammering lips they have regularly heard the character and laws of God proclaimed in their own language. Now on these benighted shores a Sabbath has begun to dawn, a church consecrated to the worship of Jehovah has been erected; at time of worship its walls are crowded with the tawny inhabitants of the land, bearing with them the appendages of loyalty and power. All the principal chiefs of the nation without exception listen and express their approbation to the word preached—desire to have their people instructed, more stations taken and more missionaries come to their aid. And it is to them, under God, that we look for a new stamp to be given to the state of things throughout these islands. Within a few weeks three of their dead have been interred in a Christian manner. The first burial was the king's sister. For the deceased there was the coffin, the cap, the shroud, and the grave. The royal family, their connections and attendants assumed the sable badges of mourning, and walked in procession to the church and from the church to the grave. The practice for chiefs and chiefesses to wear an American dress is becoming common, and the fashion so late adopted of bonnets for females is fast increasing.

My own little Persis Goodale, now seventeen months old, comes and reclines upon me as I write. While I look on her with all the feelings of maternal love I turn my thoughts to your dear little ones. Privileged babies! They have found a birth in a Christian country. Teach them to feel and pray for those who are rising up among the wretched and degraded heathen. And tell them, too, of the children of the poor heathen, how that naked and hungry, neglected and diseased, they die, while there is none to save, to pity or to weep for them.

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## MISSIONARY LIFE AND WORK IN EASTERN TURKEY

BY MRS. GEORGE C. RAYNOLDS, VAN

(Written in response to a request from the Editor for information as to the work of married women. See frontispiece)

**I**N the first place I am a home-maker, and just now I have almost new servants in the shape of two orphan children under twenty years of age. These sorely try my patience many times by their carelessness and childishness, but this is one form of missionary work. My former servants have gone to make American citizens.

After speaking of inevitable and useful social work among Americans and Europeans, Mrs. Reynolds goes on:—

Next, there is a good deal of social work among our Protestant community, for we Turkish missionaries live under a running fire of criticism,

and we feel the need of knowing and being known more perfectly by our Armenian Christians, as well as of showing them how to meet socially in a way to help and uplift one another. This winter we are having a reception once in two weeks on Friday evenings for the members of our First or Garden Church. This meets by turn in one of our four homes, and from twenty-five to fifty come. We serve two or three cups of tea to all, and as none of us have cups or chairs enough to serve such a company, some time goes in needed preparations. When a holiday occurs we expect to have the reception sometimes in the daytime, and invite all the members of the households of these church members. Then, too, we invite groups of five to ten to our tables, asking the women with the men.

When I left in August, 1905, I purposed to keep mostly out of the orphan work on my return, that I might give my time to more direct missionary work such as house to house visitation, village work, etc., but the death of Miss Patrunky last January left the girls in the care of a sister who knows but little Armenian, and her associate came out when we returned and still knows but a few words of the language, so it seemed necessary for me, at least this year, to take charge of the girls' school in the orphanage and to give two singing lessons each week. In Miss McLaren's absence I also give two lessons a week in physiology in the girls' high school. I also have charge of the rug work among the orphan girls, viz, the making of the Turkish rug. Here I do all the designing and superintend all the coloring and putting of rugs on the looms and letting them down. With regard to this, I feel a good deal of hesitancy as to whether I ought to keep it up, but it is a native industry, and I have done it hoping it would help the girls to work and be sometime a means of earning their support. Work-industries are the great need of the country.

I have a large number of calls from people wanting help (here comes one just now who will take at least fifteen minutes of my time). The poor in general are not allowed to come to our houses to beg, but the married orphan boys and girls, the neighbors, "my poor," and scores of others who slip in when the gatekeeper is called away or is napping, get in, and an almost continual rap, rap at my sitting room door is heard all day. They need everything, from a place in which to stay down to a breast pump or patches. The country is in an awful condition, and worse this year than it has ever been before, because everything is exhausted by the ten years of robbery, wear and tear which have preceded. The old clothes and beds are worn out by constant use—everything salable has been sold. Bread is now, November 16, three times its usual price, and how famine is to be avoided before spring we do not see. The cereal crops were a failure this

year from rust and smut and failure of last rains. We feel we cannot make a general appeal for help again. A Swiss friend here this summer gave me twenty-five Turkish pounds to help me in my work among the poor and I have expended nearly half of it in wheat, which I have given to thirty-five poor families whose circumstances I know, and I was planning to buy between one thousand and two thousand pounds of potatoes, but it is only a drop in the bucket. There is nothing I pray for more than for grace to be a Christian in dealing with these poor, many of whom are ungrateful. It is so hard to know who are most needy. Only this morning I was told there was work enough on these premises to be given out if I only had a mind to give it. I pardon much on the ground that it is the ferocity of the hungry wolf.

I want to give as much time as I can command to house to house visitation, for every Armenian door is open to us. The last month I could make only eight calls, but as the autumn work is now so nearly done, I expect to accomplish more in these winter months. You know I cannot do as you good people do: viz., say to my grocer, "Please send me a barrel of flour, ten pounds of cooking butter or lard, and a bushel of potatoes," and have the same in my house before evening. It is often a month from the time I say to my servant, "You must buy, as soon as you can find it, eight bushels of wheat for our next year's flour," before the flour comes into my house and then it is not bolted or sifted.

Another work I would like to do is visiting the near villages and spending a few days in each. In many of these we have married orphan girls who need our sympathy and advice, and their homes are a good center from which to reach the women. My classes in the school are some hindrance to this work, and at sixty-seven I cannot so well do it in winter, but I hope for occasional trips. Of course I am present at all the regular church meetings both for males and females, often leading the latter, and once in two weeks I go into the old city to a meeting among the women of the Second Church, and often on that day call at the houses. I have a Sunday school class of Protestant boys from thirteen to eighteen years of age, and these usually spend one hour or more with me in the week socially—sometimes a meeting, at which they are encouraged to talk as well as pray—sometimes games or conversation in English, or anything to interest them.

You may be interested in an unusual case which has taken some time as well as thought this past week. A man in this city who was hard up for a living forced his wife into a life of shame, especially in connection with Turkish soldiers and officers and their house is near large Turkish barracks.

They have one daughter, now a girl fourteen years of age. Before I went to Europe I was importuned to take her to our premises in some capacity and to feed her. It did not seem possible to do it. She is not an orphan, our homes are full of poor girls for all the work we can find, and there is some risk in taking in a girl brought up under such circumstances. I especially committed her to the priests of her neighborhood, and I think they have had some watch over her. Two weeks ago the request was renewed, always with this conclusion, "You will deliver a soul from death." The danger is twofold. The father may betray her into sin or the Turks may take her unawares and force her into it. The girl is spoken of as a quiet, modest girl, and very anxious to get away from her home, and her mother, I think, is really anxious to have her in a place of safety. I now have an orphan girl, eighteen perhaps, who is a Christian, who is working and sleeping in the rug room, and I can put this girl in with her, both to work and sleep, and if she develops well she may be of use to me. Her mother promises a bed and her clothes, and I have concluded to assume the expense of her food, and to give her a trial.

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## THE NEW WOMAN IN MISSIONARY FIELDS

### A WOMAN'S CONFERENCE IN WEST AFRICA

AN interesting leaflet, printed by the native lads at Bailundu, gives us the report of the Woman's Conference of West African Mission, held for three days last June. Many native women, some coming several days' journey, gathered with the missionary women to talk over everything in their work and to plan for another year. Meetings were conducted in both the English and native languages, and in the latter the native women spoke with much dignity and effect. The Bible women told of their advantages for their work; their knowledge of the language, the habits and the thought of the people; the great need of the women who have not the gospel; and of the children; and of the blessing that comes to the workers themselves. They have difficulties also; the care of their families and their fields leaves them little time; many village women are quite indifferent to spiritual matters, and their customs are opposed to the gospel, while the influence of the Portuguese government is decidedly hostile. Where it is possible they meet to pray before starting out on their work, and in many places they find much to encourage.



## WOMEN OF INDIA

One of our most interesting exchanges is the *Indian Ladies' Magazine*, a monthly journal conducted in the interests of the women of India and published in Madras. Though it is printed in English, the editor and many of the contributors are Indian women, and articles of marked ability frequently appear in its pages. Some space is given each month to telling "What has been done by and for Indian ladies," and in a recent number we find much of interest. Sixteen Parsi women have just passed the entrance examinations to Bombay University and another has received a diploma as physician. Four have just graduated, one of them being an engineer, and we find the names of four others who are studying respectively in London, Oxford, Edinburgh and Paris. The girls' high schools of Bombay have an athletic association and girls are urged to join it, "to avoid the early wreckage we see so often nowadays. A contest with their European sisters ought to inspire in them that exhilarating passion for sports and physical exercises on which the preservation of beauty largely depends."

At Delhi a memorial for Queen Victoria has taken the form of a medical college for women, the object being to train women doctors and nurses; the building being so designed that patients may keep their *purdah*.

We read also of a school erected at a cost of \$15,000 by local subscriptions "in sacred memory of that august sovereign who was like a mother unto us," whose superintendent is an Indian lady.

Women are holding conferences in which they discuss, freely and with great vigor, questions of education, duties of women, the *purdah* system, early marriage, heredity and the re-establishing high social and political ideals for the country. One speaker said in a stirring address: "I want you to realize that each of you is an indispensable spark in the rekindling of the fire of national life. . . . No one among you is so weak or so small that he is not necessary to the divine scheme of eternal life, no one is so frail, so insignificant that he cannot contribute to the divinity of the world."

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 NEED AT TALAS

From Miss Susan W. Orvis:—

I HOPE that Miss Dwight had an opportunity to describe to you more particularly how very crowded we are, and how inconvenient our house is as now arranged. We were obliged to limit the number of pupils and thus our income has been diminished. Expenses this year have been exceedingly high, for flour and fuel have both been high-priced, and this had made a balance on the wrong side of our ledger account in November. Miss Loughridge and I made up the deficit temporarily and we are trying to be very

economical and not have another deficit. I am troubled about it, but we are doing the best we can. It seems hard to limit the bill of fare for boarders and there has been more or less complaint about the food. The problem of fuel is a trying one, also, for the class rooms must be warmed. I spend much time looking after the fires to be sure that no fuel is wasted. You know we have only two regular servants in the school,—a woman to cook and a boy-man to buy our supplies and run errands, carry wood, shovel snow, etc. Both together they receive only one hundred and nineteen dollars a year. We are obliged to hire women a day or two a week to wash and scrub for the school, though the girls do their own washing and a part of the scrubbing.



SEWING SOCIETY IN TALAS

If any Sunday school or Christian Endeavor Society would like to send us a supply of hymn books (Gospel Hymns Number 5 or Number 6, or the Endeavor Hymnal would be most acceptable), we should be very grateful indeed. We are trying to increase our library and any good books for girls, of easy language (not colloquial) even though a little old-fashioned, would be a help to us. We often feel the need of picture cards to give out at Christmas or Easter. In some villages the Sunday school picture cards cannot be used, for the Greeks are inclined to think these pictures are to represent the various saints and they kiss them and pray to them. But cards with pictures of flowers, birds, children, etc., are most joyfully received. If you could see the hideous pictures they have on their walls! It often makes me shudder.

## FAREWELL TO THE OLD CHAPEL BUILDING OF KOBE COLLEGE

Kobe College, under care of the W. B. M. I., rejoices in a new chapel. Miss Charlotte B. De Forest wrote the following poem at the time of its dedication:—

<p>That which our hands have handled, That which our feet have trod, That which our hearts have cherished On their pilgrim way to God. Though it pass from outward vision With the seasons as they roll, Yet is its memory treasured In the storehouse of the soul.</p>	<p>Garments outgrown of childhood, Wineskins rent with new wine, Cast-off shell of the nestling, Bursting bark of the pine, Parts of a world procession Of sacrifice untold, While the ages march unceasing And the new rings out the old.</p>
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O early home of our spirits  
Lighting from fields afar,  
Thou nurse of our souls' awaking  
To greet the morning star,  
What though our lips should bring thee  
The form of a fond farewell?  
Our hearts have long prepared thee  
The home where thou shalt dwell.

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## MISSIONARY LETTERS

### MICRONESIA

Ever since the cyclone destroyed our school building on Kusaie in April, 1905, the teachers there have struggled with many difficulties; cramped quarters, confusion, inadequate force of workers, need of many things, uncertainty as to the future have combined to make their work difficult, but they have struggled bravely on. Miss Olin, writing on January 7, 1907, says:—

We are living on in the same way for the present that we have been doing ever since my return, and I see no way of changing it as yet. Our provisions and my boxes sent from Grafton did not arrive on the November steamer, as we had hoped, but, thanks to the rice you sent us, we have had no anxiety about food for the girls. As for ourselves, we would have been very short of some things had not Dr. Rife come here last November, for we told him to find out at Jaluit if our provisions were on board, and if they were not, to send us some things from there. Thus we also have been all right, and have not suffered any need, except of rubbers, of which neither Miss Wilson nor I have a whole pair—a rather serious matter, as for about

six weeks now we have had nearly constant rain, and the paths are in a very bad condition in consequence. I am thinking of making clogs, Japanese style, if nothing comes for us by next steamer.

Until May 23 we had thirteen Gilbert girls and two Gilbert boys. At that time one of the Gilbert girls having become the wife of one of the boys, the three of them left for the Gilberts, and the two boys whom Dr. Rife left to help us came into the school and have remained through the year. In October a small Kusaian girl was taken into school. All the year we have had twenty-six Marshall girls. Now we have twenty-six Marshall, twelve Gilbert and three Kusaian girls, forty-one in all, and the two boys.

In spite of inconveniences and a great deal of outdoor work, we have had thirty-six full weeks of school, studying, as in former years, Bible, Bible history, German, English (for the Gilbert girls), physiology, geography, singing, arithmetic and writing. One new study has been taken up, more especially with the older girls,—the books of the “Self and Sex” series for girls. The girls have taken a great interest in the subjects treated, and their questions have revealed the great need for just such instruction as these books give. Many of the more thoughtful ones ask, “Why have we not been told these things before?” and in their letters home have tried to spread the knowledge they have obtained. In German the more advanced students have given satisfaction in the work done, being able to read at sight easy stories.

Much more outdoor work has had to be done by the girls and by Miss Wilson and myself this year than formerly; the young men from the training schools have helped us in the years gone by, but this year we have been alone the greater part of the time. Bananas, sugar cane, sweet potatoes and “iaraj” have been planted and cared for, furnishing much of the food of the school. Sewing and mending has used up the remaining time, but has had to give place to the outdoor work when the weather was suitable.

All through the year we have had the blessing of good health. Had it been otherwise, I do not know what we could possibly have done in our cramped quarters. Only one severe attack of influenza has visited us, when the house was full of coughing and it was impossible to find a quiet place anywhere, day or night. I need not enlarge upon the necessity for new and sufficient quarters. You know our need and I know you will do all you can to provide for it. We can only wait until the way shall be made clear before us. Meanwhile we can do no advanced work, take in no new pupils nor even dispose of any that might be thought undesirable, as there is no room for any more in our present house and no way of getting back and forth to the Marshalls or Gilberts.

## CENTRAL TURKEY

Miss Blake, of the girls' seminary in Aintab, helps us to see the present conditions of the school and what their girls do after leaving it:—

If you could see the poor little girls we send out to the villages to struggle against overwhelming odds, and then if you could realize the influence those same poor little girls—really, little girls—have as the most progressive feminine members of the community in which they work, and could know the really good work they do, I am sure you would feel as we do. Sometime, when I have done a little touring, I mean to write up the villages, their work and their schools, and try to give you a vivid picture of the limitations under which those lonely, immature girls must struggle. In the meantime, it is a comfort to feel that your hearts reach out to us even though you cannot give us the help we ask for, and if our requests must be refused, to read the refusal in such sympathetic language.

As to the new building, you say, "I hope you are having your Christmas in it, and are enjoying the degree of comfort that only a new building can give." Thank you for your good wishes, but may I be allowed to remind you that there are some degrees of comfort that a very new building cannot give. I do not intend to enlarge upon that though, for we are so fortunate to have a building at all. Next year, after a few more weeks' work is put on it, in the summer, we will really be shipshape and feel settled. I have been living in Miss Foreman's room while the carpenters were doing some work in mine, and am very glad to move back into my own room, which is plastered so that the wind does not blow in between the bare stones and the window casings. There are some things about the schoolrooms that we are already enjoying very much; for instance, the splendid lighting and our nice, new single desks and chairs for which the Philadelphia Branch paid as a memorial to Miss Mabel Brown. It has been a great comfort also to feel that teachers and pupils have shown a helpful spirit and have made the best of many unfortunate conditions.

We exhibited Mrs. Merrill's famous patented Christmas tree. There are no trees to be obtained for such purposes inside of a day's journey, so we had the carpenter make one. He took a pole, surrounded it at intervals with star-shaped shelves, narrower toward the top, and Mrs. Merrill covered it with green paper and a few scanty cedar twigs. But it looked very gay that night with gilt stars, candles, and candy and oranges for the girls. It has been in great demand. It was used first for our own Christmas gathering at Mrs. Merrill's, when the little Papazians were filled with joy. Then on the Gregorian Christmas eve, Miss Frearson borrowed it for her orphans.

The next night we had it at the school, and to-day—a week later—“face to face with Christmas,” as the people say, and also a day to be observed, Mrs. Shepard is going to trim it for the kindergarten in the city.

Miss Charlotte F. Grant, a nurse at Aintab, writes:—

If one could only put her thoughts on paper without the effort, or rather time, it takes to sit down and write, how comfortable it would be, and for me so much more satisfactory, for even now my fingers are getting stiff with the cold and my thoughts vanish. The summer was anything but vacation time for us, for things run in full vigor all the summer. It was not a massacre year, yet it seemed to us that was the intent and purpose of the community, or else they wanted to keep us supplied with patients. Day by day they kept coming to us with broken heads, gun shots, stab wounds and such like, until we had hardly room to hold them. Now we are having a rest. On New Year's day we had only nine men and five women. So we had a grand dinner for them, inviting in a few who come for daily dressings. Three young men who are more or less connected with us came with their violins, and we had quite an enjoyable time. One of our nurses said she never tasted a turkey before. They are very poor. I expect she was not the only one who had the privilege for the first time. There were about fifty of us altogether, and aside from the two turkeys, which were given by Dr. Bezjian, the entire dinner cost us only \$3.50.

I do hope soon you will find someone to take up the work Miss Trowbridge is laying down. It is impossible for me to do it alone. Year by year the work is increasing, and the needs are getting heavier day by day. If I knew the language and could leave many things for the native workers to do, it would be quite a different matter. But there has been no time to give to the study, much as I would like it. To-day for the first time in six months I had a lesson. In the summer my former teacher married, and at that time study and lessons were quite out of the question. Then I had my four weeks' vacation, and there seemed to be no teacher available. If someone could only come soon to learn the language and the general plan of the work before Miss Trowbridge goes away it would make it very much easier and more satisfactory all around. Of course it is better to take time and find one who can fill the needs, but it will be much harder, I am sure, for Dr. Hamilton unless someone comes soon.

Miss Norton and Miss Blake are carrying on their school prayer meetings, and all in a most astonishing manner after only one year; but it will be a long time yet before I can take any part in such work. This, of course, makes it harder for the others and keeps me from doing much I would like

to do. For my own part I am so glad to be here, and the work grows daily more fascinating.

## CEYLON

Miss Julia Green, whose father was a missionary in Ceylon, went in October, 1906, joyfully back to the island where she was born. Other letters have told us of the cheer her arrival gave to the missionaries and to many natives who remember her parents. This is the first word from her own pen:—

It is just two months since I arrived in Uduvil. My welcome from the mission circle, school and the people was most cordial. Many who formerly knew my parents have been to see me, and have shown so much interest in my coming. I am deeply interested in the school. The efficiency with which, under such plain surroundings and with simple appliances, one hundred and fifty to two hundred girls are cared for and given a thorough education and Christian training is certainly remarkable.

The girls are so attractive, and each one has a special interest for me. There are several whose mothers and grandmothers have been educated here; others who are from heathen homes, and who have here accepted Christ and are developing into lovely Christian characters, and yet others who have not yielded to the blessed influences and for whom we feel special anxiety. I have met many of the former graduates who have been here who are now a blessing in the community.

Then there is so much besides the work of the school constantly coming to Miss Howland and Miss Root, which demands their sympathy and counsel.

As I have been about from place to place to the several stations of our mission, and to the villages, I have been greatly impressed with the great work yet to be done. Such multitudes yet unreached and our force of workers is so small. The work in the villages is greatly needed. I wish many of my friends at home could be here even for a few days and see for themselves the people, and I wish they could share with me the great privilege of working among them. There is great interest and joy in helping the cause of foreign missions at home, but there is nothing equal to the actual joy of being on the field. I have long looked forward to coming, and now am glad I came and did not miss the opportunity.

Miss Root sends us good word from the school in Uduvil:—

The religious work in the school is always deeply interesting. We are again thanking God for a real revival which has reached the younger girls, as last year the older ones were most affected. It is certainly one of the loveliest sights I have ever seen when day after day some little girls or older ones come to seek and find the Saviour.

Joanna (a Bible society employee) and I go every day together to our work. We visit the schools in our district, and teach the children Bible verses and lyrics. We go to about three houses daily, and teach and pray with the women. Sometimes they will not hear us, but usually they like very much to have the little meetings in their homes.

#### JAPAN

Miss Adelaide Daughaday writes from Sapporo, Hokkaido, Japan, January 31, 1907:—

I waited until the winter holidays before writing you, hoping that during the short cessation of regular duties there might be a good opportunity for letter writing, but the irregular duties of that time almost crowded it out. Just to mention one of these our Japanese friends have a pleasant custom of greeting all acquaintances during the New Year season; if near by calls, if distant by card. Pictorial cards are in favor just now. So in following their way and in responding to those received, I sent more than three hundred cards.

Dr. Rowland went to Yokohama this month to welcome Dr. Barton, expecting to return quickly; but we hear that he has been prevailed upon to accompany him to many southern cities, not only as "guide, philosopher and friend," but as interpreter. We are so far north that we cannot have the pleasure of meeting Dr. Barton, but Dr. Rowland will give us, no doubt, a graphic account of what was said and done. We are quite accustomed to enjoying things by proxy, but we succeed in getting a great deal of inspiration from them—as, for example, the great Haystack Meeting, the World's W. C. T. U. in Boston in October last, and probably it will be so with the World's Y. M. C. A. convention to be held in Tokyo in April. Japan has been so greatly praised, and deservedly, by nations of the West for her wonderful advance on all material lines, and for her unexpected victory over her huge and unscrupulous enemy in the late war, that it is a sincere pleasure to us to have her spiritual progress recognized by the holding of a world's Christian gathering in her empire.

How fickle is human praise! Some of those who were the most profuse in expressions of admiration have become severe critics, are suspicious of her motives, and say that her head has been turned by success. We on the ground do not perceive it. On the contrary, we feel that the strenuous efforts, experience and sufferings of the last few years have steadied and sobered the nation. They also realize that becoming one of the world powers entails great responsibilities. The self-restraint shown by press and people during this San Francisco episode is most admirable. All the silly



talk about war between the United States and Japan has been on the other side, not here. She has had such high respect for and confidence in our American government that it would be sad indeed if it disappointed her.

Japanese time is divided into periods of twelve years, each year named after some animal. Last year it was that of the horse. An old-time superstition declares that to be one of continual calamity. As there was an unusual record of volcanic eruptions, earthquakes, gales and tidal waves in 1906, the uneducated people here are more than ever confirmed in their belief. The present is the year of the sheep, which ought to bring tranquillity, but thus far has failed.

#### CHINA

Mrs. Hodous, of the Foochow mission, tells us a little of her work in the home and outside:—

From the time we return from the mountain in September until we go again in June the children scarcely go beyond the compound walls. The streets are dirty and the children are liable to take diseases readily. So the missionary mother must find employment and amusement within the four walls of the compound for nine months. The mountain is a great blessing to our children. There they run, climb, play and breathe pure air for three months, escaping the heat and disease prevalent from June to September.

Before we go to the mountain there is work for mothers as also for every missionary. Moths are thick and destructive. Winter clothing, flannels, rugs, anything woolen must be carefully covered or sewed into cotton bags with camphelene balls. When there is a family with children this is no small task. In the fall all this must be undone and sunned. Our house cleaning comes in the fall after our return from the mountain.

While Mr. Hodous goes to the college chapel for morning prayers with the college and seminary students, I conduct prayers with the servants at home. I like to teach, and have one hour a week in English composition with a class of twenty boys. This seems little, but Chinese boys' English compositions need twice the work in marking than any set of compositions I ever had in my school work at home. It takes much of my spare time the rest of the week. This keeps me in touch with the boys. When possible I visit the churches with Mr. Hodous. My work lies in small duties. When others are sick or absent I help out with their classes. Sometimes I read proof and do little things that, though they never appear in print, though I cannot count converts by the tens, still I trust I am doing the Lord's work in my still, small way—yes, in his way.

## SOUTH CHINA

The report of the Ruth Norton School in Canton, a school with thirty boarders and half as many day pupils, shows us its work and its needs:—

A society started by the Christians in Canton, in which members pledged themselves not to drink, smoke or lie, caused a great deal of heart searching among the girls, many of whom had joined it. It is the custom for all Chinese men, women and children to smoke the water pipe or cigarettes at all times and everywhere. Wine drinking at meals is also a very common habit, though the amount consumed is small, and drunkenness is exceedingly rare. Lying is more common than other sins. When the girls returned from their summer vacation, it was found that every one had broken some part of the pledge taken. Their first thought was to stay away from the union meeting of all the societies, when reports were to be made. But a few days of prayer and instruction made them aware of the falseness of such a move, so in a body they went to the meeting and confessed that they had broken the pledge, and asked to be allowed to sign over again. This action of the schoolgirls made a deep impression on the older members of the society, and was the cause of much blessing to all. The older girls have been valuable helpers in the Sunday school this year. Four of the girls joined the church on confession of faith. There has been no serious case of misbehavior, and no serious illness during the year. One of our great trials is the lack of room to receive the many who wish to come to school and who are willing to pay all the expenses connected with the school. We are very seldom asked to aid girls.

Another great need is that of teachers. Mr. Nelson has been called from his work much of the time to assist in teaching English and the Old Testament in Chinese. Without his help these classes could not go on. The lack of any training in music and calisthenics is seriously felt. Lack of text-books is also a great hindrance to good work.

Just now the school is being repainted and whitewashed. We regret that we have not money to put up a new dining room and more bath rooms, also a hospital room. All these are much needed, and would cost but a few hundred dollars. But the need of these might easily be forgotten if we had another building as large as the present one, for dormitory and class rooms. It would be a great relief to have such a building, for then the dining room would not need to be used for a class room, while better work could be done in larger and better class rooms.

## AUSTRIA

Mrs. J. S. Porter of Prague gives a touch of their work, at once difficult and encouraging, as she tells of a recent tour of Mr. Porter:—

In a postal he speaks of the good meetings there, and of two who gave themselves to the Lord. One of these two was one of several who arose at three o'clock Sunday morning, walked an hour and a half in the cold and snow to take the only morning train, and attending the two preaching services and evening lecture in Skalitz, they reached home about three on Monday morning; and some arose at five (if they went to bed at all), to work in the factory. The other of the two is a servant who, weeping because she must come so late, arrived almost at the end of the afternoon service after a long walk and train ride.

One of the party was a dear old woman, and another a stalwart Christian man, firm in the faith, who could not read when he was converted a few years ago, but has persevered until he has learned in spite of everything. Brother Andre, the Skalitz preacher, spent the day at Krona, an out-station, and although the day was full to overflowing, can you think what a joy it was to my husband to be able to feed those hungry sheep?

The "Otzky" (questions) are a list of questions on the Sunday school lessons, which Mr. Porter very carefully prepares each week and sends to many places throughout Austria and Rússia to preachers and colporteurs who have asked for them. These questions are generally cut apart and distributed among the people for study previous to the Bible hour meeting. Mr. Porter met a young lady in Vienna a few days ago who told him she was brought to give herself to Jesus Christ through one of the questions, which was given to her by mistake. This is a very quiet work, begun by his trying to help a young preacher (two years ago) into Sunday school.

Dr. Clark remarked a few days ago that the colporteurs in Russia are selling far more Bibles than those in Austria.

One more item: On the day of Sylvester (New Year's) eve, our boy came home reporting placards were posted urging the people not to drink on the eve of that day (a time of great drinking and revelry), and isn't it blessed news that there is a temperance society in Prague among some of the university students, with a professor at the head? The scientific temperance conference held in Vienna three or four years ago did much for Austria.

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WE only pass over this road once. There is a tremendous significance in the thought that these passing days, each laden with infinite possibilities, will never return.

## ITEMS OF MISSIONARY NEWS

**WEST AFRICA.** The ground for the site of the new Presbyterian mission station at Lolodorf was covered a year ago with stately trees and dense jungle. Now, seventeen buildings stand on it, two being schoolhouses and one a hospital with dispensary and surgical room on the roof. The materials were found mostly on the land, and the natives did all the work.

At Elat the people have built and paid for a great church seating between nine hundred and one thousand people. They are sending out evangelists to work among the surrounding heathen, some of whom are dwarfs, and the whole work is advancing by "leaps and bounds."

**ANOTHER VICTIM.** We have read much and rejoiced much in the stories of the wonderful success of Dr. Paton and other missionaries in the New Hebrides, but we must not suppose that the natives are all Christians. Quite lately some Kanakas just returned from Queensland killed Rev. C. C. Godden, who with his newly wedded wife had reached the island only six months before. Very possibly these same Kanakas had themselves been shamefully misused by other white men.

**BIBLES IN THE PHILIPPINES.** A colporteur of the Bible society recently made a tour with two priests of the Independent Catholic Church, selling almost eighteen thousand copies of the Scriptures. At a confirmation service the bishop gave a Bible instead of a candle to the new communicants.

**LEPER COLONY.** Out in the Philippines the government has started a leper colony at Galian with accommodations for eight hundred patients. They are comfortably housed, well fed and looked after, and have a modern sewerage system, pure water, laundries, bath houses, a church and a dining hall seating three hundred. In addition they have a brass band and a theater. Apparently a leper has more advantages in the Philippines than an ordinary Filipino.

**REV. A. C. WALKUP**, of Kusaie, reports a tour of 19 islands, traveling 3,500 miles in three months. Ten of the 20 churches are self-supporting. In the Marshall Islands and Kusaie are 3,482 church members.

**THE NEGLECTED CONTINENT.** As in missionary thought the Dark Continent stands for Africa, so the Neglected Continent is South America. To most Americans it even yet stands also for the Unknown Continent, for until very recently we had perhaps less real knowledge of our sister continent than of any other large division of the globe. Containing nearly one seventh of the land surface of the world, unexcelled mountain heights and valleys of surpassing loveliness and fertility, inexhaustible mineral and agricultural

wealth, we ever turn our thoughts in other directions. In mission efforts it was ever the same. All told, there are not more than three hundred missionaries (exclusive of wives) in all this vast land, or one to every two hundred thousand souls.

**THE CAUSE.** A missionary writing sadly of the neglect of South America religiously attributes it to belief in the fallacy that the people of South America, whom the handbooks of geography classify as "Christian," have already the gospel and need not to be evangelized. "South America is a priest-ridden continent, without family life, given up to domestic anarchy, to religious bacchanals, to the worship of grotesque images, to the practice of pagan or semi-pagan rights, and to the control of a most profligate priesthood, whose main business seems to be that shameful traffic in souls for which they have attained world-wide notoriety, and by which the gospel of Christ has become a by-word."—*From Our Mission Fields.*

**THE** average gifts of the members of a missionary church in Rio Janeiro were more than ten dollars.

**CHRISTIANS IN INDIA.** The latest census returns show that while the population of India has increased less than two and one half per cent the number of Christians has increased twenty-eight per cent, every province and state in the country sharing in this advance. Nearly four hundred thousand pupils attend the mission schools to-day and medical missionaries treated two million patients last year. Perhaps even more than figures can show is the change that is gradually going on in public sentiment and custom. Much of this is due to British government and other causes, but largely it is the indirect result of Christian teaching.

**THE OTHER SIDE.** Though the remarriage of child widows is legal yet it is still very rare and in a single province there are now nearly five hundred of these unfortunates less than a year old. More than two hundred and sixty thousand such poor creatures live in Bengal, doomed to loneliness, contempt and abuse, because the husband whom many of them could not yet even recognize died early.

We read of numerous murders by poison, doubtless for the sake of human sacrifices to the goddess Kali, that she may forget her anger in times of drought and pestilence. One murderer confessed that he and eleven companions had vowed to sacrifice thus thousands of lives to Kali if she would thus give them riches and power over spirits.

Some Hindus believe that as their god Krishna was a gambler, they also must gamble that they may not be reborn as rats or in some other undesir-

able form and in many a home everything is sold to pay the gambling debts. —*Condensed from Missionary Review.*

C. I. M.—These letters stand for China Inland Mission, the great work founded by Dr. J. Hudson Taylor. Last year forty-four new missionaries went out, making a total of eight hundred and forty-nine in two hundred and five stations. Last year the baptisms were two thousand, five hundred and forty-one, the highest number yet recorded. Several of the churches help largely to support themselves and out-stations.

SIAM has the most progressive monarch in Asia, with the exception of the Mikado of Japan. He has recently issued a decree abolishing slavery, and another abolishing gambling everywhere in his kingdom, except in the capital. Why not in Bangkok? Because the income from gambling in the capital forms so large a part of the revenue of the government that he could not get along without it unless he raised the import dues, which he cannot do without the consent of the Western nations.



## HELPS FOR LEADERS

### HOW SOME JUNIOR ENDEAVORERS RAISE THEIR MONEY

ONE Junior Endeavor Society has tried several methods of raising money, such as by cake and candy sales, lawn parties and various entertainments, all more or less successful but not always satisfactory, because of the constant demand upon a too often unwilling public. This year we have decided to raise it, so far as possible, with three contributions: the contribution taken at every Sunday afternoon meeting; the birthday contribution when each member brings the number of pennies corresponding to his age on the Sunday following his birthday; and lastly the thank offering which is secured by means of a card, on one side of which is the Junior Endeavor pledge and the child's name, on the other side are ten small envelopes, each envelope supposed to hold five cents, making a total of fifty cents when the card is filled.

One card is given to each member and he is urged to hang it in his room and to put in one or two cents a week until the card is filled, and not to leave it to be filled at one time with the assistance of friends or relatives.

We have decided not to use the word "collection" in connection with money raised in these three ways; our aim is to have all our money, neither a collection nor the left-over after we have pleased ourselves, but rather a thank offering or contribution that shall be worthy and acceptable unto the Lord.

#### THE MISSION OF THE BAND LEADER

Extract from a letter received from the enthusiastic leader of a flourishing mission circle:—

My Diong-loh book and my Micronesia book are all gone already. I am like the fox or wolf who begged to just put one paw in, then two paws, and his head, and then was in all over—only I am not in all over yet. . . .

I was both indignant and amused one day in teachers' meeting when one of our ex-superintendents, a college man and school teacher, said we wanted missions in "homeopathic doses," and "giving to our own church was missionary work." His boy is my right hand man in the mission band, and as he most likely betrays his enthusiasm at home, there may have been a thought of that in his father's remarks. I would not think of giving over my mission band now if I could possibly help it, for while there are plenty with more ability, there are none with stronger convictions. I am determined that so long as I can bring it to pass the children of this church shall be taught most emphatically that the religion of Jesus Christ is a world-wide religion, that our ancestors were once heathen, that we owe our knowledge of Christ to foreign missionaries, and that as soldiers of Jesus Christ we have absolutely no choice but to obey in all things. We cannot say we do not believe in what Christ directly commanded. The children are getting that all by heart and I do not believe they will be able to forget it wholly when they grow up. I do feel, in spite of all the fathers say, that I have the inside track with the children, for after their fathers have said they do not believe in foreign missions, there is nothing more they can say; they cannot back up their position from Scripture.

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A MAN in Burma possessed a copy of the Psalms in Burmese, which had been left behind by a traveler stopping at his house. Before he had finished the first reading of the book he resolved to cast his idols away. For twenty years he worshiped the eternal God revealed to him in the Psalms, using the fifty-first, which he had committed to memory as a daily prayer. Then a missionary appeared on the scene and gave him a copy of the New Testament. The story of salvation through Jesus Christ brought great joy to his heart, and he said: "For twenty years I walked by starlight; now I see the sun."



# Our Work at Home

## OUR DAILY PRAYER IN MAY

THE Foochow Mission has five stations and 105 out-stations, with 39 missionaries, seven of whom are physicians. Native workers, to the number of 318, share their labors, and the 88 churches, ten of them self-supporting, enroll more than 3,000 members. More than 2,000 pupils gather in the 73 Sunday schools, and almost 25,000 receive daily instruction in schools of all grades. The medical work is carried on in four hospitals and five dispensaries, where almost 40,000 treatments were given last year.

LIFE AND LIGHT for July, 1904, gives an account and illustrations of the girls' boarding school at Foochow, which last year numbered 21 pupils. Miss Newton is the principal of this school, and Miss Garretson has charge of the preparatory department. She was obliged to return to this country some months ago, being greatly worn by constant and strenuous work.

Miss Worthley and Miss Osborne share the oversight of the Abbie Child Memorial School at Diong-loh, doing also some touring work, which is greatly needed in that region.\*

Mrs. Peet is the wife of the president of Foochow College, and this position gives her wide influence over the young men who are its students. Miss Wiley teaches in the same institution. The kindergarten work in Foochow is very successful and full of promise, opening doors of welcome into many homes. Miss Brown, who has built it up, is still kept in this country by insecure health, but native graduates have carried on the school.

The hospital treated 140 patients last year and the dispensary nearly 10,000 cases. The two physicians, Drs. Woodhull and Stryker, added to all this more than 600 visits in homes besides daily clinics. This would mean a busy life in an American city; in China it means work almost to the breaking point.

Mrs. Kinnear, wife of a missionary physician, adds to the care of home and children the teaching of music and work for the native women. At least six women are taking medical training, and a wide field is open for their service. Mrs. Hartwell, after long years of labor, finds a home for her later, widowed years with her daughter, Mrs. Hubbard. Mrs. Hinman teaches in Foochow College.

\* Miss Worthley was married on April 2 to Dr. C. M. L. Sites of the Methodist Mission to Shanghai.



Mrs. Hodous has three little children, and an extract from a recent letter on page 215 shows us something of her work.

Miss Hartwell teaches drawing to each of the college students, over 200, and also gives instruction in ethics, psychology and advanced Chinese, besides superintending work in English, and overseeing the Bible women.

Mrs. Whitney writes: "The direct mission work I have done has been the outwardly insignificant task of going among the new people, those who have not met foreigners before. I have been into several large cities where no foreign woman and sometimes no foreigner has ever been before. Sometimes where at first the women fled in terror, I ended with a large crowd of cordial women and children." Mrs. Hubbard conducts the Woman's Training School with nearly twenty pupils, wives of teachers and preachers, and some widows, who are studying to become Bible women and teachers of station classes. She had charge of nine such classes last year, some of them taught by Bible women.

To the list of names of married ladies, missionaries in Foochow, we must add the name of Mrs. Mary Reynolds Newell, who went thither last June. She is hard at work on the language, hoping soon to take a class of very small boys in Sabbath school, and ultimately to teach in the college. She teaches now, in English, two classes.

Mrs. Smith gives most of her time to language work and home cares. Dr. Smith does an important medical work, treating from ten to fifteen patients in her dispensary every day. To this she adds evangelist work, visiting many homes with her five Bible women and holding meetings for Bible study twice weekly. Miss Chittenden has charge of the girls' boarding school, supported by the W. B. M. I. temporarily at Gak-liang, soon to be well and newly housed at Ing-hok. This station also rejoices in the coming of a new missionary, Miss Grace A. Funk, sent out by the W. B. M. I. Miss Woodhull, sister of Dr. Kate Woodhull, is busy with many kinds of work, holding gospel services and conversing with patients in the hospitals, caring for day schools and teaching station classes and Bible women.

The sisters, Misses Bement, one a physician, the other a teacher, have just returned from their furlough, to find a warm welcome and abundant work awaiting them.

Home duties take most of Mrs. Gardner's time, and to make a Christian home in China is real missionary work. Miss Hall's work is with Miss Newton in the girls' boarding school.

Mrs. Bliss adds to the care of her home and baby daughter teaching four classes in English in the boys' boarding school, and the supervision of four day schools which she tries to visit several times in each term.

The North China Mission reports 32 common schools with 442 pupils, 152 of them girls. Miss Browne and Miss Lyons are both still giving much time to language study and both finding many ways of present service. The girls' boarding school at Tung-chou will be Miss Browne's especial work.

Mrs. Roberts, with her husband, has withdrawn from the mission and Mr. and Mrs. Sprague are the only regular missionaries left in Kalgan, though Miss Chapin and her sister have rendered valuable help. Mrs. Sprague tours with her husband and holds meetings for women in villages.

Miss Jones does much touring and teaches in station classes. A letter on page 229 tells of her work. Mrs. Stanley's long experience has given her invaluable wisdom with which to aid younger missionaries and the native women. Mrs. Chapin is now in this country. Mrs. Perkins as mother, wife and missionary physician finds every minute full. She goes on long and wearying tours, and carries help and blessing to many.\* Mrs. Aiken, besides caring for home and children, teaches English, gathers the juniors on Saturday afternoons and visits many homes with her Bible woman.

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## A VARIED CHRISTIAN LITERATURE FOR TURKEY

In the following extract from a recent personal letter, Dr. Herrick, who for many years has done much literary work in Constantinople, specially in supervising various translations of the Bible, shows us the scope of his labors:—

IT is a little more than a year and a half since our return. I have prepared and issued the Sunday Schools Lessons for 1906-7, and the manuscripts for 1908 are nearly ready for the press, and printing is to commence next month. We have issued in Turkish and Armenian the book *Titus, a Comrade of the Cross*, also an abridgment of Mrs. Taylor's *Life of Pastor Hsi of China*, a little book for boys, Wagner's *The Simple Life*, in Armenian, and we have in advanced state of preparation a new catechism in Turkish, Armenian, Greek, and Greco-Turkish, also four small volumes of sermons, two in Armenian, one in Turkish, and one of very short ones in both Armenian and Turkish for children, also an astronomy in Osmanly, Turkish, and Armenian, a new Armenian primer, a commentary in Greek, and an elaborate revision of the Armenian Hymn and Tune Book. We are employing a good deal of assistance outside of our editorial staff.

\*See editorial paragraph, page 193.

## A PRAYER MEETING IN PEKING

We borrow from *Mission Studies* a paragraph in a letter from Miss Mary H. Porter, of the Bridgman School for girls at Peking:—

A FEW, however, accepted an invitation to accompany the Bible woman and me across the street where the weekly prayer meeting of the North Church was being held. Such a different atmosphere! The circle of Christian men and women had come with a purpose. The good deacon who led said a few earnest words about the indwelling of the Holy Spirit (the Scripture had been read before we went in); then followed many short prayers, after which every intelligent man in the room had some word of testimony or exhortation. There were no painful pauses, no long-drawn-out talks, but an hour of helpful, simple, mutual converse as to the "things of the Spirit." I could not recall having attended a mid-week meeting while in the United States so spontaneous and informal. Yet the pastor was absent and it was on an afternoon in the dog days. The "salt" is here, the "leaven" already placed in the meal, and such an hour strengthens one's faith that it is to "leaven the whole lump."

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## BOOK NOTICES

*Incoming Millions.* By Howard B. Grose. Published by Revell Co. Pp. 212. Price, 50 cents.

This book belongs to the Interdenominational Home Mission Study Course and is dedicated "To the Christian women of America, whose mission it is to help save our country by evangelizing the alien women and teaching them the ideals of the American home." The author of this book is the Editorial Secretary of the American Baptist Home Mission Society. While the whole book is intensely interesting, with charts, strategic statistics and illustrations, the two chapters among the seven which would appeal most directly to us are "Woman's Work for Alien Women" and "Work of Women's Home Mission Societies." Our President, in his last message to Congress, emphasizes the necessity of preserving the purity of the home if we would secure the integrity of the country. Mr. Grose urges each woman to be a missionary and not to be satisfied by simply belonging to a missionary society. He believes in organized effort and also in individual effort.

*Doctor Alec.* By Irene H. Barnes. Published by The Church Missionary Society, London.

It is often urged that more stirring missionary stories are needed to rouse the interest of young people in missions. This is a most attractive story of a family of wide awake, thoroughly natural, normal young people who have a favorite uncle as a medical missionary in China. Their desire to help him leads to the formation of a league which the young friends of these children join and much practical work is done and missionary knowledge widely disseminated. The final outcome of it all is the going of the eldest son of the family, Doctor Alec, as a medical missionary. The book is well written and the illustrations are charming.

G. H. C.

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### SIDELIGHTS FROM PERIODICALS

**JAPAN.**—Under the title, "Japan and United States, Partners," Baron Kaneko writes in the *North American Review*, of March 15, on the mutual commercial dependence of the two countries. "The Japanese Emperor, Hero and Master of Asia, April *Pearson's*. "Is Industrial Japan Likely to Menace the American Wage Earner?" *Review of Reviews*, April.

**KOREA.**—"John R. Mott in Korea," *Congregationalist*, March 23.

**CHINA.**—"The Open Door in Manchuria," in the April *Scribner's*, describes Japanese enterprise in Manchuria.

**CEYLON.**—The April *Century* has an illustrated article entitled, "The Sacred Bo-Tree," giving light on the art and ancient temples of Ceylon.

**INDIA.**—Rev. J. P. Jones, of the A. B. C. F. M., gives a comprehensive view of "Two Centuries of Protestant Christianity in India" in the *Missionary Review* for April.

**AFRICA.**—In the *World's Work* for April, an article under the title, "Africa Fifty Years Hence," gives a prophecy of the future, based on the enormous resources, and rapid development of the present. W. T. Stead gives an idea of the political situation in the Transvaal in April 3 *Review of Reviews*, in an article, "Restoration of the Transvaal to the Boers." In the April *Missionary Review* is a convincing article by Rev. A. J. Brown, of New York, on "The Missionary and His Critic." The same magazine has two inspiring articles on the awakening missionary interest in this country: "The Men's Foreign Missionary Conference in Omaha," and "The New Era for Foreign Missions."

F. V. E.

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THE semiannual meeting of the Woman's Board of Missions will be held in the Congregational Church, Winchester, Mass., Tuesday, May 21. Sessions at 10 A. M. and 2 P. M. Basket collation. Winchester is easily reached by train or trolley.

## WOMAN'S BOARD OF MISSIONS

Receipts from February 18 to March 18, 1907.

MISS SARAH LOUISE DAY, Treasurer.

## MAINE.

*Alfred*.—Prim. S. S., 2 00  
*Eastern Maine Branch*.—Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor, Bar Harbor, Aux., 10, Jr. Miss'y Soc., 12.73; Orland, S. S. Coll., 3; South Brewer, Pearson Aux., 5, 30 73

Total, 32 73

## NEW HAMPSHIRE.

*Danbury*.—Mrs. Robert Ford, 5 00  
*New Hampshire Branch*.—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. Concord, First Cong. Ch., Y. W. M. S., in memory of Mrs. George H. Reed, 30, South Cong. Ch., Mrs. Lydia F. Lund's Class, 6.07; Lyme, Aux., 10; Orford, Busy Bees, 5, 51 07

Total, 56 07

## VERMONT.

*Vermont Branch*.—Mrs. C. H. Stevens, Treas., St. Johnsbury. Barre, Th. Off., 8.50; Burlington, College St. Ch., 12; Cambridge, C. E. Soc., 2; Franklin, 1.85, C. E. Soc., 2; Lyndon, 10; St. Johnsbury, North Ch., 33.31, South Ch., 25.75; Wallingford, 50 cts., 95 91

## MASSACHUSETTS.

*Andover and Woburn Branch*.—Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading. Ballardvale, Union Cong., C. E. Soc., 12.15; Lowell, Eliot Ch., Foreign Miss'y Soc., 10; High St. Ch., Y. P. M. Circle, 5; North Andover, Mrs. A. M. Robinson, 1, 28 15  
*Boston*.—A Friend, 5, A Friend, 4, 9 00  
*Essex South Branch*.—Miss Sara R. Saford, Treas., Hamilton. Lynn, Central Ch., Aux., 56.26; South Lynnfield, C. E. Soc., 1; Swampscott, Aux., 5.50, 62 76

*Franklin Co. Branch*.—Miss Lucy A. Sparhawk, Treas., 18 Congress St., Greenfield. Greenfield, 4.10; Montague, 12; Orange, C. E. Soc., 10; South Deerfield, 10.22, 36 32

*Middlesex Branch*.—Miss Mary E. Goodnow, Treas., South Sudbury. Milford Cong. Ch., Benev. Soc., 40; South Framingham, Aux., A Friend, 25; Wellesley, Wellesley College, Y. W. C. A., 250, 315 00

*Norfolk and Pilgrim Branch*.—Miss Abbie L. Loud, Treas., Lock Box 53, Weymouth. Brockton, Porter Ch., Aux., 40; Milton, East, Aux., 7; Randolph,

Aux., 49.35; Sharon, C. R., 7.65; Weymouth Heights, Aux., 32.40, 136 40  
*North Middleboro*.—C. E. Soc., 10 00

*Old Colony Branch*.—Miss Frances J. Rannels, Treas., 166 Highland Ave., Fall River. Assonet, Miss M. Florence Dean and Miss Abby V. Rogers, 26.40; Attleboro Falls, Aux., 30; Berkley, Cent Soc., 16; Edgartown, Farther Lights M. Class, 6.50; Fall River, Aux., 375; New Bedford, C. E. Soc., 3.15, Trin. Ch., Jr. King's Dau., 10, Miss'n Guild, 20; Norton, Aux., 2; Taunton, C. E. Soc., 10, 499 05

*Salem*.—Two Friends, 15 00  
*Stow*.—Rev. G. H. Morss, 5 00

*Springfield Branch*.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Chicopee, Third Ch., Aux., 10.50; Chicopee Falls, Dorcas Soc., 15; Indian Orchard, Willing Helpers, 15; Springfield, Hope Ch., Aux. (to const. L. M.'s Mrs. R. P. Baldwin, Mrs. S. E. Hawkes, Mrs. C. M. Putnam), 75, South Ch., Aux., Miss Carrie Lyon King, 5; Three Rivers, C. E. Soc., 12, 132 50

*Suffolk Branch*.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Allston, Aux., 20, C. E. Soc., 60; Boston, Miss Isabel B. Pratt, 10.61, Central Ch., Aux., 6, Mrs. E. C. Moore, 50, Old South Ch., Aux. (Len. Off., 19), 37, Shawmut Ch., C. E. Soc., 5; Brookline, Harvard Ch., Aux., 250, Jr. Aux., 60; Cambridge, Mrs. S. H. Dow (to const. L. M. Helen G. Dow), 25, Hope Ch., Aux., 10.10, Pilgrim Ch., Y. L. M. C., 10; Clarendon Hills, C. E. Soc., 1; Hyde Park, Aux., 18; Newton, Eliot Ch., Aux. (25 by Mrs. Mary Billings to const. L. M. Mrs. E. M. Woodbridge), 260; Newton Centre, First Ch., Aux., 150; Newton Highlands, Aux., 12.56; Norwood, Aux., 81.27; Roxbury, Immanuel-Walnut Ave. Ch., Aux., 17; Somerville, Prospect Hill Ch., Aux., 10, Winter Hill Ch., Dau. of Cov., 5; Waverly, Aux., 16, 1,114 54

*Worcester Co. Branch*.—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Athol, Aux., 5; Blackstone, C. E. Soc., 5; Clinton, Aux., 142.94, Pro Christo Bible Class, 6; Hubbardston, Aux., 20; Lancaster, Y. L. M. S., 5; Ware, Aux., 11; Westboro, Aux., 39.66; Whitinsville, Aux., 50 cts.; Winchendon, C. E. Soc., 5; Worcester, Greendale, People's Ch., 3, Hope Ch., Aux., 10, Pro Christo Soc., 1, Old South Ch., Aux. (with prev. contri. to const. L. M.'s Miss Mabelle H. Abbott, Mrs. Edward P. Drew, Mrs. Everet S. Eddy, Mrs. L. R. Morton, Mrs. James H. Robinson), 100, Piedmont Ch., C. E. Soc., 7.25, Plymouth Ch., Aux., 40.32, Union Ch., Aux., 45, 446 67

Total, 2,810 39

## LEGACY.

*Bernardston*.—Mrs. Martha C. Ryther, by Adin F. Miller, Admr., add'l, 2,588 32

## RHODE ISLAND.

*Rhode Island Branch*.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Barrington, Bayside Gleaners, 60; Chepachet, Prim. Ch. S. S., 3.30; East Providence, United Ch., C. E. Soc., 5; Newport, United Ch., Aux., 251.75, S. S., 250; Providence, Park Side Chapel, 8; Plymouth Ch., Prim. Dept. S. S., 2.50; Riverpoint, Wide Awakes, 5; Westerly, C. E. Soc., 12, 597 55

## CONNECTICUT.

*Eastern Conn. Branch*.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Colchester, C. E. Soc., 5; New London, Second Ch., Dau. of Cov., 4 18, Prim. Dept. S. S., 5; Norwich, Broadway Ch., Aux., in memory of Mrs. A. J. Avery, 50, Park Ch., Aux., A Friend, 25, 89 18

*Hartford Branch*.—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Interest on Clara E. Hillyer Fumd, 400; Hartford, Wethersfield Ave. Ch., C. E. Soc., 38; Manchester, Second Ch., C. E. Soc., 20, Jr. C. E. Soc., 17.50; Poquonock, By her husband and daughter in memory of Mrs. Nathan Tibbals Merwin, 500; Tolland, Aux., 18, 993 50

*New Haven Branch*.—Miss Julia Twining, Treas., 314 Prospect St., New Haven. Bethel, Aux., 29.40, Jr. C. E. Soc., 10; Bridgeport, First Ch., Aux., 6; Canaan, Aux., 19; Chester, S. S., 5; Deep River, C. E. Soc., 5; Durham, Cong. Ch., C. E. Soc., 10; Greenwich, Second Ch., Aux., 175.03, M. C., 37.46; Haddam, Aux. (with prev. contri. to const. L. M. Mrs. Edgar E. Clark), 5; Higganum, Aux., 32.29; Ivoryton, C. E. Soc., 15; Kent, Aux., 30; Litchfield, C. E. Soc., 12.16; Middlefield, Friends, 15; Middle Haddam, C. E. Soc., 5; Middletown, First Ch., Aux., 15.04; Naugatuck, Aux., 35; New Hartford, Aux., 10, C. E. Soc., 5; New Haven, Dwight Place Ch., Aux., 48, Grand Ave. Ch., C. E. Soc., 5; North Woodbury, C. E. Soc., 15; Norwalk, Aux., 25; Plymouth, A Friend, 21.50; Redding, Aux., 3; Ridgefield, Aux., 58; Saybrook, Aux., 43.65, C. E. Soc., 6.50; Sharon, B. B., 25; Sherman, Aux. (prev. contri. to const. L. M. Mrs. S. E. Gelston); Stamford, Y. L., 30; Stratford, Aux., 40; Torrington, First Ch., Aux., 12; Wallingford, First Cong. Ch., 25; Westbrook, C. E. Soc., 12.50; Woodbury, First Ch., Aux., 17.50, 864 03

Total, 1,946 71

## NEW YORK.

*New York State Branch*.—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Albany, Young People's Alliance, 26; Briarcliff Manor, Jr. C. E. Soc., 3; Brooklyn, Atlantic Ave. Chapel, Aux., 6, A Friend, 10, Central Ch., La-

dies' Aid Soc., 25, Immanuel Ch., Aux. (to const. L. M. Mrs. N. D. Redhead), 25, Lewis Ave. Ch., Earnest Workers, 20, Park Ch., Aux., 10, Plymouth Ch., Aux., 100; Buffalo, Niagara Square Ch., Aux., 30; Camden, Aux., 10; Canandaigua, Aux., 55, Alice Band, 5, Misses Rice Band, 5; Corning, Aux., 10; Flushing, Aux., 42; Groton, Aux., 5; Java, Aux., 4, C. E. Soc., 3; Lockport, First Ch., S. S., 17.30, C. R., 10.50; Middletown, First Ch., Aux., 50, S. S., 15, North Ch., Aux., 5; New York, A Friend, 215, Broadway Tabernacle, S. S., 100, Christ Ch., Aux., 28, Jr. C. E. Soc., 5, Manhattan Ch., Aux., 20, 25, Pilgrim Ch., Aux., 45; Norwich, Loyal Workers King's Dau., 10; Ontario, Earnest Workers, 6; Patchogue, Aux., 5; Poughkeepsie, Aux., 50, Prim. Dept. S. S., 15; Rodman, Aux., 20; Smyrna, C. E. Soc., 4; Syracuse, Plymouth Ch., Aux., 30; Washington Mills, C. E. Soc., 8.30; West Bloomfield, C. E. Soc., 5; West Winfield, S. S., 30. Less expenses, 40, 1,048 35

*Schenectady*.—M. E. Van Vranken, 40  
Total, 1,048 75

## PHILADELPHIA BRANCH.

*Philadelphia Branch*.—Miss Emma Flavell, Treas., 312 Van Houten St., Pater-son, N. J. Mabel Brown Memorial, add'l, 33.02; D. C., Washington, First Ch., Miss'n Club, 75, S. S., 15; Fla., Daytona, Aux., 10; N. J., Orange Val-ley, Y. W. M. S., 63.15; Pa., Philadel-phia, Central Ch., Aux. (25 of wh. to const. L. M. Mrs. Ellen E. Dexter), 30, 226 17

## PENNSYLVANIA.

*Scranton*.—Plymouth Ch., Th. Off., 12 05

## FLORIDA.

W. H. M. U., Mrs. Catharine A. Lewis, Treas., Mount Dora, Aux., 15; Ormond, Aux., 6.75, 21 75

## CANADA.

Cong. Woman's Board of Missions, 918 75

Donations, 6,602 68  
Buildings, 658 02  
Specials, 506 13  
Legacies, 2,588 32

Total, \$10,355 15

## TOTAL FROM OCT. 18, 1906 TO MARCH 18, 1907.

Donations, 37,173 80  
Buildings, 2,470 88  
Specials, 2,002 83  
Legacies, 6,406 50

Total, \$48,054 01

## Extra Gifts for the Work of 1907.

*Maine*.—Saco, Mrs. C. M. Gates, 5 00  
Previously acknowledged, 4,986 42

Total, \$4,991 42

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## SCHOOLS AND STATION CLASSES IN PAO-TING-FU, CHINA

BY MISS LAURA N. JONES

AFTER returning from our summer vacation, some time was spent in repairing and altering the buildings occupied by the little school, which with the addition of the boarding department had quite outgrown its quarters. We have ten girls from the country boarding, while nineteen girls and boys living in their own homes attend regularly.



SCHOOL AT PAO-TING-FU

After school opened we found that the school had not only grown too numerous for their quarters but also for their teacher. So we made an assistant of the elderly woman who was installed last spring as matron; though not a woman of much education, she knows enough to teach these little children the characters, after which the lessons are recited to Mrs. Yang, the head teacher.

In this school, children are started to see if they are bright enough to go on into the intermediate schools. They get a fair knowledge of the gospels, some of the little Chinese books, some writing, geography and arithmetic. When for any reason it does not seem profitable to send a child on to the intermediate schools, it can stop and feel no "loss of face," for have they not gone as far as "the school" could take them? "Face" is "the pearl of great price" to a Chinese—a poor enough treasure to be sure, but since it is their all, it is really a pity to rob them ruthlessly of it.

The station class rooms having been put in order, Mrs. Perkins and I went on a six days' tour, visiting thirteen villages, inviting women to the class; Mrs. Perkins took her medicine chest and in almost every village was called upon by the sick in large numbers, to whom she dispensed medicines almost to the limit of her limited supply. We had set the first of the tenth moon as the day for the opening of the station class. Last year the two small children that came with their mothers were a source of constant annoyance to most of the class, who kept up a constant growling. A Chinese mother seems to have no more idea of controlling her child than the child has of being controlled; if it wants the book its mother or aunt is reading, it gets it, even to destroy if it likes. Would it beat a tattoo on the stove with the poker? Certainly, if the fancy takes it! No matter how cold the day the door may not be shut if it wants it open. Chinese children are certainly "allee samee Melican," and Chinese mothers are a little more so! Finding the antics of the small child rather hard to put up with myself, especially during class hours or prayer, I could not blame the rest for growling, so undertook to remedy it by dividing the class, the women with children to come the first fifteen days, those without, and the young girls, to come the last fifteen days; I thought that in the first there could be no discord, for each would have her own child and be held responsible for its share of the disturbance, and the second would be entirely free to put their minds on their lessons. But what do you suppose they said to my proposal? "Of course the 'teacher' dislikes children very much! but if she would only be patient we would so like to all go together and all read the whole month!" It was something of a wet blanket to have them take my efforts for their happiness and peace of mind in such a way, yet as the class was for them, not me, I let them all come together; but mind you, the childless did not growl at the children, at least while I was within ear-shot! There were women in this class from eleven different villages, and considering that many had never seen each other till they met here, that there were eight children among them, and the quarters were quite crowded, that they got through the month with so little friction was remarkable. The Chinese are very childish about many things, but I doubt if as many foreigners could have done better under the same circumstances. I will tell you about one "case of friction" over which I first wanted to cry but now am able to laugh.



I try to have every class during the month they are here learn to repeat and get some of the meaning of the thirteenth chapter of I Corinthians. I have it written in large characters on sheets of paper and hung on the wall. While I was busy about this I heard high voices and sounds as of a dispute going on in the next room. Having finished what I was doing I went in to make inquiry. A woman standing by said, "It is of no consequence;" but there sat two women looking oh, so sulky. I insisted that if it was of no consequence it would do no harm to tell me, and finally got to the bottom of the matter. One had lost her book and had said to the other, "That book of mine, I can't find it, have you seen it?" Now in China to ask a



STATION CLASS AT PAO-TING-FU

Women from twelve villages, some fifteen and twenty miles away

person concerning a lost article is sometimes as good as accusing them of taking it; so the one who was questioned must fly into a rage to "save her face," which she thought was being mutilated. Though the book in question had been found for some time, there they sat still glowering at each other, one because she thought she was accused and the other because she was accused of accusing. I reasoned with them awhile, trying to show them the exceeding foolishness of such actions, till finally they got to crying, owned their mistake and made friends. The first woman continued crying long after the trouble was all straightened out. I asked the reason and she said, "It is no way for sisters to act, and that is all right now. Don't you worry about me, I am one of the crying kind. I will be able to stop after a little."

And so the struggle goes on. Little by little they are coming to understand man's duty to God and to his neighbor. They often fail to realize the right thing in time to do it, but considering the amount of light they have had I believe they do as well as you and I.

I hope you don't mind my writing about our sorrows as well as our joys. Mission work, the same as every other work, has its "ins and outs," its "ups and downs," and one must hear both sides in order to get a right idea of the whole.

Mrs. Perkins writes:—

I enclose a photo just taken of the station class, which is now working for a month with Miss Jones and three native teachers. Several of the women have small babies, but that does not interfere much with the study. Many of the women—in fact the most of them—are here for the first time; one of them stole away from home with her husband without bedding, etc., because the mother-in-law was unwilling to have her come. The husband says when his mother finds nothing dreadful has happened to the girl she will not mind. The woman seated in the center is my cook's wife, a graduate of Bridgman, and a most willing and efficient helper.

A month seems a short time in which to get almost all the instruction in religious things that a woman can receive in the year, but they work hard while they are at it, and it opens up new avenues in their minds and hearts which never become again entirely closed.

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## QUARTERLY MEETING OF THE WOMAN'S BOARD OF THE PACIFIC

THIS meeting met on March 6 in the Fourth Congregational Church at Oakland, the president, Miss Richards, in the chair. Reports were given by secretaries and the treasurer. Letters were read from Miss Wilson of Kusaie, Miss Winter of Mount Silinda, Mrs. Dorward, recently returned from Africa, Mr. Perkins of Aruppukottai, Miss Jones of Pao ting-fu, Dr. Tallmon and Mrs. Ellis of Lin Ching. The Superintendent for Young People's Work has recently sent a circular letter to the Christian Endeavor Societies, asking for data for a working basis.

The afternoon session began with a memorial service to Mrs. C. W. Farnam, for thirteen years the Foreign Secretary of the Board. Mrs. Jewett and Mrs. Perkins spoke warmly and tenderly of her service, and extracts were read from the missionaries with whom she had corresponded. Mrs. Robinson spoke in behalf of the home at Foochow. Mr. Tenney, District Secretary of the A. B. C. F. M., Mrs. Jewett, Mrs. Evans and Dr. Fuller, formerly of Aintab, made addresses, and Dr. Mary Holbrook, who was to sail the next day for Japan, spoke a few words of farewell.

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OF the forty-one girls in the school on Kusaie, only sixteen of them knew when their birthdays were, so they chose one day for all the others and gave them a birthday feast and picnic on that day. The twenty-five girls thus fêted were so pleased that they requested Miss Wilson that they might be allowed to observe this same day every year.

# Board of the Interior

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## A HOUSE DEDICATION

BY MISS EVA M. SWIFT

MADURA, SOUTH INDIA, November 23, 1906.

JUST across the rice fields and almost within view from Indiana Hall lies the village of Annupanady. Ten minutes' walk takes one out of the town by a shaded road along the borders of the small tank where men and cattle take their bath with equal pleasure and unconsciousness of the public. A turn near the great banyan tree and past the betel gardens, and we are near the village, from which, looking back, we see the palace domes and tiled-roofed houses of the city almost hidden in the thick clustered palms.

Along this road for thirteen years Annal Parkiam, an elderly Bible woman, a woman quaint and slow spoken, used to wend her daily way to teach the women and to preach the name of Christ. I went one day with her and saw her difficulties. The boys mocked and called her names and uttered the One Name derisively, the men shut the doors in our faces and cried out, "Begone, mad woman! you wish us to become Christians, but it will never be!" The patient, quiet old lady had borne that long, but when a crowd of young men followed, calling out and throwing stones, I considered within myself as follows: The gospel has been preached in this place for fifty years. It seems to me just ordinary common sense to tell people we have been willing to teach without money and without price, but since they do not appreciate the privileges we offer them, we will pass on elsewhere. And so telling them, I stopped the work there. It was not long before

they began to ask, Where is the old lady who was always talking about Christ? Later, when she was allowed to go back some of the rudeness stopped and there was less mockery. She quietly worked on for years until at last her days were drawing to a close, and she could no more plod the four miles a day and from there two miles further on to her three villages. When she grew too weak to go to them the women began to come to her, and at last when she had passed away, they sought me to ask for another teacher.

Several students were soon to finish their studies in the Bible school and I decided that E. Parkiam of the class of 1905 might take Annal Parkiam's place. But E. Parkiam's husband was working in the shops at the west gate, a mile further away, and she would have a daily walk of six miles to get to her work in the farthest villages. Should she live in Annupanady the distance to the remotest of the four would be shortened by half. But there was no house to be had for love or money. When Hindus proudly look upon Christians as outcast they will not rent a house; moreover, the one well of the village is guarded and the polluted Christian may have no water. The only way to overcome this difficulty would be to build a house and dig a well. It so happens that the mission owned a small piece of land, located all too unhappily on the outskirts and in the low-caste quarter. But it is all the better for that in one way, since it looks out over the open fields and is not shut in by closely built houses. Not being able to get land in a better quarter we thankfully took what was available and there we built the Ann Sanborn Cottage, a red tiled house with two small rooms, little front and back porticoes or entryways, and a kitchen. It looked so clean and white and the red tiles showed up so well, we were quite proud and pleased as we walked into the village, a little band of forty workers.

The Bible women were very plainly and poorly dressed; but I thought as I watched them passing along under the banyan trees, how evident it would be to even the most careless observer, that here was something strikingly different from the ordinary, untaught women of the village—those very women who in the pride of caste hold themselves haughtily aloof from the Christians. It was early in June and the sun had been blazing hot all day, and we were glad of the shelter of the little pavilion erected in front and decorated with banana trees.

Some of the village people came, and the Hindu boys of the mission school sang a song, and we gave an account of the work there, and of the patient worker who had given her witness so long, and after reading from the Word, we dedicated the little house to God and his use, praying that the new worker and her work might be blessed.

Our little meeting was finished joyfully by the passing of the fragrant sandal-wood, and rosewater was sprinkled upon the assembled company and the wreaths of flowers bestowed. Then as the sun was gilding the western sky, we walked back across the fields, bringing with us the hope that the house itself would be a witness for Christ.

A few days after, one of the village women met a Bible woman on the roadside and said, "Out there in Annupanady they have built a new house. We have been saying we will hold together and we will not let the Christians have any water from our well, and then what can they do? But now the white lady has come here and built a house as good as ours, and though we won't let them come and get water, the Christians aren't dead yet, and now we are saying what can we do?"

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## LETTERS FROM MISSIONARIES

Extracts from letters of Miss Charlotte Willard, Marsovan, Turkey:—

THE first Christmas of the season has passed and we have two more yet to celebrate. Yesterday was very pleasant with us, but began about three hours too early. We were wakened at 3.30 A. M. by a Christmas song by the older girls of the school. Their clock said 5.30 and they had no idea that they were getting us up so early to see the court beautifully lighted with candles, an angel resting on the fountain, around which, dressed in white and each holding a candle, they sang. Of course all the girls were up to see and hear, and had no wish either to sleep again or let others do so. Later the college boys sang, and sang very well. We had planned our Christmas breakfast with Dr. and Mrs. Hoover, Dr. Marden, and Mr. Brewster as guests. We took our dining table into our parlor, which was decorated with mistletoe and red bells from America. The room and table were very pretty, and the breakfast good. The morning passed with receiving and making both visits and gifts. Dr. and Mrs. Hoover have been here nearly a week. They seem to like everybody and everything. I think we shall like them very much.

It is Saturday afternoon. The weather has turned so cold that I am having the office carpet put down and stove put in. This has driven me out from there, where I usually sit Saturday afternoons while college boys call on their sisters. This afternoon I have been receiving them here in our parlor. There has been a variety of callers; the first was a pretty fourteen-year old Greek, who came to see his little round-faced sister. They are children of a strong pastor whose work is in a mountain village where they are snowbound several months of the year. The girl is new this year.

Another caller was a tall fellow from Orden, who has two sisters here, for whose school expenses he brought ten gold lires; they are people who can easily pay all we can ask. Then came the grizzly black-robed Greek priest, with a man and his pretty little daughter Efthalia, to ask us to receive the child into school at a reduction. She was a very attractive little thing. You should have seen the father's face when he asked whether she would learn English. The idea made him beam. Then there was a call from a widow, a nice ladylike woman of good family, who came to say good-by as she is going to Trebizond. Then the night watchman, Parashi, came with the salutations of Pastor Kavme and a message asking whether his wife and daughters who had just arrived from Harpoot might "go to bath" with our girls. How that would sound at home! We have a Turkish bath here on the premises, and each institution has its own hours there. I was glad that I could say that our time had passed—glad because it was a constant struggle to keep city people from demanding a share in the privileges of the schools. Then Vaielyian came to see his sister; both brother and sister were in orphanages until they were closed. He is in the sophomore class and is partly working his way in the college book bindery. Then Osman came and intimated that he had something to say. He told me how much he needed a new coat of true Circassian work and of his wish that the missionaries would provide for it as they did some years ago. Osman is the uniformed Circassian guard and attendant of the missionary force. He is assigned by the government and is always fully armed. He has served in this capacity many years and is very reliable.

I wish you could visit my nature study class some Monday afternoon. Three days in the week this class has a regular English lesson with me, but on Monday the lesson is on the heavens in our course of nature study. It is all done in English and is most interesting. The girls are bright and full of interest. My star is a little poverty stricken Greek girl who lives in a little damp mud hut. She is the one of the class who observes by night and before light in the morning, and always has something interesting to tell about or ask about. If what she tells of the number of stars she can see in the Pleiades proves to be true she has uncommonly good sight. She may be an astronomer yet some day. She is going to make a plan of the Pleiades as she sees the stars and then I shall be interested to see how true it is to fact. No doubt her efforts on paper will be inaccurate, but she is sure to produce something. She is the child whom I watched at a Christian Endeavor social and saw her slyly put all or nearly all her cookies and candies into her pocket instead of eating them. I knew it meant that she was remembering the younger children at home.

Letter from Miss Susan W. Orvis, Talas, Turkey:—

You were surprised at my remark about touring alone. Sometimes the Bible woman and I went about with our own station wagon and driver without other escort, though once we did have a mounted guard. We had considerable difficulty in securing him, however; at another time when we had only a strange Turkish driver our guard deserted us when we were half-way home. Once we started out with Mr. Fowle, and the first day our wagon was blown over by the terrific wind and so badly broken that we were compelled to return. I hope that better opportunities may be afforded me next year for touring. This fall I would have gone but there was no chance, Mr. Irwin having gone to Hadjin and Mr. Fowle being detained by the government in Augara.

The primary school here is larger and better than in former years. The new one in the city of Cesarea is small but the work is being well started. In our boarding department we have fifty-eight girls and six teachers. A new housekeeper has been secured who is a young widow, a former graduate of the school. She is a treasure, so sweet and refined, also very efficient and capable. As times goes on we hope she can relieve us of many of the little items of the household work.

Miss Burrage and I are very comfortably situated here and I find it a great help to have a quiet spot in which to rest when the busy day is over. I teach four lessons a day besides superintending all the work of the house, the looking after supplies, etc., which is especially heavy at this season. But I am quite well and strong and enjoy the work more than ever.

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## A MISSIONARY JOURNEY

From Miss Shattuck, Oorfa, Turkey:—

THURSDAY morning, November 22, 1906, a little after sunrise Mr. Gracey and I, accompanied by a zabdieh, set out on horseback for Adayaman, a town twenty-two hours from Urfa and beyond the Euphrates. Roads were not yet muddy, our horses fresh, and without dismounting for lunch, even, we pushed on through the great vineyard region extending for hours on the suburbs of our city, till a little before sunset we reached the river bank. The one boat being on the opposite side, the zabdieh tried to rouse the boatman by much shouting, but to no avail, and we returned to a village we had passed some twenty minutes before. "The "head-man" received us cordially and we were glad to rest on cushions spread on either side of the long room that had a fireplace at each end and a narrow space unspread

with felts being left in the middle. The windows all were sealed with mud plaster for winter comfort. Cutting the long room in the middle was a passage from the outside door to stable door (sometimes there is but an open archway without door.) Our animals were led through and had a safe and warm place inside. No window, but the one door space for twenty to twenty-five animals. Our host spread a piece of carpet as tablecloth on the floor and brought us delicious "p'laf" and thin round breads two feet in diameter, folded once, and a refreshing sweet "sherbet" from grape juice. Among other guests was a Moslem hoja, who had come for some clerical work from the village three hours' distant. (These hojas are often the only ones in a large range of several villages who can read or write.) We had remarked, on entering his village, the avenue as quite "English like" with a hedge and row of trees regularly planted on the opposite side, and what even more attracted my attention was a fine new mosque. We learned during the evening that the mosque was built by the owner of the village, as a meritorious act, after his banishment from Urfa for being one of the prominent leaders in disturbances of 1895. He has since died and leaves no son, and seemingly almost none who regard his memory with any degree of respect.

I improved the God-given opportunity for talking with the hoja on religious matters, and was permitted to tell the way of forgiveness as we accept it. May it be seed sown for good.

To our surprise when it was seen we would "retire," silken mattresses and perfectly clean white linen quilts were brought us. Though there were nine or ten in the room, we, being at the upper end, got air from the fireplace and had really refreshing sleep. Early we were mounted and off to cross the river. Boatman was eager to respond, called his six or eight men, bailed out the water, dragged the leaky boat quite a way up the stream, then diagonally poled across, aided by the current. In one hour the crossing was accomplished and we passed through the historic town of Samosata with little to show it as other than a Turkish village. Our zabdieh entertained us by a touching legend about the castle on which were prominent ruins. Reaching Adayaman we greatly surprised our dear friends there.

A few months ago at urgent request of the people, often reiterated, we opened a department of handkerchief work. We sent a very nice worker, but, being inexperienced as a leader, we arranged for her to have a degree of supervision from one sent as a teacher a year ago, who should this year teach the handkerchief girls reading and with her semi-invalid husband make a home for the needlework instructor. The welcome was most hearty from all. It was known that on Saturday girls would not ordinarily



come for work, but word was sent by those not yet gone home that all were to "come to-morrow." We had greetings from many in the evening and delightful converse, forgetting weariness of the journey so hastily made.

Of course we slept again in clean beds, but on the matted floor of our workroom. Next morning, as all were assembled, we invited the three priests and our Protestant pastor who had called, to step in with us to see the girls, numbering over fifty. Work was inspected, encouragement given (it was in place, since some were fearing they could never learn, or never learn sufficient to make it pay), readers listened to, and a fine new class of ten organized, capable of a real Bible lesson, while most were reading as yet but stumbingly. Mr. Gracey was off to arrange for having glass windows and a stove for comfort of the work girls during the winter. We noticed that the carpenter has as his measure for the window frames only his hammer, and that we should find only glass at the pastor's (he having just ordered for windows for his room).

Sunday was a blessed day for us all. The Sunday school lesson was finished before the rain and then came sheets of water. Despite the disadvantages women and girls from Protestants, Gregorians, Syrians, and Catholics responded to the invitation for a noon service and an audience of not less than one hundred and seventy listened most attentively as I talked on the verse found in John x. 10, telling of the "life more abundant." At the close many came to take my hand, one saying "I am mother of Koodsî," or Yexa, or other of the girls I had learned by name the previous day. At the same time in the schoolroom, Mr. Gracey gave an address to about one hundred young men, the pastor helping when necessary by interpreting. (Mr. Gracey has conversational language fairly well now, but is not quite free in expression for a religious address.) The pastor is of the class of 1905 Marash Theological Seminary, and classmate of our own pastor in Urfa, a very earnest and efficient worker and a native of Adayaman. We had listened to his most helpful sermon on Elijah later.

There are also at present as teachers in the Protestant schools, a young man and a girl who have been in the German orphanage in Urfa for six or eight years and sent from there for study to college and seminary in Aintab. I visited the schools Monday morning and found the Protestant children in delightful sunny rooms, though windows had muslin instead of glass. The Gregorians have one of our own teachers for their girls and I found eighty-nine children seated comfortably on a raised platform about three sides of the capacious apartment, provided with books and hanging maps (the latter not seen in Protestant schools), but without light! Three and a half windows only and these covered by muslin. I called the priest and begged

"For my sake, do put in two glass windows!" He replied with a shame-faced smile, "Girls, you know, are here regarded as of little importance." "But, sir, you and I do not so regard them," I said, and he led me to the big room for boys' school that had twenty-five windows. My last word with him as I said good-by was, "More light for the girls." On my round to school I was accompanied by our good Bible woman, a widow of twelve or fourteen years' experience in her town. She told me of the open doors to all classes, and their free mingling for the district prayer meeting, of her twenty pupils who are learning to read, whom I desired to see in their homes, but rain having ceased and heaps of work being left behind we felt we must mount and be off for home. Near the river we found ourselves in a dense fog (rather rare here) which caused us to lose our way and gave an extra half hour's ride, but we were otherwise prospered and reached home Tuesday evening, again surprising dear ones as we were a day ahead of our promise, but not ahead of our plan. All were well and not more glad than we at the meeting.

It had been fifteen years since any American lady had visited this town of Adayaman, and the women so earnestly said, "We do thank you, please come again." I am determined, God sparing health and strength, to go once a year despite the "much work" and "many children" at home. All the more am I encouraged in these occasional trips as Mr. Gracey is so loving and helpful to me on the way and inspiring to the young folks everywhere.

## WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM FEBRUARY 10 TO MARCH 10, 1907

COLORADO . . . . .	27 50	VERMONT . . . . .	1 00
ILLINOIS . . . . .	2,464 21	CHINA . . . . .	5 00
INDIANA . . . . .	25 48	TURKEY . . . . .	10 00
IOWA . . . . .	293 92		
KANSAS . . . . .	199 78	Receipts for the month . . . . .	\$5,227 99
MICHIGAN . . . . .	409 35	Previously acknowledged . . . . .	16,108 07
MINNESOTA . . . . .	668 17		
MISSOURI . . . . .	156 80	Total since October, 1906 . . . . .	\$21,336 06
NEBRASKA . . . . .	58 72		
NORTH DAKOTA . . . . .	12 70	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
OHIO . . . . .	497 08	Receipts for the month . . . . .	\$ 55 00
SOUTH DAKOTA . . . . .	17 10	Previously acknowledged . . . . .	332 55
WISCONSIN . . . . .	372 78		
LOUISIANA . . . . .	5 00	Total since October, 1906 . . . . .	\$387 55
NEW MEXICO . . . . .	3 40		

MISS FLORA STARR, Ass't Treas.





GYMNASTICS IN IMADGAWA KINDERGARTEN. (See page 254.)

# Life and Light

Vol. XXXVII

JUNE, 1907

No. 6

**MISSIONARY PERSONALS.** June is called the month for weddings, but some of our missionaries anticipate the calendar. Miss Emma M. Barnum, our beloved and efficient missionary in Harpoot, was married on May 2 to Rev. Henry H. Riggs, president of Euphrates College. Mrs. Riggs is the daughter of Dr. H. N. Barnum, for nearly fifty years a missionary in Harpoot, and Mr. Riggs is the son of Dr. Edward Riggs, long missionary at Marsovan. On the same day Dr. Edwin St. John Ward, son of the late Langdon S. Ward, long the treasurer of the A. B. C. F. M., was married to Miss Charlotte Allen, of Longmeadow, Mass. They go soon to Harpoot, spending some months in study in Paris on the way, as the Turkish government will license no physicians who have not passed a medical examination in either Turkish or French. Another recent wedding of interest in missionary circles was that of Rev. R. E. Hume to Miss Laura Caswell. Mr. and Mrs. Hume go soon to join the Marathi Mission.

**NEWS FROM CHIHUAHUA.** Though the Girls' Normal School has waited long for much-needed help, we have encouraging reports of good work done there. Could the Christian young women of the United States realize the great need and the present opportunity to lay foundations, surely workers would gladly offer their service for this important field. We have known of the great need of physical and chemical laboratories, and rejoice that friends have made it possible to send quite an addition to the apparatus in the department of physics. This arrived at the school in March, not only delighting the teachers, but stimulating the students and graduates. The girls are more and more proud and fond of their *Colegio* as the years go by, and two of them have recently shown their affection by resolving to start a "Laboratory Fund." Though they may not raise any great amount, it is most gratifying to the missionary teachers, who have watched and waited for the day when the members of the alumnæ association should feel interested to work in behalf of their *alma mater*. It was good news too that the American C. E. Society, whose members are

mostly in Chihuahua for business or personal reasons, invited Dr. and Mrs. Eaton to tell them about the work of the A. B. C. F. M. Mission. As a result of this talk they voted to raise \$100 (Mexican) toward a scholarship for one of the *Colegio Chihuahuense* girls. During Miss Hammond's enforced absence four of the Mexican graduates have assisted Miss Long, and their love and loyalty to her and the school convince one that the work brings rich compensations. A recent advertisement in a Mexican journal calls for 119 teachers for public schools, promising high wages to all who are competent for the work, and the government would gladly take all graduates from our normal school into its service. They promise, however, to work under missionary direction for two years after graduation, and often give a longer time, working for less than the government salary. Wherever they may teach they exert a decidedly Christian influence, and the school grows constantly to be a larger factor in the evangelization of our sister republic. The school greatly needs another missionary teacher, and funds for library, to complete the laboratories and for scholarships.

NEXT YEAR'S *Gloria Christi*, An Outline Study of Foreign Missions  
STUDY. and Social Progress, by Anna Robertson Brown Lindsay, author of *What is Worth While*, *The Warriors*, etc. The seventh book in the series issued by the Central Committee on the United Study of Missions. Published by the Macmillan Company, New York and London. This seventh volume in the course presented by the Central Committee contains, like its predecessors, six chapters with suggested topics for papers and discussions, and a good bibliography. The chapter headings are as follows: I. Beginnings of Missions, Evangelistic Work. II. Educational Missions. III. Medical Missions. IV. Industrial Missions. V. Philanthropic Effort. VI. Contributions to Science and Civilization. A brief glance at the wonderful results of foreign missionary effort throughout the world cannot fail to be of the greatest interest and encouragement to the women who are so bravely doing their part toward the progress of the Kingdom. As a reference library the Committee offer *Missions and Social Progress*, by Rev. James S. Dennis, D.D., a truly monumental work in three large volumes. By ordering a special edition the Committee can offer a special price, \$5 per set, express to be paid by the purchaser. A set of pictures will be furnished as heretofore. Price, 25 cents. Order from your own Board. The book for Juniors, *Circles of Light*, has been prepared by Mrs. O. W. Scott, and is a charming little brochure that will delight the children, with stories and pictures, joined to many facts and practical suggestions. Price, 20 cents. Order from your own Board.

**WORD FROM THE TREASURY.** The gifts for the regular pledged work of the Board in the month ending April 18 were \$10,105.91. This was a gain of \$1,209.44 over like contributions in the corresponding month of 1905-6. Six months of our financial year have passed, and we note with thanksgiving a gain of \$2,761.79 over those gifts the same period of last year. This may well encourage us; do not let us grow careless. We still need to put forth our best endeavors to reach the amount necessary to carry on our present work.

**A NEW HOME AT CHISAMBA.** Some of the workers in our West Central Africa Mission come from Canadian homes, and are supported by Congregationalists in Canada. These are Rev. and Mrs. W. T. Currie, who stirred our hearts in their visit here last year, Dr. Cammack and Mrs. Cammack, also a physician, who are now studying in Vienna preparatory to joining the mission, the sisters, Misses Helen J. and Margaret W. Melville, and Miss Diadem Bell. These three single ladies, adopted and loved by the Woman's Board of Missions, are supported by the Canada Congregational W. B. M. In the Monthly Leaflet issued by this Board we find a recent letter from Miss Bell, saying: "In our new house we have seven rooms, two closets and a pantry. It is lovely. The natives make various remarks. One old man said it was not a house; it was a whole village. The roof goes slowly, as the sticks are heavy, and have to be put up very high. The chief of Chiyuka sent a donation of two *tepoia* loads of bark string for tying the grass on the roof. It was very kind of him." We rejoice that these brave and faithful workers can have some of the comforts of a home.

**JUBILEE IN INDIA.** In a private letter Miss Clementina Butler, who went with her mother, Mrs. Dr. Wm. Butler, to the Jubilee Meeting of the Methodist Mission founded by Dr. Butler fifty years ago, writes as follows: "We reached Madura the last of November, and had a fine view that night of our arrival of the great temple illuminated. The missionaries of the Congregational Board were exceedingly kind. We dined with them on Sunday and saw their work. Monday morning Dr. Jones, the author of *Krishna or Christ*, took us through the temple again. His explanation was exceedingly interesting." In a later letter she writes of the Jubilee: "The keynote of the Jubilee seemed to be the song, 'Glory, Glory, Hallelujah!'" One of the features of the congregation was a band of converted fakirs, about eighteen in number. They still wear the ochre-colored garments and play on the same queer instruments, but instead of singing

'Victory to Krishna,' they took every chance to sing, "Victory to Jesus Christ.' The educational meeting was wonderful, as there appeared on the platform the different grades, from the first attempts to instruct the gypsies, a truly repulsive and almost hopeless class. Afterwards some village people came on showing the effects of some instruction; then the city schools, the high schools, the girls and boys from our orphanages, and lastly, the graduates from our Christian colleges. These fine young people would be a credit to any institution, and the object lesson of what can be accomplished by Christian education was most effective. The most picturesque feature of the Jubilee was the procession of three thousand marching with banners flying all around the block in which the mission property is situated. I have heard fine music in many countries, but nothing has so stirred me anywhere as this enthusiastic singing of these Hindustani Christians."

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## PRESENT OPPORTUNITY IN MICRONESIA

BY REV. IRVING M. CHANNON

[Mr. and Mrs. Channon have been missionaries in Micronesia since 1890; now they are detained in America by Mrs. Channon's delicate health, and he is taking Secretary Hitchcock's place in the Chicago office of the A. B. C. F. M., while the latter is absent on a world tour of missions.]

**M**ICRONESIA is the smallest of the missions of the American Board, but its value to the kingdom of Christ is not in proportion to its size. God has a way of lending a value to things without relation to size. Indeed, we are just beginning to discover that each of the great mission fields has its own problem and its special contribution to the kingdom; or rather that God is working out in each field his own will and purpose in a special way. It is this discovery of the mind and plan of the Master that is making the study of missions so interesting. In a word, Micronesia presents the spectacle of a fallen race, after centuries of heathenism, reduced to the lowest conditions imaginable, waiting to test the power of the gospel to reclaim them.

Living on coral reefs but a few feet above the sea, and a few rods in width, literally sand bars; without mountains, rivers or lakes; with a very limited rainfall; without mines and forests, and hence no natural resources; only the coconut palm and pandamus tree, and under a tropical sky; they present conditions of work extreme and trying. As these islands lie apart from the great lines of travel, and present but few inducements for trade and commerce to seek them out, and the only hope for the people is



the Word of God, so they present to the church the opportunity, nay, they are a challenge to us to demonstrate the power of the gospel to lift fallen humanity into a new life in Christ. Notwithstanding these obstacles, these islands have always been interesting, and from the beginning have yielded quick returns. The very poverty of the people, mentally and spiritually, as well as physically, has made them ready to listen to the offers and blessings of the gospel.

At no time has the work been so promising as just now, and this is due to several things. First, we have back of us the experience of forty years of mission work, which is of greatest value. The very fact that we have a past, although only forty years, cannot be overestimated. Forty years that stand out so different from all the rest of their heathen past. The very trials and difficulties are in themselves valuable. The presence of these early missionaries and recent converts have given to the people a concrete gospel, and we must certainly remember that we are dealing with a people in a kindergarten stage. Again, we are ready to reap the reward of these forty years' labor. The foundations are laid. Bible and school books are translated. Schools have been started and churches founded. There is now in Micronesia a church membership of about seven thousand. Again, greater than this, is the growing intelligence on the part of the natives. They are coming to understand the gospel, the Christian life—its meaning, its claim and its beauty. They understand better its teachings. There is among them the conviction of sin, a sense of guilt, and a growing desire for better things.

In a recent tour of these islands we were much pleased and gratified to find that we could preach regular revival sermons, and that the people understood means of grace, regeneration through Christ, and felt some need for salvation. In a short visitation of a few weeks more than seven hundred and fifty yielded their hearts to Christ as a result of such preaching.



TWO GOOD CHRISTIANS

In the schools we are finding the difference between heathen children and children born of Christian parentage, and how much more it is possible to teach them. We are just beginning to get those whose parents were Christians. A few years ago it was not possible to teach them more than the simplest branches—seventh and eighth grade studies—but now they readily understand, and take up such studies as physical geography, ancient history, physiology, botany and physics. As these go out and become teachers, better and better results are obtained.

One great help that has come to us in the last few years is the taking of these islands under the protection of Great Britain and Germany. They are suppressing many of the heathen excesses and revelries, and maintaining law and order, and making it possible for us to prosecute religious work freely. Recently large deposits of phosphate have been found on two of our coral islands. They are being worked by an English firm, which employs over a thousand picked young men from the surrounding islands. This offers us a special opportunity to start a mission school and have the advantage of this company of young men. By reaching these with the gospel we shall reach in turn a large number on the islands as they return to their homes. May we not hope that the churches will enable the Board to reach out for the saving of this people in Micronesia, who are so providentially placed under their care.

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## LIFE AND WORK IN THE CAROLINE ISLANDS

BY MRS. EMILY B. STIMSON, OF RUK

[Mr. and Mrs. Stimson went to Ruk in 1898. Ill health obliged her to return to Oberlin, but now she is gladly on her way back to the loneliness and degradation she pictures here.]

ONE who has always lived in a civilized land can hardly realize to what depths of degradation human beings can go, but we have it fully illustrated in Ruk. The hot, tropical climate permits the people to live in open sheds, and for the most part, on the ground. Pigs, dogs, and hens are as much at home within the huts as any member of the family. Lizards, ants, cockroaches and scorpions play hide and seek, spiders weave their network of webs, and when one wishes to take a siesta, rats, flies and mosquitoes make life interesting.

Grandparents, parents, uncles and aunts, with their children and adopted children, are born, die, sleep and eat in the one room. It is only where the Bible is read, and that is seldom, that you find families by themselves. Our native teachers, who have been trained in the mission schools and have had

a taste of better things, will put up a house of two rooms with board floors. They also build sand or coral walks to the beach, set out shrubbery and flowering plants, and weed the dooryard. Indeed, some of their places seem like a Garden of Eden as compared with their neighbors'.

One great lesson which I have tried to teach to the schoolboys and to some of the older teachers, is that cleanliness is next to godliness. I have noticed that those teachers who are careful about their personal appearance and their home surroundings are the ones who have accomplished the most good.

In a heathen village the men, women and children lead a lazy, indolent life. The only work necessary for existence is the care of the breadfruit and the fishing. The care of the breadfruit falls to the men, and the women do the fishing.

Where the Bible has been accepted, there are clothes to make, and in order to get the cloth cocoanuts must be dried, and new trees planted. Then, too, all but the very aged want to learn to read, cipher, etc., so that the days are spent in healthy occupation, and the nights in sleep. But our heathen friends sleep through the hot hours of the day and spend the night in dancing and carousing.

Some of our readers, no doubt, are perfectly familiar with the different lines of work carried on at Ruk, but now and then I find someone who is ignorant and it is for these that I write.

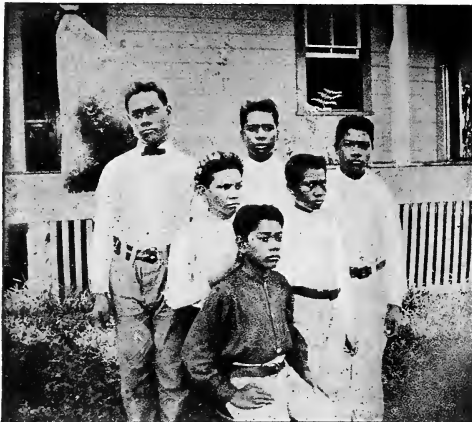
Our station is situated on Tolvas, an island from two to three miles long and rising to a height of nine hundred feet. As you sail past the island, you can see the glitter of the corrugated iron roofs of the mission houses in the sunlight, and when just opposite the point you have a good view of Mr. Logan's monument. The first building is the chapel. The roof is thatched and as we need good ventilation, the sides are boarded only halfway up. The building seats about three hundred. The thatched roof needed constant repairing and the natives said they were going to have an iron roof, so last Easter they brought over five hundred marks toward the new roof. Poor as they are, they are very benevolent. Our native congregations give more than they receive from the Board. It might well be said that they are self-supporting.

Next to the chapel comes the boys' dormitory. Five years ago Mr. Stimson, with the help of the schoolboys, brought the dormitory over from the old station and put up a two-story building. On the ground floor is a large room used in the daytime for class room and in the evening the school gather about the three long tables for study. The tables are low and the boys sit on the floor. There is a small room which is used in case of sickness and a

third room is the eating room. On the second floor are sleeping rooms. All the boys have their native mats and their quilts and sleep on the floors. There are also seven small huts for the boys who are married. We often take in a husband and wife and after a few years in school they are ready to go out as teachers. Then there are the two houses for the missionaries, but we rarely in late years have had two families at one time and we need three families all the time.

The building for the "Frazer Press" is an interesting place. It is a nine days' wonder to the natives. "The Press" is a great factor in our work. One man could well devote his whole time to translating and printing. A

second man, if he had the means of travel, could spend his whole time among the islands. The work calls for just that kind of personal supervision. A third man should have charge of the work at the head station, the boarding school, day school, dispensary, week-day meetings, and last but not least, the farm work, repairing of buildings, etc. Will the work in these out of the way islands ever be done as it should be?



PONAPE BOYS IN TRAINING SCHOOL

Again, our poor, weak churches will look in vain for the missionaries' visit. No Morning Star this year. For a number of years we have had only chartered vessels, with immoral men as captains. On the tours it has seemed as if they would do more harm by their ungodly conduct than the missionary could do good.

What, think you, would a church do in this country if they had a pastor only one day out of the three hundred and sixty-five? Yet that is more than our churches have. At the best they have the missionary only one day in the year.

During the seven years that I have been connected with the mission, there

have been three years that the work in the Mortlocks has not been done. The first year the Morning Star brought Mrs. Logan home and did not return to do our work. The second year the work was only partly done by going on a trading vessel. The third year the Carrie and Annie came, but did not stay for our work.

The next two years we had vessels with ungodly captains. Last year the Morning Star did the work and did it well. Is it any wonder that your missionaries get discouraged? Does the work pay? I am sure there are souls in heaven who would not be there but for the mission ships. Mr. Logan, on his deathbed, said it was worth all the sacrifice. Then shall not we, will not you, readers of LIFE AND LIGHT, rise and help in the saving of those islands?

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## MOSES OF TRUK

BY JANE D. BALDWIN

[The Misses Baldwin, both self-supporting, have done valiant and effective work in Ruk since 1898. Their furlough is overdue, but though greatly needing it, they will not leave their people till someone can go to take their place.]

SOME fifty years ago a canoe of Gilbert Islanders was stranded on Ponape. The tender mercies of the heathen are cruel and to the terrors at sea were added murder on land. However, even the heathen are not totally devoid of affection, which in this case resulted in the rescue of a small boy of this unfortunate company. For a few years it seemed that this life was saved to little purpose, being a record of sin, but finally the Word of God found an entrance and he became a new man.

Later he and his wife were sent as heralds of the good tidings to the Mortlock Islands, where he proved to be a very acceptable teacher, and when the warlike Trukites requested that a teacher be sent to them, Moses was the one chosen and was settled on the island of Uman, where he has been the one teacher for twenty-seven years, having preceded the first missionary to settle in the lagoon by some four years.

Only a few months ago when visiting Ponape that he might receive medical care, he was requested to extend his visit, but replied, "My work is at Truk." Notwithstanding enfeebled health there is no thought of retiring from the Master's service.

About nine years ago his first wife died and for five years he lived alone, but even during this trying period for a teacher in these islands, never was his name tarnished with any slander. Four years ago he found a worthy and capable helpmeet in Candace—a young woman in the girls' school of

unusual character. She was well qualified for her position and can conduct school when Moses is detained by feebleness, or even fill his place in the pulpit to the joy and edification of the congregation. No children have brought joy to this home, but Moses has a kind heart and has adopted three girls and two boys. Two of the girls have grown to womanhood and are now wives of teachers stationed out in the lagoon of Truk. Two are still young; little Marcella the youngest, it is to be hoped will be as brave and true to the Lord as the faithful maiden for whom she was named, Marcella of Rome.

Uman is by far the most advanced island in the lagoon, and though many things are yet to be desired, the efforts of Moses have made a wonderful



WAR CANOE

change. On Sabbath morning the people, respectably clothed, come streaming in single file from the different villages to the large stone church, erected wholly by their own exertions. This edifice is filled with a quiet, attentive audience, with scarcely a heathen ornament or a streak of the hideous red paint visible.

Behold what God hath wrought through the life, which he jealousy guarded and spared like that of Moses of old, that he might lead, not the chosen people to the promised land, but these poor, degraded, fighting islanders to a knowledge of God and the way of salvation through his cruci-

fied Son. Thus the little waif saved from a watery grave, a bloody death, a life of shame, has been transformed and kept by the power of God, and to-day Moses is the most courteous and gentlemanly native in the lagoon, respected alike by natives and foreigners and exerting a great influence.

The Scripture saith, "Whosoever believeth on Him shall not be ashamed. For there is no difference . . . for the same Lord over all is rich unto all that call upon him."

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## IS IT NOTHING TO YOU?

BY E. B. BALDWIN

ONE Monday morning in the month of May we started out to visit our stations through Truk lagoon. The party consisted of Mr. Jagnow with eight young men from the training school at Kinamue, and me with five of the members of our girls' school. Our conveyance was the old mission boat Agnes, which is so weak that it can scarcely be considered safe, but it is the only means we have of visiting our teachers and giving them the encouragement they so greatly need in their work. We praise God that he watched over us as we sailed about in the heavy sea of this lagoon, for he knows that we would not wilfully tempt his providence, but what can we do when the work demands our care and attention, and sufficient money cannot be secured in the churches of America to send us suitable means to carry it on? Dear friends, is it nothing to you?

Come with us as with the aid of a favorable wind, we sail directly to the western part of the lagoon, making our first stop at a beautiful low island, which is like a grove of palm trees, fringed with a beach of dazzling whiteness. We go ashore in the small boat, and find the chief half reclining on a native mat in a large, open shed. Two or three men and about the same number of boys gather, and in answer to the question, "Where are the people?" the answer is, "Gone to fish, for we have little food and are hungry." The missionary inquires, "But where are the women?" and the chief responds, "The women are not expected to leave their houses while their husbands are away." At our request the chief goes personally to call those who have remained at home and the women to a service. After an absence of some time the chief returned with his face freshly adorned with some streaks of brilliant red paint, and a few men straggled in. The service was commenced and Jesus, the all sufficient Saviour, was preached to those present, but the chief said that the religion could not prosper on their island. They had tried it, but it was no use. A few years ago a teacher was taken to this island, but had proved unfaithful, and this injured rather than pro-

moted the cause of Christ. Just as the service was being concluded a string of women, many of them bearing their babies on their backs, came in sight, and as they neared the shed they bent double, and approached in that way, for was not this the men's house and they were only women? There was no light of intelligence or hope to brighten their faces, which they had sought to beautify with red paint and wreaths of flowers, while from their ears hung ornaments, which in many cases nearly reached the waist. Their only clothing was a strip of cloth about three quarters of a yard in width tied around the waist, and a small piece thrown over the shoulders. As we sailed away the natural beauty of the island was overshadowed by the thought of the dense darkness abiding there, and we yearned for the

time when the true light should shine into the hearts of these people. Is it nothing to you?

Tol, the next island visited, is large and we made several stops there. At two places the former teachers had left, and the people, without the care of a shepherd, had returned to their old ways. At a third village there was a teacher, but he was utterly discouraged, feeling that



TEACHERS IN PINGELAP

his work was accomplishing nothing, yet willing to remain when the fact was pointed out to him that if he left there would be no one to witness for Christ there. These three stations were not formerly under our care and this was our first visit. Darkness still reigns in them all, and is it nothing to you?

Fawsan, a village on the other side of the island, was reached on Tuesday afternoon. We were greatly cheered and refreshed by the hearty welcome from teacher and people and the evident progress of the work there. An audience containing many neatly dressed men and women gathered for service that afternoon and assembled again shortly after sunrise the following morning for a second service before we left them. They are desirous that a church should be formed, that they may publicly profess their faith in Jesus. As they reassembled in the morning they came not empty handed, but



loaded our boat down with gifts of food, which proved very serviceable, as the stations later visited had suffered more severely from the ravages of the cyclone of last November.

Iowt was reached on Wednesday afternoon just as the people had gathered together in the teacher's house for their regular weekly prayer meeting. The church was blown down by the cyclone and had not yet been rebuilt, so our hasty lunch had to be eaten before all the people, which was evidently more interesting to them than to us. Tim, the teacher, conducted the prayer meeting, after which Mr. Jagnow addressed the people. On the way from Tol we had passed two large islands where no teacher is stationed at present, and the natives live in heathen darkness; yet not wholly without a witness, for by my side on the boat sat a sweet young girl, who came to our school from one of these islands some years ago, and while she does not live among her people they have sufficient intercourse with her to see the light of her faith in Jesus. She it was who, when asked if she was homesick, replied, "Homesick for what, darkness?" Yes, heathenism is darkness, a terrible darkness whose breath is as a blast from the terrible pit, which defiles both soul and body. And is it nothing to you? You, who live in a land of Christian light and privilege, surrounded by so many uplifting influences to help you on the heavenward path, while multitudes of those for whom Christ shed his precious blood still remain in bondage to darkness and death.

We reached Paran near noon the following day, and held a short service. They have no settled teacher, but a young man of the place is conducting the meetings and looking after the work. Three stations on the island of Fefan were next visited, where the work has been long established, and a very pleasant welcome awaited us.

On Uela the work at Leaua, Iras and Metritu was in encouraging condition. From there we sailed over to Fowna, a small island not far distant, where the contrast with our visit the previous year was most marked. Then the church was in so dilapidated a condition that the roof afforded but little shelter from the shower which came down to revive the thirsty land while we were holding service and only a few people were scattered about on the remnants of the floor around the outer edge of the church. At this time the building was in excellent repair, and was well filled with an interesting audience. Near the platform on their respective sides sat the school children with their bright eyes and smiling faces, while the Christian men and women were next in order and the rear of the church was occupied by the heathen who attended the service. The singing was very hearty and in no place had I seen such a number of Testaments in the hands of women who were able to open to the Scripture lesson and read the response.

Yet there are some who say, leave the Christians of Micronesia to care for themselves; they have received the gospel. Would you leave your crippled child to supply his own needs because he had been visited and prescribed for by the physician, while still the frail, suffering body was encased in its plaster cast and the absence of tender, loving care could issue in nothing but death?

But twenty-five years have elapsed since the Word of God was brought to this lagoon, and think you this sufficient time for the Christians to be born into the new life and attain the stature and strength of full-grown men? Surely not; the most advanced are but as yet babes in Christ, who are not able to think for themselves nor to stand alone.

As Simon Peter professed his love to our risen Lord the reply was, "Feed my lambs." Is it nothing to you, dear friends, this command of our Lord and Saviour, Jesus Christ, and the need of these lambs of his? Is it nothing to you?

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## THE IMADEGAWA KINDERGARTEN

(See Frontispiece)

BY A. W. STANFORD

[Rev. Arthur W. Stanford went to Japan as missionary in 1886. After nearly seventeen years of faithful service ill health compelled him to return to America. Now, with fresh vigor, he and Mrs. Stanford return joyfully to Japan, where they are deeply attached.]

**A** POWERFUL and active Christian agency centers in a little building in the corner of a missionary's front yard, facing the Imperial Park at Kyoto. Kindergarten through the week, Sunday school Sunday morning, Bible class and preaching Sunday evening, mothers' meetings, cooking classes, Christian Endeavor meetings, welcome and farewell meetings for workers who come and go, funerals, weddings, receptions, Christmas celebrations—these are some of the multifarious forms of work.

This Imadegawa Kindergarten was born in 1897 in a section of Kyoto then practically untouched by Christianity and yet literally lying at the back door of missionary homes and the Doshisha for twenty years, without having its darkness perceptibly illuminated by a gleam of light. It was a section saturated with Buddhism, superstition and, seemingly, adamant prejudice against Christianity. Occupied mainly by a poor, ignorant, laboring class without ennobling ideals and with distrust of foreigners, missionaries had regarded that ward as an inpregnable Port Arthur.

But the final attack began at Demachi, near the river. Few indeed appreciated the nature of a kindergarten enough to allow their children to attend; the number was very small and the petty persecutions were very many. Still nine were graduated the first year and ten the next, by which time it was evident that "more had been done to open the eyes and hearts of the people than by any other agency used in past years." Already one Kyoto daily had commented favorably on the work, and a Shinto priest attached to one of Japan's most famous shrines was sending his child to the kindergarten. The work prospered and was transferred to Imadegawa. Of all places in the world, you wouldn't have thought those parents would send their children to school in a Christian foreigner's yard. From confirmed suspicion, or gross indifference, the whole ward has been transformed into a friendly attitude, with more or less intelligent understanding of the spirit of Christianity. To these people foreigners are no longer bugaboos to be shunned or mentioned only to frighten children into obedience.

Almost from the beginning Mrs. Learned has superintended this work and a more enthusiastic, earnest, efficient, active worker it would be difficult to find. There are accommodations for only fifty children, but if there were room, there would be an even hundred at very short notice. There are always applications long in advance and some of the little tots get very impatient waiting. The kindergarten has won its permanent place in the confidence and pride of the community, so that the problem now is how to expand proportionately to the increasing opportunities. Tear down and build larger, is one of the first essentials. More money for a larger staff of workers, is another.

Our cut represents one of the most interesting scenes at the kindergarten, and listen, now, as you look at the children, while Mrs. Learned tells you about them. "How can I make you see them as we see them daily? Come and see them in the first hour in the morning. Don't they look happy and dear, even in their common, everyday clothes? Over there is Michio, a fine looking, sweet-tempered, manly boy. He and Nobuake are perhaps the most lovable boys of the class. Hirokazu is wide awake and has a lively memory. Chieko there is the dearest of girls, quiet, dignified, yet responsive. Yukiko, in dainty gown, with fresh, pink ribbon in her hair, is a charming little blossom. And there sits Fujio, the most neglected, pathetic-looking child we ever had, spoiled at home and apparently uncared for, hair unkempt, and face not over-clean; his faded, threadbare, foreign suit hangs in a forlorn way—he looks like a street waif. The kindergarten has done much for him in one year. It was a troublesome experience to help him learn obedience; he has also learned something of self-control, to which he was a stranger. He has been a great surprise in the interest and

pride he has taken in his work. At Christmas he sang, "Once in David's Royal City" remarkably well for a Japanese child, though, truth to tell, he pitched it so high as to make it a most laughable performance, and yet so pathetic as to touch one's heart. We couldn't help loving him from the first, for even through his trying ways we saw good in this neglected little fellow. Mitsutaro, of the middle class, listens so intensely that the little shaver's face is all puckered up. Now and then he makes the drollest remarks. Yukiko, our little Miss Nobility, clad in purple, white and pink, is always sweet and dainty. Her little brother applied last fall to enter in April, but as he wouldn't wait, they paid his entrance fee that he might come as a daily visitor. The dignified old servant who accompanies them handles them as if they were precious hot-house plants, and they rule him absolutely.

They are of all kinds and come from homes of all grades, mingling in most democratic fashion. The kindergarten is a perfect leveler of rank; the only mark of distinction is being good and happy, though during the winter the children have good reason to think a clean nose the distinguishing badge. One fourth to one third come from Christian families.

Monday morning they are often questioned about the Sunday lesson. (The Sunday school averages about one hundred and fifteen.) Recently the Golden Text was, "He that doeth sin is the servant of sin." When asked, "What is a servant of sin?" several of the graduating class said, "The devil's errand boy," and they are all very sure they don't want to be that, but they do want to belong to Jesus.

One boy was distressingly silent and shy for two years, but suddenly blossomed into an active, sociable being—a gratifying surprise. His mother is overjoyed because he hops and dances about enough to wear great holes in his socks (what blessings American mothers enjoy!)—an unheard of thing for him. His elder brother graduated two years ago and is a credit to us at home and at school. The elder sister, thirteen, comes to Sunday school with her younger brothers and the three are little Christian Endeavorers. Their widowed mother, aunt, and grandmother are very proud of the children's progress as Christians, though themselves not ready to accept Christ. They are Buddhists. Once a week we read the Bible with them, for the kindergarten brings constant opportunities to visit the homes for this purpose. The grandmother and older boy were sick recently; when he began to get better he crept into his grandmother's bed and sang for her comfort, "God be with you till we meet again," which greatly pleased the family. He is particularly thoughtful for his old granny and very anxious that she stop praying before the *ihai*, the ancestral tablets on the family god-shelf. I think he will win.

## MICRONESIA'S ROYAL MISSIONARY

**B**EFORE the opening of Christian work in Micronesia in 1852, the king of one tribe in Ponape was a man of fierce passions, guilty of murder and of many cruelties. Into the home of this bloody chieftain was born a winsome little brownie-princess with black hair and soft dark eyes, who soon found her way into the hearts of her father's people. But under the influence of that heathen home she bid fair to develop a degraded character and a domineering will.

But in 1852 the Christian daybreak came to the island of Ponape; Rev. A. A. Sturges and Rev. L. H. Gulick and their wives arrived, and after untold discouragements from fire, from opposition of traders, from smallpox and death of the people, they won from heathenism the first converts. Among them was the murderous king of the tribe, who became changed in all his thoughts and was as gentle and humble as he had been brutal before. He developed into a valuable helper and was named by the missionaries, "Good King Hezekiah."

Thus the atmosphere that surrounded the little princess was purified, and she grew into a scholarly young woman of fine figure, tall, stately and winning in all her ways.

The converts who learned of Christ and accepted him were taught from the first to kindle their own little torches, and to pass on the light and purifying fire of the gospel to others. The missionaries in their tours around the islands were sometimes surprised to find so many little spots of light where at least one family believed and prayed to and lived for Christ. The little church was filled with the missionary spirit; churches were built and the old drum by which the people had been summoned to the heathen feasts was sent to the missionary rooms in Boston as a trophy.

Opatinia, our young princess, became an earnest Christian, and was early married to Opatia (Obadiah), a young man of rank, who was also a Christian. In 1864 they were both baptized and became teachers in the Christian schools.

Years went by—years in which Opatinia, loved and honored by her people, looked forward to the inheritance of the little kingdom which meant as much to her as the crown of England had meant to the young princess Victoria. But as she and Opatia and King Hezekiah wrought together for the enlargement of Christ's kingdom, their love for him deepened till the spirit of renunciation came into their lives.

In 1872 there came to Ponape a missionary revival. The thought of sending a knowledge of Christ to the islands far to the westward burned in

their hearts. Mr. Sturges, the missionary, rejoiced greatly, and he thought of the princess and her husband, but how could they be spared? He called for volunteers, but none responded.

One evening there was the chant of burden-bearers at Mr. Sturges' door. They were bearing in their arms King Hezekiah, who had become so lame he was no longer able to walk. When seated he at once introduced the theme of the foreign mission. "But whom are we to send?" asked Mr. Sturges.

Then the aged and crippled king, not long out of heathenism, saw a vision that some mothers and fathers are seeing this very winter—the parting that rends the heartstrings, the hardships for the best-beloved, the waste of waters that must roll between, the sense of loneliness in old age, when the young voices no longer fall upon the ear. He faced it for a time in silence. Then, his quick hand brushing away the tears, he said: "What about my children? Are they fit to go?"

"Oh, yes; but how can we spare them?"

The king and the missionary knelt in prayer to Him who "gave his only begotten Son"; the clearer vision came, and with it the spirit of renunciation. They rose up with full hearts, and soon after the attendants had borne away the king to his home, Opatia and Opatinia came rejoicing that they were to go to tell of the Saviour's love. They were Ponape's first student volunteers.

In 1873, on Christmas Day, the Morning Star having arrived, a great service was held at the large stone church, when the people came to bid their princess farewell. Both Opatia and Opatinia moved their audience to tears. The princess freely and gladly gave up her chieftainship with its honors and its comforts, gave up the privileges of the dear new church and the Christian schools and Christian people.

They went to Satoan, three hundred miles to the westward, in the Mortlock group, where the people were naked savages, where food was sometimes scarce, where the homes had neither comfort nor privacy. All the way their faces were full of sunshine and their hearts of hope. Only once did their hearts melt. It was when they saw the Morning Star sail away with their missionary, Mr. Sturges, leaving them standing in a mass of nude heathen waving their farewells.

For a year they were alone and then Mr. Sturges returned to find the "queen missionary, every inch a queen," standing on the shore to welcome him. She led him to the neat home she had made among this savage people "as homelike as any Christian woman could desire." They had learned the language of the people.

The next year several hundreds of people united in singing the welcome to the Morning Star, for the Ten Commandments, the Sunday school hymn book and other Christian writings had been translated into the Mortlock tongue. The songs had won many of the people to become Christians.

Opatia and Opatinia remained eight years before returning home. They gathered two churches of two hundred and forty-four members. The people loved and honored and loyally supported them. Even in times of scarcity they were not left to suffer.

At the close of eight years Opatinia was in failing health and returned to Ponape. It was a joyful day when the people met to welcome their princess-missionary back again. She was seized and passed on from one to another with loving embraces. But the King Hezekiah was not there. He had himself received the royal welcome. His homecoming had been even more joyful than Opatinia's, for he too was the son of a King.

"They shall still bring forth fruit in old age." When the hurricane had wrecked the mission school and home on Ponape, when Miss Foss lay upon her sick bed last year, and when Miss Palmer died, leaving the girls alone and unprotected, it was this same noble Opatinia who, at the call of Mr. and Mrs. Gray, came to the rescue and took them into her motherly care, saving them from the contaminating touch of heathenism. It is she that still remains with them until a new missionary shall be found.—*From Mission Studies.*

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## MISSIONARY LETTERS

### INDIA—MARATHI

Dr. Karmarkar, herself a Hindu, a graduate of the Woman's Medical College in Philadelphia, is doing a blessed work for her countrywomen. Had she the needed dispensary, both the medical and evangelical work would profit greatly thereby:—

The dispensary work is most important in such a center as Bombay, where the mission with its educational institutions and other activities is flourishing. The dispensary pays for itself in part, and we trust that much more money will come in in the future, through fees and sale of medicines, if I have a permanent building. I have already been able to raise over fifteen hundred rupees towards the same. Friends, and those to whom we go to try and collect money, say, "You will not get this money here. You must get it from America." God's ways are mysterious. I do not know from where the money is coming. "The gold and the silver are mine, saith the Lord," and I know that he will provide the money from somewhere for the dispensary building.

## MADURA

A letter from Mrs. D. S. Herrick shows us a great wasteful leak, which we ought to be able to stop :—

MADURA, January 30, 1907.

Last Sunday we had a pleasant and yet a sad service in the central school. About forty girls, who are now leaving the schools, came together for a little good-by service. It is just here that we feel the lack of money to advance in our work. If we had a fifth standard in our schools, or even in one or two, many of these girls would continue their studies. That would mean raising these schools from the primary to the secondary grade, and of course would mean extra teaching staff, and perhaps higher grade teachers. We had the first place in Madura once; no other schools were as efficient as ours, and even now we are able to hold our own in the primary education. But the schools started since ours are advancing, because they have the money to do so. The government girls' school has fifth, sixth, and seventh classes now, and the Roman Catholic school is this year opening the fifth class. No religious teaching is allowed in the government schools, and of course we do not care to have our girls under Roman Catholic influence. But many of the girls wish to go on with their studies, and these schools are nearer than our girls' training school in Mangalapuram. The government schools are well off, and can offer inducements to the girls that we cannot offer, and the Roman Catholics will do anything lawful or unlawful to get hold of the girls. So we have much to contend with. But I think we could keep some of the girls if we had the classes for them.

As I looked at the bright faced girls last Sunday I could not help feeling sad, for I know how hard it would be for them to keep up an interest in their Bible study if they are in a school where religious teaching is forbidden, or in their homes, with every influence against them. We had a serious talk with the girls, telling them that it would be hard for them to confess Christ when entirely away from the influences of a Christian school. Of course none of them can be at present publicly professing Christians, as they cannot break away from their homes while still dependent upon their parents, but many of them are really trying to do right, and really love Jesus. The girls seemed very serious, and as if they were impressed with the thought that it would be a struggle to stand up for Christ. At the close of the service one of the teachers prayed that God would be with them, and give them strength to do right, and then I gave out to each girl an illustrated copy of St. Mark's Gospel, in Tamil, as a reminder of their promises. The older girls in the central school have been contributing something



during the past year for religious books and papers in connection with the Christian Endeavor Society, and have kept the papers in a small rack at one end of the schoolroom, so that all the children might have the benefit of them. All these things are encouraging, but we see so many doors opening on all sides that we cannot enter because we have no money. Is there any business firm at home that is willing to remain in the same state year after year? There must be progress or stagnation.

Well, the Lord will take care of his work, and we must have faith, and go on working with the money we have.

#### CHINA—FOOCHOW

Our teachers find light and shade in their work. Must we not pray more for them and their pupils? Miss Newton, of the girls' college, says:—

I do long to see a deeper spirituality among the girls, a fuller consciousness of the responsibility which rests upon them to show forth the life of Jesus Christ among their own people. Perhaps I expect too much of them, but the opportunities that open before our graduates are so broad, and yet sometimes temptation proves too strong for them, and they disappoint us. More and more I realize how far short I come of showing forth the Christ life in all its fulness before them, and my heart cries out, "Who is sufficient for these things?" Then, just as courage is almost gone, comes some fresh proof of the Master's faithfulness—perhaps one of our girls bravely letting her light shine in a dark place—or another standing firm under great temptation, and then I know God has not forgotten us.

#### NORTH CHINA

This word from Miss Andrews shows us the work she is doing, and also how the missionaries value the Prayer Calendar:—

You will want to hear something about our Bible readers. The two—Chao Nainai and Li Nainai—go on faithfully and patiently with their work as usual, and while there is not much to write, their quiet work does tell upon the life of the church as well as upon the heathen around. There has just been a little break in their work, because everybody was too busy with the New Year's festivities to think of anything else. But this week they have been able to begin again their visitations, and now for the rest of this first month they will be out in the country, one or both of them, a good deal. The first month is always a time of leisure, especially to the women, who spend much of their time in card playing, always for money. Miss Chapin plans to take the Bible women out to the different out-stations, and leave them for a few days at each place, she herself going back and forth superintending their work and working with them.

We have had three station classes for women here this winter, and these, with my college classes, have held me here, so that I have done very little of village work. We are planning for another station class to open in a fortnight, but I hope in the meantime to make a round of visits at the nearer villages, where we have little groups of Christians or inquirers.

A week ago this evening we had the great pleasure of welcoming Dr. Barton. He was detained from starting on his trip to Shansi by the stopping of trains for Chinese New Year, and so came to Tung-chou for a day. We are so glad over the coming of the deputation, and hope so much from it, but are greatly disappointed that only two are coming, and that the time before Shanghai conference will be all too short for their work.

I have just sent to the Rooms an order for books, and I asked Mr. Hosmer to send me also the Prayer Calendar for the year. I am sure you sent it to me, but it somehow failed to reach me. Miss Browne's is hung where I have the benefit of it, but when we scatter for summer vacation I shall want my own. Last Sabbath was my day, and it was a great joy to know that so many were praying for me that day. Please ask that the Bible word on the Calendar for that day be fulfilled for me day by day. I want so much to have always messages to give for the Master as I mingle with our people.

The day schools under the care of the missionaries have a wonderful influence over the children and their homes. In a recent letter from Mrs. Stanley, of Tientsin, we find the following account:—

The day school in the city has prospered during the year, and the first public examination was held just before the Chinese New Year. There was a great flutter and panic when it was proposed, as the children had never heard of such a thing before, but when the time came they rose to the occasion, and astonished their teachers and the visitors by their readiness of answer and the evidence of the good work they had done. We thought one long afternoon would be ample time for their first examination, but it was not, and the girls were so disappointed we promised to give them another hearing when school opened again. Two Chinese ladies were present, who expressed their pleasure and surprise at the progress the girls had made, and they also took part in examining them. The girls had on their badges (like the government school pupils), blue and gold (brass) enamel, with the name and place of their school in plain characters inlaid thereon: these badges show that they are not stray children, idly roaming the streets, but full-fledged pupils of a respectable school.

We have two teachers; one an elderly lady, Mrs. Ku, who learned to

read and write in her father's house, or more truly, her father-in-law's, as she was left a widow after a few months' marriage, and has remained so until now. She has never attained to modern learning and methods. The school is in her house, and she is superintendent and general manager. The head teacher is a young married woman, Mrs. Yuan, a graduate of our school here. She has worked indefatigably, and her scholars are a great credit to her. Besides the regular lessons, she has taught singing, and the children have learned a number of hymns, written in large characters on wall charts, and they sing them very well indeed. This year they graduate into the hymn book, and the charts will be reserved for newcomers. Mrs. Ewing has had charge of the school, and paid weekly visits to it, overseeing and encouraging the girls in their daily work. We hope to open such a school here if all goes well and we have the necessary funds. We can put one of our older girls in as teacher. We have a room we can use as a schoolroom, and the old school furniture can be utilized till needed elsewhere. For years we have kept ourselves in teachers from among our own boarding-school girls, who are also graduates of Bridgman School, Peking.

#### CENTRAL TURKEY

Mrs. Isabel Trowbridge Merrill, who has done much for the girls' seminary, at Aintab, both before her marriage and since, still gives time and strength to its service. She tells us of a recent festivity:—

Wednesday of last week we had a gathering at the school, which seems to me to have very great significance. All the graduates of the school resident in Aintab were invited to be present. About a hundred responded to the invitation, and a pleasant afternoon was spent in the large, new study hall. For the first time in the history of the school the *alumnæ* formally organized as an association. Officers and committees were appointed, and plans for work decided upon. The special work which the association has undertaken for the present is that of finishing the library room, and beginning to replace the books that were destroyed in the fire. Other objects discussed were the starting of an *alumnæ* circulating library, and the founding of a scholarship for poor girls. Great enthusiasm was shown, and the new organization promises to be very helpful both to the members and to the school. The half hour spent in social intercourse was especially enjoyed. It was very inspiring to see the *alumnæ* together, some of them from the time of Miss Proctor, talking over the early days of the school. A member of the first class, the class of '62, was present, and one old lady came leaning on her stick.

## FATIMA HANUM

For many years the only Bible woman of the Turkish race has been Fatima Hanum, always devoted, faithful, efficient. She died a few weeks ago, and one of our missionaries who had known much of her and her work, writes:—

WE thank God for all the way in which he has led Fatima Hanum; from the year when her eyes, no longer holden, were opened to see Jesus Christ as her Saviour; and when her need of him was revealed to her, and his grace made her prepared to take the important step with her husband, of separation from her kindred and people, from all she had hitherto held dear and sacred. I should have said rather that the first step was confessing Christ, facing the contempt and ignominy cast upon them by her own near relatives; taking up her cross and following her Master, though it led her to a life long estrangement and separation from her own early home and people. We do thank him for all the spiritual growth we have been permitted to witness in her, since she first came to Constantinople, that she has stood fast, and has witnessed a good profession of her faith in Jesus, testifying to many of her own nationality, and seeking to lead many into the same blessed light of life. The results of her prayers and labors, of the influence of her life among men, we may safely leave with her God. He can care for the seed sown, and bring as much of it to a fruitful harvest as seemeth good in his sight.

I have known her only since she came to Philippopolis eight years ago, but have seen a great deal of her in that time; have visited with her in rich homes and poor ones, among both Turks and Armenians; have seen with great interest her tact and skill in introducing the subject nearest her heart, and the approval Turkish women gave of her Bible readings. She will be greatly missed, for there is absolutely no one to take up her work. It is in my heart to do it, but my hands are already too full.

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 CHANGES IN CHINA

An English missionary, returning to China after her furlough, tells of some of the changes she finds there:—

THINGS have moved very fast in China these past two years, so that, returning from furlough, one is almost staggered by the great advance. Yesterday a party of us went to see the new college of western learning in Foochow City. I wish I could adequately picture to you the contrast that college represents with the state of learning in 1899, when I first came to China! Then I was taken to see the great examination buildings in Foo-

chow City. To these buildings, once a year, flocked the students from all over the Foochow prefecture. All the year they had studied at home, committing to their prodigious memories the Confucian books. The hall of examination consisted of rows on rows of small cells, where the students, one in each cell, wrote their papers for days together, feeding and sleeping in their cells to prevent communication with each other.

And to-day what do we find? The cells are gone. Large airy class rooms and lecture halls take their place. Three hundred resident students are taught Western learning! We visited three or four large classes of such youths engaged in reading English from the first and second standard reading book used in English board schools! Some of them read to us very well. Another class was writing an English dictation on Alfred the Great. A more advanced class was listening to a lecture on chemistry delivered in Japanese by a Jap professor, translated into Chinese by an interpreter. Algebra is taught by a Chinaman in French! The English teacher is a Chinese gentleman, who told us he studied at the college at Greenwich for five years.

The students of this college have dropped the graceful flowing school robe, and wear a uniform of tight, almost English made garments. This college is the largest of over one hundred new schools started under the Chinese government in this one city of Foochow.

It is a new China I have come back to. Almost pathetic it seems to me, this longing for Western ways. Why should English be what they want most of all? "Because English is the language of the world," someone answered me. But let us look deeper. What a responsibility, what an opportunity for us English people! Let us see to it that this great nation, seeking food for their newly awakened powers of mind, gets the best we can give them. One longs to see England's best Christian scholarship coming to the help of this land.

How earnestly we should pray that God will overrule, guide, restrain, control, so that these poor Chinese, seeking the light of Europe, may see the "true Light that lighteneth every man that cometh into the world."

The rainy season began early this year in September, so that we were able to get our planting and most of the weeding done before the girls went home on December 17. At least we thought that it was nearly done, but oh, the sun and rain that are so good for the crops are good for the weeds also, so that the few girls that are staying through the vacation for this special work can scarcely overtake the weeds that have grown up since school closed.

## FROM THE GIRLS' SCHOOL AT INANDA

BY MISS FIDELIA PHELPS

A NEW cattle disease, more to be dreaded than rinderpest, has been creeping towards us from the north, for some years, and has now reached Natal. It is called East Coast fever, or tick fever, and no cure is known for it. It is said to be transmitted from one beast to another by ticks, those little creatures that infest the grass, and are such a pest to animals and to man if he walks in the grass. The government is making strenuous efforts to stamp it out, by slaying, at once, all infected cattle, and by very strict quarantine measures. We have not been able to move our cattle from the mission station since September. It has made the matter of transport for ourselves and visitors, also our school supplies, a rather serious matter. Fortunately we have been able to make arrangements with a European storekeeper near us to take our laundry baskets to and from the station, and also to bring up supplies. The transport of the laundry he very kindly offered to do without charge, thus aiding and encouraging the industrial work of the school. Colonists, generally, are much more in favor of the missionaries teaching the natives to work than to read.

We have solved the problem of transport, in part, by investing in a pair of donkeys, which harnessed to our little carriage, formerly drawn by two oxen, can take two persons to and from the railway station, a distance of seven miles. But as to speed they are no improvement on the oxen. Miss Martha Pixley has her own donkey and "ricksha," a very light two-wheeled carriage, and Mr. Pixley has a riding horse, so that we are not as badly off as we might be, but we do feel a new appreciation of our wagonette and oxen now that we are deprived of the use of them. We have been very thankful that we had the use of them for ploughing our large gardens. We shall not have this blessing next year if the disease gets into our herd.

Mrs. Edwards has not been able to supervise the field work this season, as closely as she has hitherto, but a good native teacher has been her right hand and has managed this department very satisfactorily. There is a prospect of a good harvest if the locusts do not swoop down upon our gardens before the corn is ripe. They are more of a pest than usual in some districts, and though they have not paid us a visit since October, and did not do much harm then, they are liable to appear soon in great clouds.

Mrs. Edwards has been more feeble these last few months than I have ever known her to be, though for the last few weeks she has been gaining in strength again. She has a weakness of the heart and a troublesome cough

connected with it, and often suffers from shortness of breath and extreme weakness. She has not entirely recovered from the effects of the fall she had last May, but the lameness is hardly perceptible now. We hope she may continue with us a long time yet, for her very presence is a power and benediction, even though she is no longer able to serve as she has done for a long span of years.

The past term was, in most respects, a pleasant and satisfactory one. A good spirit prevailed among the girls, and most of them were faithful and conscientious in their work and lessons to a fairly good degree.

You know that the Zulus, like the negroes at home, have a natural talent for singing. It would give your Sunday school children great pleasure if they could hear our girls sing. They have a very keen appreciation of harmony and even the girls manage the base and tenor as well as the other parts.

Our new hospital has been a great comfort this year. It was occupied much more the second term than the first. There were no very alarming cases of illness, nor any of very long duration, but a succession of patients occupied the beds during the last weeks of the term. It is the season when dysentery is often prevalent. On the Saturday evening of the entertainment all were out and well, save one who was rapidly recovering from a rather more severe attack than most had had. We were feeling very thankful for this, and were thinking that none were to be left behind on account of sickness. So little can we foresee. One of our number who was then perfectly well, and who took part in the singing and reciting, just a week from that night was taken from us into the life beyond. The mother, a good Christian woman, was much comforted by a letter which her daughter had written to her some weeks before, telling her that she had given her heart to the Lord and was going to live for him. Mr. Franson, an evangelist, had been with us in August and in his meetings she, with many others, had testified to the same purpose. We trust that she was truly one of the Lord's own, and that she has gone to be with him. To me there is in this sad event an admonition, as from my Master, to be faithful in pointing these girls committed to my care to him who is the way into heaven, and in training them for life here or there as he may appoint.

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I TAKE my life as I find it. I believe that infinite Love ordained it, and that, if I bow willingly, tractably and gladly to its discipline, my Father will take care of it.

## MISS JUDSON'S SCHOOL AT MATSUYAMA

BY MISS LUCY E. CASE

IT was my privilege the last of October to go down to Matsuyama to visit the ladies there and see their work. During my life in Japan I have visited, for one reason or another, every one of our stations except Tottori, and I can most emphatically say that Miss Judson's work is one of the most interesting, unique and needed of any in Japan. She is an ideal missionary. She gives herself, her time, her abilities, her money, her very life and strength to the work. The only fear I have is that she may break down, but she promised me again and again that she would be very careful. I have never seen, of its kind, such fine work as her night school. The enthusiasm and real growth manifested by the older boys and girls who come to that night school are marvelous. She has a fine and sympathetic helper in Mr. Nishimura, who is the head teacher in both the girls' school and the night school. They work together very harmoniously and are able to do "great things" for Matsuyama. Miss Judson's enthusiasm and vivacity are contagious and her sagacity and experience of Christian work are in evidence everywhere.

Through the kindness of the W. B. M., Miss Judson has put the girls' school in decent repair—the recitation rooms and the dormitory—but the kitchen and rooms above are in a bad state and absolutely unhealthy. Both the schools are very much cramped for room as they are growing every term. I visited the girls' school one whole morning and saw things from the inside. The girls are very bright and eager to learn, and seem most appreciative of what Miss Judson has done for them. One thing that interested me was to see the hold that the Christian Endeavor Society and Sunday afternoon Bible classes have on the girls. Throughout the city of Matsuyama on that Sunday was a large heathen festival and some, even of the Christians, were present at those ceremonies, but the attendance at the school was large and intent on getting all the good possible, and the remarkable thing about it was that the attendance was entirely voluntary. Miss Judson says that her chief work now will be to pay off the extra debt that has come for the repairs that were absolutely needed (outside what the Board gave). She told me that she was going "to get down to bed rock" as she expressed it, and live on boiled potatoes only, if necessary. If I had money that I wanted to invest and put where I was sure of its getting a hundred fold increase, I should put it into the night school at Matsuyama and the Baikwa at Osaka.

Miss Judson is the head and front of the two schools in Matsuyama, and any help sent to her now will mean much greater efficiency in the kingdom to come in Japan.

I bespeak for her and her work the prayers and loving interest and financial aid of all who are interested in helping along the young people of Jupaa towards the way, the life and the truth,





Junior Work

Evangelistic Medical Educational

## HELPS FOR LEADERS

## A CHILDREN'S ENTERTAINMENT

DURING the past winter our mission circles and Junior Endeavor Societies who have no pledged work of their own to support have been giving their money for school children in other lands. Many of these children's circles rely upon an entertainment for the filling of their treasury, and we would suggest to them the plan followed at the May festival this spring of illustrating school life in mission lands, by children in costume and older persons to act as teachers or interpreters. Material for stories of child and school life can be found in the files of the *Dayspring*, and costumes can be made or obtained from the Rooms of the Board.

The entertainment as given at Berkeley Temple took forty-five minutes, and four groups of children were used; the first showing boys and girls "At Home and at School in Turkey." The leader explained a few contrasts in Turkish and American homes, and native and Christian schools, while the children went to bed, were served with dinner, and demonstrated the difference between sitting schools and kindergartens, finishing by standing in a circle and doing a finger play. Two little Hindu girls showed how grain is ground in their primitive hand mills, another swept the floor with her short-handled broom; a boy in white jacket and big turban walked up and down selling betel nut; two pupils standing back to back, to avoid the possibility of cheating, worked out sums on their slates; the teacher put a few Tamil characters on the blackboard, and taught them to the primary class, and closed the session by singing a Tamil lyric, the pupils joining in the refrain. From China the leader introduced a little slave girl, telling briefly the pitiful state in which she was found, and of her purchase by a missionary; a girl whose feet had been bound, but whose parents consented to their unbinding, that she might be admitted to the school; an orphan rescued from great poverty and hard work; a little bride who was to be taken from the school to be married and live with her husband's family nominally as a slave, and various other types of Chinese child life. A small class of boys recited briefly from their primer, and sang "Jesus loves me" in Chinese, and made various characters on the blackboard at the dictation of the teacher. The Japanese group were supplied with games, battledoor

and shuttlecock, bright balls and small bean bags. The largest boy flew a kite, the elevating power being supplied by red balloons tied to the top, and the largest girl carried a big doll on her back in place of a Japanese baby. Two children went through her ceremony of making a formal call, and after a short school session they all sang the national hymn. To close the exercise the four groups of performers grouped themselves on the platform, and sang the first verse of "America," the audience joining in the last. Such an entertainment can be given with little work and few rehearsals for the children, the interest and success depending upon the leader and her helpers, who take the part of teachers.



### OUR DAILY PRAYER IN JUNE

WE think of America as the land of progress, but the rush of events and change in China has been so great for the last few years that we here seem sedate and slow in comparison. We must pray that this new life may move in the right way, that these multitudes may come into the Kingdom of God.

Mrs. Porter, with her husband, a greatly beloved physician, has severed connection with the Board on account of his long-continued ill health. Mrs. Smith puts her time and strength into efficient service in many ways—station classes, women's meetings, visiting, touring, and in all ways living the gospel of help. Dr. Tucker's medical work, joined with that of her husband, also a physician, makes her a great blessing to all the region. Nearly ninety Bible women are working in China in connection with the Congregational missionaries. Who can estimate the value of their service?

In spite of indifference and some vigorous opposition our work in Bulgaria is progressing, and many souls are finding the light. Thirteen American missionaries and thirty-two native workers are now laboring in this field. Mrs. Thomson's delicate health precludes much active service.

Mrs. Clarke's little ones help to show the Bulgarian mothers what a child's life in a Christian home may be. Mrs. Baird is busy in helping the women, and teaches in schools and Sunday school. Miss Baird, her daughter, a teacher in the girls' school, is now taking post-graduate work in this country.

The girls' boarding school at Samokov, under care of the W. B. M. I., numbers about ninety pupils. During a series of meetings last year every

boarder expressed her determination to be a Christian. Miss Maltbie is the long-time principal of the school, greatly beloved, and Miss Haskell is her faithful associate.

The boarding school at Monastir, enrolling fifty-one pupils, is under care of the W. B. M. I., and is the only one of its kind in Macedonia. Miss Cole and Miss Matthews with four native assistants have the care of the work.

If we here find it hard to live the ideal Christian life, how much more these native converts, who have few of our helps and who must face much opposition. The whole country is in a constant state of unrest that we can hardly realize. Miss Clarke is doing blessed work in her kindergarten and with the mothers of the children gathered in it.

Mrs. Ostrander is like a wise, kind, big sister to the students in the Collegiate and Theological Institute which her husband directs—the only Protestant school for the higher education of men in Bulgaria. She also teaches singing in the girls' school, and has charge of the boys' Sunday club.

Mrs. Haskell and Mrs. Marsh do much visiting and touring, superintending the Bible women and village schools, and carrying always help and blessing. We must add, also, petitions for Mrs. Elisabeth F. Haskell. She mothers most tenderly the little ones in her own home, and also does much for the motherless lads in the orphanage. Mrs. House buys wool and gives it out to the poor women about her, and by paying them for carding, spinning and knitting she relieves their poverty, and shows them the power of Christian love. Mrs. Holway, far from strong, has taught in Sunday school, and her sympathy is a help to many.

Miss Stone is still in this country. The W. B. M. I. supports a school for girls, now numbering about forty, at Kortcha, the only Christian school for girls in Albania.

In the West Central African Mission, we find 67 native workers and four churches, two of them self-supporting, with about 450 members. Mrs. Storer's poor health still keeps her in America. Mrs. Webster is just returning from her furlough. Mrs. Currie, with her husband, also will soon go back. Miss Bell has charge of out-station schools, supervising and teaching some.

Miss Helen Melville has cared for the medical work, besides taking charge of the girls' school, with nearly one hundred pupils. Her sister teaches a school for evangelists and teachers, besides a kindergarten.

Miss Redick and Mrs. Woodside have both been compelled to return to this country for medical care.

## BOOK NOTICES

*Hawaiian Yesterdays.* By Henry M. Lyman, M.D. Published by A. C. McClurg & Co., Chicago.

The sub-title of this stately volume is, "Chapters from a Boy's Life in the Islands in the Early Days." There are twenty-seven illustrations, and two maps, some of the pictures being half tones from photographs, and others quaint copies from old woodcuts. The parents of Dr. Lyman went as missionaries of the American Board, in 1832, and were stationed at Hilo.

Picturesque description of scenery, and the environment of those early days, reminiscences of Titus Coan and Hiram Bingham, of the Gulicks and Damons and Doles—names familiar and revered to those acquainted with the history of the Hawaiian Islands—make the book of special interest and value.

Hotels being unknown, the mission houses entertained distinguished foreigners, and Dr. Lyman mentions among those with whom a life-long friendship was established such well-known names as Richard H. Dana, Jr., Henry L. Cheever, Miss Isabella Bird, Miss Gordon-Cumming, Lady Franklin, Mrs. Brassey, and others.

The book is written in a charming literary style, and would be placed among books of travel rather than in one's missionary library.

*Micronesia: The American Board in the Island World.* By Theodora Crosby Bliss. Published by the A. B. C. F. M.

Mrs. Bliss has given us an exceedingly well arranged compendium of useful information in regard to the work of the American Board in Micronesia.

First, a map; then a list of authorities quoted; the brief foreword presents the geographical and historical situation. While in the appendix we have the chronology; the list of missionaries, their location, and term of service; the Micronesian navy, which embraces the five Morning Stars, and the four other mission boats; an annual voyage of the Morning Star, touching the different groups of islands, and a summing up of the missionary effort of the American Board by decades. All this is valuable when the book is used for reference. But the story itself is told in such a picturesque, vivid way that once begun the reader keeps right on.

"Counting not their lives dear to them," is certainly the spiritual attitude of those island missionaries, and the one fact of hearing from the outside world only once a year shows a self-sacrifice we can scarcely comprehend, with our newspapers twice a day, and mail delivery three or more times each day. No wonder that "a twelve months' mail is a blessed privilege, but a sad shock," as one of the solitary workers tells us.

*The Old and the New in Micronesia.* By Florence A. Fensham and Beulah Logan Tuthill. Published by Woman's Board of the Interior, Chicago.

With the daughter of the Logans as one of the editors of this pamphlet the recital of what has been accomplished in the last fifty years for the uplift of a pagan people could not fail to be of deep interest. The first three chapters are devoted to the geography, the primitive social customs, religious ideas and folklore of the island people.

The succeeding four chapters speak of Kusaie, Ponape, the Gilbert and Marshall Islands, Ruk and the Mortlocks and the book closes with a recital of results: material, intellectual, moral, and religious.

Each chapter treating of mission stations opens with the chronology and names of missionaries and dates of their service on that particular island. The people are in a child stage of development and the kindergarten method has to be used in approaching them. They seem to have a conscience in spite of their revolting practices and when the hope of a worthier manhood is offered they respond, although there are frequent lapses into heathenism. But their shame at such backsliding is seldom found in a more civilized community. When a man falls he will hide for months, sometimes years, and when he returns it is with deep humility and contrition.

The missionaries in these islands not only teach the natives spiritual things, but also how to build habitable houses, to keep their bodies clean, and to increase their food supply. The closing chapter of the book tells what has been wrought along these lines.

Illustrations of scenery and of the natives, both as pagans and Christians, add to the value of this little brochure.

*Christus Victor.* By Henry Nehemiah Dodge. Published by G. P. Putnam's Sons.

This poem is now in its fifth edition. The title was selected for the seventh and closing volume of the *Christus* United Study Series, but it was found to be pre-empted by Dr. Dodge.

The list of reviews and press notices issued by Putnam's Sons show how highly the poem has been appreciated by a large company of readers whose literary opinion is of value. John Fiske, John Burroughs, Ian Maclaren, Nikola Tesla, Canon Wilberforce, Professor Cheyne, Professor Moulton, Henry Van Dyke, and a host of others speak of the conception and execution of the poem with high praise.

G. H. C.

## SIDELIGHTS FROM PERIODICALS

THE sidelights for May seem chiefly focused on Japan. *The Atlantic* leads with a Japanese view of "Christianity in Japan," which is certainly worthy of study, whether or not one holds to its conclusions. Then comes "Japan and To-morrow," *North American Review*, April 19; "Japan as a Colonizing Nation," *World To-day*; "Our Real War with Japan," *Harper's Weekly*, March 23; "Our Relations with Japan," *World's Work*.

CHINA.—Rev. A. J. Brown, in the *The Outlook*, April 20, under the title, "The Yellow Man's Burden," emphasizes the essential difference between the spirit of the Orient and the Occident. In view of the coming centennial of the arrival of Rev. Robert Morrison in Canton, September 8, 1807, *The Missionary Review* has an extended sketch of his life.

AFRICA.—"Islam in Egypt and the Sudan," *Missionary Review*.

THE ISLANDS.—"The Church in the Jungle," *Missionary Review*, describes the work of the Baptist mission in the Philippine Visayas.

F. V. E.

## WOMAN'S BOARD OF MISSIONS

Receipts from March 18 to April 18, 1907.

MISS SARAH LOUISE DAY, Treasurer.

## MAINE.

<i>Eastern Maine Branch.</i> —Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor. Bangor, Central Ch., S. S., 50; Belfast, Aux., 25; Princeton, First Cong. Ch., 10,	85 00
<i>Western Maine Branch.</i> —Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Alfred, Miss Ellen F. Snow, Easter Off. in memory of her mother, Mrs. B. P. Snow, 100, Cong. S. S., 10, Prim. Dept., 2; Auburn, Sixth St. Ch., C. E. Soc., 1; East Baldwin, C. E. Soc., 1.20; Gorham, Aux., 18, Th. Off., add'l, 5.75; Harrison, Ladies' Miss'y Soc., 6; North Bridgton, Aux., 10; Portland, Bethel Ch., Cov. Dan., 10, High St. Ch., Th. Off., add'l, 2, St. Lawrence Ch., Th. Off., 25.50, State St. Ch., Aux., 62.06, Easter Off., 47.55, Williston Ch., Mrs. Oren Hooper, in memory of Carl Putnam Hooper, 20, Cong. Bible School, 6.81; Westbrook, Cong. Ch., 7.75; Yarmouth, Aux., 17.25. Less expenses, 5.12,	347 75
Total,	432 75

## NEW HAMPSHIRE.

<i>Nashua.</i> —Wellesley College, Class of '97, <i>New Hampshire Branch.</i> —Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. Exeter, Aux., 25; Hampton, Aux., 55; Newport, C. E. Soc., 3.70; Plymouth, Aux., 13.40,	1 00
	97 10
Total,	98 10

## VERMONT.

<i>Plainfield.</i> —Mrs. A. Betsey Taft,	15 00
<i>Vermont Branch.</i> —Mrs. C. H. Stevens, Treas., St. Johnsbury. Barre, Prim. Dept. S. S., 10; Bellows Falls, Miss Gertrude Hayes, 5, Miss Frances R. Osgood, 5; Brattleboro, 21; Burlington, College St. Ch., 22.50; Orwell, 6.18, Jr. C. E. Soc., 7; St. Albans, 14; St. Johnsbury, North Ch., 21; Wallingford, Aux. (prev. contrib. to const. L. M. Mrs. Walter A. Thorpe); West Rutland, S. S., 2.75,	114 43
Total,	129 43

## MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading. Lowell, Highland, Aux., 7, Kirk St. Ch., Woman's Assoc., 60; Medford, Mystic Ch., Aux., 50; Reading, Aux., 17; Wakefield, Aux., 78; Winchester, Miss'n Union (25 of wh. to const. L. M. Mrs. Janet T. Grover), 40,	252 00
<i>Barnstable Co. Branch.</i> —Miss Amelia Snow, Treas., East Orleans. Sandwich, Aux.,	15 80
<i>Berkshire Branch.</i> —Mrs. Charles E. West, Treas., 123 South St., Pittsfield. Canaan Four Corners, Gift, 20; Dalton, Senior Aux., 18.50; Hinsdale, Aux., 23.37; Lee, A Friend, 300; Monterey, Aux., 10; Pittsfield, First Ch., Aux., 52.90, South Ch., Aux., 42.37, Pilgrim Dan. Aux., 10; Stockbridge, Aux., 9. Less expenses, 9.30,	476 84

<i>Boston</i> .—Friends, 400, Len. Off., 1,	401 00	<i>South Framingham</i> .—A Friend,	1,000 00	
<i>Cambridgeport</i> .—A Friend,	40	<i>Springfield Branch</i> .—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Holyoke, Second Ch., Aux. (Th. Off., 72.20), 99.91; South Hadley Falls, Aux. (25 of wh. to const. L. M. Mrs. Harriett C. Judd), 27.40; Springfield, Emmanuel Ch., Aux., 10, Faith Ch., Girls' M. C., 5, South Ch., Aux., 41.50; Westfield, First Ch., Aux., Dr. J. M. Dutton, 15,	121 91	198 81
<i>Essex North Branch</i> .—Mrs. Wallace L. Kimball, Treas., 121 Main St., Bradford. Amesbury, Main St. Ch., Aux., 45; Riverside, Aux., 14.16, Wide Awakes, 2.75; Haverhill, Union Ch., Aux., 10; Newburyport, Aux., 30; West Newbury, First Ch., Aux., 15, Second Ch., Helping Hand, 5,		<i>Suffolk Branch</i> .—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Anburdale, Prim. Dept. S. S., 5; Boston, Old South Ch., Aux. (Len. Off., 28.38), 129.38; Old South Guild, 50; Brighton, Fro Christo Club, 5; Brookline, Leyden Ch., For. Dept. Women's Union, 50.36; Cambridge, First Ch., Aux., 250; Dorchester, Harvard Ch., Women's Benev. Soc., 10, Pilgrim Ch., Aux. (with prev. contri. to const. L. M's Miss Abbie Miller; Mrs. Chas. H. Crockett), 20; Foxboro, Bethany Ch., Aux., Len. Off., 7.40; Medfield, Aux. (Len. Off., 11.50), 16.55; Newton, Eliot Ch., Helpers' Div. Jr. C. E. Soc., 15, Eliot Aids, 60, North Ch., Lowrey C. E. Soc., 4; Newton Highlands, Aux., 11.35; Newtonville, Central Ch., Aux., 35.15; Roxbury, Immanuel-Walnut Ave. Ch., For. Miss. Dept., 10, Dau. of Immanuel, 10; Somerville, Day St. Ch., Aux., 20, Highland Ch., Women Workers, 10; Waltham, Aux., 25; Watertown, Phillips Ch., Aux., 25; Wellesley Hills, Aux., Len. Off., 33.12,	44 45	800 31
<i>Essex South Branch</i> .—Miss Sara R. Safford, Treas., Hamilton. Beverly, Friends in Second Cong. Ch., (Th. Off., 9); Danvers, First Ch., Aux. (Th. Off., 5), 10; Gloucester, Trinity Ch., C. E. Soc., 10; Lynn, Central Ch., Aux. (with prev. contri. to const. L. M's Mrs. George M. Huntington, Mrs. Josiah J. Trefren, Miss Martha B. Weeden), 15.45,	44 45	<i>Worcester Co. Branch</i> .—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Gardner, Aux., 83; Southbridge, C. E. 2.50,	4 00	85 50
<i>Franklin</i> .—Jr. C. E. Soc., 2, Mrs. W. C. Cannon, 2,	4 00	<b>Total,</b>	<b>4,893 94</b>	
<i>Franklin Co. Branch</i> .—Miss Lucy A. Sparhawk, Treas., 18 Congress St., Greenfield. Greenfield, Aux. (Len. Off., 47.50), 51.46; Whately, Ladies' Benev. Soc., 10,	61 46	LEGACIES.		
<i>Hampshire Co. Branch</i> .—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, North, Aux., 5, Second Cong. Ch., Aux., 11; Northampton, Edwards Ch., Aux., 86.80,	102 80	<i>Bernardston</i> .—Mrs. Martha C. Ryther, add'l,	45 00	
<i>Middlesex Branch</i> .—Miss Mary E. Goodnow, Treas., South Sudbury. Wellesley, Aux., Th. Off., 45.75, Wellesley College Y. W. C. A., 273.33,	319 08	<i>Northbridge</i> .—Mrs. Lydia A. Morse, by Chas. H. Searles, Admr.,	200 00	
<i>Norfolk and Pilgrim Branch</i> .—Miss Abbie L. Loud, Treas., Lock Box 53, Weymouth. Braitree, Aux., 10.65; Bridge-water, Aux. (Len. Off., 5), 35; Brockton, First Ch., Aux. (Th. Off., 4.50), 25, Porter Ch., Aux., 61, C. R., 10.58; Cohasset, Aux. (Len. Off., 7.51), (with prev. contri. to const. L. M. Miss Louise C. Tower), 17.30; Duxbury, Aux., 6.75; Easton, South, "A," 10; Halifax, C. E. Soc., 3; Hanson, Aux., 5; Hanover, Aux. (Len. Off., 4), 7; Holbrook, Aux. (Len. Off., 43.60), 57; Willing Workers, 6.50, C. E. Soc., 15; Kingston, Aux., 7.55; Milton, Aux., Len. Off. (with prev. contri. to const. L. M. Mrs. Fannie C. Tucker), 8.65, Unquity Miss'n Band, 30, C. E. Soc., 10; Milton, East, Aux., Len. Off., 1.75; Plymouth, Aux., 20; Plympton, Aux., Len. Off., 9, Prim. and Jr. Depts. S. S., 7.24, C. R., 1.51; Quincy, Bethany Ch., Aux., 25; Randolph, Aux. (Len. Off., 17.80), 25.89, Miss Abby W. Turner, 100, Memorial M. C., 10, C. R., 2; Rockland, Aux., 52.30; Sharon, Aux., 21; Stoughton, Aux., Len. Off., 7; Weymouth, East, Aux., 28.54, Theresa Huntington, M. B., 10; Weymouth Heights, Sunshine Clr., 5; Weymouth, North, Aux. (Len. Off., 10.03), 60.03; Weymouth, South, Old South Ch., Aux. (Len. Off., 13.70), 14, Union Ch., Aux. (Len. Off., 58.12), 103.43, King's Messengers, 2.50; Weymouth and Braitree, Union Ch., Aux. (Len. Off., 7.50), 19.90; Whitman, Aux., Len. Off., 10.10; Wollaston, Aux. (Len. Off., 57.41), 63.41, C. E. Soc., 9, Miss'n Study Club, 30, Jr. C. E. Soc., 8, S. S., 20,	997 58	<b>Total,</b>	<b>245 00</b>	
<i>North Middlesex Branch</i> .—Miss Julia S. Conant, Treas., Littleton Comm. Littleton, Aux., 4; South Acton, C. E. Soc. and Cong., 8,	12 00	RHODE ISLAND.		
		<i>Rhode Island Branch</i> .—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Providence, Academy Ave. Ch., Jr. C. E. Soc., 2.40, Plymouth Ch., C. E. Soc., 5; Woonsocket, Globe Ch., C. E. Soc., 6,	13 40	
		CONNECTICUT.		
		<i>Eastern Conn. Branch</i> .—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Lyme, Grassy Hill, C. E. Soc., 5; New London, First Ch., Aux. (Easter Off., 29.20), 51.70, C. R., 1.18, Second Ch., Aux., 37.50, Y. L. Guild, 15; Norwich, First Ch., Lathrop Memorial, Aux., 62.78, Park Ch., Aux., Easter Off., 15.25; Thompson, Aux., Easter Off., 10.35,	198 76	
		<i>Hartford Branch</i> .—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Int. on Clara E. Hillyer Fund, 120; Broad Brook, Prim. S. S., 2.25; East Windsor, Aux., 23; Farmington, Aux., 24.25; Hartford, Farmington Ave.		

Ch., Aux., 3.50, Park Ch., Aux., 11.75; New Britain, South Ch., Aux., 37.65; Talcottville, Dau. of Cov., 25,	247 40
<i>New Haven Branch.</i> —Miss Julia Twining, Treas., 314 Prospect St., New Haven. Boardman, C. E. Soc., 5; Bridgeport, Park St. Ch., Fullerton Mem. C., 175; Brookfield Center, S. S., 10; Clinton, Aux. (25 of wh. to const. L. M. Mrs. Grace Rogers), 32.96; Goshen, Aux., 50, C. R., 14; Hadlyme, C. E. Soc., 5; Kent, Aux., Two Friends, 200; Marlboro, C. E. Soc., 5; Meriden, First Ch., C. G., 40; Middletown, First Ch., Aux. (25 of wh. by Miss Mary P. Roberts to const. L. M. Mrs. Edwin P. Augur), 59.26; Morris, S. S., 10; Mount Carmel, C. E. Soc., 5; Naugatuck, Aux., 182; New Hartford, Aux., 3; New Haven, Center Ch., Aux., 155.15, Ch. of Redeemer, Y. L., 80, S. S., 20, Grand Ave. Ch., Aux. (75 of wh. to const. L. M.'s Mrs. James A. Nelson, Mrs. Elliott Bradley, Mrs. Wallace Hurlburt), 100, Pilgrim Ch., Aux., 137.39, Plymouth Ch., Aux., 187.21, Yale College Ch., Aux., 176; New Milford, Y. L., 100; Portland, Builders, 35; Prospect, Aux., 12.75; Ridgefield, Aux., 4; Roxbury, Aux., 18; Salisbury, Aux., 20.50; Shelton, Aux., 50; South Norwalk, Aux., 55; Stanwich, Aux., 15; Stratford, Aux., 42.35; Trumbull, Aux. (50 of wh. to const. L. M.'s Mrs. William Denison Dana, Mrs. John Lorenzo Beach), 60; Warren, Aux., 13.50; Washington, Aux., 37.15; Waterbury, First Ch., Aux., 111, Second Ch., Aux., 123; Westbrook, Aux., 3; West Cornwall, C. E. Soc., 20; Whitneyville, Aux. (with prev. contri. to const. L. M.'s Mrs. Milton E. Phillips, Mrs. Watson Barber), 48; Wilton, H. H., 5; Winsted, First Ch., Aux., 19.50,	2,444 72
Total,	2,890 88

## NEW YORK.

*New York State Branch.*—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Albany, Aux., 15; Blooming Grove, Kyle Miss'y Soc., 30; Brooklyn, Mrs. T. R. D., 250, Bethesda Ch., Aux., 15, Central Ch., Zenana Band, 40, Lewis Ave. Ch., Evangel Cir., 20, Alpha Kappa Cir., 5, Park Ch., Aux., 15, Park Ave. Branch, Aux., 5, Parkville Ch., C. E. Soc., 5, Pilgrim Chapel, Italian S. S., 1, Plymouth Ch., Young Woman's Guild, 15, Puritan Ch., Aux., 45, Richmond Hill Ch., Aux., 5, C. E. Soc., 14, St. Paul's Chapel, Aux., 5, Tompkins Ave. Ch., Aux., 300, C. R., 15.37, Willoughby Ave. Chapel, Home Dept., 33; Buffalo, First Ch., Willing Helpers Cir., 3, Pilgrim Ch., Aux., 10, Plymouth Ch., Lower Lights Cir., 16; Carthage, Aux., 8, Jr. C. E. Soc., 5; Churchville, Aux., 15; Clifton Springs, Friends, 30; Clayville, C. E. Soc., 1.50; Columbus, Aux., 5; Copenhagen, Aux., 22; Fairport, Aux., 30; Flushing, Aux., 3; Franklin, Aux., 56.61; Friendship, Aux., 8; Gloversville, Aux., 115; Greene, Aux., 6; Jamestown, Aux. (50 of wh. to const. L. M.'s Mrs. Lura Usher, Mrs. Frank Day), 52.84, C. E. Soc., 5; Le Raysville, Pa., Sunbeam Cir., 5; Lockport, First Ch., Aux., 40;

Lysander, Aux., 15; Madrid, Aux., 24; Cheerful Helpers M. C., 5, C. R., 1.50; Middletown, North Ch., Jr. C. E. Soc., 3; Moravia, Willing Workers, 3.65; Moriah, Miss Elizabeth Dewey, 5; Morris-town, Aux., 18.70; Morrisville, C. E. Soc., 5; Mt. Vernon, Aux., 10; Munns-ville, S. S., 5.50; Neath, Pa., Aux., 10; Newburgh, Aux., 20; New York, Broad-way Tabernacle, C. R. (with prev. contri. to const. L. M. Genevieve Louise Loux), 20.64, Manhattan Ch., Aux., 55.40; North N. Y. Ch., Aux., 10; North-field, Aux., 21; Nyack, Aux., 8; Orient, Aux. (to const. L. M. Mrs. Elsworth E. Latham), 25; Oriskany Falls, Aux., 5; Oswego, Aux. (25 of wh. to const. L. M. Mrs. C. S. Scott), 34, King's Dau., 1, C. E. Soc., 1, Prim. Dept. S. S., 1; Oxford, C. E. Soc., 15; Patchogue, C. E. Soc., 5; Poughkeepsie, Aux., 52; Randolph, Aux., 15.25; Rensselaer, Aux., 10; River-head, First Ch., Aux., 5, Sound Ave. Ch., C. E. Soc., 23.75; Rochester, South Ch., Mrs. V. F. Whitmore, 15, Aux., 34, Whatsoever Cir., 15, King's Guild, 10; Roscoe, Mrs. J. W. Keeler, 1.50; Salama-nca, Aux., 5; Sanborn, C. E. Soc., 2; Sangerties, Aux., 5, S. S., 5.40, Sunbeam M. B., 5; Sayville, Aux., 25, C. R., 4.25; Schenectady, Aux., 5; Sidney, Aux., 20, Dau. of Cov., 10; Summer Hill, Aux., 5; Ticonderoga, Aux., 28.50; Watertown, Aux. (to const. L. M. Mrs. Nettie Waite), 25; West Winfield, Aux., 25. Less ex-penses, 200,

1,750 36

## PHILADELPHIA BRANCH.

*Philadelphia Branch.*—Miss Emma Fla-vell, Treas., 312 Van Houten St., Pater-son. Washington, D. C., First Ch., Aux.,

25 00

## FLORIDA.

*Frostproof.*—Jr. C. E. Soc., 1, Raymond Simmons, 1,

2 00

*W. H. M. U. of Florida.*—Mrs. Catharine A. Lewis, Treas., Mount Dora. Avon Park, Aux., 5; Lake Helen, Aux., 10; Orange City, Aux., 15,

30 00

*Winter Park.*—Aux.,

30 28

Total, 62 28

## JAPAN.

*Okayama.*—Mrs. S. S. White,

120 00

Donations, 10,105 91  
Specials, 310 23  
Legacies, 245 00

Total, \$10,661 14

## PERMANENT FUND.

Bequest of Miss Lucy C. Coburn, Ipswich, Mass., by Wm. A. Donald, Admr., \$7,142 86

## TOTAL FROM OCT. 18, 1906 TO APRIL 18, 1907.

Donations, 47,279 71  
Buildings, 2,470 88  
Specials, 2,313 06  
Legacies, 6,651 50

Total, \$58,715 15



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## LETTER FROM DR. TALLMON, NORTH CHINA

LIN CHING, CHINA, February 12, 1907.

DEAR FRIENDS: Some of you have been wondering why you have heard nothing about how we spent Christmas. You see I had to wait until Chinese New Year's time when my teacher would be taking a vacation so that I might have time to do the subject justice, and having waited I fear some of the very things I wanted most to tell you may have been forgotten, but you shall have what is left.

In a way we had three Christmases, Christmas Sunday, Christmas Monday and Christmas Day. Mr. Ting was chairman of the committee that had charge of the Christmas celebration, and whatever he puts his hand to is done with enthusiasm. On Saturday the decorators came and hung our north yard porches with red streamers, giving quite a festive appearance. The chapel was very prettily decorated with evergreen, gilt and many colored paper stars, and bright silk streamers.

There had been a station class for the preceding month to prepare those who wished to enter the church, but whose knowledge did not seem sufficient at last communion to make it seem best to receive them at that time. There were five men received into full membership and six were received on probation. That sounds as if we were Methodists, but we are Congregationalists, only the tree grows a little differently in Chinese soil of some localities. The service was very helpful, though I could understand hardly half of the sermon. A communion service always makes one look backward as well as forward, and in thought I recalled many communion services of former years, which have had each a little part in making this, my first communion service in my own mission station, the happy day that it was to me. After church the little girls came to my room for Sunday school. Up to this time there had been but one class for women and girls, and it is no wonder that the little girls usually went home. They are very

fond of singing, and so we spent considerable of our half hour in that way. Then, looking at a picture of the shepherds, they told of the birth of Christ, of the shepherds and of the visit of the wise men. At the close I asked one of the little girls to lead us in prayer, which she did in only a few sentences, asking, as they usually do, that we newcomers be given ability to learn the Chinese language quickly. I, myself, had never prayed in Chinese, though I had been here nearly thirteen months. Having decided that I ought to begin, I had in mind what I wished to say and the words in which it ought to be said, but since I began my prayer with the first words of the Lord's prayer, the little girls all chimed in, and we said that prayer instead. Each was given a Sunday school paper from the San Jose box, and they thanked me with pretty little bows as they went out.

Monday had been decided upon by the committee as the best time for our church celebration. As soon as morning prayers were over Mrs. Ellis and I examined the contents of that box more carefully than we had done before, to see what it might have in the way of Christmas presents for those who were coming. Mrs. Ting helped us make out the list of the women of the church so that no one would be left out. We made up enough packages for all, each containing about a yard of cloth and a number of pretty buttons. For each of the children there were a bright picture card and a shell, these last picked up at the seashore last summer. Since that time we have seen the cloth the women received transformed into various garments or parts of garments. Usually the garment is a little child's coat or trousers, but Mrs. Shib is wearing light blue stockings, and old Mrs. Chou has cuffs of green on one of her under coats. While the exercises did not begin until eleven, people began to arrive two hours earlier. Dr. and Mrs. Smith had given the church a stove, with the provision that the church members themselves should furnish the fuel for heating the chapel. It was warmed that day to the evident satisfaction of all. The exercises consisted of talks by a number of the teachers, a song, "Once in Royal David's City," by the girls and boys of the two schools, and hymns by all.

Even before the services began the feast had been brought in from the restaurant and put to steam in wooden trays over a fire in our south yard. The feast was served in the chapel, tables having been brought in by the caterer. Eight people could be accommodated at each table. Contrary to Chinese customs the women were served first. Mrs. Ellis and I were given the seats of honor at the central table. This was a feast of only eight bowls with no preliminary dessert, so we had the blessing before we ate anything. It is the usual custom of our Christians, when they have a dessert at all, to ask the blessing between courses. The little Li girl sat next me, and she

joined the others in urging me to eat, and in heaping my small vinegar saucer with all sorts of food, meat balls, chicken dumplings, cabbage and other vegetables. As I looked around at the various tables, I missed some of the women who had been at the exercises, and I realized that they had gone home because they could not afford the 200 cash (about six and a half cents), which each grown person was supposed to bring. The extreme poverty of many of our people is quite beyond my comprehension even yet, and the problems that are constantly arising seem at times incapable of even temporary and partial solution.

Our meal being over, the women gathered on the sunny south porch to visit. Mrs. Ellis and I took a few photographs and developed some films that had been waiting a "convenient season" for weeks. At about five, all gathered again in the chapel and were served with peanuts, dried persimmons, and several kinds of sweet cakes. There was tea to drink, and there seemed to be plenty for all. The men sat at one end of the room and the women at the other, as they do in church. A number of outsiders came in, attracted by the sounds of merry making, and as long as refreshments held out, they too were served. You may be interested to know that the committee spent several dollars more than they received, and a few days later asked us to make up the deficiency. After sufficient expostulation and admonition this was done. The chief part of the evening's entertainment was a magic lantern exhibition by our druggist, Mr. Liu. The slides shown were evidently from Germany. The audience was interested in the pictures of castles and scenery, but only mildly so. They have seen so little, most of them, outside this city where they were born and brought up, and they see so few pictures that they had little idea what these were meant to represent. It was the moving pictures, the dog jumping through a hoop and the man with a rapidly growing nose, and others of that kind that awakened the most enthusiasm. When the exhibition was over, Mrs. Ting marshalled all the women of the church to my room, where each received her present. I gave the gifts in Mrs. Wagner's name, knowing that she would pass on what of their gratitude belonged to others. Mrs. Ellis had the pleasure of giving the children their cards and shells.

Mrs. Ellis had sorted all the presents in my wonderful wonder bag and had taken all the Christmas packages to her room, saying that I might have them at the breakfast table Christmas morning, and so I did. There were presents at each plate, but of course I enjoyed my own a little the most. It was surprising what a pile of wrapping papers accumulated beside my chair, and what a number of pretty and useful presents they had enclosed. The last thing to come to light was a little brooch, which is to remind me of the love of my whole home circle. Though it was Christmas Day our teachers came and we studied as usual. When we came to the dinner tables, Mrs. Ellis said that she was sorry to tell us that instead of the chicken that was waiting in the larder to be roasted, the cook had seen fit to prepare baked beans for our Christmas dinner. She had, however, been able to substitute a more festive dessert for the bread pudding he had planned. The baked beans could not have been better, and we had the chicken the next day. The fruit cake from my box was very good, and of itself quite enough to give a Christmas flavor to any meal.

Afternoon study being over we took a longer walk than usual; went clear to the Drum tower. On the way home we improvised an entertainment; Mrs. Ellis was for the most part audience. Circumstances forbade both singing and applause. The selections ranged in literary value from "Little Johnny Picklefritz" to the "Landing of the Pilgrims." When we were at the supper table a special messenger came from P'ang Chuang with letters from the dear friends there and presents. In the evening Mr. Ellis read aloud from the *Prospector*, one of our Christmas presents, while Mrs. Ellis and I listened and worked at writing Chinese characters. It was a very happy day, as so many of you kindly wished it might be. There were many thoughts of those we love at home, but always a great joy that we had been called to this large and needy field.

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The following is a copy of a letter written several months ago by Mr. Sprague, of Kalgan, North China, to the editor of *The China Times*, showing that there are still evidences of Boxer uprisings in the more remote country places:—

LETTERS have just arrived from the Swedish missionaries in Tso Yun, Shan Hsi, giving particulars of so serious an uprising of Boxers against the missionaries that I thought all should know the facts.

There had been serious rumors of such an uprising all summer, as in many other places, in Shan Hsi. About the middle of August the missionaries knew a large company were practicing Boxer tactics in a village near by. As there were only ladies at that station, Mr. Andersen went to their aid from So Ping Fu. He went to the mandarin and asked for a guard of soldiers. The official treated him very rudely and refused. On August 18 about seventy men came from this village where they had been practicing Boxer rites, saying they were come to kill the "foreign devils." The missionaries went out of the back door to the yamen. The Boxers followed them in to the yamen. The mandarin was beside himself with fear. His soldiers deserted him. He begged the Boxers to go into a temple, and he would send them food. They went, saying they would return after eating, or in the morning. It was now late in the evening, and just at that moment a foreigner's card and passport were brought in to the official. It proved to be a German officer traveling alone, whose carter had lost his way. He was greatly surprised to hear what was going on. Soon the mandarin had persuaded the German to take the few Chinese soldiers who could be found and attack the Boxers. In early morning the German had his few soldiers under command, and went to the temple and called for the leader to come out and talk with him. The leader came out, stripped to the waist, and said he was not afraid of any foreign devil, or any gun, for no bullet could harm him; instead he would kill the foreigner, and rushed forward with drawn sword, whereupon the German shot him dead. The Chinese soldiers now plucked up courage and attacked those in the temple, and killed eleven and wounded about forty, and took many of them prisoners. Very few escaped.

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## MISS DE FOREST ON TOURING

TOTTORI, JAPAN.

I HAD some of the most interesting experiences of my life in Japan when I went out touring among our out-stations. The "Tottori" number of our *Mission News* gives so much of my setting that I am going to send you a copy, marking some of the things that interest me most, and tracing my tours in red on the map.

To the west we struck the railroad—it almost seemed funny to get a glimpse of a train again! But to the east no such fortune as yet. And practically the whole day was spent in being hauled in a jinrikisha some twenty-five miles, part of the way over high mountain passes where an ox or a horse had to be hitched on in front of the men who were pulling us. I had never had that experience before. And when we arrived at our destination Yumura, we found it to be just what its name says, "hot-water town;" for the hot springs bubble out of the river bank at 250 degrees Fahrenheit, and flow steaming downstream, which looks very strange. Women were cooking rice and potatoes by simply setting them in baskets in the spring, and they also found it convenient to do their laundry in nature's boiler. Willow branches and such things were put to soak in the hot water, and women sat out in tubs (shades of Mother Goose!) and peeled off the softened bark, some of which was used in paper making, while the cane was at least in part used for basket weaving.

But there were lots of other interesting things about the town. One was the little church, a cute affair eighteen feet square, including piazza and

closet. It was originally built for a shrine to the water god, but was sold to the Christians before it was ever occupied by the idol.

There on Sunday morning we had our little preaching service, and two women were baptized by Mr. Bennett, who was also on this tour. They have no pastor at that church, so they had been waiting for the missionary to baptize these women. The baptismal service was followed by the Lord's Supper. And what was my surprise to find it observed with a kind of jelly-roll cake instead of bread. At first I was a wee bit shocked, but when I recollected that "the letter killeth, but the spirit giveth life," I concluded that the Lord wouldn't care, if only our hearts were right.

We made some interesting calls in that village, one of them on an inquirer into Christianity, where we read and explained part of Matthew v. to him. He was a wood carver (will he be like the one in the book, I wonder) who worked at his hereditary trade in a tiny workshop, and produced some charming bits of scenery and statuary.

It is one of the most stimulating things I know of to come in contact with some of these bright Japanese minds when they are investigating Christianity. Of course they always ask things which are of very little importance, as well as the more serious things, but any question about Christianity is an open door for us to step into. Recently there has been a good deal of interest among the schoolboys here of high school grade, and it has been nice to have them come to call. The commonest question has been the meaning of "Amen." Evidently that is the word that struck them first as novices. Then once we were asked why Christians hated the number thirteen (such things make one rather ashamed). But when one boy says he can't believe in miracles, or someone else wants to have the resurrection explained, then one feels as if he were getting down to foundation principles and it does one good.

We are still longing and looking for someone to come to Tottori permanently, some lady missionary. There are so many openings! And I go back to Kobe in the end of March, for I have finished my language examinations, and have no more claim now on study time. The last examination was the hardest of all naturally. "One question was, "Explain parts of the Lord's Prayer as you would to a woman of average education hearing for the first time about Christian prayer." Another, "Explain the resurrection story as you would to a young man inclined to doubt." Another, "Expound that passage from the Sermon on the Mount about Christ's coming not to destroy, but to fulfil the law and the prophets." I felt as if it were a test not only of my language, but of what kind of a missionary I am.

## LETTERS FROM MISSIONARIES

## NORTH CHINA

Miss Lucia E. Lyons writes from Pang Chuang, December 12, 1906:—

Just now I went out on the back porch and heard such a loud murmur of voices coming from the school; this afternoon the girls moved their things into the new schoolhouse, and now they are all there studying only a few feet from the back of this house.

It is so nice to have a room large enough to hold them all at once, although even now it doesn't much more than hold them. To-morrow they will move into the two new bedrooms which are just finished, five girls in each room. That will make everything much more comfortable, for since school opened a number of the girls have been sleeping in the dining room, and there was no place for a good many of their belongings.

The first examinations of the year are just over, and the girls have a more care free appearance than they had a week ago. One of my two classes did not have any examinations, as it is just beginning arithmetic and has hardly learned enough to be examined on yet. My other class is also in arithmetic, and they have reached the advanced stage of having concrete problems in addition, and I realize more than I ever did the disadvantages of the Chinese written language, for I can't just make up two or three problems and write them off on the blackboard; that would be a good half hour or hour's job with a dictionary at hand to look up characters, and when the children read it over they would not know all the characters, and would get still less of the sense. Sometimes I wonder how they ever do learn things that require taking in the meaning at a glance.

My time is very full with the teacher here all the morning, work in the school in the afternoon, and a class of boys in English three times a week, besides all the time available for studying by myself.

I suppose Miss Grace Wyckoff has already told you about the eighteen new girls. They are of many sizes and ages, and there is still more variety in their characters. Some of the smallest ones are very cunning. There is one with a little round face and bright eyes who is always so interested in everything, and so ready to answer any question.

Christmas is coming very soon, and with it the "large meeting," and also Mrs. Smith, who has been away so long. We hardly know yet whether she is to be in the Pang Chuang or the Lin Ching field this winter. There certainly is work enough for two or three people in both places. With Miss

Gertrude away of course no country work is being done here, except as Miss Grace Wyckoff can get away to the nearer places for a Sunday service.

*Saturday P. M.*—This afternoon I went for the first time to see what progress some of the village young women were making in their reading. One of the women in the yard goes each week to help them, and to-day I went with her. We went to three places. The first one was approached by a narrow lane, which was occupied by a large barking dog. This was quite the proper and usual thing, but dogs do not always like foreigners, so we sent a small child into the house to summon her father out to chase the dog away. When this was accomplished we proceeded on our way, and were met outside of her gate by the mistress of the house to which we were going. She escorted us in and we found the two daughters in the house. They were fixing the kettle for cooking, and apologized for the great amount of smoke in the room. I heard the two daughters read, and also another young woman, a relative of theirs, or at least a distant connection. One of the girls was reading in Mark and gets along very nicely. The others are plodding along in Matthew, one of them quite blindly, and without much idea where one sentence ends and the next begins, or why it should be so.

The second family that we visited, mother and daughter, were very busy ginning cotton and had not had much time to study. The daughter, who is a remarkably pretty girl, stopped her work to read, and seemed to have gone over quite a little ground.

From there we went to the milkman's. The first thing evident on entering the gate was the cow, but after all she was not in the same court as the dwelling house. The whole of that courtyard was filled up by the cornstalk fuel, which the men were chopping up, except for a little empty corner where four of their eight children were playing around a small table. They are such dear little tots, and their older sister is a very attractive girl. We went in and found the mother of the family busy with her spinning. She was also reading Matthew, and went boldly along, saying all sorts of things that were not in the book, and laughing at herself when she was corrected.

#### TURKEY

From the report of Mardin Station, sent by Miss Fenenga:—

The "emigration fever," so prevalent in our sister stations, has at last struck our region, and we are now sorry to have to impart that it was an acute attack. The fact is that we who in former years could furnish helpers to other Arabic-speaking missions are now sadly crippled for want of



teachers and preachers. In October a young woman teacher, three Bible women, and a number of young men left their work, some hardly waiting to have their resignations accepted, so that at our recent co-operation meeting we were at a loss to know how to fill the many vacancies. Along with this scarcity of laborers new openings were reported by Mrs. and Miss Dewey on their return from their month's tour in the mountains.

We have a goodly number in the senior classes of our high schools, but of these we expect two young men and five young women only to remain as workers in our fields. It was, therefore, thought wise to plan to fill some of the vacancies by Christian men and women, willing to become helpers even though not possessed of the desired amount of learning, and also to turn over some of the boys' schools to young women teachers, thus leaving some of the young men free to take up work in new places. We trust that when Mr. Andrews is at liberty to tour, more students will be brought to our schools, and some workers be prepared. New students will also come to the boys' high school from the school at the monastery. Thirty-six pupils are now enrolled there, and judging from the mutual good feeling it will become a feeder to our high school.

We have long felt the need of a lace industry, and so you may know that we were all rejoiced to have Mrs. Emerich undertake this work. There are now some one hundred women and girls on the roll. Some have learned to do good work, but as yet the enterprise is hardly self-supporting. However, should our friends all come to the rescue and furnish us with a market, we could soon hope to be clear of debt. Poverty is severe, and these girls are being helped to support themselves. But now we trust this is not the only way that they are being helped, for all, whether Syrians, Catholics, or Moslems, are obliged to attend the morning prayer service, as well as one of the reading classes, and as a consequence two girls have become regular attendants at the Young Women's Christian Endeavor Society.

The English Club, made up of the city teachers and the teachers and more advanced students of the girls' high school, gave a dinner December 22 to the missionaries and some English-speaking natives. The dinner was served *a la Franca*, and an English program rendered while we were at the table. The third-class girls, wearing white aprons and caps, waited on the table. The whole affair was so novel that it was enjoyed more than the usual Christmas entertainment.

For the missionaries, however, the holidays were stripped of their joy and gladness by the departure to the better land of our dear, sweet little station baby—Philip Emerich. He had been with us only nine months, and we did so wish him to stay longer. You at home cannot realize how hard it was for us to part with this one lone babe.

We sometimes think that the days of ignorance are passing away in the Turkish Empire, but this little bit, taken from a letter written by Miss Morley, at Hadjin, shows the need of our work still:—

July 11, 1906.

We returned yesterday from a twelve days' trip in the mountains and Talas, where we stayed two days with the missionaries there. On the way back we were encamped for Sunday near a Turkish village up in the mountains. Not a girl or woman in the village could read. They were very curious—heathenishly so—and it was with difficulty that our servant and the policeman who traveled with us for protection could keep them from prying with curious eyes into our tent; two or three childish faces were peering from under the tent until our man sent them off. It was one of my strangest experiences. Miss Mary's camera was an object of wonder and fear, and when she tried to get their pictures, how they scampered! They evidently thought that the "evil eye" (about which we hear so much in Turkey) was looking at them through the glass opening. If any of those standing there should happen to be sick or to die this week I suppose it will be a direct result of that camera. Finally they saw a pin sticking in Miss Webb's jacket, and asked for it. She promptly promised them each one, and came to the tent for some. It was as funny a sight as I have seen yet—Miss Mary standing with a couple of rows of pins torn from the paper; those queerly dressed women and children crowding around and reaching out their hands; our servant at hand smiling, but with a stick in hand that they might know they could not go too far. In the afternoon some of them came back still with pins in their hands, and asking for more, "Just one more, for our bride." So ignorant, so rude, so little above barbarians, my heart yearned to help them; just the depth of their needs drew my heart toward them.

How different was our treatment at Shar the next day. The church people—our own Protestant people—received us with gladness, and we were entertained by the minister and his wife, and they told us about the progress of their work. There were no prying, curious eyes, no impertinent questions, but warm cordiality. It was partly because they knew us, but more because they know what we represent. A stronger argument for our work could scarcely be made than the contrast between these two places as we saw it.

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CHRIST never promises smooth water to his followers. Nor is his church a vast assemblage of towboats, pulled along by the sheer power of the divine will. Each Christian has his own oar of personal responsibility to pull, and his own rudder of conscience to steer with, and must "work his passage" as a free agent.

## AT WORK AGAIN

Miss Frances K. Bement, who has just returned to China, writes from Shaowu:—

January 29, 1907.

It hardly seems now that we have been home at all, except as we think of the pleasant visits we have had with friends old and new, and except for the new courage, strength, and faith we have found in the rest and change.

I wonder if you could have enjoyed our trip up the river as much as we did; to be sure the water was "very, very dry," and our boat often had to be dragged along on the pebbles, and in many places a man had gone along before us, making a channel for us to pass in by removing stones. For this labor we gave perhaps one half a pound of rice; it was worth it.

Ninety miles from Shaowu the people began to meet us, and at some places as at Tsuei Ken Tsai, "Water Mouth Fort," Miss Funk said it reminded her of St. Paul, when he was accompanied by the men, women, and children, for all came out there to meet us.

At Shaowu a messenger had gone on before to announce when he thought we would arrive, but we were not quite so quick as he expected, and the Christians and school children came down the river right after breakfast, and waited until late in the afternoon, with no dinner. Even then we walked the last six miles, and the boats came on the next morning. It did seem good to get back, and to be welcomed with songs. They sing better than they did when we left. Dr. Walker has been unable to do as much touring lately as formerly, and that has made it possible for him to do more teaching, and he loves to teach singing, or rather he longs to have the Chinese able to sing.

Most of the girls have done good work the past year. Mrs. Bliss says I have great reason to be proud of them. Surely we have great reason to thank God for what he has done for the girls and women.

Friday we went up into the mountains to Nishitu. The new church was to be dedicated on Sunday. The preacher's wife was in the boarding school only a year and a half before she was married, but she has had one of the best schools of the station the past year. It has really been two schools, one for women, and one for girls, and they have done excellent work getting their lessons, and then running home to strip the bamboo, and prepare the material for making paper, for that is a paper making district.

I have three other girls from that mountain district, and they walk the twenty-five miles to school, but none of you will probably ever have as beautiful a walk as they. What need have they of the Alps? The Alps are at their door; no wonder they are as glad to get back to their mountain

homes as they are to come to study. God has given them the most beautiful temples, and only longs to teach them and all his children to leave them as beautiful as they find them.

The plans for our new house are about decided upon. The house is to be very nearly like the one just finished for Dr. and Mrs. Bliss. Miss Funk is to have her first lessons in building, for she is to be on the committee with Dr. Bement and Mrs. Bliss.

She says she has found out why missionaries break down; it is because it takes enough strength to simply speak the language to wear one out. We think with such good teachers now that it ought to be comparatively easy to learn the language, and Miss Funk is doing well. She wrote me quite a letter on the steamer in Chinese character. I taught her the words most often used, and those that were most easily learned.

If you could see the little three-year-old here at my feet, looking at one of the picture books sent out from Iowa by some of the friends, and then could look around a little farther and see the thirty, forty, or fifty, all waiting for someone to make them happy and teach them how to be good, and help them to grow up into something like what the Father wants them to be, I believe you would send us out someone pretty soon.

We were here only a day when the patients began to come. The poor diseased eyes! How my sister does like to treat eyes. Well I like to see them get well, too, and there are so many to be helped. The Chinese say they were all blind, but now the light is come, and they begin to see the light.

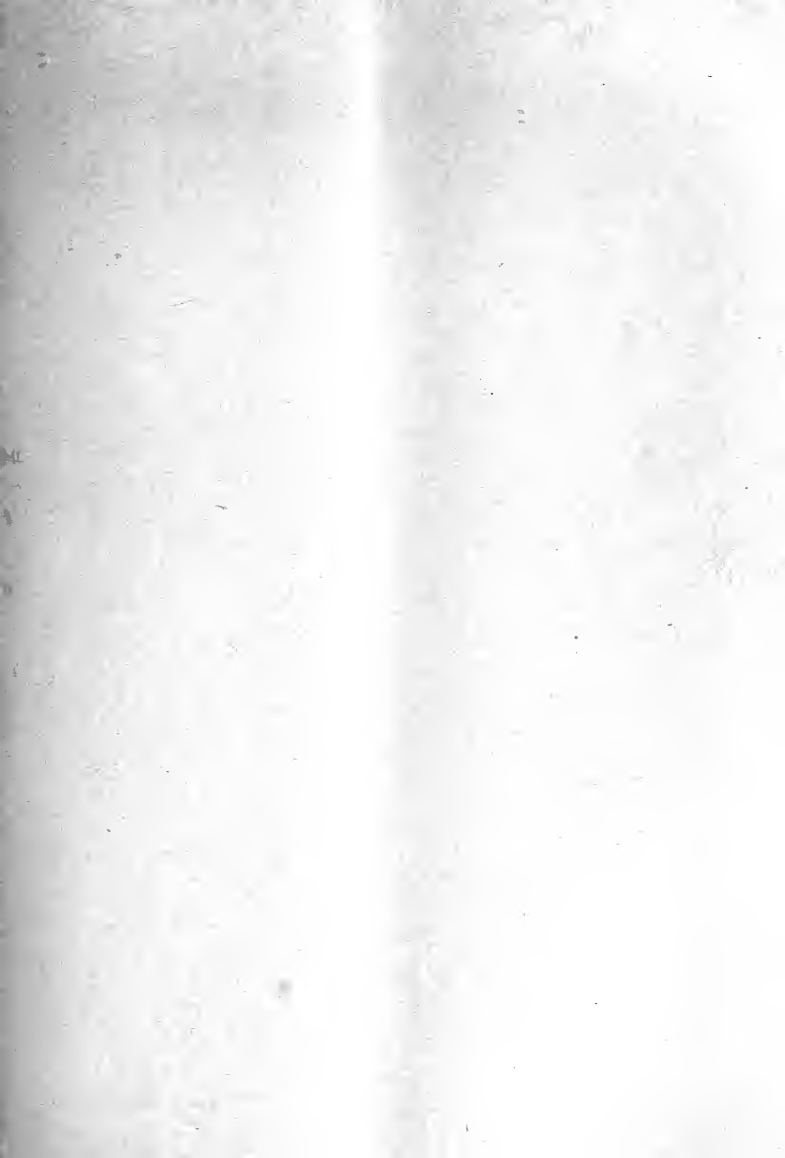
## WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM MARCH 10 TO APRIL 10, 1907

COLORADO . . . . .	242 07	PENNSYLVANIA . . . . .	4 14
ILLINOIS . . . . .	5,065 00	TURKEY . . . . .	27 75
IOWA . . . . .	318 14		
INDIANA . . . . .	10 00	Receipts for the month . . . . .	\$12,532 67
KANSAS . . . . .	234 83	Previously acknowledged . . . . .	21,336 06
MICHIGAN . . . . .	541 11	Total since October, 1906 . . . . .	\$33,868 73
MINNESOTA . . . . .	2,886 20		
MISSOURI . . . . .	1,187 57	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
NEBRASKA . . . . .	141 27	Receipts for the month . . . . .	\$190 20
NORTH DAKOTA . . . . .	126 93	Previously acknowledged . . . . .	387 55
OHIO . . . . .	728 57	Total since October, 1906 . . . . .	\$577 75
OKLAHOMA . . . . .	114 42		
SOUTH DAKOTA . . . . .	52 90		
WISCONSIN . . . . .	850 77		
IDAHO . . . . .	1 00		

MISS FLORA STARR, Ass't Treas.





"THE MAIMED, THE HALT AND THE BLIND," MISS ADAMS' CHRISTMAS PARTY, OKAYAMA, JAPAN.

# Life and Light

Vol. XXXVII

JULY, 1907

No. 7

**MISSIONARY PERSONALS.** Miss Belle Nugent, of Ahmednagar, India, arrived at San Francisco April 29th. She comes home for her furlough after years of strenuous work, and will be with friends in Canada for the summer. Mrs. J. H. De Forest, of Sendai, Japan, with her husband, arrived in Boston, coming home *via* Europe, on May 21st. They will be in Auburndale for the present. Miss Helen I. Root, of Uduvil, has also come for her well-earned furlough. Mrs. Annie Fay, of Bailundu, is now in this country, her husband having been compelled to come home for a serious surgical operation.

**THE CONFERENCE FOR NEWLY APPOINTED MISSIONARIES.** For the third time the newly appointed missionaries and the selected candidates of the American Board were called together for conference from May 23-29. Twenty-six young men and women responded, and from Maine to Utah they came—eight young men and eighteen young women—eight from Oberlin College, while Amherst, Smith, Mount Holyoke, Vassar and other institutions gave of their best.

The forenoons were spent in conference with the officers of the Board, and notebooks were much in evidence as instructions were given by the various secretaries and by returned missionaries concerning the equipment, physical, mental and spiritual, needed for their future work.

Mr. H. A. Wilder, of Newton, gave a delightful afternoon reception to the missionaries and their friends.

A farewell service was held the evening of May 29th, largely attended and of intense interest. Dr. J. H. De Forest, just arrived from Japan, gave a ringing address on "God in Japan"; Dr. Patton presented the candidates, who responded briefly, and Dr. S. B. Capen presented to Rev. and Mrs. William Clark Bell, who sailed the next day for their field in West Central Africa, the Commission of the American Board. Not all these young people

are as yet designated for their posts, but several will sail during the summer, and the Woman's Board feels rich in the possession of five young women, all of whom will be on the field, it is hoped, before our annual meeting in Worcester—Miss Madeline Gile, for the girls' school at Adabazar; Miss E. Gertrude Rogers, for the girls' school at Van; Miss Elizabeth S. Perkins, for the Abbie B. Child School, Diong-loh, Foochow Mission; Miss Ruth Porter Ward, for the girls' school in Ponasang, Foochow, to assist Miss Elsie M. Garretson, and Miss Elizabeth H. Viles, who will probably be stationed at Ahmednagar.

OUR SEMI-ANNUAL MEETING. Winchester is easily accessible; the program of the day was enticing, and the weather was the very best, so that the attendance was unusually large on May 21st. The group of missionary teachers, each in her turn, made us feel that no work can be more beautiful or Christlike than the training of the little ones in heathen lands. Miss Helen E. Chandler told of her work with the girls in Capron Hall, in Madura; Miss Mary E. Kinney, of the school under Armenian guidance in Adabazar, in Western Turkey; Miss Mary L. Page, about our work in Spain; Miss Jessie R. Hoppin, of the girls in far-away Kusaie, so cramped since the cyclone destroyed the school building; and Miss Lucy E. Case, of the noble Christian women trained in the plum-blossom school at Osaka, Japan. Mrs. E. G. Tewksbury, of Tung-chou, China, showed us the changes already brought about in the education of the children in that great empire. Miss Lathrop gave practical hints for the organization of young women. Miss Stanwood spoke of the progress in educational methods. Miss Kyle told a little of her work in the home field. Miss Calder gave glimpses of fields afar; and Miss Keith brought encouraging news of the treasury. Two of our missionaries under appointment—Miss E. Gertrude Rogers, soon to go to Van, and Miss Elizabeth H. Viles, probably to join the force at Ahmednagar—were present, and spoke briefly. Miss Lucia C. Witherbee, who expects to take charge of our work for young people September 1st, gave a little sketch of her early training in missionary interest.

One of the pleasantest features of the day was the presentation to the audience of the missionaries present. Twenty came to the platform, representing stations in Africa, European, Western, and Eastern Turkey, the Marathi and Madura Missions in India, North China, Japan, Spain, Mexico and Micronesia; and Miss Stanwood introduced them one by one with apt and happy phrase. Mrs. Daniels presided through the day, and emphasized the need of careful attention to detail as indispensable to the success of the cause.



**CONTRIBUTIONS FOR THE MONTH.** During the month between April 18th and May 18th, our Treasurer received \$15,574.68 in contributions for the regular pledged. This sum is less than the receipts in the corresponding month in 1906 by \$1,179.31. Still the seven months of our financial year which have gone show a gain. But we must increase our efforts in order to come to our annual meeting with the full sum of \$120,000, which is needed for our present work.

**THE WORK OF THE FIELD SECRETARY.** During the past month a short tour was arranged by the officers of the Berkshire Branch, and in the six days given to the Branch, group meetings were held in North Adams, Lenox, Pittsfield, Dalton and Great Barrington. The auxiliaries of Canaan and Richmond were also visited; so that in this brief time representatives of twenty-one auxiliaries were gathered for special meetings, with a gratifying attendance. In some towns special invitations were sent to those not members of auxiliaries; and this feature met with success. Smiling skies, warm hospitality, and a "personally conducted" tour, make this one of the most encouraging visits on record. "Invitation Meetings" have been held in several towns near Boston; and some pleasant homes have been opened for this effort, to call the attention of women not in touch with our work, to the needs and opportunities so abundant among "the daughters of sorrow." It is hoped to continue this kind of field work in the coming autumn, using the methods to secure a hearing often adopted by those who would promote the work of college settlements, or other forms of social redemption. What more fruitful theme than the realizing of the Christ ideal in the lives and work of our own missionaries, or what more worthy of a hearing among the thousands of Christian women not members of auxiliaries?

**ANNUAL MEETING OF THE RAMABAI ASSOCIATION.** It was hard to realize that the little company gathered in Trinity Chapel on the afternoon of May 17th, formed the annual meeting of the American Ramabai Association; a society with fifty associated circles, sending each year to India over \$8,000, gathered from all parts of the United States, and even from Canada, Hawaii and Australia. The President, Dr. Charles Cuthbert Hall, presided. A picturesque figure on the platform was the venerable Mrs. Andrews, who has watched over the society from its inception. Almost too frail to stand, she yet spoke with all the enthusiasm of a young woman; recalling on this twentieth anniversary the beginning of the Association when Dr. Hale was President, and Phillips Brooks, Vice President; and she repeated with much fire Edward R. Sills' Poem to Ramabai. A report was read, written by Miss Clementina Butler, of her visit to the Sharada Sadan, the school supported by the Ramabai Association, and affiliated with it the great Mukti school, making in all, sixteen or seventeen hundred pupils. Miss Butler described the classes and the industrial department, the weaving rooms, the great kitchen where the soup and unleavened bread are made, the printing press, and the colony which has grown up around the compound. Miss Butler said that perhaps the most striking feature was the absolute loyalty and devotion of all to the little white-robed figure, who glided in and out among them and swayed

them with a word. Dr. Hall further emphasized the power of Pundita Ramabai, whom he characterized as "intellectually brilliant and spiritually unconquerable, a woman of extraordinary capability, one of the most remarkable women of the age." Dr. Hall said that he found a momentous crisis just now in India—the gravest since the Indian mutiny in 1857. No violence is meditated, and there were everywhere expressions of loyalty to the throne, but there was great unrest, an ever-widening breach between government and people, a great distrust of the bureaucracy, a desire to change economic conditions, to have greater representative share in government. In that critical and stormy time, Ramabai needs more than ever the sympathy and support of her American friends.

F. V. E.

**SUMMER SCHOOL.** The fourth session of the Summer School for Women's Foreign Missionary Societies will be held in East Northfield, Mass., July 23-30. The text-book for next year, *Gloria Christi*, a study of missions and social progress, will be taken up in study classes; supplementary lectures upon the six successive chapters by Mrs. Helen B. Montgomery. Mrs. Lindsay, the author of the book, will be present and make an address at the opening of the session. The morning hour of Bible study with Rev. F. B. Meyer will be most helpful. The sectional work will include consideration of methods by practical workers. Dr. C. H. Patton will preach Sunday morning. Officers of different denominational boards and missionaries from many lands will be present and lend their aid. Let us have a large representation of Congregational women, older and younger. Miss Stanwood, chairman of the committee, will be glad to give desired information.

SETS of two sheets each on China and India will afford pleasure to children. The outline figures are to be cut out and colored. They illustrate school children in those lands. Explanatory notes on China have been furnished by Mrs. C. J. Hawkins, and those on India by Miss Helen E. Chandler.

A Children's Covenant, also, has been prepared to meet the frequent requests for something of the kind. Leaders of children's mission bands will be glad to furnish the little ones with these attractive cards.

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## PACIFIC ISLANDERS AS FOREIGN MISSIONARIES

BY MRS. ALICE G. WEST

[Mrs. Alice Goddard West, of Worcester, Mass., a graduate of Cornell, is one of the directors of the W. B. M., and she is interested in both home and foreign missions.]

ONE cannot read far in the story of the South Sea Islands without realizing that one's logic is becoming entangled. On one hand stands our traditional belief that the martyr foreign missionary represents the perfect flower of the highest Christian development. On the other hand, we look into the awful depth of degradation out of which the Pacific Islander comes to his new birth, and hear the persistent statement of trader and tourist, that the race is incapable of grasping the deeper truths of Christianity. Even

the missionaries admit that "the type of piety is not especially high, for the race is tropical"; and that "their grasp of spiritual things is frail." And yet we stand face to face with the astounding fact that no church in Christendom in this past century has written so long a roll of martyred foreign missionaries as the Church of Christ in the Pacific. The American Congregational churches furnish one foreign missionary for every ten pastors at home; and those that have died by violence in foreign service can be counted on the fingers. The South Sea churches have sent to distant islands one pastor out of every four trained, and martyrdom has been so frequent that the church never kept count. Again and again, we come upon islanders springing at one leap from cannibalism to triumphant Christian martyrdom; and on every page we read of new converts turning their back forever upon all they know of home, to carry their new-found joy to far-away, bloodthirsty savages, fully conscious that violent death may be their only thanks.

Dr. John G. Paton gives this explanation: "Our islanders, having little to distract their attention, become intense and devoted workers for the Lord Jesus, if once the divine passion for souls stirs within them. Touched with the mighty impulses of Calvary, and undistracted by other claims, they, almost by a moral necessity, pour all the currents of their being into religion; and show an apostolic devotion and self-sacrifice too seldom seen amid the thousand clamoring appeals of civilization."

The travel-story of Miss Gordon Cummings bears a similar testimony. Writing of the beginnings of Christianity in the larger Fiji Islands, she is



FIJI CHIEF

describing the departure of the little pioneer band of eight missionaries, from tiny Ono, destined to cannibal Fiji: "The parting prayer of their Tonga teacher voiced the hearts of the whole church: 'They go, we stay; according to Thy will. We would all go, thou knowest, to make known the good tidings.' It was like the story of the early days of the Church; so wonderful was the flood of light and love poured on these men and women of Fiji. Some notes of the prayers and exhortations have been recorded,

and breathe such intensity of love and devotion as we are accustomed to look for only in the lives of great saints."

Something suggests a divine example in the story Dr. Paton tells of Namuri, his helper on Tanna. Namuri had come from little Aneityum, that island no bigger than a township, that has given fifty of her children to foreign service. Dr. Paton had warned him against a certain hazardous risk, but he had answered: "The same God that changed me from what I was can change these poor Tannese to love and serve him. I cannot stay away from them." A little later, he lay dying from a savage club, and Dr. Paton heard him pray, "O Lord Jesus, forgive them, for they know not what they are doing."



YOUNG MAN OF NEW GUINEA

Not only have the islanders the impulse of the missionary, but they have a genius that brings quick success. Where native missionaries go, they soon find a harvest. They make ideal pioneer evangelists. They understand the people. They keep close to the Bible, and they carry their warrior inheritance over into their gospel work. They are absolutely fearless, and know no weariness. Chalmers tells of one of his New Guinea deacons, who accompanied him on a tour. Their shelter one night was a heathen temple, where they opened service at sunset. By midnight Chalmers was worn out, and went to bed on the veranda, leaving Arnako, his com-

panion—recently a wild robber chief—still telling the eager crowd inside the temple the story of Christ as the revealer of God's love. At sunrise Chalmers heard him still talking, now quite hoarse. He went to him and said, "Arna, have you been at it all night?" "Yes, when I lay down they kept asking me questions about Christ, and I had to get up and explain; I wanted them to know all about him." Arnako's reward was that before the day was over the word on every lip was: "We have heard good news. We shall strive for peace."

The marvel of the whole record of South Sea missions is the way in which God has used weak things to confound the mighty. Again and again it is "the seed chance-sown, storm-driven." As Mrs. Montgomery says, "The Tahitian church, in the providence of God, was the seed-plot for the evangelization of the islands;" but the hundred-fold fruitage proves that the laborers were guided beyond their knowledge.

Fauea, of Tonga, was wiser than he knew, when he urged that the Samoans be taught simply the Bible, and then left to adjust their customs themselves. The Bible, in whole or part, or a single torn leaf, has been indeed the sword of the Spirit in the Pacific Islands.

The method of work has always been that of the old motto figured in the torch passed on from hand to hand. Tonga caught the light from Tahiti, and passed it on to Fiji. Fiji sent its converts to New Guinea, and as fast as they fell under cannibal clubs, others filled the ranks, until forty-one churches of Melanesia owe their birth to Fiji missionaries.

John Williams took a little band of Raratonga Christians to Samoa and left them there alone with the savages for two years. From Samoa have



FIJI WOMAN

gone, as a result, hundreds upon hundreds of missionaries to other islands. "It is one of the splendid stories of the church universal, how these Samoans, just raised from the depths of heathenism, again and again took up the banner as it fell from dying hands, and pressed on to conquer blood-stained islands for their crucified Master."

Island converts go out both as pioneers and as assistants of white missionaries. The best-known heroes have been those who went alone, but almost every European missionary can tell of a hero helper to whom he owed much of his usefulness, if not his life. A beautiful example is the one of whom Dr. Paton wrote: "That noble old soul, Abraham, from Aneityum,

stood by me as an angel of God in sickness and danger. He helped me to the last inch of strength in all that I had to do. That man had been a cannibal in his heathen days. In trial or danger, I was often refreshed by that old teacher's prayers as I used to be by the prayers of my saintly father in my childhood's home."

A noble illustration of a Polynesian fitted for all three types of service, the assistant, the pioneer evangelist and the supervisor, is found in John Williams' convert, Papeiha. High up on the roll of heroes belongs his name, this



PAPEIHA

dark-skinned saviour of two islands. Sent out from his own home church in Raiatea to a distant, savage island, with one helper, he brought, in eighteen months, a population of two thousand to Christianity. When he taught the natives to mix sand with burnt coral to plaster their new church, the people cried, "Wonderful, wonderful! The very stones in the sea and the sand on the shore become a good property in the hands of those who worship the true God and regard his word!" A little later he accompanied Williams as interpreter on his Columbus quest for the island of Raratonga, where they planned to leave a little band of teachers. When the fierce Islanders drove off the teachers, Papeiha begged to be allowed to stay there alone, with his New Testament for company. In twelve months this terrible island renounced idolatry, and entered on a career of Christian service so marvelous that Williams could write: "Even Tabiti is not to be

compared with Raratonga." In his later years Papeiha had the care of a school of five hundred converts.

There are several great mission-training institutions on the islands, supported and largely manned by natives, from which, for sixty years, has poured a steady stream of enthusiastic workers into the "Regions Beyond." Beside Papeiha's famous school at Raratonga, stand two others of equal fame, Coleridge Patteson's School, now at Norfolk Island, from which hundreds of workers have gone into the Milanese field of the C. M. S.; and the splendid institution at Malua, wholly supported by the Samoans, from which two thousand trained workers have gone out, many of them to be heroic pioneers among the cannibals of the New Hebrides and New Guinea.

But Islanders do not always wait for a diploma from a training school. Pao, the famous sailor-boy convert, had been only four months in school at Raratonga, when the call came for a pioneer at Lifu, a cannibal island three thousand miles westward. He begged to go and when the teacher said, "You must learn before you can teach," he answered, "It is true, I don't know much, but I know who Jesus Christ is. Let me go and tell that, and you can send others after me to teach the other things." The glorious sequel and the romantic preface to the story are too long to repeat here. The whole is told in Pierson's new book, *Pacific Islanders*.

Another illustration of a man who did what he could, is the story Williams tells of finding a group at worship on a Samoan island where no teacher lived. When he asked the group who taught them, a man answered, "I do. I go in my canoe to the other island and get some religion which I carefully bring home and give to the people; and when that is gone, I take my canoe and fetch some more."

Not men alone, but women as well, have made the supreme sacrifice for love of Christ. Opatinia, the princess-missionary to the Mortlocks, took a step no easier than it would have been for the girl-queen Victoria to leave Buckingham Palace for a mission station in Madagascar. Hundreds of Polynesian Christian wives have accompanied their husbands to exile as joyfully as ever did an American wife.

All this goes to prove that neither the burden of evangelization of the Pacific Islands, nor the glory of its success rests wholly upon the Anglo-Saxon. And yet the native lacks a characteristic pre-eminent among Anglo-Saxons, the instinct of organization. For that reason now, as in the days of John Williams and his "Messenger of Peace," though God "wins these natives as pioneers of the gospel, yet the vessels that take them, and the men that train and guide them, will still for some time to come, be Europeans."

## TWO WINTER TOURS IN SUNNY JAPAN

BY MRS. J. H. PETTEE

[Mrs. Pettee, formerly Miss Belle Wilson, went with her husband to Japan in 1878, and, with the exception of two furloughs, when she was busy among the women in America, she has given all the years to varied and devoted service in the Sunrise Kingdom.]

WE three, the Edison phonograph, my husband and myself, have been a-missionarying again. The thirteen days' trip with thirty speeches, which we had together in the Tottori field in late November, was so much of a success that we voted unanimously to try it in Hyuga in February for three weeks; two trips, very like and yet very unlike.

In the first place, the weather in both trips was a disappointment. In the "shady mountain road" of the west coast we expected rain and bad roads, but our sunny skies, mild days and starlit nights were so unusual there in November, that the various evangelists declared Mrs. Pettee had brought the sunshine in her suit case; and certain it was "Pettee luck" was with us all the way, even though once we had to walk through two inches of snow and slush in crossing a mountain pass.

But Hyuga! Why we went south to the island of Kyushu to escape the cold winds and rains of February on the main island; and we met a rough sea that rocked and tossed us for several hours, cold such as Hyuga seldom knows, a snowstorm such as comes only once in twenty years. In the inns I lived in sweater and wadded Eton jacket, and put on raincoat and golf cape when I went out.

The modes of travel were entirely different. Through the Tottori field with two men to each jinrikisha we climbed mountains, often rising abruptly from the sea; descended into narrow valleys; crossed wide plains; our plucky, sturdy pullers making light of the foreigners and their *impedimenta*; the latter no joke, for the phonograph means from four to six pieces, the machine, the horn, the rods, the boxes of records, all requiring more room and more careful handling than a baby. I have traveled here with both and I know.

But Hyuga, with not even the beginning of a railroad, which we found indeed in the Tottori region—where we had the unique experience of walking through a half-mile tunnel with the builder of the road—Hyuga still clings to the *basha*, a nondescript stage, its black box<sup>o</sup> of a body mounted on four heavy wheels, with seats on two sides, the driver and luggage filling the front, a curved roof a few inches above the passengers' heads, mournful black curtains with a faded red lining shutting in the front, back and sides,



or flopping in the breeze, drawn by a shaggy pony who never saw a curry-comb, and whose harness is a strange mixture of rope, rusty iron, wood and stuffed rags, even an occasional blue towel tied with a string in lieu of a collar. Faster than a jinrikisha? Yes. More comfortable? Well, that depends. When two good-sized Americans are sandwiched in with four Japanese so that one wishes he had no legs, and the vehicle sways and jolts and jounces, one thinks regretfully of the slower man carriage, or even slower and easier *palanquin*. But the old post road through Hyuga is fine; and as we skirted the hills, not climbed them, we went at a faster rate over longer distances, but we missed the grand mountain and ocean views of the west coast, though we went through rows of fine cryptomerias and bamboo



ROWS OF TEA BUSHES

groves, with here and there brown rice fields, or the green winter wheat, or wide stretches of uncultivated moor.

Villages are more frequent, though the houses have a less prosperous air than in the north; long rows of them stand with their gable ends to the street; the paper windows are smoked and dirty, often torn, and even the glass windows are usually cracked and pasted together with bits of paper cut in fantastic shapes.

The Hyuga children, as they hang onto our stage behind on their way to or from school, are dirty and often ragged. Bath houses are scarce and far between, and soap and water seemed an utter stranger to the faces, hands and feet of the boys who followed us at the top of their speed. But the physique of these Hyuga young women is noticeably fine; these farmer lassies, tall, straight limbed, full chested, their bright eyes and red lips smiling out from under the blue towel that crowns their graceful heads, walk along swinging easily from their shoulders a third of the load their pony fetches behind them. The women of Hyuga are the burden bearers,

even little girls carrying their loads, two baskets slung on a pole over the tiny shoulders, and wrinkled, toothless old grannies with similar baskets, often of sweet potatoes or the huge radish for which this region is famous.

The women of the "shady mountain road" work indoors at the loom and the shop and the needle. There are more girls in the red skirt of the scholar, more women who read and think and send their daughters over the mountains to school. But when the people gather for an evening meeting in church or chapel or schoolhouse, or even in the home of a Christian, they are much the same. The boys and girls of the Sunday school, from thirty to a hundred as the case may be, the Christians, the inquirers and many others called in by the song of this wonderful "preserving sound machine," linger to hear the foreigners talk of the "Jesus-Way," even the children, sleepy-eyed and tired, refusing to go till the service which began at seven closes about ten with the singing of the national anthem, young and old, Japanese and American, following or rather drowning out the sweet voice of Kuzuoka, the Japanese singer of New York. There is the same thoughtfulness, the same seeking after truth, the same desire for righteousness among the fisher folk, the railroad-making coolies, the woodcutters of the mountains on the north side of the main island, as among the farmers and fishers of eastern Kyushu. Crowded houses and earnest attention everywhere, and in many places here and there we hear of great ingatherings, the direct result of days and weeks of concentrated effort, but the indirect outcome of years of patient seed sowing and tending by the faithful few.

The inns of the two sections are virtually the same, entrance often through the dark and smoky kitchen, up one or two flights of slippery, winding, ladder-like stairs, at the foot of which shoes must be discarded, a room



MEAL TIME. CHOPSTICKS ARE UNIVERSALLY USED IN JAPAN

more or less clean, nothing in it but the soft, white matting, and a brazier of wood or bronze or porcelain, as the case may be, into which the little maid, more or less untidy as to her hair and general appearance, puts a few blazing coals and a tiny iron tea kettle. The same tray of teacups and box of sweets appears, and later on the meal on tiny lacquer tables in doll-like cups and bowls, and with the fresh wooden chopsticks which each guest breaks apart, and which once used are thrown away.

The food, too, is much the same, rice, eggs, raw fish, a bit of fish in the water it was boiled in, called by courtesy soup, a dish of steaming hot vegetables and fish cooked in an egg, and bean curd custard, now and then an Irish stew hot with pepper or curry. It is good fare but monotonous. The beds are the same everywhere, two or three dark quilts spread on the floor, and the "hotel sheet," rather less than more clean.

Sandwiched in between strenuous days of travel and successive nights of long and late meetings were a delightful few days in the homes of the missionaries in the center of each field. We struck Tottori on Thanksgiving Day, and a royal feast was waiting us in the home of Mr. and Mrs. Bennett, who have recently gone there to reopen the station temporarily closed for lack of missionaries. This one year Kobe College has loaned them two of her teachers, Miss De Forest and Mrs. Walker, just finishing language examinations and getting a bit of experience in the life and work of one of the lonely out-stations. After the one play day there were meetings galore, for the church, for the students, boys and girls, for women and children and Sunday-school teachers.

And in Miyazaki we had a few days at the delightful, hospitable home of Mr. and Mrs. Olds, where the sunshine radiates from two-year-old Irving, a handsome, bonny boy, and which shelters also Miss Gulick, the head and center of the work for women and girls for miles around, and Mr. Clark, the indefatigable, whose wife is in Oberlin with their children. There were meetings there also for young and old, men and women, and in both north and south, the same crying need for more missionary women who can give time and strength to these backward regions, ten years or more behind such centers as Tokyo, Kyoto, Kobe and other cities and towns on Japan's trunk line of railway.

You college girls of America, with your music, your kindergarten training, your Bible study, your knowledge of all that makes life worth the living, can't you hear this call to "come over and help us?"

We came home by way of Uwajima, the beautiful, where Miss Judson "held the fort" alone year after year, till called back to Matsuyama by the greater needs of the schools there.

High winds, rough seas and snow-crowned hills gave us a cold, belated disagreeable trip over the Inland Sea, and we were glad to take refuge for the Sunday in Matsuyama, with our "home folk," the Warrens, in their pretty New England home. Thanks to Miss Judson's untiring zeal the girls' school and night school, with their repaired buildings, have taken on a new lease of life, and Miss Parmelee's Home for Factory Girls seems more prosperous in some ways than ever.

One more picture from each section and I am done. A November day in the quaint town of Yumura (hot-water village), in the hills of the west coast, where we were met by Dr. Takagaki, a living representative of the immortal, beloved, Scotch physician in *The Bonnie Brier Bush*. Its charm, aside from its growing interest in the "Jesus-way," is its ten-foot square, hot-water bed on the brink of the river, where the water bubbles up in dozens of places; and in this furiously boiling water pot were baskets of wheat or vegetables or crabs (bigger than American lobsters) cooking away while their owners went about their business, only returning at the proper time to fish them out.

I watched one little maid whose tender hands dreaded the plunge into the boiling water, and after several ineffectual attempts at getting the edge of the handleless basket above water, a dear old grandmother near by, with one deft touch of her practiced fingers, brought up the rim of the basket, and as that quickly cooled in the sharp, frosty air, the little maid took it with a smiling thank you and carried it off steaming hot.

All day long and night, too, Mother Nature keeps her pot boiling for her mountain children. Rice takes on a flavor of sulphur which even these simple villagers object to, but wheat, afterwards mixed with rice cooked in the home kitchen, seems only improved by its novel boiling.

On a rainy Sunday afternoon in February, after two morning services at the little church in Takanabe, we took stage for a five-mile ride up, up all the way to the hill-top where the Okayama orphanage has its farm.

Fifteen years ago Mr. Ishii, Superintendent of the orphanage, with some others, bought a large tract of wild land on this upland moor. Gradually a part of it has been brought under cultivation under the leadership of some of the orphanage graduates, trained farmers; and now there is a small colony of fifty boys at work there, raising their own sweet potatoes, rice and buck-wheat.

Roughly built, straw-thatched cottages which shelter them, and a school-house, which is scarcely more than roof, floor and paper windows, stand in one clearing; in another are the office, barns and home of Horige, the farmer, and his wife, both orphan waifs of years ago, and their four little ones. His

seven years' experience in farming on Formosa stand him in good stead now.

Within five minutes' walk are three more houses, two of them just built, largely with their own hands, by the two young men who are just fetching home their brides from the orphanage at Okayama, the parent home of them all. Nowhere have we had a warmer or more royal welcome.

Tha rain turned to snow and dear little Mrs. Horige, one of my "daughters" in the days gone by, spent all her time and strength in making us warm, and feeding us with the best of the farm, besides the luxuries brought from the city.

A service in the schoolhouse for the boys, among whom I found many familiar faces, was followed in the evening by a Bible talk to the heads of the farm, the office, the school and the cottages, to which the nine "big boys" came. At the close the school-teacher asked to be baptized. It was a tender, touching service, and we "thanked God and took courage" as we crawled into our quilts on the floor an hour later, and fell asleep listening to the pounding of the surf on the cliffs five miles away.

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## A VISIT TO A WAYSIDE SHRINE

BY MRS. FLORENCE HARTT HAZEN

[Mrs. Hazen, then Miss Hartt, went to India in 1900, and took the charge of the great boarding school for girls in Ahmednagar, a position she held till her marriage in 1906.]

EVER since the year 1890 small feet have been tramping over the short half mile that lies between the boys' mission compound and the station school. Shall we take an imaginary trip over this way, and see if we cannot get a glimpse, with the "eye of our minds," of some of the sights along the highway that have grown so familiar to our small army of boys, that they hardly see them at all as they tramp back and forth four, five and even six times a day.

After leaving the gate of the compound, if we take the short way, the road will take us down into a regular "thank-you-ma'am," but, after climbing the steep little hillock on the farther side, we shall find nothing further to impede our progress. The trees and foliage to be seen along this road are such as may be seen along any highway in this region. The tall and graceful nimb tree, that divests itself of foliage every February and then loses no time in putting forth new ones, the wide-spreading banyan, with its roots waving in the air, often in a vain endeavor to reach mother earth, the ugly, but useful cactus hedges, are familiar to all who know anything of this part

of India. On the left we see the compound that contains the girls' school, and catch a faint glimpse of the Harding bungalow through the surrounding foliage. Passing on, we come next to the government offices, with the collector's compound just opposite, both compounds bounded by substantial stone walls, built by famine labor during the recent famine. Going on further until within about fifty yards of the little lane to the right, that leads into the school buildings, we come to a small, rectangular space that has been cut right out of the compound that contains the government offices.

Lest the "eye of our mind," unassisted, would not be able to do justice to this curious old shrine contained in this enclosure, the accompanying picture



A HINDU SHRINE

has been given. This shrine, at which some sixteen thousand people in this city are said to worship, is known by the name of the "meeting place of the teachers." It is so called from a meeting which is said to have taken place, at this spot, eight hundred years ago between two famous Gurus. One of these Gurus is believed to have been an incarnation of the sacred ox that stands before Shiva in Kailos (the abode of Shiva). This ox, by the way, is said to be Shiva's own son.

At first sight the picture may seem something of a puzzle, for it is hard to see anything in it that may be deemed an object of worship. It is nothing less than the black stone in the center of the low stone enclosure, decorated with flowers and chalk drawings. All this decorating is done every day in

the morning and evening when the priest, whose hereditary right it is, comes over from the great temple in the midst of the tank, to worship and attend to his priestly duties. In the grass hut, to the left, lives his servant, whose duty it is to keep guard all day. Now this stone is worshiped most devoutly by this large number of people, because it is believed that God is working a miracle through this ordinary looking black stone. The people believe that in eight hundred years it has grown from a tiny stone to quite a respectable size, and that its circumference increases every year by the size of a sesame. This is the story their priest tells them, so of course it must be true. Who would ever doubt the word of a priest?

However, our senior missionary tells a different story. She says she can remember as far back as thirty years when the stone was very small, showing only a tiny surface above the ground, and when but very little attention was paid to it. One day, one of the Bible women came to her with a very troubled face, and said that it was being commonly reported that the stone was growing, and asked if it could be true. When the missionary pointed out how industriously the earth was being swept away from around the alleged marvel, the Christian worker was satisfied that the story was but a clever device on the part of the priest to deceive the people. The explanation of its slowly increasing size, given by one of our Christian teachers the other day in an object lesson on oil, is also no doubt true. He said that the oil with which it is so lavishly anointed twice a day, thickens and causes it quite naturally to enlarge its borders.

This is an example of how shrines gradually grow in fame and sanctity in India, until finally it becomes a place of pilgrimage, and many devotees come long distances to worship and make offerings. Then after many years, when sufficient offerings have been received, a temple is built over the sacred place and it becomes a renowned place of worship. It is true that such tales would not be swallowed by educated men *in toto*, but it is also too true that among the masses of the people such absurd stories find all too ready credence. Those gifted in reading the signs of the time cannot but feel that our rapidly growing Christian community is the leaven finally destined to leaven all this mass of ignorance and superstition.

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A YOUNG evangelist in Central Africa said recently: "I wish to tell you that I have so many coming to me, inquiring about walking in the path of Jesus, from my own and other villages, that I have hardly time to eat my porridge."

## MISSIONARY LETTERS

## SPAIN

Miss Bushee, one of our missionaries, who is a teacher in the International Institute for girls in Madrid, shows us that Spanish girls are not so unlike American :—

Misses Bidwell and Knowlton have the charge of the English, now that Miss Page is away. The girls are doing very well in that language, and the English tables help on a great deal. In the morning I sit with fourteen at breakfast, who have studied it enough to put together sentences, but cannot talk fluently. I have said that each one must say at least six sentences every morning before leaving the table; and sometimes when they say that they have spoken only five, I tell them they must stay and think of another. Sometimes they think very quickly, and will come out with a sentence like this, "I have said five sentences; may I go?" Of course that makes the sixth, and they are allowed to leave.

There are some fine courses of lectures in the Atheneum this year on history, and a number of girls have attended. It is one of the great privileges of being here in Madrid, that we can have the lectures, concerts and museums. My Bible class of children is studying the stories of the life of Christ; and they write out in little books some of the principal events, and then paste in the little pictures; and I have taken some already to the art gallery to see how the great painters have illustrated the life of Christ. As a number of them are Catholics, it makes them feel that we do not teach anything so very dreadful after all; for some of the Catholics have very strange ideas about us—that we do not believe in Christ, nor in half the teachings of the Bible.

One of the girls united with the church in January, and some five or six more expect to in April. There will be hardly any of the older girls left who are not church members and real Christians. Sometimes we have found out that the two things are not the same.

We are wondering what the future will bring to us here, for there seems to be a reaction now against liberal ideas. Since the Conservatives came in it has been noticed. We hear that two or three prominent Protestant families have been told to move on account of their religion; and in the elections not long ago some parts of the city went much stronger for the reactionary party than for a long time before. We hope it will not affect us, or that we shall be turned out of our house here. It might be difficult to find such a good place again.



## EUROPEAN TURKEY

Miss Cole, who, with Miss Matthews, has charge of the girls' boarding school at Monastir, gives us a touch of personal and school conditions:—

When the very cold weather set in my malaria left me, and I have been very well all winter; but for a week now it has come again, and I feel a lack of ambition. It shows itself every morning at just ten o'clock, and lasts until after lunch at twelve. Fortunately I have no classes after recess mornings, so do not need to give up any of my school duties because of it; but it is very annoying, nevertheless, for during the chill I am very sleepy, and generally have to give up and sleep for an hour, until the cold stage passes. It seems to make no difference how well I am while away on my vacations, as soon as I reach Monastir, out it comes. I am only thankful that I can still keep on working; and the fact that I am yet so strong shows what a good constitution I started out with. I am beginning to understand why so many of the people here have so little vitality. This "secret fever," as it is called here, is sufficient to take all the life out of a person; then, too, the majority of the people here never leave their homes for any change whatever.

The spirit of our school has been lovely all the year. The girl who was sent out last year returned this year, and has shown by her conduct that her repentance was genuine. One of the boarders, our servant girl Evanthia—for whom prayers had been offered for ten years—and one of our little day scholars, joined the church two months ago. Our Sunday night meetings have been full of earnestness on the part of the girls; and Miss Matthews says the meetings of the two Endeavor Societies have been unusually good. We are very thankful for our new pastor, who came to us last summer. He is a deeply spiritual man, and wins all hearts by his beautiful Christlike character. His wife is also very sweet and sensible, and a great help among the women of the church.

## EASTERN TURKEY

Miss Daniels, principal of the girls' department in Euphrates College in Harpoot, looks at all her work from the missionary standpoint:—

I feel more and more strongly that the work done for the village girls is the most important part of our work. The workers are from the villages, usually. They understand the needs, as the city girls cannot; and, when earnest and consecrated, they do a splendid work in uplifting their own people.

Since I took charge of the boarding department we have never run behind. I am a little afraid this year, as everything is so high. All the

money that I have to use for apparatus, books, refurnishings, etc., is the sum that you appropriate for "school material." With such a large school, you can see that every year many things are needed. For instance, just now we need new maps. We must have them for use this autumn. I think that I shall order them and trust for the money. We are trying harder and harder to raise the standard of our school, and to prepare our students better for work in the outside field. Most of our teachers are really enthusiastic in their work. I fear that we shall lose several this year, as America is calling, with many attractions.

Yes, the Lord has given me a great opportunity; and I am grateful to him for leading me to Harpoot. This year I take my meals—dinners—at the school. We missionaries dine at 5.30, and the girls dine at 5. If I eat with the missionaries I cannot come back to the school till evening study hour has begun. When I eat here, I have an hour at least that I can use for talks with individuals. This hour is the happiest time of the day, and I hope the most profitable.

Miss Emma Barnum, who has just become the wife of Rev. H. H. Riggs, President of Euphrates College, gives a glimpse of her work, and expresses the need which missionaries often feel:—

I am president of the Women's Missionary Meeting. We had the "Jews" for our subject last Wednesday. We had the meeting here, but it was a bitter cold day, so there was not as large an attendance as we had hoped for. However, more than forty came and they seemed deeply interested. I had six of the orphan girls read short papers which I had prepared. They are helping to pay the salary of a Bible woman in India. They had a letter from her last year which pleased them very much.

You need to pray for us very much, for with our great rush of work—much of it important routine work—there is great danger of our losing the close touch with the Master, and so failing to have the power, without which the work is really such a failure. The great trouble is that in the swing and enthusiasm of the work, we do not realize that we have not got it, until there is a sudden revelation. If the worker was the only one to suffer, but it is such deep pain to realize that the work we love has suffered through us. May God forgive us for not being always strong.

#### CEYLON

Dr. Curr has charge of the hospital for women and children in Inuvil, and she writes:—

We are very busy, nearly fifty hospital patients in the hospital just now, besides the dispensary and village work. Drs. Creegan and Hitchcock

were very much pleased with our work here and congratulated us. Perhaps you would like to hear what Dr. Creegan wrote in our visitors' book. It is as follows: "No part of the great work of foreign missions is more important than the medical work, and thus far in my journey around the world I have seen no buildings for hospital purposes equal to those connected with the work of Dr. Curr. May God bless Dr. Curr and those associated with her in this noble mission effort for the people of Ceylon."

## CHINA

The missionaries in China feel the stress of famine prices. Mrs. Hubbard, of Foochow, says :—

The condition of our work this year, financially, is worse than ever, the price of rice being double what it was two years ago, and the rate of exchange low for us. Of course, the famine in the North affects our food supply down here. So very likely such work as our boarding schools may have to run on less time, which cannot be avoided, if we have only so much money. It is very hard on our sympathies to see our Chinese helpers trying to live on more than ever inadequate salaries. But I suppose there is no help for it, though we hear constantly of plenty of money among the Christians at home for their own luxurious living. Thank God there are some noble different few among this sort of many.

## JAPAN

(See frontispiece)

Miss Adams, who is doing most blessed work in Hanabatake, a section of Okayama, tells us :—

Compulsory education has only been four years, but next year it is to be increased to six years, and the primary course will have two years added to it. This may make it necessary to employ one more teacher, and enlarge our rooms. We expect to have over eighty in the primary school next term, and to house them we have had to make our old house over into a schoolroom. We recently had one hundred and forty in Sunday school, the largest attendance we have ever had. At a recent magic lantern talk on Christianity we had an attendance of over four hundred. The medical work is as effective as ever. Some of the patients say that the "Yaso" medicine does more good than any other.

I am sending with this a picture of our Christmas dinner party. Friends, Japanese and Americans, contributed, and we were able to give a dinner to thirty beggars. The workers came to assist, and are in the photograph. We prepared tickets, which we gave to the police, who distributed them to the most needy. It was a chilly day, but we had warm fires which they

thoroughly enjoyed; and then they had enough food to satisfy their appetites, which is what they do not get every day. We did not give them turkey or goose, but a good stew of beef and vegetables, with plenty of hot rice and pickles. Each was given a towel, bag of cakes and six oranges to carry home. The towels were bought with money contributed by our school children, who are very poor themselves. The Christmas story was told them, and we gave them some phonograph music and took their photograph. Everyone was so grateful, that it was one of the most satisfactory things I did for Christmas. Some were blind, and many were lame, but all had made an effort to be clean, though in many cases one might not have thought so. Most of them had on very ragged dresses, which do not show in the picture.

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## THE FIRST INTERNATIONAL CONVENTION IN THE FAR EAST

Mr. Edward C. Jenkins sends notes and impressions of the great conference, from which we take excerpts:—

THE conference of the World's Student Christian Federation, which was held in Tokyo early in April, was far more than a gathering of student Christian leaders. The conference was the first international convention of any sort ever held in the Far East. This fact alone made it an affair of more than ordinary interest. It was far more significant in its Oriental than its international aspects. It was not a meeting of Occidentals in an Oriental capital with a few Orientals in attendance; it was rather a conference of Orientals in an Oriental city with representatives of the West in attendance. Of the six hundred and twenty-seven delegates, fully five hundred were from China, Japan, Korea, Siam, Ceylon and India, while the remainder represented twenty other nations. All the delegates to the conference were carefully chosen. The delegates from the Far East especially were the Gideon's band of the Oriental church. They were the finest product of the educational work of missions in the Far East. As delegates from the West considered the *personnel* of the gathering, the conviction deepened that if some cataclysm should ever overwhelm Christianity in the Occident, the religion of the Cross would be propagated over the earth by the Oriental church.

The conference left a deep mark on the national life of Japan. Leading statesmen expressed their convictions as to its importance to the empire and the Far East. Marquis Ito cabled his greetings from Korea, and showed his interest by contributing ten thousand *yen* toward the expenses. Count

Okuma gave a garden party in honor of the conference, as did also Viscount Hayashi, the Minister of Foreign Affairs. The mayor of Tokyo, and several of the foremost financiers of the capital received the delegates at a brilliant reception, and the addresses delivered on that occasion were favorably commented upon throughout the Far East.

The secular press treated the conference from the view point of its world relations. The *Nippon*, a strongly nationalistic organ says: "This conference will do much toward creating a cosmopolitan spirit among Japanese people, and destroying a narrow nationalistic tendency." The *Hochi Shimbun*, the most widely read daily in Japan, and the *Tokyo Mainichi Shimbun*, another influential daily, express hope that a reconciliation of the Western and Eastern civilizations will find a starting point in this conference. The *Nichinichi Shimbun*, one of the most influential political dailies in Japan says: "The conference will be a power that makes our people recollect the spiritual and moral side of civilization, and causes them to fight against the materialistic tendencies of the present age."

Another indication of the mighty power and influence of the Tokyo conference was seen in the attitude and action of the non-Christian religions of Japan. While this Christian conference was in session, there was also going on in Tokyo a Buddhist conference attended by three thousand delegates, representing all the great sects, which have over thirty million adherents. This conference sent a message of goodwill to the Christian student convention. This action is unprecedented and almost incredible. At the same time the Shinto priests were holding a great convention in Tokyo. They also took the initiative and sent a deputation with a message of greeting. This also is indicative of a change, which five years ago would have been simply incredible.

One of the aims of the conference was to deliver an evangelistic message. Parallel to the sessions there was conducted a series of meetings for students in Tokyo. These had a remarkable influence, and made a deep impression on the educational classes of the capital. Not less than ten thousand Japanese, Chinese and other students thronged to these meetings. Following, the conference delegates, in small deputations, visited the cities of the empire carrying the message of the gospel to students. These deputations were cordially received by officials as well as by the Christian community. Everywhere the halls were crowded to their utmost capacity, and thousands of Japanese students were thus brought within hearing of the claims of Christ from the lips of educated men. These evangelistic meetings constituted the most fruitful series of the kind ever conducted among the students of any nation. Never before in the history of the Church have the

educated classes of the whole nation been thus brought face to face with the claims of Christ in a short period.

Miss Adelaide Daughaday, our missionary in Sapporo, writes :—

The Japanese nation seems to realize that an honor has been paid it in the selection of their capital as the place of meeting; and the intensely religious character of the convention has not failed to make a deep impression. Dr. Karl Fries, of Sweden, said: "We have come to testify of His power as we have found it ourselves;" and Dean Bosworth, of Oberlin College, made a most impressive address on "Jesus, our Lord." The mayor of Tokyo, a non-Christian, in his address of welcome, said, "We are glad you have come to Japan to teach us the lesson of unselfish effort for humanity." The thought that deeply impressed itself upon all in attendance, and is compelling the attention of the nation, is that "The Parliament of Man, the Federation of the World" can come only through Christianity—"One in Christ Jesus." Baron Shibusawa, in a gracious speech at a garden party given to the delegates by himself and the Baroness, uttered these words, "May we hope that this conference, called in the high cause of religion, the religion of goodwill to men, of practical service to all, having no respect to persons and races, professing the name of him who is called the Prince of Peace, may we hope that this may result in drawing closer together the East and the West, and in bringing about the permanent peace of the world, which Japan desires even more than yourselves."

At the entrance to the garden was a large evergreen arch, bearing in English letters the word, "Welcome," and on each post of which was a scarlet Maltese cross, the emblem of the federation. Count Okuma, in a recent speech before the Oriental Society, said: "The World's Student Christian Federation is about to convene in Tokyo, and General Booth is soon to visit our country. These religious movements, linked with ethical conduct, will contribute to the development of civilization, the preservation of the world's peace, the harmony of Oriental and Occidental races, and to the breaking down of religious and racial prejudice." He also added, and this little touch illustrates the new national consciousness, "Japanese civilization is beginning to shed light as well as to receive it." What a contrast these utterances are to the silly, wicked war talk indulged in by some United States senators as well as by sensational newspapers! To show the cosmopolitan character of the federation, in the hymnal prepared especially for this occasion, the hymns were printed in six languages, three Oriental and three Occidental. In the devotional meetings each man prayed in his own tongue, and in some cases Russians and Japanese, late foes, knelt and

prayed side by side. At one time three speakers stood together on the platform; the first, a Chinese, spoke in his native language, and this was interpreted into English by another Chinese, and immediately afterwards rendered into Japanese by a Japanese.

A devout Korean, lately a high official in his own country, gentlemanly, scholarly, made an address in excellent English, and acting as his own interpreter, translated it into Japanese. His subject was "The Young Man of the New Far East." One effective speaker was a negro representing Africa. Baron Nicolay, of St. Petersburg, spoke on the Holy Scriptures. He said: "We may know our Bibles well yet our faith may be lifeless. What we need is the vivifying touch of the Holy Spirit on our lives." So God has his witnesses even in the apparently lifeless church of Russia!

Great interest centered around the woman's section of the Federation. One Japanese girl student was overheard telling another, "Miss Singh, from India, took her degree at the Calcutta University above one hundred and twenty men." It has been quite the fashion of late years for educated Japanese men to call Christianity unscientific. The very high position, scientific and social, of most of the delegates, we hope will lay this ghost to rest forever.

In her welcome Japan surpassed her usual warm-hearted hospitality. There were many brilliant receptions given by leading Japanese and also by the American ambassador. President Roosevelt, King Haakon, of Norway, Marquis Ito, now Resident General of Korea, and others sent congratulatory telegrams. Prince Bernadotte sent the very apt message, "Blessing, Acts i. 8." When King Edward's cablegram was read the entire audience rose and sang, "God save the King." Baron Goto, at his grand entertainment, among other things said: "There is neither East nor West border, nor breed nor birth, when two strong men stand face to face, though they come from the ends of the earth. So we stand face to face, brave co-workers in linking the East and the West." In response Mr. John R. Mott said: "As we think of our own shortcomings, we are impressed by the open-mindedness of the Japanese people, their humility and readiness to learn from all nations of the earth. Our hearts respond to your noble, statesmanlike utterances regarding the peace of the world. The World's Student Christian Federation seeks to establish not only a bond of union of minds but also of hearts. We believe the nearer men grow to Jesus Christ the nearer they will grow to each other."

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NEVER mind about what you haven't got; use what you *have* to the limit and Christ will do the rest.

## MISSIONARIES IN FAMINE TIMES

Mr. W. T. Ellis, touring the missionary world for a newspaper syndicate, has been visiting the famine-stricken region in North China. He tells us that a great part of the relief work has been done by missionaries, and quotes from a British war correspondent who started with a great contempt for them and their work. In one of his articles in the *North China Daily News*, he wrote:—

I AM persuaded that this is in a great measure due to the action of the few missionaries throughout the district, who are gentlemen of the most estimable character, and worthy of the great calling to which they belong. The influence of these men, who sacrificed many—and in some cases all—of the amenities of civilized existence for the purpose of carrying on their work amongst a people who will inevitably benefit enormously thereby, is a credit not only to themselves and the organizations to which they belong, but to that Western ideal which China must ultimately absorb if she would make herself worthy and safe in the family of the nations.

A camp of three hundred thousand destitute, famished refugees, was pitched outside of Tsin-Kiang-pu, which itself is a city of only half that number of inhabitants. I can still feel the hands of the suppliants clutching my clothes as we walked through this city of woe. The deaths, the discarded infants, cripples and invalids, the despair, the dumb waiting for the end, the suffering, especially of the very old and the very young, were simply unnerving. Then, to crown the horror of it all, the brutal officials suddenly broke up the camp, driving the poor refugees back to the flooded, denuded country from which they had come, there to perish outside of the world's vision.

Mr. Ellis adds:—

It would be too harrowing to tell of the tours of the villages, where I could find only weeds and roots in the family pots, and where three quarters of the people wear the famine pallor that betokens starvation. The frightful wails of the starving beggars in the streets, whose cries are the last sound heard as you go to sleep at night, are no more horrible than the silent, scared waiting for slow death on the part of these villagers, who have sold their all, even, in many cases, their children, in the vain attempt to thwart the relentless wolf of starvation. It is small wonder that the nerves of some of the missionaries who are living with these scenes and sounds night and day are giving way. And the famine will not break until June or July, after the harvest of deaths has grown so great that the bodies cannot be buried.





Junior Work  
Evangelistic Medical Educational

## HELPS FOR LEADERS

## VACATION TRAINING FOR WORK—SUMMER CONFERENCES

BY MISS HELEN B. CALDER

“By all means desire the best, and go to one of the best places to obtain it. ‘Lovely for situation’ is Northfield, an ideal place for a vacation. No one who spends a week there will ever regret the strength, time or money expended. Let me say, ‘Go to Northfield in July, 1907; receive, and then give!’”

“From our first visit to Northfield Summer School we gained information and a stock of new ideas and methods. It is worth much to a leader to get a large view of the subjects we are studying. We sometimes give attention to petty details, and fail to grasp the main thought.”

These words voice the testimony of all young women who have been privileged to attend any of the summer conferences on missionary methods. The value of such gatherings is shown by the fact that each year new conferences are started and larger numbers are in attendance.

Leaders of work among young people and children need systematic training for more efficient service, and this training they will receive at Northfield or Silver Bay. Besides this preparation for practical usefulness, these missionary conferences, held in places where God wonderfully reveals himself through the glories of his world, have been and will be, to many young women, times of clearer vision of things unseen, and of closer communion with Jesus Christ, the inspirer of the missionary passion, and the Saviour of the world.

At Silver Bay, on Lake George, New York, a conference on the Sunday school and missions will be held July 12-19. Teachers of experience will conduct graded classes, which will serve as examples of ways of introducing the study of missions into the Sunday school. Conferences, Bible classes and missionary addresses will make up the day's program of work, the afternoons being left free for recreation. All Sunday-school workers are invited.

The conference of the Young People's Missionary Movement will be held July 19-28. Because of the large number who desire to go, this conference

has a limited attendance, only one Congregational delegate being received from each conference of churches. The influence of this conference is seen in the growth of mission study classes in our churches, and in the enlistment of a large army of young people in the missionary campaign.

The Summer School of Women's Foreign Missionary Societies is held at Northfield, Mass., July 23-30, and is open to all young women. A special hall is reserved for them, and the Round Top service is planned especially for their benefit. Rev. F. B. Meyer, of London, has a Bible class every morning. Mrs. Helen B. Montgomery, author of *Christus Redemptor*, gives a lecture each day on the text-book for next year. Group conferences to illustrate methods of using the text-book in senior auxiliaries and in study classes, a daily hour on children's work and study, and discussions on various problems in missionary work, fill up the morning programs.

Further information about these conferences can be obtained by writing to the Rooms of the Woman's Board. Representatives of our Board will be present at the gatherings, and will be glad to meet all Congregational women present.

Dr. Sailer has said: "Be something worth multiplying and then get to work multiplying yourself." One of these conferences will make you more worth multiplying and will inspire you to get to work.



## A COMMITTEE OF TWO

BY LULU LINTON

"ALL members of the auxiliary are requested to meet in the church parlors this afternoon, at five o'clock.

(Signed) COMMITTEE ON WEEK OF PRAYER."

A thrill of surprise ran through the audience when the minister read this little notice. The minister's wife looked up with startled eyes, for she was president of the auxiliary, and had appointed no such committee. She had tried it the year before, but her efforts had met with so much opposition that she had given it up. The women were too busy, they said, to give a whole week to prayer, and as for the special meeting for bringing in the mite boxes, that was all a matter of sentiment. The boxes could be handed in at the regular monthly meeting. A pitiful few of them had been handed in,

and the offering they contained was pitifully small. The minister's wife had learned the lesson that sometimes a leader is not appointed to lead, and at last, giving up little by little, she had allowed herself to be led. She was discouraged, and felt that her work was lost. The women of the church gave their time to a constant round of social pleasures, and it seemed impossible to arouse in them the interest and enthusiasm she longed to see.

Five o'clock on Sunday afternoon was an opportune time for a meeting. Not being engaged for any social functions, and anxious to learn if their president was really trying to force her views upon them, the women turned out well. The parlors were almost full at the appointed time. The president was not occupying the chair, and astonishment was depicted on their faces when little Mrs. Brown called the meeting to order. Mrs. Brown had been a member of the city church only a little more than a year, having come in from a country congregation. She was known as a faithful member of the auxiliary, but beyond that few of the women knew her well. They knew that she belonged to that class known as poor, but respectable, and that probably she was the only member of the auxiliary who had to make any sacrifice to pay the regular monthly offering. Of course, she had not been taken up by society.

Mrs. Brown's voice trembled a bit as she faced her well-dressed audience. "I hope you'll not think me presumptuous when I tell you that I have appointed myself committee on the observance of the Week of Prayer," she said. "I did not consult our president, because—well, I didn't want any of the blame to rest on her. I knew that it ought to be done, and as the rest of you are so much busier than I am, I felt that I was the one to do it. We always observed the week out at our little country church. The women would drive miles to attend the meetings, and when they brought in their mite boxes for the last meeting, it was such a sacred service. I was so homesick for it last year, and I am sure if you try it once here you will care just as I do, and as our president does. I believe there'll be volunteers enough to lead all the meetings except the last one, and I want our president to lead that one. Sisters, we have all the other weeks in the year for our work and social pleasures. Surely we can give this one to the One who gives them all to us. That's all I wanted to say. Let us pray."

Mrs. Brown's voice had trembled with timidity as she talked to these women with whom she had so little acquaintance, but as she turned to the One she had known so well for years, she poured forth, without fear, all her hopes, her longings, her love, and a reverent hush fell upon the room. It didn't seem possible to raise any objections after that prayer. Mrs. Brown had trusted her sisters in the auxiliary, and they did not fail her. There

were leaders for each meeting. Many members found time to attend, and when women are brought to realize the importance of a work, and persuaded to pray for it, there must be good results.

When, after the tender, beautiful Easter service, the mite boxes were opened, it was found that the offering surpassed any ever made by the auxiliary. The auxiliary itself took on new life, because one of its feeblest members had the courage to stand for her convictions. As the pastor's wife clasped the little hands, roughened by hard work, she tried to thank Mrs. Brown. "And to think you did it all alone, you brave little committee of one!" she said. But Mrs. Brown lifted her eyes reverently as she answered, simply: "You are mistaken. There were two. I couldn't have done it alone, but I've found that you can do most anything that ought to be done when He is a member of your committee."—*From Indiana C. W. B. M. Quarterly.*

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### OUR DAILY PRAYER IN JULY

THE mission in Shansi, which was almost annihilated by the Boxers in 1900, has now seven missionaries and two churches with 265 members. It has seven places of regular meeting, with an average attendance of 430, and 18 native laborers help in the work.

Mrs. Atwood superintends women's meetings and the station classes, and directs an opium refuge for women in the mission compound.

Miss Heebner has care of the girls' school, supported by the W. B. M. I., with about 30 pupils. With Mrs. Hemingway she has led a class of 30 women in Bible study. She writes, "this is glorious work, hard work, hand to hand, heart to heart." A station class of 15 members has done excellent work. Mrs. Corbin mothers the boys' school, which has nearly 50 students, trains them in singing, and looks after the sick ones. She has also done some touring in villages and out-stations, and she plays for church services. Mrs. Hemingway, beside her work with Miss Heebner, gives much help and instruction to the women in the hospital which is under her husband's care.

Mrs. Davis and Mrs. Williams, both widowed by the Boxer massacre, are now in this country, and their earnest words in behalf of China have stirred many hearts.

In Ceylon, one of the oldest missions of the American Board, we find 11 missionaries, and 378 native helpers. The 18 churches have a membership of 1,855, and the 125 schools of all grades enroll more than 10,000 pupils. The girls' school at Udupididi has been combined, for the present, at least,

with that in Uduvil, and the united school now numbers over 200. Miss Howland and Miss Root have charge of the school, and the latter is now at home for furlough. They have also done much work for women in the villages about them. In our prayer we join to these names that of Miss Julia E. Green, who went to Ceylon, the land of her birth, late in 1906.

Mrs. Hastings has, with her husband, for health reasons resigned the missionary commission, and he is now president of Straight University in New Orleans. Mrs. Brown, who has had much care of Bible women and village work, is now at home on furlough.

Dr. Curr has charge of the hospital for women and children. She rejoices in the recent coming of Miss Scott-Patten, an English trained nurse, who will share her care, and make her work more effective. Dr. Scott and her husband are in charge of the hospital at Manepay. Mrs. Dickson is compelled by delicate health to return to America with her two little children.

The mission in Micronesia is in a peculiarly unsettled and perplexing condition, owing to causes partly natural, partly political. Difficult questions must be settled, and we must ask for special wisdom and strength for all who guide the work. Some of the native workers show much devotion and heroism, and all need our prayers.

Mrs. Stimson is just returning after a sojourn in Oberlin caused by sickness. Miss Foss, quite worn out by long service and trying experiences, is now in this country. With Miss Palmer, who died last year, she had cared for the girls' school, supported by the W. B. M. I., and now greatly needing new teachers.

The two brave sisters at Ruk are in much need of a furlough, but they will not leave their work uncared for. Mrs. Gray is on her way to this country, while ill health compels both Mrs. Jagnow and her husband to return also.

Miss Hoppin is now at home on furlough. Miss Wilson, though far from well, shares with Miss Olin the care of the girls' school. Mrs. Channon's continued delicate health still detains her here—small wonder that the health of those Micronesia workers fails. Mrs. Rife, after a brief furlough, is just returning to her field.

Mrs. Black, with her husband, is doing pioneer work, with much that is hard and some encouragements. Her baby son brings her nearer to the mothers around her, and she has taught the children in kindergarten. Mrs. Case finds abundant need for effort in behalf of the Chamorro women, now our fellow citizens.

The "East Central African Mission" will be known henceforth as the Rhodesian Branch of the South Africa Mission, and it numbers twelve

missionaries. Mrs. Wilder is now at Chikore, where she does much work among the native women. Mrs. Lawrence is with her husband in England, where he is studying for his degree as doctor of medicine, without which the government will not allow him to practice. Mrs. Thompson works for the women, teaches in Sunday school and day school, and helps in many Christian ways.

Miss Gilson, who interested many hearts while on her recent furlough, is gladly taking up the care of her school at Melsetter. Miss Winter has care of the boarding school for girls. The mission is so short-handed for helpers that Mrs. Fuller and Mrs. King, in fact all the workers, take hold of whatever they can best do, and still much remains undone.

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## SIDELIGHTS FROM PERIODICALS

AFRICA.—“Power of the Gospel in Uganda,” “Gordan Memorial Sudan Mission,” and “Missionary Needs and Possibilities in South Africa.”—*Missionary Review*. “The Black Republic—Siberia,” illustrated.—*National Geographical Magazine*, May. “King Leopold’s Views on the Congo Question.”—*Independent*, May 23d.

CHINA.—“Which Way is China Moving?” Secretary Barton, in *Congregationalist*, May 25th. “The New China,” by Count Okuma.—*Harper’s Weekly*, May 11th.

JAPAN.—“Moral Code of Yukichi Fukuzawa,” a modern Japanese reformer.—*Open Court*.

INDIA.—“Home Rule in India.”—*World To-day*.

SPAIN.—“Slow Progress of Education in Spain.”—*Review of Reviews*. “On the Banks of the Bidassoa,” an illustrated sketch of travel in Navarre.—*Sunday at Home*, May.

THE ISLAND WORLD.—The *Independent* for May 2d is a Hawaiian number, and contains six valuable articles on Hawaii by Sereno E. Bishop, D.D., Doremus Scudder, D.D., Sanford B. Dole, LL.D., and others.

*The Missionary Review* has an account of “John Wilkinson’s Mildmay Mission to the Jews,” for fifty-six years; and also an account of the work of Samuel Schultz among the Jews.

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## ANNUAL MEETING OF W. B. M.

THE Fortieth Annual Meeting of the Woman’s Board of Missions will be held in Worcester, Mass., Wednesday and Thursday, November 13 and 14, 1907. A delegates’ meeting will be held on Tuesday, the 12th. The meetings will be held in Plymouth and Union Churches, near each other on Pearl and Chestnut Streets.

The ladies of Worcester will be happy to entertain delegates appointed by Branches, and women who have ever been under appointment as missionaries by the Woman’s Board or the American Board. Further details as to entertainment and railroad rates will be given later.

## WOMAN'S BOARD OF MISSIONS

Receipts from April 18 to May 18, 1907.

MISS SARAH LOUISE DAY, Treasurer.

## MAINE.

*Eastern Maine Branch.*—Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor, Bangor, Aux., Thank Off., 46, Central Ch., Aux., 50, Jr. Aux., 12, First Parish Ch., Aux., 31, Hammond St. Ch., Aux., 50; Boothbay Harbor, Aux., 39.45; Brewer, Aux., 20.45; Calais, Covenant Dau., 25.50; Castine, Aux., 12.25; Dexter, Jr. C. E. Soc., 1; Ellsworth, Aux., 36; Garland, Easter Off. from a lady, 5; Greenville, Aux., 9; Hampden, Aux., 53.75, C. R., 1.25; Houlton, Woman's Missy Union, 20, Jr. Aux., 10; Island Falls, 1; Machias, Aux., 20, C. E. Soc., 22; Madison, Aux., 13; Medway, 30 cts.; Rockland, Miss Spofford's ann. bequest, 25, Members' Assoc., 35.52, Chinese Bible Woman, 25; Thomaston, Aux., 4; Union Aux., 4, 572 47

*Farmington.*—Miss Adah H. Scribner, *Western Maine Branch.*—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland, Albany, Miss Anna K. Cummings, 4, Ladies' Cir., 2, C. E. Soc., 1; Alfred, Ladies' Missy Union, 10, King's Sons and Dau., 5, Fortnightly Club, 12.50, C. E. Soc., 3; Auburn, High St. Ch., Aux., 25.25, M. B., 20; Augusta, Aux., 59; Bath, Central Ch., Aux., 18, Winter St. Ch., Aux., 7; Berwick, South, Aux., 35.80; Bethel, Aux., 10; Biddeford, 10; Bridgton, Aux., 16.50, C. E. Soc., 2.50; Brunswick, 52; Cornish, Aux., 10; Cumberland Center, Aux., 7.25; Denmark, C. E. Soc., 4; Falmouth, West, Second Ch., Aux., 8; Farmington, Aux., 20; Freeport, South, Aux., 20; Fryeburg, Missy Soc., 8.75; Gardiner, Aux., 10; Gardiner, South, C. E. Soc., 2; Gorham, Aux. (Th. Off., add'l), 1, 25; Hallowell, Aux., 34.15, C. E. Soc., 7; Harpswell, Centre, Missy Soc., 10, C. R. and Light Bearers, 5; Lebanon Centre, Aux., 15; Lewiston, Pine St. Ch., Aux., 45.63; Litchfield Cor., Missy Soc., 7.50; Lovell, Aux., 3.50; Phippsburg, Aux., 5; Portland, Bethel Ch., Aux., 70.60, Th. Off. from G. W. J. for restored health, 5, High St. Ch., Aux., 39.55, M. C., 20, Second Parish Ch., Aux., 22.25, S. S., 25, Y. L. Guild, 7.90, State St. Ch., Mrs. Herbert Brown, 25, Aux. (Easter Off. add'l), 12.55, 37.87, Frim. and Intermed. S. S., 21.32, St. Lawrence Ch., Aux. (Th. Off. add'l), 3.82, 19 82, Dau. of Cov. 5, Williston Ch., Aux., 64.74, Cov. Dau., 100, C. E., Soc., 12, Woodfords Ch., Aux. (of wh. Mrs. F. A. Hamblen, 10) (to const. L. M.'s Mrs. Holman M. Barnes, Mrs. Geo. F. Black, Mrs. Fred A. Hamblen), 75, C. E. Soc., 5, Jr. C. E. Soc., 10; Portland, South, North Cong. Ch., Aux., 5, Saco, 30; Waterford, Aux., 18.25, C. R., 25 cts; Westbrook, Cov. Dau., 2.50; Windham Hill, Cong. Ch. 5; Winslow Ch., 2; Yarmouth, Aux., 2.35, 1.172 73

Total, 1,746 20

## NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord, Amherst, Aux., 20.50; Barrington, Jr. C. E. Soc., 1; Bennington, C. E. Soc., 5; Brookline, Aux., 15; Dover, Knolly's M. C., 16; Exeter, Aux., 32, First Ch., C. E. Soc., 10; Jaffrey, C. E. Soc., 6.30; Lyme, Aux., 10; Manchester, First Ch., Aux. (Len. Off., 25), 85; Portsmouth, Mrs. E. P. Kimball, 25; Sanbornton, Aux., 20; Tilton, Aux., 25; Wolfboro, First Ch., Woman's Missy Soc., 7. Less expenses, 5.67, 272 13

## LEGACY.

*Exeter.*—Mrs. Olive M. Otis, through Treas. New Hampshire Branch, 50 00

## VERMONT.

*Enosburg Falls.*—Memorial Ch., S. S., 3 10  
*Vermont Branch.*—Mrs. C. H. Stevens, Treas., St. Johnsbury, Barton, 9.81; Berkshire, East, Jr. C. E. Soc., 2.75; Burlington, College St. Ch., 20.25, First Ch., 35; Fairfax, Mrs. A. B. Beeman, 2; Fairfield, 4; Hinesburg, Mr. Aurelius Sykes, in memory of Mrs. Laura H. Sykes, 100; Jeffersonville (Th. Off., 16), 22.96; Manchester (Th. Off., 31), 58.46; Middlebury, Ladies' Assoc. for Home and Foreign Missions, 85.35; Newport, Girls' M. C., 40; Post Mills, Easter Off., 9; Richmond, 5; St. Johnsbury, North Ch., 4.46, S. S., 10; Stowe, Mrs. H. A. G. Abbe, 10; Thetford, North, Jr. C. E. Soc., 2; Waitsfield, 5; Windham, Th. Off., 2; Woodstock, 12.90, 440 94

Total, 444 04

## MASSACHUSETTS.

*Andover and Woburn Branch.*—Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading, Andover, Seminary Ch., Sunbeam, M. C., 8.31; Bedford, Aux., 33; Lexington, Aux. (25 of wh. to const. L. M. Mrs. W. E. Denham), 55; Melrose, Aux., 25; North Chelmsford, Aux., Th. Off., 11.24; South Medford, Union Cong. Ch., Jr. C. E. Soc., 5; Winchester, Second Ch., Woman's Missy Soc., 12.61, Do Something Band, 10; Woburn, Coll. at Semi-ann. Meeting, 20.64, First Ch., Jr. C. E. Soc., 10, 190 80

*Barnstable Co. Branch.*—Miss Amelia Snow, Treas., East Orleans, Harwich, Friends, 2; Jr. C. E. Soc., 1; Yarmouth, Aux., 6, 9 00

*Berkshire Branch.*—Mrs. Charles E. West, Treas., 123 South St., Pittsfield. Two Friends in Berkshire, 250; Hinsdale, Aux., 12.57; Housatonic, Aux., 14.30; Richmond, 17; West Stockbridge, C. E. Soc., 10. Less expenses, 15.15, 288 72

*Boston.*—A Friend, 10, A Friend, 25, Dudley St. Baptist S. S., 2, 37 00

- Cambridge.**—Miss Laura B. Chamberlain, 25 00  
*Essex North Branch.*—Mrs. Wallace L. Kimball, Treas., 121 Main St., Bradford. Bradford, Aux., 50; Bradford Academy, Christian Union, 25; Boxford, West, Aux., 40.50; Georgetown, First Ch., Aux., 28; Groveland, Aux., 31; Haverhill, Centre Ch., Aux., 50, North Ch., Aux., 47, West Ch., Aux., 30; Ipswich, Aux., 13; Newburyport, Aux., 10, Powell M. C. 30, Boys and Girls M. B., 10, North Ch., Dau. of Cov., 25; Rowley, Aux., 13; South Byfield, 26, 428 50  
*Essex South Branch.*—Miss Sara R. Safford, Treas., Hamilton, Beverly, Dane St. Ch., Aux., Len. Off., 23; Danvers, First Ch., Aux., Len. Off. add'l, 3; Hamilton, Aux. (Len. Off., 3.88), 10.88; Salem, Crombie St. Ch., Aux., Len. Off., 18.96; Swampscott, First Ch., S. S., 9.63, 65 47  
**Franklin Co. Branch.**—Miss Lucy A. Sparhawk, Treas., 18 Congress St., Greenfield. (100 of following contri. to const. L. M's Mrs. Juliette Goddard, Mrs. Alice Thompson, Mrs. Clara L. Whitmore, Mrs. W. W. Woods); Bernardston, Aux., 5; Buckland, Aux., 28.93, C. E. Soc., 5, Prim. S. S., 3.97; Charlemont, East, Ladies, 3; Colerain Ch., Len. Off., 11.50; Deerfield, Aux., 16; Deerfield, South, Aux., 28.10; Erving, Prim. S. S., 1.50; Greenfield, Off. at Ann. Meet., 70.03, Prim. S. S., 8; Northfield, Aux., 56.27; Orange, Aux., 41.57, Light Bearers, 3.26; Shelburne, Aux., 38.78; Sunderland, Aux., 10.57; Whately, Aux., 19.50, 350 98  
**Greenwood.**—Union Ch., 32 00  
**Hampshire Co. Branch.**—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, Aux. (50 of wh. to const. L. M's Mrs. Hattie Carl Davis, Mrs. Miriam Elder), 200, Twentieth Century Club, 55; Easthampton, Aux., 44.63, Dau. of Cov., 8.50, Emily M. C., 20; Florence, Aux., 50; Granby, Aux. (25 of wh. to const. L. M. Mrs. Charles M. Taylor), 40; Hadley, Aux. (Len. Off., 28.05) (25 of wh. to const. L. M. Mrs. Baxter Bardwell), 34.55; Hadley, North, Aux., 20; Hadley, South, Aux. (75 of wh. to const. L. M's Mrs. Lizzie Gaylord, Mrs. Mary Graves, Mrs. Nellie Housely), 78; Haydenville, Aux., 20; Northampton, Edwards Ch., Aux. (with prev. contri. to const. L. M's Miss Mary Jewett, Miss Sarah P. Parsons, Mrs. Lyman Searle), 49.06, Aloha Guild (to const. L. M's Miss May Hammond, Miss Grace Pixley), 50, First Ch., Aux., 285, Gordon Hall Band, 10; Williamsburg, Aux., 25; Worthington, in memory of Miss Theresa Parsons, 5, Aux., 13.50, 1,008 24  
**Malden.**—A Friend, 10 00  
**Middlesex Branch.**—Miss Mary E. Goodnow, Treas., South Sudbury. Framingham, Plymouth Ch., Aux. (100 of wh. to const. L. M's Mrs. Maude K. Barnes, Mrs. Marguerite E. Fletcher, Mrs. Adaline Metcalf, Mrs. Lena M. Parsons), 171.40; Wellesley, Aux., add'l Th. Off., 1, 172 40  
**Norfolk and Pilgrim Branch.**—Mrs. Mark McCully, Treas., 95 Maple St., Milton. Sale of afghan given by Miss Mary E. Ripley (25 of wh. to const. L. M. Miss Mary E. Ripley), 25.40; Brockton, Waldo Ch., Aux., Len. Off., 15; Hingham Centre, Aux. (Len. Off., 29.60), 40.10; Kingston, Aux., Len. Off., 5.80; Milton, S. S., 5; Quincy, Bethany Ch., Jr. C. E. Soc., 30; Weymouth and Braintree, Union Ch., Aux., 21; Whitman, "In His Name," 2; Wollaston, Little Lights, 31.10, Prim. Dept. S. S., 10, 185 40  
**North Middlesex Branch.**—Miss Julia S. Couant, Treas., Littleton Common. Littleton, J. S. Couant, 5; South Acton, Aux., 15, 20 00  
**Salem.**—A Friend, Th. Off., 10 00  
**Springfield.**—South Cong'l Ch., 127 77  
**Springfield Branch.**—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Holyoke, Second Ch., The Arinsha, 12; Springfield, South Ch., Opportunity Club, 20; Wilbraham, C. E. Soc., 5; Wilbraham, North, Aux., 19, 56 00  
**Suffolk Branch.**—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Allston, Aux., 109.88; Auburndale Aux., 17.35, C. E. Soc. 15, Jr. C. E. Soc., 10; Boston, Berkeley Temple, Aux., Len. Off., 5, Bright Star Club, 2, Mt. Vernon Ch., Aux. (Len. Off. 11.75), 62.25, S. S., 10, Old South Ch., Tomiagawa Cir., 180, S. S. (of wh. Mrs. Capron's Class, 14), 30.60, Shawmut Ch., Shawmut Helpers, 50, Union Ch., Aux. (Mrs. Pauline A. Durant, 100), 200, Girls' M. B., 3, John N. Colby, 1; Boston, South, Phillips Ch., Jr. C. E. Soc., 10, Phillips Chapel, Jr. C. E. Soc., 2; Brighton, Jr. C. E. Soc., 10; Brookline, Leyden Ch., Woman's Union, 2.80, Beacon Lights, 12.50; Cambridge, First Ch., Margaret Shepard Soc., 10, Pilgrim Ch., Little Pilgrims M. C., 10, Prospect Ch., World Dept. Woman's Guild, 100, Jr. C. E. Soc., 20; Chelsea, First Ch., Floral Cir. 15; Dedham, Aux., Len. Off., 58.03, Allin Evan S. S., 2, Jr. C. E. Soc., 10; Dorchester, S. H. D., 50, Central Ch., S. S., 10, Pilgrim Ch., Aux. (Len. Off., 38.25), 48.25, Jr. Soc., 25, Second Ch., Aux., 64.39, Y. L. M. S., 60, Village Ch., Band of Busy Bees, 10; Everett, Mystic Side Ch., Jr. C. E. Soc., 5; Faneuil, Jr. C. E. Soc., 2; Foxboro, Cheerful Workers, 5; Jamaica Plain, Central Ch., Aux., 150; Neponset, Trinity Ch., S. S., 5, Prim. S. S., Birthday Off., 3; Newton, Eliot Ch., Eliot Helpers, 15, North Ch., Lowry Jr. C. E. Soc., 5; Newton Centre, First Ch., For. Dept. Woman's Soc., 60; Newton Highlands, Aux., 8.47; Newton, West, Red Bank Soc., 25; Roslindale, Jr. C. E. Soc., 10; Roxbury, Eliot Ch. (Len. Off., 14, Th. Off., 2), 44.50; Highland Ch., Jr. C. E. Soc., 4, Immanuel-Walnut Ave. Ch., Aux. (Len. Off., 92.35), 152.35, S. S., 10; Roxbury, West, So. Evan. Ch., Len. Off., 12, Sunshine Aux., 5; Somerville, Broadway Ch., Aux. (Len. Off., 17.70), 25, A Friend, 34.20, Earnest Workers M. C., 5, Prospect Hill Ch., Aux., 18, Winter Hill Ch., Prim. Dept. S. S., 5; Waltham, Prim. Dept. S. S., Birthday money, 2; Wellesley Hills, Aux., Len. Off., 8.65; Wrentham, Aux., Len. Off., 5.26, 2,290 48  
**Wellesley.**—Wellesley College, Y. W. C. A., 27 00  
**Winthrop.**—Jr. C. E. Soc., 8 50  
**Worcester Co. Branch.**—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Leominster, Aux., 28.65; Oxford, Aux., 5; Rutland, Aux., 8.80; Warren, Aux., 8.50; Westboro, Aux., 15.39; Whitinsville, Aux., 70, Extra-cent-a-day Band, 13.17; Worcester, Adams Sq. Ch., Aux., 15.74, Central Ch., Aux., 32, Park Ch.,



Extra-cent-a-day Band, 5, Union Ch.,  
Aux., 40, Mission Study Class, 11.20, 253 45

Total, 5,596 71

LEGACY.

*Boston.*—Lucy P. Houghton, by Geo. M.  
Reed and Everett H. Sharp, Extrs., 100 00

RHODE ISLAND.

*Rhode Island Branch.*—Miss Grace P.  
Chapin, Treas., 150 Meeting St., Providence.  
Kingston, Aux., Len. Off., 22;  
Providence, Miss Ednah B. Hale, 10,  
Academy Ave. Ch., Miss'y Club, 10, Bene-  
ficient Ch., Aux., 290, Beneficent Dan.,  
63, Central Ch., Aux., 24, Mrs. H. Z. Car-  
penter, 50, Mrs. Frederick H. Jackson, 5,  
Mrs. Hettie T. Sprague, 5, North Ch.,  
Pearl Seekers, Len. Off., 2.70, Plymouth  
Ch., Dau. of Cov., Len. Off., 11; Sayles-  
ville, Memorial Ch. Aux. (to const. L.  
M.'s Mrs. Joseph Burrow, Mrs. Hattie  
B. Jollie, Mrs. Samuel Slater), 75; See-  
konk and East Providence, Newman  
Ch., Aux., Len. Off., 15.40; Woonsocket,  
Globe Cong. Ch., Ladies' Union, 45, 628 10

CONNECTICUT.

*Eastern Conn. Branch.*—Miss Anna C.  
Learned, Treas., 255 Hempstead St.,  
New London. Ashford, Aux., "A few  
Friends," 15.30; Danielson, Aux., 11.81,  
Y. L. M. C., 22.35; Exeter, C. E. Soc., 3;  
Franklin, Nott Mem. Soc., 10; Goshen,  
Aux. (Easter Off., 14.35), 23.25; Griswold,  
C. E. Soc., 5; Groton, S. S., 6; Jewett  
City, Aux., 10; Lebanon, Aux. (Easter  
Off., 9.80), 17.80, C. E. Soc., 2; Ledyard,  
Aux., 20; Mystic, Aux., 45; New London,  
First Ch., Dau. of Cov., 3.27, Second Ch.,  
Aux., 172.14, Jr. C. E. Soc., 5; Norwich,  
Broadway Ch., Pansy M. C., 5, First Ch.,  
C. R., 4, Park (Aux. (Easter Off. add'l), 3),  
174.64; Plainfield, Aux., 23.20; Pomfret  
Centre, Aux., Easter Off., 9; Preston  
City, C. E. Soc., 5; Scotland, Aux. (Easter  
Off., 3), 9.50, C. E. Soc., 2, S. S., 2;  
Stonington, First Ch., Easter Off., 6;  
Willimantic, Aux., 15; Windham, Aux.,  
36, 663 26

*Hartford Branch.*—Mrs. M. Bradford  
Scott, Treas., 21 Arnoldale Rd., Hart-  
ford. Int. on Clara E. Hillyer Fund,  
112.50; Collinsville, Aux., 39; Hartford,  
First Ch., Aux., 7, Young Ladies' F. M.  
S., 80, Fourth Ch., Prim. S. S., 2, Park  
Ch., Aux., 3, M. C., 10, S. S., 30; Terry-  
ville, Young Ladies' M. C., 5, 288 50

*New Haven Branch.*—Miss Julia Twining,  
Treas., 314 Prospect St., New Haven.  
Mrs. A. R. Perkins, 5; Ansonia, Aux.,  
71, Jr. C. E. Soc., 8; Barkhamsted,  
Aux., 24; Bethany, Aux., 7; Bethlehem,  
Aux., 18.25; Bridgeport, Olivet Ch., S. S.,  
3, West End Ch., Aux. (to const. L. M.'s  
Miss Anna N. Bibbins, Mrs. Oren D.  
Fisher), 50; Brookfield Center, Aux.,  
23.65; Centerbrook, Aux., 20; Cromwell,  
Aux., 67.19; Deep River, Aux. (25 of wh.  
to const. L. M. Mrs. E. Maria Stannard),  
35; Derby, Second Ch., Aux., 25; Dur-  
ham, Aux. (25 of wh. to const. L. M.  
Mrs. Caroline H. Newton), 34; East Had-  
dam, Aux. (25 fr. Mrs. Eugene W. Chaf-  
fee to const. L. M. Miss Katharine  
Chaffee), 34; East Hampton, Aux., 40;

Easton, Aux., 12.38; Ellsworth, Aux., 15;  
Essex, M. W., 10, C. E. Soc., 12; George-  
town, Aux., 20; Harwinton, Aux., Mrs.  
Wm. A. Hollman, Th. Off., 20 cts.; Kill-  
ingworth, Aux., 3.70; Meriden, Center  
Ch., Liberty Club (to const. L. M. Miss  
Edith Hall), 25, C. R., 8; Middlebury,  
Aux., 26, Mizpah C., 15, W. M., 5; Middle-  
field, C. E. Soc., 8.53, Jr. C. E. Soc., 5;  
Middle Haddam, Aux., 14, C. R., 1.28;  
Middletown, First Ch., C. E. Soc., 25;  
Milton, Aux., 10; Morris, Aux., 3; Mount  
Carmel, Aux. (50 of wh. to const. L. M.'s  
Miss Blandina F. Dickerman, Miss Sus-  
an A. Dickerman), 57; New Canaan,  
Jr. C. E. Soc., 5; New Haven, Center  
Ch., Y. L., 160, C. E. Soc., 5, Ch. of the  
Redeemer, Aux., 167, City Mission  
Mothers' Aux., 33.20, Davenport Ch.,  
Aux., 120, Grand Ave. Ch., Y. L., 72, L.  
W., 35.50, L. H., 26.10, Howard Ave. Ch.,  
Aux., 42, Humphrey St. Ch., Aux., 97.88,  
C. E. Soc., 28, Pilgrim Ch., Y. L., 55, Ply-  
mouth Ch., L. B., 24.50, C. R., 9, S. S., 5,  
United Ch., P. S. A., Aux., 21, Welcome  
Hall, L. B., 10, Yale College Ch., Aux.,  
87; New Milford, G. L., 15; Newton,  
Aux., 43.20; North Greenwich, Aux., 29;  
North Stamford, Aux., 11; North Wood-  
bury, Aux., 36; Norwalk, Aux., 42, S. S.,  
30; Plymouth, Aux., 10, Portland, Aux.,  
46, C. R., 14.50; Redding, Aux., 36;  
Ridgebury, Aux., 10; Starlight C., 2.50;  
Shelton, Y. F. C., 12; South Britain,  
Aux., 40, M. C., 9; Southport, Aux.,  
40.20; Stamford, Aux., 59.86; Stony  
Creek, Aux. (25 of wh. to const. L. M.  
Mrs. Berenice Blomfield), 30, C. E. Soc.,  
10; Stratford, Aux., 17.25, Alpha C., 5,  
C. E. Soc., 10; Thomaston, Aux., 34, C. E.  
Soc., 10; Torrington, Aux., 28.50, H. W.  
15; Wallingford, Aux., 30; Washington,  
Aux., 5.16; Waterbury, Second Ch.,  
Aux., 14, G. T. (25 of wh. to const. L. M.  
Mrs. Clara Bronson Denuison), 40;  
Watertown, Aux., 65; West Haven, Aux.  
(75 of wh. to const. L. M.'s Mrs. Julia  
Bassett, Miss Sarah Downs, Mrs. Harry  
E. Nettleton), 80; Westport, Aux., 6;  
Westville, Aux., 38.50; Whitneyville, C.  
E. Soc., 8; Wilton, Aux., 70; Woodbury,  
V. G., 35, 2,782 03

Total, 3,733 79

NEW YORK.

*Hamilton.*—Mrs. E. Mann, 25 00  
*New York State Branch.*—Mrs. F. M. Tur-  
ner, Treas., 646 St. Mark's Ave., Brook-  
lyn. Albany, Aux., 72.50, King's Dan.,  
15, C. R. 3, Prim. Dept. S. S., 2.50;  
Albion, Mrs. Julia Warren, 10; An-  
twerp, Aux., 30.10, C. E. Soc., 5; Arcade,  
Aux., 5; Aquebogue, 16; Baiting Hol-  
low, Aux., 27, C. E. Soc., 12.50, Jr. C. E.  
Soc., 5; Bedford Park, Aux., 5, C. R.,  
6.87; Berkshire, Aux. (with prev. con-  
tri. to const. L. M. Mrs. Carrie B. Steel-  
man), 15; Binghamton, Plymouth  
Ch., Aux., 5; Blooming Grove, "A few  
Ladies," 10; Briarcliff Manor, Aux.,  
20; Bridgewater, Aux., 21, Daisy Cir-  
cle, 4; Brooklyn, Brooklyn Hills,  
Aux., 9.50, C. R., 15, Bushwick Ave.  
Ch., Aux., 5, Central Ch., Aux., 323.40,  
Clinton Ave. Ch., Aux., 100.50, Flat-  
bush Ch., Aux., 84.95, Lewis Ave. Ch.,

Aux., 20, Earnest Workers, 27.45, Nazarene Ch., Aux., 12, Silver Spray Cir., 4, C. R., 2.42, Park Ave. Branch, Jr. C. E. Soc., 5, Parkville Ch., Aux., 7.88, Puritan Ch., Aux., 34, Plymouth Ch., H. W. Beecher Cir., 50, Richmond Hill Ch., Aux., 10, S. S., 40, South Ch., Aux., 165, Home S. S. thro' Aux., 25, Mission S. S. thro' Aux., 10, Tompkin's Ave. Ch., S. S., 30, United Ch., Aux., 18, Willoughby Ave. Chapel, Ladies' Assoc., 3.82, Jr. C. E. Soc., 3.60, Buffalo, First Ch., Aux., 51, Woman's Bible Cl., 10.15, Lend-a-Hand Cir., 5, Mrs. Howe's Cir., 1.50, Jr. C. E. Soc., 5, Fitch Mem. Chapel, Aux., 23; Cambridge, Contri. Soc., 1; Canandaigua, Aux., 15; Candor, Aux., 20, Jr. C. E. Soc., 5; Cortland, Aux. (to const. L. M.'s Mrs. Edward Baker, Mrs. N. M. Barnes, Mrs. Anna Holmes, Mrs. H. J. Jenkins), 100; Crown Point, Aux., 17; De Ruyter, Aux., 6; East Smithfield, Aux., 11.19, C. E. Soc., 9.10; Elbridge, Aux., 21.50, The Gleaners, 5; Ellington, Aux., 4.20; Flushing, Aux., 10, Acorn Band, 32.50, C. R., 1; Franklin, C. E. Soc., 3; Gasport, Aux., 11.50; Greene, C. E. Soc., 5; Henrietta, Aux., 10; Homer, Aux., 129.79; Honeoye, Aux., 27, Burns' Cl., 9, Miss Florence Ashley, 7; Ithaca, Aux., 29.50; LeRaysville, Pa., Aux., 6; Lockport, East Ave. Ch., King's Guild, 5; Madison, Miss Jennie Rice, 10; Millers Place, Mt. Sinai Ch., Aux., 13; Millville, Aux., 3; Moravia, Aux., 15, Willing Workers, 5; Morrisville, Aux., 12; Munnsville, C. E. Soc., 15, Prim. Dept. S. S., 2; Nelson, Aux., 10; Newark Valley, Aux., 20.02, The Juniors, 8; Newburgh, Kindergarten Cir., 1; New Haven, Aux., 2.50; New York, Broadway Tabernacle, Aux. (with prev. contri. to const. L. M.'s Mrs. Amzi Lewis Camp, Mrs. Mary Carey, Mrs. Mary E. Cox, Caroline P. Dunn, Mrs. William A. Harris, Evelyn M. Thomson, Mary A. Thomson, Dr. William H. Thomson, Mrs. Daniel C. Turner, Mrs. L. Salome Whiting), 230, Young Woman's Club, 75, M. B., 6.25, Trinity Ch., Aux., 18, Manhattan Ch., Aux., 34.95; Niagara Falls, Aux., 20; Northfield, Aux. (with prev. contri. to const. L. M. Mrs. Emley Benedict), 4; North Pelham, Aux., 4.27; Norwich, Aux. (25 of wh. to const. L. M. Mrs. Jesse I. Chambers), 26; Norwood, Aux., 9; Ogdensburg, Aux., 17, C. E. Soc., 5; Oswego, Aux., 1; Oxford, Outlook Club 25; Patchogue, Aux., 47.50, C. R., 8.10; Perry Center, Aux., 16, M. B., 8; Philadelphia, Aux., 20.50; Phenix, Aux., 24.62; Poughkeepsie, C. E. Soc., 15, C. R., 10; Pulaski, Aux., 19; Rensselaer Falls, C. E. Soc., 4.75; Rochester, South Ch., C. R., 1.50; Rodman, Aux. (prev. contri. to const. L. M. Mrs. M. L. Goss); Sandy Creek, Aux., 7.50; Saugerties, S. S., 52 cts.; Schenectady, First Ch., Aux., 5; Scranton, Pa., Aux., 20; Seneca Falls, Aux., 15; Sherburne, Dau. of Cov., 25; Sidney, S. S., 10.90, C. E. Soc., 12, Jr. C. E. Soc., 2.50; Sloan, Aux., 8; Spencerport, 9.50; Syracuse, Danforth Ch., Y. L. Aux., 10, Geddes Ch., S. S., 5,

Mrs. G. C. Gere, 20, Good Will Ch., Aux., 32, Pilgrim Chapel, Aux., 5, Plymouth Ch., Aux., 72.60, South Ave. Ch., Aux., 5; Susquehanna Assoc., 3; Tallman, Willing Workers, 1; Ticonderoga, C. E. Soc., 2.50; Troy, Aux., 5; Utica, Bethesda Ch., Aux., 15; Plymouth Ch., Aux., 10; Walton, Aux., 21.62; Watertown, Immanuel Ch., Jr. C. E. Soc., 5.70; Wellsville, Aux., 30.50; West Groton, Aux., 20; Westmoreland, Aux., 15; West Winfield, Dau. of Cov., 4, C. R., 2.50, Jr. C. E. Soc., 10. Less expenses, 153.02, 2,920 24

Saratoga Springs.—New England Cong. Ch., C. E. Soc., 1 00

Syracuse.—Plymouth Ch., Jr. M. B. 10 00

Total, 2,956 24

#### PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. D. C., Washington, First Ch., Aux., 100, C. E. Soc., 30, Mt. Pleasant Ch., Aux., 37.55; Fla., Daytona, Jr. C. E. Soc., 2; Md., Baltimore, Associate Ch., Aux., 90; N. J., Asbury Park, Aux., Len. Off., 5.52; Bound Brook, Aux., 35; East Orange, First Ch., Aux., 60, Trinity Ch., Aux., 53; Glen Ridge, Aux., 50; Jersey City, Happy Workers for Jesus M. B., 15; Montclair, Aux., 30.50; Newark, First Ch., Aux., 25; Orange Valley, Y. W. M. S., 41; Passaic, Aux., 20; Upper Montclair, Aux., 25, Howard Bliss M. B., 25; Verona, Aux., 2; Westfield, Aux., 50, The Covenanters, 20; Pa., Germantown, First Ch., C. E. Soc., 13. Less expenses, 213.73, 515 84

#### DELAWARE.

Newark.—Miss Mary M. Foote, 12 00

#### CALIFORNIA.

San Diego.—Mrs. Susan E. Thatcher, 30 00

#### ENGLAND.

London.—Miss S. L. Ropes, 25 00

#### CHINA.

Tung-chou.—Woman's C. E. Soc., 36 00

#### CONGREGATIONAL CHRISTMAS BOX OFFERING.

Receipts, 4 34

Donations, 15,574 63

Specials, 425 71

Legacies, 150 00

Total, 16,150 39

#### LAURA L. SCOFFIELD FUND.

Mrs. Mary S. Ingersoll and Mrs. Susie S. Ely, by the hand of their father, Rev. Wm. C. Scofield, Washington, D. C., one share each of Aetna Insurance Co.

#### TOTAL FROM OCT. 18 1906 TO MAY 18, 1907.

Donations, 62,854 39

Buildings, 2,470 88

Specials, 2,738 77

Legacies, 6,801 50

Total, \$74,865 54

# Board of the Pacific

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Mill Valley, Cal.

Mrs. Herbert M. Allen, of Constantinople, has written us an interesting account of a ten days' visit in Brousa, which she and her husband and youngest daughter made in January. Both the discomforts and beauties of the trip are described for us, and we also see through Mrs. Allen's eyes something of the work of Miss Allen, who belongs to our Board. She says:—

Arrived at the quay, we found one of the wretched, dirty little steamers which run during the winter to Brousa. The scant deck room was already filled with Circassian immigrants; only the cabin remained for first-class passengers, and this was speedily filled with men who smoked steadily. As soon as we started we realized that it was going to be a rough passage, and that we should not care to move about. For about two hours we endured the smoky cabin, and then my husband found a little place in the stern of the vessel where, on a large pile of rope, he placed his ulster and made us comfortable with steamer rugs. The remaining two hours passed quickly watching the gulls eat the bread which we threw to them. The sea became calmer as we neared the Gulf of Mondania, and the scenery was beautiful as Mt. Olympus came into view. A pleasant two hours' ride through olive orchards, by the narrow gauge railway, brought us to Brousa. The hour was approaching sunset, and the snow-capped mountains shone in the light, and then little by little it faded, and as the last rays left the peaks we felt the great beauty of the scene.

The weather was beautiful our first two days in Brousa, which gave us a little idea of what Brousa must be in the spring, with its fast-flowing river, grassy hills, lofty mountains and large plain dotted with villages. Sunday morning I listened for the first time to a Turkish sermon in Turkey. This may seem singular, but I have always lived in an Armenian-speaking district. After dinner (which I took with the teachers and girls in their large dining room) I visited the Sunday school, which appeared to be in a flourishing condition. One striking feature was the large number of adults present. I was especially interested in the primary department,

where modern methods have been adopted. The opening exercises were attractive. In passing, I would mention their custom of standing during prayer. It was my Winifred's first attendance at a regular Sunday school, and she was sitting at a little distance from me on a kindergarten chair. When all rose for prayer, she remained sitting. A few minutes later I glanced in her direction, and saw she was devoutly kneeling on the floor. She evidently understood what was taking place, but preferred her own method of posture. After the opening exercises the children separated into their classes of six or seven scholars each, in charge of capable young men and women. Miss Allen is director of the primary department, and this year has introduced for the wee tots the Blakeslee cards and the lesson-pictures, which the children color nicely.

Our girls' school seems to be improving each year. The number of boarders has more than doubled in the last four years, and the pupils are bright and attractive girls from good families, and two or three are daughters of Gregorian priests.

The classes in Old and New Testament history that I visited were doing thorough work, and the application of the lessons from the life of Christ was especially impressive.

The method of teaching arithmetic in the primary department pleased me much, and I wish some of our other schools would adopt the same method. It would produce good results in this country, where mathematics seem especially difficult for the young minds to grasp.

The boys' Protestant school, which has been in existence now about four years, is entirely under the control of the native brethren and is supported by them, and receives no aid from the American Board. The director who has come this year is bending all his energies to improve the school, and is hoping to increase the number of boarders.

One word concerning the new pastor of Brousa, whose wedding I attended in Bardezag last summer. He has a difficult field, but we were very much impressed by his good judgment, impartiality and earnestness. He evidently gives time and thought and prayer to his sermons and to his people, whose love and confidence he is fast winning

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## KUSAIE—CAROLINE ISLANDS

BY LOUISE E. WILSON

AT this writing there are only two missionaries left here. Miss Olin and myself are here with forty-one girls and two boys, until future plans are made. We find more than enough to do to keep us busy. Out of school

hours there is digging, planting and gathering of fruit. The grass and the weeds, how they do grow! It is impossible to keep the gardens clean. Then there is all the cooking, washing, mending and sewing to be done. Sometimes we just drop everything, and take a day for recreation. Lately the girls have been making quite a little of birthdays—that is, the birthdays which are known. There are twenty-five out of the forty-one who do not know when they were born. When we see the tables all decorated, and there are requests to cut sugar cane and gather flowers to make wreaths, then we know there is a birthday to be celebrated. They seem to get so much enjoyment out of these special days that I proposed a plan to those who had birthdays, that we choose a day and call it the birthday of the twenty-five who did not know when they were born. We would celebrate by going off on a whole day picnic, and the sixteen were to exert themselves to make the others happy. My proposal was received with great enthusiasm, so the next day we left home a little after six o'clock. We walked several miles to a small stream where I knew in the days past the boys used to succeed in catching a certain kind of small fish. I had provided fishhooks for those who cared to stay and fish that way. They had never tried fishing at this place before, and they just bubbled over with delight when they could pull out fish almost as fast as they could bait and throw in their hooks. Once in a while an exclamation of disgust would be heard along the line bank. "What is the trouble?" They would point to a prickly, puffed-up fish lying on the sand, which very much resembled a small toy balloon. "Just see that saucy fish, which is not good for anything but to break the hooks in two." By noon, some half a dozen of us had hooked one hundred fish, and I sent out a call for the girls to gather at one place. They came straggling along by twos and threes, all wet and dirty, for it had been raining all morning, but that did not put a damper on their happiness. Everyone had something tied up in a cocoanut basket. Flowers, crabs or fish. Some of them found that by wading into the stream where it was shallow amongst the trees the fish could be caught in their hands without any hooks. When we piled them all together we had something over three hundred. They were from six to seven inches long, and in appearance resembled a cat fish. The cooks were called for, and they soon had several large fires burning on the beach. On top of the wood stones were piled; a sweet potato garden which we had planted a few months before provided us with sweet potatoes. By the time these were washed, the fish cleaned and the crabs killed the fire had burned down to a bed of coals; the stones were good and hot, a long stick was used to scatter them so as to make them cover a larger space, then the food was laid on, and covered with large leaves, and weighted down at the edges to keep in all the heat and steam, and then left for an hour to cook. Cocoanut leaves make excellent tablecloths, and breadfruit leaves are just the right size for plates. For a minute or two there is silence, then with bowed heads they reverently sing their blessing hymn,—

“God is great, and God is good,  
And we thank him for this food.  
By his hand must all be fed;  
Give us, Lord, our daily bread.”

The sun is almost setting, and we hasten homeward so as to reach there before dark, as we live in a land where they do not have any twilight. The girls who knew their birthdays had made wreaths of flowers for the others and placed them on their heads or around their necks, but they themselves refrained from even putting a single flower in their own hair. They all love flowers, and it is almost as natural to have flowers about them as it is to breathe. The day was thoroughly enjoyed by all. One of the last questions asked before retiring was, “May we have another birthday on this same date next year?” There is not much we can do to give them a little change in their lives; there is a great deal of sameness to the days. The coming of the mail steamer once in two months takes a few of us to the principal native village, and gives us a chance to see the people in their homes. They are still living in very poor shanties, for the reason that they have no cord to build better houses. It takes the husk of the young coconut to make cord, and these are very scarce since the cyclone. I was at Lellu one Sunday and attended their Christian Endeavor meeting. The meeting was almost over when the rain came down in torrents. For want of better walls they had tied reeds together and made curtains which could be rolled up or let down. These answer very well when the weather is fair, but when it storms, as it did that evening, and the rain beat half way across the room, the people had to crowd over to the other side which was already well filled. One man, to keep dry, climbed up on one of the side beams and clung to the rafters. It was impossible to hear anyone's voice, so they sang until the wind and rain subsided, then continued the meeting. I was pleased to hear of the courage of the young vice president when a case of another young man who was accused of whipping his wife was brought up in a church meeting. The adopted father of the accused, who is a man of some prominence, got up and denied the charge. He held forth at some length on loving one another and the unchristian spirit of some who were always accusing their brothers of wrongdoing. They let him have his say, then this young man rose to his feet and said: “I know the accused is guilty; I was too far away at the time to say anything to him and when I reached the place they were gone. You speak of loving one another, what do you call love? Is it not in love that we speak out in such a case as this? Would it be love to keep silence in such a case as this and allow this kind of thing to go on and have the wife abused and the man go from bad to worse? No, if we love one another, let us speak out when it is right to do so.” To me this is very encouraging. A few years ago a young man would have kept silence in the presence of his elders, but now he puts custom aside and has learned that the cause of “Christ and the Church” must always come before that of kings, chiefs and head men.

I will close with a favorite native phrase: “It is in my heart to write more to you but time forbids.” The mail must go to-day. May God bless you all.

# Board of the Interior

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## DISCRIMINATION OF VALUES IN LIFE

BY MRS. THOS. MCCLELLAND

THE aggregate proportion of a thing by which it is rendered useful or desirable is the value of that thing. All God's gifts to man are good. The Creator put his own estimate on them in the beginning. The record still stands. "And God saw that it was good." But his best, his crowning gift came last. With the only begotten of the Father there is promise of the life which now is and of that which is to come.

To the Brahman and Buddhist life is not worth living. The only superlative good to men is the extinction of personal consciousness. To the Christian this personal consciousness, with the power to choose the best things of life, makes it worth living a thousand times over.

We call not any of God's gifts common. They are all valuable. Gold dust gathered up into the solid bar is more valuable than when its loose particles are easily scattered and lost. But it reaches its highest value when it receives the stamp of the government, and as coin, has the power to supply bread to the hungry, clothes to the naked, homes to the orphans, and carry on the world's business and philanthropy.

To the commercial spirit the value in life is the ability to broaden acres, to enlarge the business, to increase bank accounts, to control stock markets—to store up material wealth. To the Holy Spirit's vision value in its superlative form is found in the life which most closely approaches the Christian life. That soul has realized the highest value in living who

carries the most of Christ's life into every day's work, in honest, stalwart courage, in true humility, in self-forgetful love, in patient, intelligent service.

This is an age full of good things. Science and art, the whole inventive genius of man, unite as never before in making available for us the gifts which God's bountiful providence has stored up in the material universe; and men of genius and learning are untiring in their efforts to place within reach of the masses even, the best results of scientific and philosophic thought, the most striking facts of history, the highest ideals of literary culture. The doors of our colleges are open to-day not to our sons only. Their facilities are cheerfully offered that our "daughters may be as cornerstones polished after the similitude of a palace." In the zeal for knowledge which characterizes our time, the range of investigation is very broad. It includes the commonest everyday duties. Cooking and sewing, the ruling of the household, even the bathing and feeding of the babies is each a separate art or science calling for study; each with its own literature or lectures and classes, to say nothing of the endless number of clubs, fraternities and organizations with helpfulness and progress as their watchwords. In any effort to discriminate between the values of those things which engross the thoughts and efforts of men, there is no need to disparage any of the opportunities or blessings which are offered. Rather, we should be devoutly thankful for them all. But there is necessity for the nicest discrimination, lest the good crowd out the best and thus become the enemy of the best, by making us content with the lower values.

"Life is not counted by figures on a dial." It is heart throbs marking great or small resolves, noble or sordid aspirations, high or low ideals, finally bearing fruit in character. It will be its best, will bring the most to us, if we can look out on it from God's point of view, and see things in their right relations. Apart from Christ there can be no true estimate of life's values. Standing on the lower plains of wordliness, we can appreciate only approximate ends. Mountains of self-interest, pride and foolishness cast their shadows over the opportunities of life, and what wonder that we oftentimes miss the best.

The first essential, then, for discrimination of values in life, is to make Christ the center around which our lives revolve. In the light of the truth which he has given the world we must form our judgment as to values. This does not mean that we shall make proper distinctions without effort. We must learn by study. The successful dealer in stocks who is quick to perceive the comparative merits of this or that investment did not jump into his clear discernment, but his knowledge of values came to him through years of the closest scrutiny of the fluctuations of the stock market. It has



been wisely said, "Failure is the want of knowledge." The study of Christ's life leaves no uncertainty as to that which is of paramount value: "The kingdom of God and his righteousness." "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The missionary work of the world has been called "fundamental work—the missionary thought, the living thought in the best minds—the noblest work any man or woman can do on the earth, because it leads others to the knowledge and love of God in Christ." The gospel lifts everything it touches.

And so the value of this woman's work for woman can hardly be overestimated. "It is the power to place the gospel in the hearts of more than half the mothers in the world." It is a privilege and divine honor given to Christian women, the length and breadth and height and depth of which will only be recognized in eternity. Nothing is of such intense interest as a knowledge of the work.

Could the women of the land as a whole know the real work of the Missionary Boards, none would be willing to be denied a share in it. No one could sit contentedly down in her little corner, when she realized that through her gifts to the Board she would reach out across the ocean, and touch hands with women of all the other continents; that she would become a center from which would irradiate light to help in dispelling the darkness of heathen lands.

Our churches are full of women who are enamored of the things of lower value. Intellectually they may perceive the beauty of the best things, but they have not the courage—not necessarily to break away from their bondage to clubs and fashion and art and society—but to hold all these as incidental, accessory to the larger and higher service of humanity which this Board offers. We must tell our women over and over again of this work, till they are made to feel the need they have of missions to broaden and deepen their own lives; and the need missions have of them, to renew and enrich the life of other women in far-off lands.

We are surrounded by joyous young life full of fun and frolic, ready to listen to and take up every new call that promises to add to life's enjoyment and sunshine. It is an earnest life, too. Our maidens are anxious, as Carlyle puts it, "to look through the shows of things to the things themselves." We must tell them of this work of missions; of the needs of the world; of the triumphs of the gospel in the hearts of all classes of heathen from the most degraded to the highest caste; of the heroism of the missionaries and the native Christians; of the men like Duff and Morrison and Neesima, "who have put their stamp upon nations," till they not only

realize that "the missionary spirit is full of intellectual stimulus," but that their spiritual life will be largely gauged by their interest in missions.

But if we would enable our sons and daughters to discriminate as to values in life, we must teach them with their earliest knowledge of Jesus that his spirit was not narrow or selfish; that it embraced every creature; and he wants their childish sympathy and love, not only for their playmates near by, but for the children on the other side of the world. Childhood is the seed time for rich harvests of missionary interest. So shall a larger proportion of the next generation choose the things of greatest value, and the work of missions go forward as it has not in our day.

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## TWO COMMENCEMENTS

Miss Porter writes from Peking, February 13, 1907:—

RECENT events full of interest to us have crowded upon one another in the last fortnight. School examinations came first, those of the little day schools, then the boys' boarding school, and the academy and college reaching over half a day after commencement.

There has been real progress since I listened to recitations and class work before. The new text-books and changed methods of study are beginning to show their effects, and the improvement in character writing, always one of the weak points in our foreign schools, is refreshing. Even the little girls in the day school in connection with the kindergarten, wrote rapidly and easily from dictation, any character selected from their primers, while the neat notebooks of the academy and college girls were a pleasure to see. Miss Miner's fine leadership shows everywhere in higher standards and more thorough work. She has the power not only to do, but, which is quite as important, to inspire others to do as well. The largest dreams of my youth are more than fulfilled in the present condition of the educational work of the station. It is not all that it should be, nor all that it will be, but it far exceeds what I hoped for in a single generation. We have been greatly aided by the new atmosphere about us. Once only the small company of Christians thought of educating their girls, and in the poorer families few boys expected to learn characters, but now there is eager desire for the new learnings of the West, and schools have sprung up on every side.

A day or two ago Miss Miner received a letter from one of the best of the girls' schools asking if she could recommend a teacher from among our graduates. This is the first such recognition our work has received. Our pupils have been invited to teach, but always in a roundabout way, with no application

to or through the school. We rejoice in the indication that they are willing to acknowledge that the Christian teaching has prepared young women for such positions. They are driven to it, for the dearth of those who can in any wise fill the many needs is painful. We have not enough for our own growing schools, so can give little or no aid, but it is possible that it may be thought best to sacrifice something to get in touch with a school of such influence.

I especially want to write of the two commencements. The one here on Friday will be the last from the Bridgman School, and this was irregular. These same girls were graduated from the Bridgman Academy some time ago and have that diploma. They have done more college work than any who have gone from us, and yet were two years behind the present Union College curriculum. It seemed hard to refuse them the customary token of what they had accomplished, so it was arranged to have a commencement, and give them the old-style diploma. The three girls have been with us a long time, and would have been very glad to take the complete course, but two of them are to be married at once, and the third is not strong enough, either physically or intellectually, to make it worth while for her to go on with the higher branches, and she is greatly needed at once in the school in Tientsin, to which station she belongs. Their three associates in the class go on with the college work. Our beautiful church was decorated with Chinese flags, and a table filled with water fairies—the Chinese narcissus—in perfect bloom stood just before the platform.

Mrs. Steele and Miss Corbett gave us some fine piano music. The girls, thanks to Miss Corbett's excellent drilling, did unusually well in their chorus singing, and the valedictory song by the graduates was heartfelt and touching. A response in song, by the three who remain, was almost too pathetic, as they had begged Miss Corbett not to select any but a "melancholy tune" for them. The girls all did very nicely, and Miss Miner presided with beautiful dignity and simplicity. The next day I went to Tung-chiou, where twenty-two young men were graduated from the academy and two from the college. The exercises were interesting and the boys acquitted themselves well. I went down especially because one of our dear lads from Shan Tung, now grown to manhood, was to take his college degree. He is the son of the man of whose sad death by hydrophobia you heard years ago. The young man was on the college steps to greet me as I came from the train, evidently glad that one of the Shan Tung circle could be present. I was proud of him all day, and grateful beyond telling when in the afternoon he came for a quiet call, to learn that he had definitely decided to give his life to Christian service in the ministry.

## LETTER FROM MONASTIR, TURKEY, IN EUROPE

Miss Mary L. Matthews writes:—

WE have been as busy as bees all the fall. We are glad to have Miss Rada Pavleva with us again for her nineteenth year of teaching in our school. We have two other assistants, Miss Lefterka P. Temkova, one of our own graduates, who has charge of the domestic department and teaches some classes; and Miss Kera Staikova from the Samokov School, who teaches the Bulgarian language. Both of these were here last year, and both are earnest Christians. In fact, we never have a teacher in our school who is not a Christian, for we feel that the personal influence of our teachers is a stronger factor than the lessons they teach from books. The girls have been very good this year, and we are glad to say that the one who was sent away last year for leading the rest in a rebellion against the rules of the school has repented, and is here to live down her past record, and is a changed girl. Her influence, always strong, is now for good instead of evil.

There are twenty-four boarders this year, and they are such good girls it is a pleasure to teach them. Of course not everyone is a bright scholar, but that would be too much to expect. Some of the orphans we took three years ago are among our very best. We took two more from the orphanage in September, and wished we could have taken others. But most of them are too small to take care of themselves—in the way of coming hair, doing their own laundry work, etc.—so we had to leave them there, but there are nine who come here as day pupils from the orphanage. There are thirty-seven children there now, since we sent two boys to the Industrial Institute in Salonica, of which Dr. House is President. We hope to send the rest of the boys, eleven, there after a while, but they are too young now. The girls may come here as boarding pupils in future years, but we have a large problem on our hands at present. We could not do otherwise than open the orphanage when the need arose, three years ago, and we cannot drop it now, but the question of funds is a serious one.

In a way this is woman's work, for three of our graduates are engaged in caring for the children, and we have a school there for the children who do not come here for their lessons. The institution is under the direct oversight of the station, and all the children attend our church. They are being taught the Bible, so that nothing in the future is likely to make them forget it. They commit much to memory. Some of the girls belong to our Junior Christian Endeavor, and seem to be earnest little Christians. I wish you could see them.

We had hoped to have a lady from America to care for the orphanage especially, but we have not succeeded in having the lady and the money at the same time. The orphanage is really a "feeder" for our school, and a very great help in opening up work in the villages of this vilayet, when the regular station and touring work for thirty years has failed to do so.

Our boarders gave up their desserts part of the fall, so as to be able to use the money thus saved in giving a dinner to all the orphanage family here in the school on one day of the Christmas vacation. It is good for them to have this spirit of helpfulness. It was their own idea, and they carried it out well.

The tree of the boarders was on their Christmas day, January 7th, and the next night it was re-loaded for the children of the orphanage. The gifts were provided by a sum of four dollars, sent from Sofia kindergarten children. Such happy faces as gathered about the tree on both evenings.

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## A NEW MISSIONARY SOCIETY

MISS EFFIE CHAMBERS

KESSAB, February 12, 1907.

ANOTHER thing I ought to thank you for, and that is my Calendar—I have a story to tell you about it, that is, the Calendar helped to do it, that will make you very glad, I think. It is this. I have about forty women and grown girls learning to read. They come here to my house twice a week for a lesson, being taught by two of our Christian sisters who are willing to give their time for this purpose. Last week I invited them upstairs after their lesson was finished to talk with them and get acquainted. I showed them some pictures and finally I bethought me to show our Calendar and try to make them understand it. I was afraid I could not, but they grasped the idea quickly, and were so pleased with it and interested in it that I wondered. They asked when my own day was, and when I told them it was April 19th, they all exclaimed in unison, "Let's all come here and have a prayer meeting that day and pray for the work here and for you, but you are not to give us any tea or cake then." After a few more inquiries one of the older women, who is forward in every good work, remarked, "Why didn't somebody tell us these things before; this is just the kind of work I would like to have done. If I could have only known about it before I could have prayed for these dear sisters in America who are doing so much to extend God's kingdom, yes, and I could have given money, too. I would have managed my household expenses in some way so as to have been able to

have saved a little to give. How much I might have done in all these years, but I did not know it needed to be done. Oh, why didn't they send you to us before!" Her words were so earnest and she felt it so genuinely that all present were deeply touched, and when I proposed to have a woman's missionary society, a branch of the W. B. M. I., to a woman they were ready to do it, so on April 19th we are to organize, and are to hold monthly meetings to learn about and pray for the work of our Board, and are to give what we can. It is a great responsibility to take charge of such a meeting, for it will require a great deal of work and thinking on my part to lead and develop the work, but it came in such a way that I dared not refuse. Pray for me, and ask the ladies at the Rooms to do the same that I may faithfully do this work and help these dear women who know so little, and yet are so eager to learn, to get a broader view of the world and its work.

The more I see of the work here and understand the people the better I like it, and the gladder I am that I came this year alone, if one surrounded by as many good friends as I am could be counted alone. You say I am brave; perhaps I am. It is nice of you to call it by so nice a name, but I wonder if it is not more that Scotch grit, that would rather die than let go, and don't know when it is beaten, that nerves me to attempt such things under circumstances that seem to others hard and discouraging. Whatever may have been my former experiences, this seems to be the right thing done at the right time. I am so thankful I came down before Mr. Sanders died. The people down here loved him as a father, and mourned and still mourn his loss deeply; but so many of them said in those first sad days, when we all sorrowed together, "We are so glad God sent us you before he took him." My heart aches the same. I am so glad I came and his wish was realized before he went home. This is not the only reason for being glad; the work itself has that element of hopefulness in it that makes one glad to be doing it, and then, too, there is the need, to which one cannot shut one's eyes. The people are so willing and so ready to do all they can in every way that—well, I am glad I am here.

## WOMAN'S BOARD OF THE INTERIOR

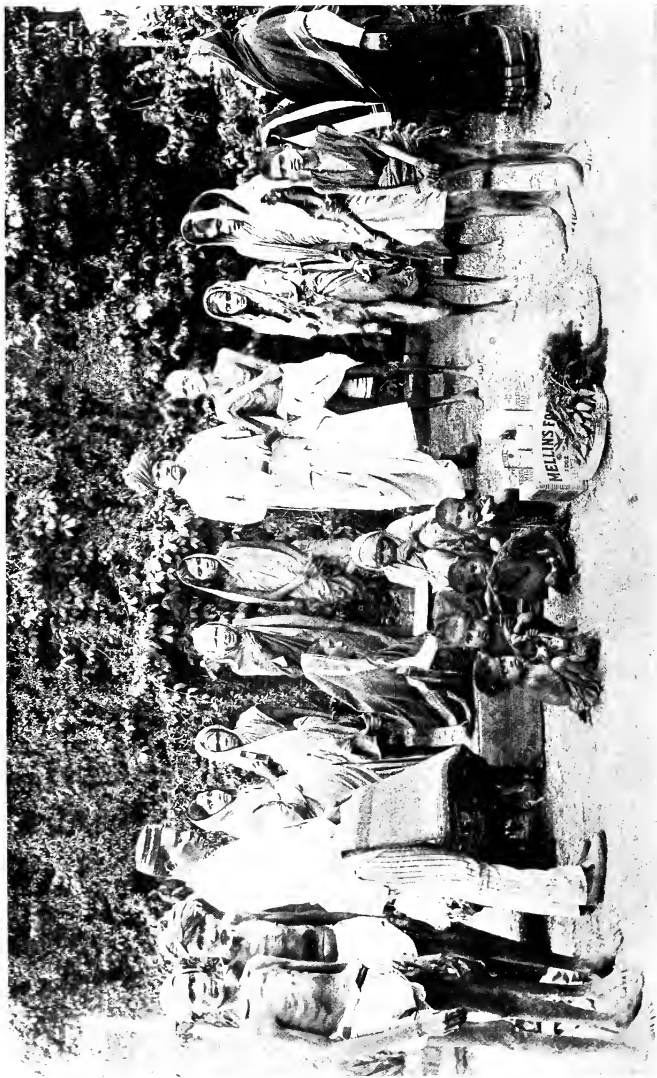
MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM APRIL 10, TO MAY 10, 1907

COLORADO . . . . .	194 80	WISCONSIN . . . . .	437 12
ILLINOIS . . . . .	753 06	TURKEY . . . . .	13 03
INDIANA . . . . .	228 50	Receipts for the month . . . . .	\$3,496 68
IOWA . . . . .	393 01	Previously acknowledged . . . . .	33,868 73
KANSAS . . . . .	365 24	Total since October, 1906 . . . . .	\$37,365 41
MICHIGAN . . . . .	419 58	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
MINNESOTA . . . . .	253 61	Receipts for the month . . . . .	\$231 50
MISSOURI . . . . .	150 13	Previously acknowledged . . . . .	577 75
NEBRASKA . . . . .	215 85	Total since October, 1906 . . . . .	\$809 25
OKLAHOMA . . . . .	5 55		
SOUTH DAKOTA . . . . .	67 20		

MISS FLORA STARR, Ass't Treas.





DISTRIBUTING FOOD IN FAMINE TIMES, MARATHI MISSION



# Life and Light

Vol. XXXVII

AUGUST, 1907

No. 8

**MISSIONARY PERSONALS.** Dr. Minnie Stryker, of Foochow, has arrived in Boston for her furlough, coming *via* the Suez Canal. She hopes to attend clinics and lectures at the Harvard Medical School during the summer. Miss Elsie M. Garretson, of the same mission, an aunt of Miss Stryker, who has been resting for several months in California, is now in New England for awhile. Miss Annie Barker, of Gedik Pasha, has come to her home in Canada for a brief vacation, which she greatly needs.

**TELLING THE REAL NEWS.** The secular press of the country is waking up to the fact that missionary movements are really a part of the world's news. An indication of this is the acceptance by a hundred newspapers, scattered over a wide range of territory from the Atlantic to the Pacific coast, of articles sent to them regularly by the American Board. This new feature of its work is in charge of Miss Frances J. Dyer, whose long experience as an editor and leader of classes in current events, has qualified her for this important service. To gain a foothold among readers who presumably never see a missionary publication, is "a consummation devoutly to be wished," and one that may lead to far-reaching results.

**MISSIONARIES IN CONFERENCE.** The twenty-fourth annual session of the International Missionary Union was held at Clifton Springs, June 5-11. One hundred and fifteen missionaries, representing thirteen different countries, were present. At the quiet hour on successive mornings the topics, "The Glorious God," "The Glorious Gospel," "The Glorious Church," "The Glorious Transformation" and "The Glorious Service," were made very solemn and real. Glimpses were given of the marvelous changes wrought in India, Burma, Siam and Korea. The possibility of the speedy evangelization of Mohammedan lands was considered, and the great opportunities in China were emphasized. Much information was brought concerning the work in pagan Africa and the islands of the Pacific, and special consideration given to the part young people may have in the evangelization of the world. The whole week was filled with precious fellowship and inspiration to those who were present, and nowhere is a better oppor-

tunity than at such a conference to study foreign missions at first hand, and nowhere a greater privilege in meeting the veterans of the Lord's army.

**THE GREAT CONFERENCE IN SHANGHAI.** The long planned for conference of all evangelical missions in China was full of cheer and inspiration. Celebrating the centenary of the coming of Robert Morrison to the Middle Kingdom, it gave most of its time, not to history, but to present problems and opportunities. Earnest consideration of practical questions concerning evangelistic, educational and medical work, the use of the Bible and other Christian literature, the attitude of the native Christians to various local matters, and the spreading of the gospel, filled the sessions with weighty and helpful words. A hundred years ago one solitary man was struggling against many and varied obstacles to carry the gospel to the Chinese, now 3,800 men and women representing 82 societies, besides many independent workers, are giving their lives to the task. "The dominant note of the conference was unity and progress, . . . and we felt drawn together in a way hitherto unknown in China. It was a wonderful gathering, which marks a milestone of the centuries in the great task of the world's conversion."

**A JOURNALIST'S VIEW.** At a recent Friday meeting Mr. William T. Ellis, of Philadelphia, just returned from a tour to visit missions round the world, talked to us of what he had seen. Rarely do we have the privilege of the world view seen by non-professional eyes, for most of us, and of our missionaries, are limited to knowledge of only a small part of the field. Mr. Ellis said many things to stir our gratitude and enthusiasm, adding that we ought to "throw up our hats" at every mention of our brave and devoted missionaries. He purposely sought the critics of missions that he might know all that could be said against them, but in so doing he only learned the more thoroughly how weak and baseless are all their statements. His words made us share his feeling that the grandest, most abiding work to be done in the world is the carrying the true gospel to all men, and that we are honored and blessed to have any share in it.

**GOOD NEWS FROM TURKEY.** At last the government has issued the long-desired *irade*, which gives much more freedom to our schools and teachers than they have hitherto enjoyed. We may rejoice for our workers, and hope that they will be able to do far more, and that far more easily than in the past. News comes also that the Code Napoleon is to take the place of the Koran as the standard of all matters of law. This change should simplify many things, and facilitate the administration of justice through all the empire.

**OUR TREASURY.** Contributions to the treasury of W. B. M. from May 18th to June 18th for regular pledged work amounts to \$9,457.24. This is less by more than eight hundred dollars than came in for the same purpose during the corresponding month of 1906; but for our encouragement, we note that for eight months there is a gain of \$704.57, our regular receipts for the corresponding eight months of last year. Glad and thankful in our summer recreations, let us make no mistake as we measure our opportunity and privilege in—shall we call it “giving?”

**HONOR TO A VETERAN.** Since the organization of the W. B. M. I., Rev. G. S. F. Savage has audited its accounts. On June 29th he passed his ninetieth birthday, and on the day preceding the officers of the Board gathered to express their appreciation of his long service and counsel. Dr. Savage is still keen in mind, and in warm and vigorous sympathy with all that is good. Mrs. Savage is the editor of the W. B. M. I. department, the last eight pages of *LIFE AND LIGHT*.

**NEWS OF THE BITLIS EARTHQUAKE.** The letters telling in detail of the great shock were late in arriving, but we can easily understand that our missionaries had scant time for writing, in all the excitement and care. Rev. R. M. Cole writes on April 13th: “Three hundred houses have fallen, and many more seriously damaged. The streets are clogged by the remains of our over twenty-eight feet of snow (!), and every day the shattered walls are toppling down, so that people fear to pass through these narrow, dangerous lanes. Most of the inhabitants are living outside the city on the snow, in such booths and tents as they can improvise. We are having almost continuous rains and cold. With water freezing in our tents, and fear from rains needed to carry off these deep snows, one longs for a secure domicile indoors. Still we should be grateful it is no worse. Added to this trouble, the government has repudiated all partly worn silver currency. Many poor people had nothing but a poor pittance of such money for their support; and the bread is thus snatched from their mouths, and they are left famishing in the city and the villages round about.

**WORK IN ALBANIA.** A year or two ago a man from Albania came to the American Board to ask that missionaries might go to his people. He pleaded his cause most earnestly, but at that time the Board had neither funds nor workers for that field. Now a special fund for Albanian work is nearly completed, and we hope missionaries will soon go thither. The race is sturdy and intelligent, and they hold their Mohammedanism, which was forced upon them, very lightly.

OF ANOTHER RACE. Among the recent items from the school for girls in Abadazar, in Western Turkey, we find this word: "The latest addition to the school is a girl from Abyssinia. Her father is an Abyssinian officer in the king's palace. Her mother is an Armenian. The girl is almost black, but very bright and interesting. When she arrived she told the girls that in her country people ate each other. Miss Farnham writes that the first thing they did for her was to send her to the bath."

THE SCHOOL AT NORTHFIELD. About the time this number goes from the mailing company, the sessions of the school at Northfield for the United Study of Missions will begin. We hope for a profitable season with a large attendance, to gain impetus for the study of *Gloria Christi* next year.

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## PIONEER MISSIONARY EXPERIENCE IN AFRICA

The accompanying article, "A Night in a Jungle," was written by Mrs. George Champion, one of the pioneer missionaries to the Zulus. In December, 1834, six young men, Messrs. Adams, Champion, Grant, Lindley, Venable and Wilson, with their wives, sailed from Boston to the Zulu Mission. They landed at Cape Town,



REV. GEORGE CHAMPION  
Pioneer Missionary to the Zulus



MRS. GEORGE CHAMPION

February 6, 1835. It had been planned at Boston that six of the missionaries should establish a mission about one thousand miles north of Cape Town, to be known as the Inland Mission; the others, including Mr. and Mrs. Champion, to go to Port Natal and then to the country of Dingaan, one of the great chiefs; this to be known as the Maritime Mission. On account of war in Kaffraria, through which their route

lay, Mr. and Mrs. Champion were detained till July. Both found much to do; held some service every day. Mr. Champion says in his journal, under date of September 13, 1835: "Oh, 'tis a happiness to be a missionary in Africa!" A son was born December 17, 1835. Traveling in ox-carts, with many delays, they reached Dingaan's Land, January, 1836. Several times Mr. and Mrs. Champion were separated; one experience Mrs. Champion describes hereafter. Mr. and Mrs. Champion returned to this country in 1839, quite broken from exposure and privation in health, but hoping to return to their loved work after a rest; but both died in this country of consumption—Mr. Champion in 1841, Mrs. Champion in 1846.

"THE king's messengers call for you." So said one of the young girls whom the Zulu king had sent to us to be trained in the ways of civilization and Christianity. We were among the first missionaries sent to Africa by the A. B. C. F. M. White houses were being built for us. We lived in tents, and I was in great dread lest some of the wild beasts that prowled around should find their way in. One night, when my husband was absent on a missionary tour, and I was left with only my baby for company, I was wakened by the snarling of hyenas in the tent, and my first thought was that they were quarreling over him. My loud shriek sent them scurrying away in terror. Baby was safe, but we were in utter darkness, else the hyenas would not have ventured in. My lamp, with butter for oil and a rag for a wick, had gone out. I relighted it, and with devout thanks to God for our preservation, I was soon asleep again. At another time, hearing a commotion in the chicken yard, I lighted a lantern, called up my missionary neighbor, and together we frightened and drove off the hyenas who were making a midnight repast.

Dingaan, the king of the Zulu tribe, though very kind to us, giving us land and help in building houses, besides numerous presents, was tyrannical and very cruel to his own people. They must do his bidding promptly or they were dead men. If sent with a message, they must run fleetly both ways, whatever the distance, stopping for nothing till they again appeared before the king. His cruelty was so great that many of his subjects revolted and chose his brother for their king. This angered Dingaan to such a degree that he sent his messengers to kill with their clubs those who had gone over to his brother, and those also whom he even suspected of being unfaithful to him. Neither women nor children were spared in the families of the suspected men. Frequently the victims, though left for dead where they fell, were only stunned, and my husband, with the aid of a Dutchman who was working for him, revived many, and secretly fed them until they could make their escape. In some way Dingaan learned of the help thus rendered and sent his messengers to our house. I knew what their coming meant, and with a prayer for help went to meet them, holding my child in

such a position that a blow aimed at me must strike him also. They raised their clubs as I appeared at the door, but as no one spoke, I asked, with a quiet voice, if they could tell me where my husband was. The answer came, "How do we know; under the bushes"—meaning that he had been killed. I asked for his associate, and received the same answer. Then I asked what they wanted of me. "You are an enemy of the king," one said. I replied, "I am a friend of the king." Another said, "You harbor the king's enemies." "Prove it," I replied. At that instant the cry of a child came from a shed on the premises. "There is the proof; now call whoever is hidden there to come out," was the stern order. Could I do it? Could I call out to certain death those who had hoped to find shelter and protection on the premises of the missionary? There was no other way, for the men would have found them. So, telling the messengers that they must take their victims far away from the house, I gave the call.

Two women and a child, who had hidden in the shed without my knowledge, came out and reproached me for calling them. The messengers, apparently in no haste, sat down on the grass, and telling the women to do the same, talked with them a long time and with some merriment, but at last led them away to a distant clump of bushes where the three were left apparently dead. When my husband returned some hours later, he went with his assistant to look for them and found one woman alive. Not long after this we were warned to leave, and decided to go to Port Natal. The associate missionary had already left.

With the aid of the assistant, our carpenter, who had already been warned that his life was in danger, our preparations were speedily made. A cart, two yoke of oxen, and a cow were secured, and all we could take was packed into the cart. There were some friends among the Zulus who also helped in a quiet way. When others, unfriendly ones, learned that we were going away they drove off our cow and one yoke of oxen, and surrounded the cart in which we were already seated, shouting and jumping and brandishing their spears, asking if they were sharp enough to run through the white people. This was kept up till near sunset, at which time the natives go to their homes.

When they were gone I was asked whether I would stay there with a certainty of a renewal of trouble in the morning ending in our death, or cross the river and pass the night in a jungle, infested with wild beasts, from which no one was ever known to come out. "I will go to the jungle," was my reply.

Our boat was on the opposite bank of the river, and our helper swam over for it, braving the many crocodiles. As the boat could not be brought close

to the bank, baby and I were carried to it and pushed into deeper water, where my husband got in, safe, at least, from crocodiles. We were landed and left while he went back for needed articles from the cart. The trip would take little time, but before he could return a sudden storm of strong wind and heavy rain broke upon us. In the darkness he could not find the place when he left us, and though I could distinctly hear him calling and shouting, my answering calls could not reach him for the wind, and after a long search he gave up and returned to the other bank filled with anxiety for our fate. My heart sank. What could I do there in the jungle in a furious storm. I had a lantern, and lighting it shielded it with my skirt as long as possible, but at last the light was blown out and we were left in black darkness. I had noticed near me a small open space with a bush in the center, and at the first sound from an animal, having already seen fiery eyes, I sprang to my feet and ran round and round that bush, singing with all my might. Baby, frightened, joined his cries, and for hours we kept that up, singing, crying, running, praying. I thought of Daniel in the den of lions, and knew that my God could keep us from all harm, and if he so willed, we should leave the jungle in safety.

In the morning I saw not far from us a place where the wild beasts went to the river to drink, and when the sun was well up and they had gone to their lairs, I went to it as a spot where we could be easily found. I knew my husband would come to search for us as soon as possible, but I could hear shouts from the other side and was sure he was surrounded by natives—possibly friendly, but perhaps unfriendly, and intent on his death. Baby cried from hunger and discomfort, for the bottle of arrow-root I had prepared for him was broken. There was no food for either of us, and our clothes were soaked by the rain. I spread what I could on bushes to dry in the sun, and waited, waited. Hour after hour passed with pleadings for help, the shouts still sounding, for what cause I knew not. Midday came with no relief to my fears and no help. Anxiously I watched the sun, for I had determined that when it reached a certain point I would go for the night to one of the hills in the distance where I would be safe from the large animals, and where I could frighten the hyenas and other small beasts with my voice.

At last that point was reached by the sun, and with one more prayer I would leave the river bank and go to a hill. Just then I heard the crack of a whip and knew that help was near. My calls soon brought my husband to me. He said that the natives by whom he had been surrounded were friendly, begging him to stay, and preventing his departure in every possible way. After satisfying our hunger from the provisions in the cart, we

started on our toilsome journey of many miles over hills so steep that I was obliged to climb up by the aid of bushes with baby tied to my back, and let myself down in the same way with baby tied in front.

The missionaries at Port Natal had heard a report of our death, and sent a messenger to another station with the tidings. This man met us on the road and fell in a dead faint from fright at seeing, as he supposed, our ghosts. By the time we reached our destination I was so exhausted that I was lifted from the cart and taken in to be cared for by the group who had been grieving and praying over our deaths.

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### THREE GIRLS OF TALAS

BY MISS ADELAIDE S. DWIGHT

LAST June a class of five was graduated at the Talas girls' boarding school. Because that class has been in some respects an unusual one, I want to tell something about two or three of its members. The girl who, all through her course, had the highest marks in school, is the daughter of a Cesarea tailor. The father is a well-to-do man, who, though not himself a Protestant, is a warm friend of the missionaries. This man wanted his



OFF DUTY. SCHOOLGIRLS AT TALAS

daughter to have every possible advantage, and sent her, as a wee tot, to the kindergarten in the city. Then, after two or three years in a Gregorian school, she came to Talas to be one of the "city girls" in the boarding school. There have never been many girls from Cesarea in school; partly because of the conservatism that thinks a girl must be married before she is fifteen, and partly because of the desire of parents to gain as much as pos-



sible through their girls; a desire that makes them set a girl to rug weaving at twelve or thirteen, so that she may bring in, perhaps, five cents a day for her family. "Why should a girl be educated?" these people argue. "Her book learning will not help her in the kitchen, where a woman belongs."

Men like this Cesarea tailor, who wanted his daughter to grow into an intelligent woman, whether she earned anything or not, and even if she was not married until twenty, are doing much to change the old customs. For the past three years this girl has been one of the sweetest, most earnest, most "dependable" girls in school, her influence being felt in all the class. She and others of this class have been leaders in public opinion, and



"THE WALK" AT TALAS SCHOOL

have helped to lay the foundations whereon a sort of self-government may be built up for the girls. We hated to lose her from the school, but were delighted when she accepted the invitation to become the teacher of our new primary school in Cesarea.

This school is the first offshoot from the model school started for our graduating class two or three years ago. The girls have always gone out into the villages and to the city to teach the children in the same way they and their mothers and their grandmothers were taught. For although they were taught by different methods in our school, they could not apply these methods to primary children; and so the poor babies would sit on the floor and do nothing, until it came their turn to recite "a-b, ab," or its Armenian

equivalent. Now, the seniors have a course in pedagogy and study methods in our primary school; and then are ready to start out in a different way.

This primary school in our building is taught this year by another of our last June's graduates. The close friend of the one I have been describing, she, too, stood well in her lessons, and is doing fine work as a teacher. To see this girl, neat and pretty, wide-awake, and talking English with almost the idiomatic correctness of an American girl, one would never guess that a few years ago she came to school from one of the most miserable of out-station villages. Poor, never having seen anything outside of her own village, she was eager to learn anything and everything that would help her on. These two were leaders in every way, and we are glad indeed that we can keep them and their influence near us for a little while.

But these are unusual girls. Before I close, I want to speak of one more girl of that class. She was one of the massacre orphans, supported by special funds; and when, three years ago, the money came to an end, we rather questioned what to do with her. She seemed rather unpromising, slow and apparently not much influenced by what she had learned in school. So we thought it just as well when she decided to stay out, and teach in the Gregorian school in her village. We never thought she would come back to school, but last year she wrote, asking if she might come. She had saved some money, and so returned to take her senior year. And she was a different girl; eager to learn, eager to help, quiet and slow as ever, but an influence for good in the school. When, that fall, I went on a visit to her village, the Protestant pastor's wife, a newcomer there, told me that when she came to town the year before, she heard the Gregorians were having women's prayer meetings. One day she thought she would go to their meeting, and found the leader to be a young girl, talking earnestly to a crowd of older women. "As soon as I heard her speak," said the pastor's wife, "I knew she was one of the Talas schoolgirls." It was our orphan girl who had learned the lesson of service, while we thought she was not gaining anything in her years at school. Now she has returned to teach in that same village, and be a power for good in the Gregorian community.

And so it is. These girls are only three of many who are coming out to take their places in the world, there in Turkey. Many are disappointing to those who have spent time and strength to help them, but many more are helping on the time when the Christian woman shall have the place she deserves in the community where she lives.

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THE natives of Burmah knew Adoniram Judson by the name of "Jesus Christ's man"—a most beautiful title to him.

## NEWS FROM MICRONESIA

In her annual report Miss Baldwin says:—

**THERE** has been very much to be thankful for: The general good health of the girls; the happier spirit which has prevailed among them; the little vacation which my sister and I were able to enjoy at the beginning of the year; the sparing to us a home for our girls by the speedy checking of a fire which started in the building; and the precious hope we have concerning the



GIRLS IN RUK

little one whom God took home to himself on Sunday, the third of February, are but a very few of the many mercies with which he has crowned our way.

In all previous reports prepared by us since taking charge of this school we have had the joy of having to record no death in the membership. This year God has twice come very near to us. First, it was the wife of one of our native teachers, who was visiting us in the hope that the change and the care here given would bring back health and strength, but God took her. We wondered why she had been allowed to come here to die, in the building with so many girls, but then we could see God's hand in it. It afforded an

opportunity of teaching the girls to trust our Heavenly Father, and of striving to conquer the inbred fear of the spirits of the dead, which holds most of the people of these islands in a terrible bondage. At evening prayers, while this woman was passing through the valley of the shadow of death, the girls were told that she would probably be called to go during the night, but that there was nothing for them to fear; Jesus would just come and take one of his own home. The girls then went to look once more on her face while living, and afterwards retired to their rooms. At midnight her spirit fled, and in the morning, as the girls quietly filed into the room, they could



HOME IN RUK

scarcely believe that she was gone, so peaceful and happy was the expression on her face.

It was during this experience that our little Amy said that she wanted to die here in this school, and never return to the outside life; but who, at that time, gave any heed to the words of the merry, rollicking child? Yet in less than three months her wish had been fulfilled. God came and took her to himself after only one day's illness. So suddenly and unexpectedly did the end come that there was no expression during the last moments of her faith in Jesus; but the evidence of her life during the past months seems to show that God was preparing her for the change. Her home was in the western part of this lagoon, and shortly before her death word came

concerning her father which greatly troubled her. On hearing that Mrs. Jagnow was weeping over the news of her father's death, Amy said, "I am going upstairs to cry about my father, too, for I am afraid that he will die in his sins." Not that her father has been indifferent to the gospel, for both he and his wife have been preparing to unite with the church, but he had taken up a certain line of work which rarely ends with anything but downfall. It was this that so grieved Amy, and she sent word to him not to seek for earthly riches, for she was going to strive for heaven. Who knows but that God has taken her now that her family and her companions here may be drawn closer to him? It was a new experience, after her death, to come up the hill from a church service to find the girls, who had preceded us, sitting in little groups, with bowed heads, silently weeping. It may be we needed this trial to help them the better to realize the earnestness of life, and the folly of delaying to prepare for the world beyond.

A missionary society was formed among our girls in February, 1906; and as a result of the monthly collections we were able to send \$6.25 for work among girls in Africa. It seemed such a small amount, when the sealed box in which the offerings had been kept was cut open, and all wished that it might have been more; but it has been given and sent forth with many prayers, in the name of Him who by his blessing made the five loaves and few fishes feed a multitude. That the money should be sent to Africa was the unanimous choice of all the girls, for they said, "They are in darkness, just as we were once, and we want them to have the light."

Our work is still hindered by the lack of a vessel to visit our stations, especially those in the Mortlock Islands. We have had no opportunity to take the girls from those islands to visit their homes, nor to secure new scholars from our churches there. We do not, indeed, know how many new pupils could be secured through those islands in their present spiritual state. But does not this only emphasize more strongly the need of some means of communication with them—that in this season of great temptation they might be visited and helped? We almost dread the coming of our much-desired mail in these days, for then we must always face the question, "What is the news about a ship?" and how can we answer that inquiry?

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IN the chapter on "Giving" in the Mahabbarat, the great epic of India, it is written: "A man who has ten cows should give one, and the man who has one hundred cows should give ten, and the man who has one thousand should give one hundred, all giving proportionately."

## SHE GAVE HER ALL

BY REV. H. G. BISSELL OF AHMEDNAGAR

(See Frontispiece)

ONE Sunday morning during the famine of 1901, a handful of Christians in a village near Ahmednagar were going to celebrate the communion at sunrise. As I approached the town on my wheel, about dawn, a man, who had been watching me coming, walked slowly to the middle of the road and motioned with his uplifted hands, the palms turned toward me, to stop. As I greeted him with the "Peace to you. How is everything?" his face revealed the convert baptized a few months before. It was a sad face to-day. "What has happened, Baba?" (Baba to an adult is a familiar "Sir.") "Our little boy died last night. His mother said, come to the house before you go to meeting. You can return at once. I'll show you the way; it's not far." And before I knew it he had bowed down, touched my feet and raised his hands to his forehead, combining a salutation and a petition.

The man and his wife had been baptized amid the jeers and taunts of many friends and more foes. It had been a great day for the kingdom when they confessed Jesus of Asia as their Saviour and Lord. Want and woe were widespread in the land. Ostracism followed their change of faith and multiplied troubles. The only child, illy fed, grew sick. The parents became frantic. No medicines were available. Every hour of the day was precious for earning a few scanty mouthful of food. Care and nourishment would have saved the boy.

We came to the house. As we entered the brusque, but brave husband, no longer a father, said to his wife: "Don't weep now. What can we do for him? Look, the Sahib has come." In a dark corner of the only room, near the few rough, ragged bits of blanket, where the babe had been lying, sat the sobbing, childless woman. Her whole frame shook with grief too great to control. The bare body of their boy lay in her lap. Anon she would lift him to her heart, and then would bend over and press her lips and hands upon the cool, lifeless face, with all the yearning of a soul robbed of its one desire. "Why can't he come back to me, my king? What will I hold in these arms now; whom will my eyes watch now?"

I read from the 14th chapter of John's Gospel the immortal words: "Let not your heart be troubled; believe in God, believe in me. There are mansions to live in. I will come for you all; where I am ye shall be." A word of prayer for faith in an ever-living, always-near God; for courage and strength to endure to the end; then the funeral procession formed. The

childless father carried the body on his arms. The bereft mother followed with bent shoulders and streaming eyes. I was the third mourner. "Don't disturb the rest of the people," the father had said, "we'll do all ourselves." There was no procession, no hearse, no cemetery. We dug a grave by the side of a low hill. The mother parted from her boy's body, and we laid it away on the hard stones and in the dirt. To prevent the clods and rough rocks from falling upon the child I threw my coat down for the winding sheet. We filled in the grave, left a mound for memory, and gathered about the table to celebrate the sacrifice of him whose body was crushed for the salvation of the world. The mother crouched near the rude table to get all the comfort she could.

After telling the people where we had been, I read from the 7th chapter of Revelation, "They shall hunger no more. God shall wipe away every tear;" and from the 21st chapter: "God himself shall be with them. Death shall be no more, neither mourning, nor pain. He that overcometh shall inherit these things." The mourning father arose and interrupted, "O God, do not let go of us. To the end make us faithful. Make us ready for that time."

The service was over. Nothing besides the morsel of bread received at the table passed the lips of most of those famine-wasted participants all that Sabbath day. The contribution plate passed among the people and came back to the table. Then the mourning mother, silent by herself, hitherto, stood up and said, "Please forgive me, I will say but two words; our boy we were going to give to God to-day, and ask that he be baptized. Now God has taken him. Only this is left." She thrust her hand into the bundle of rags which clung to her, who knows how, and drew out a pair of brass bangles, mere penny trinkets, which she had slipped off the thin wrists of her babe before we laid him in the grave, adding in a trembling voice, "These were his, my boy's, now we give them to the Lord; there they are." And she crouched down to her crying and comfort again by the table.

She could have exchanged the bangles for a mouthful of food down in the bazaar—but she gave her all to her Lord. They and their all belonged to the Lord. Some call these poorer classes of converts "rice Christians." Most of them cannot be bought with rice or price. They have been purchased by Christ. They do without food and friends; they wear rags and leave their roofs for his sake. How many in America, opulent and over-running with God's gifts, give for the cause of Christ's kingdom and go hungry? The honored President of these United States has lately said, "I am for making the conditions which obtain in the best communities of our civilized land just as universal as possible;" a task that is worthy of the American. Humanity is greater than nationality.

## THE NEW WOMAN IN BULGARIA

(From the report of the European Turkey Mission)

THE Bulgarian woman is looking up. Even the peasant women, accustomed for ages to be simply hewers of wood and drawers of water, and to be valued according to their muscular development and the dimensions of their "cheese" (which is, being interpreted, wedding outfit), are finding their true place as souls and citizens, and daring to raise their voices in protest against wrongs to themselves and their dear ones.



SOME OF BULGARIA'S COMING WOMEN—GIRLS IN MONASTIR SCHOOL

Several years ago we learned of Macedonian peasant women scolding their priests for being lazy and ignorant, and threatening not to receive them in their villages unless they gave them sermons and taught them the Bible "as the Protestants do." It is not two years since the women of Passarel, a village between Samokov and Sofia, petitioned the government to close all the saloons in their village, and for fifteen months that place has been dry. If the men still find liquor, it is not in a comfortable and inviting saloon, as formerly. During the past year many of the more enlightened



women of Stara Zagora, in Bulgaria, have petitioned the Holy Synod, asking that the orthodox church change its methods and give the people sermons in place of liturgy, thus making the way of life more plain.

Even in Samokov, during the past year, a simple woman has made a great stir in the orthodox church by gathering together large numbers of women on Sundays, and reading and explaining the Bible to them. Opposed by the bishop here, and ignored by the Holy Synod to whom she appealed, this simple woman showed much courage and perseverance, and held her meetings regularly for about a year. Finally, when, like Joan of Arc, she had frequent and curious dreams which she interpreted—by the aid of the Virgin Mary—to the reproach and discomfiture of the Church Fathers of the town (of which there are nine), the priests interrupted the meetings, scolded her and her associates, accused her of practicing witchcraft, and forbade her to preach or the others to listen any longer. “Then preach yourselves!” she told them. Almost immediately the priests commenced an extra preaching service, but it is said that the higher clergy are moving to stop it. The woman is biding her time. She seems confident that she was led of God to stir up in this nation a desire for spiritual life, and that God will again call her to lead if other leaders fail.

All this shows that although the facts and figures which form this report may seem insignificant, the spirit of inquiry and liberty is moving among the Bulgarian women. They are beginning to discover that even a cipher may have great power when it has found its true place.

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## A SEWING SOCIETY IN TALAS

The secretary of this society, in writing to a missionary in this country, sums up their work as follows (see illustration on page 208 in May number):—

EVERY Monday from fifteen to eighteen members meet at the appointed place and sew from 1.30 to 4, and sometimes to 5 o'clock. Up to this time we have collected nearly seven *lire* (about thirty dollars); and by the means of this money we have been able to distribute to different poor people, 41 shirts, 15 pairs of drawers, 25 yards of unbleached muslin, 3 sheets, 12 dresses, 6 *entari* (long gowns for boys), 2 pairs of trousers, 2 blouses, and ten *piasters* in money (about fifty cents).

The winter has been very severe here, and often the reports brought by the committee are very sad stories. We have a committee for looking up the poor in both the upper and lower quarter. Sometimes we have had to give coal and other necessaries. This year we are also mending the clothes

of the schoolboys. Every week we mend about five pieces of their clothing, and while we are sewing a member reads to us. We have been reading *Titus, a Comrade of the Cross*, and have nearly finished it. (Then follows a list of names of the members of the society.)

We hope that our friends will help by their prayers and by their aid to make this society more useful.

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## THE ABBIE B. CHILD MEMORIAL SCHOOL

BY MISS HARRIET L. OSBORNE

WE have just had our supper out on a great grave in the heart of a little pine grove outside our compound wall. It is a jolly old grave! Not a thing to suggest its ghostly associations. It is built of solid stone in horse-shoe shape, with long, curved arms almost hidden in a wild tangle of vines and ferns. From either end a grinning stone lion peeps out, guarding the entrance in a highly jocular manner, and suggesting a circus more than a funeral! Across the middle of the back of the horseshoe is an ample stone seat, with a great horizontal slab broad enough to hold ourselves, our books, and make a well-appointed supper table.

We often try to imagine the reflections of the old fellow laid on the shelf behind this big stone at our backs. For more than a century he has seen his descendants, to the third and fourth generations, come at proper times and offer in his honor splendid feasts and clouds of incense, while they sit with bated breath (and empty stomachs) and wait for his spirit to regale itself on the material substance of the good things spread out. But here come these foreign children, early in the morning or in the glare of the moonlight, chattering and laughing, or reading some heathen book, to spread out their feast and devour every mouthful, with shameful disregard of courtesy due the hungry host.

There is always appetite and refreshing out on this piney old grave, and to-night delicious freedom and relief, for school is out, the girlies are gone, and the big house is silent except for lingering echoes and memories. They are tractable, well-behaved girls, but they are healthy, active girls, too, and there are fifty-four of them! That means fifty-four tongues and one hundred and eight feet; and they live in the same house with us all day and all night. Do you wonder that our nerves are a trifle sensitive or that we feel ourselves jump up like Jacks-in-a-box when the last little blue cotton bundle disappears out of the compound gate and down the long hill.

I wish you might have seen "Perfect Flower" go! The dear girl has, I

think, without exception, been the first one in at the beginning of each term and almost the first to leave at its close. To-day, when her clean blue garments were nicely folded and tied in the great blue handkerchief, and the cotton bed rolled tight and bound with a string, she came with her usual quiet dignity to say, "Peace, peace, quietly sit," and then darted away. I saw her a few moments later at the compound gate; she poised an instant on the threshold, turned with a lingering glance at the big school home, then with head erect and arms spread out, away she flew like a bird down the steep path. I almost started to call her back; it seemed so wicked to let her go like that—no hat on her head, no proper, warm jacket buttoned up under her chin—only a starched blue blouse fluttering in the wind, her feet in cotton cloth shoes with paper soles. But little brother was waiting in the dark old door at the end of the rice paddy way. She could not even wait for father to come for her and the bundle. Brother is such a little spider of a boy. He came with his sister when she returned this term, his puny little body big and brave in a funny coat made of many colors. But the family effort ended at the tanned knees, and the thin little legs hung down black and bare and pitiful. He said, "I come to stay," and I laughed and humored him, but shook my head at Perfect Flower. She did not fail to get my meaning, for before nightfall he was gone. I did want to keep the poor little fellow, if only to see what his body would do with three square meals a day, but alas! he was not a girl.

I dared not add any but the most urgent cases, for I feared our appropriation would not cover our expenses. And so it proved. The price of rice this term has been unprecedented. It is usually higher in the fall until the new crop comes in, but because of the awful famine at the North large quantities are sent thither and the supply here is scant.

You asked in your last about the prospects for a hospital and physician at Diong-loh City. A splendid site was secured several years ago, but nothing further accomplished. At our last mission meeting the fact was apparent that Dr. Whitney favors transferring the land to the Woman's Board for a woman's hospital and other work. I have not time now to go into the subject, but I feel most strongly that this important central point should be made the center of the work of the district, that the woman's school should be here and not at Pagoda Anchorage, that a resident evangelistic missionary and a boys' school should be planned now. They are immediate needs.

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HE who never connects God with his daily life knows nothing of the spiritual meanings and uses of life.—*Farrar.*

## WORK IN FOOCHOW

BY MISS ELLA J. NEWTON

[Miss Newton, of the W. B. M. I., has been in Foochow for nearly thirty years, and she has the care of the collegiate department of the Foochow girls' school.]

THE spirit of the preparatory school has been good, and the examination very gratifying. Their regular meetings have been well sustained, and a tender, serious feeling has pervaded the school. Three have united with the church. Good work has been done by the Evangelistic Band, not only in preaching the gospel, but in acts of kindness to the suffering. The hearts of the girls were deeply moved at the tale of famine in Central China, and they responded most generously, gladly giving money, and even their silver ornaments, which every Chinese girl holds dear, to help the sufferers, and, if they had been allowed to do so, they would have given up part of their daily food for the same purpose. On Monday mornings the pastors and preachers of the city and suburbs' churches have taken turns in conducting chapel exercises in Baldwin Hall, and both schools have joined in the services with much benefit. Two girls who were betrothed into heathen families were obliged to leave school and be married, but they have since been allowed to teach girls' day schools, and both have done good work. We hope the new school for girls, referred to in the college report, to be opened at the beginning of the year, will more thoroughly prepare the little ones, and reduce the amount of primary teaching required at present in the preparatory school.

## STATION CLASSES AND BIBLE WOMEN

These two classes of work are very similar and frequently overlap each other. Most of the station classes are taught by wives of pastors or preachers, and the women meet in some room connected with the church. Some of those who read are wives of members of the church who are anxious for them to understand the truth more fully; some are widows or women who have some leisure time and thus become easily interested. Occasionally we meet one whose early years were spent in a home where books were used, and she learned a few Chinese characters, hardly knowing what they meant. But it all helped, and the task does not seem so formidable to her as to her less fortunate sisters. What do they learn first? A printed sheet containing the Lord's Prayer, the Ten Commandments and the Apostles' Creed. These are repeated by the audience in nearly every church on Sunday morning, and when the new women are able to follow in the repetition, they begin to feel that they are a part of the institution, and

reach out after the hymn book and the New Testament. A large proportion of the women who come into our churches come through the station classes, and some of them become Bible women. The classes have been small this year—five classes with a total of twenty-nine women, but they often do better work than when the classes are larger, as the teacher can give more help to each one.

One member of the first class started in Foochow, about 1892, never excelled in reading, but she had a heart full of love for souls, and for many years she has worked for the women near her home, bringing them in one after another. Sunday was a busy day for her, and she loved to go out after the women, or meet them when they came, with a word of cheer and a cup of tea, and then find a seat for them. If she was invited to a feast, she was sure to make it an opportunity to preach Christ to the guests. Disease at last fastened itself upon her, and confined her, first to her dark, little attic, and later to her bed of pain. It was not strange that she talked of her sufferings when we went to see her, but it took but a moment's effort to turn her thoughts away, and the bright smile came back while she talked of Jesus. Weaker and weaker she grew, till she told her friends she was going, and asked to be carried down stairs. Two days before the end we saw her, and her mind was wandering a little, but her heart was filled with peace, and she was earnestly exhorting the Christians, whom she seemed to see, to be true to God, and especially to come to church at the end of the year, when everyone is so busy that a rest day seems almost out of the question. No one who saw her could doubt that she was indeed going home, and while we miss her, we rejoice that she has gone to her reward.

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## MISSIONARY LETTERS

### MEXICO

Miss Mary Dunning, who is a teacher in Parrol, describes for us a celebration of a Roman Catholic holyday:—

Yesterday was *dia de la Cruz*. Such a banging of cannon and fire-crackers of every description, and in the evening more fireworks. Don Pedro Alvarado did not have such a performance as last year. Then he had a band of his miners dressed as Indians, who went through an Indian dance, on the plaza, before his house and in several other places. They were very well "togged" out as Indians; it must have cost a great deal to furnish the costumes. The dance was about half an hour long, I should think, and a constant hopping. I should have thought by the end of the day they would have been ended, too. This time he had an altar fixed up

for some who were coming in from the mines, where they could worship. Among other adornments there were thirty-six looking-glasses of the kind that reflect everything on the bias, and each one had a little vase of artificial flowers before it. Looking-glasses, artificial flowers and curtains are among the chief adornments here.

#### MICRONESIA

Every word from these far-away workers is full of interest. Miss Baldwin wrote from Ruk last March :—

Mrs. Stimson arrived at the same time as your letter, after quite an experience, by the way. She arrived in Sydney one day too late to make connections with the *Germania*, so started for Hong Kong to meet her there, and ten days out from Sydney the vessel was wrecked. But I will not go into details as probably Mrs. Stimson will do that herself. We were very glad to see her looking so well as she does, but still we know that she is far from being in perfect health.

It is so hard to see constantly so much needing to be done, which we have neither time nor strength to accomplish. There should be one missionary to give his whole time to touring, which is greatly needed in such a field as this. It sometimes seems as if God was limiting the force in the mission field to a "Gideon's Army," that the praise may be wholly his own, yet we cannot but feel that the church at home fails at this time to realize her wonderful opportunity.

It would have been a great comfort to us if we had had some one to consult in the sickness of the young girl whom God took from us in February. Mr. Stimson was away at the time, and we could only consult the few medical books we have and pray God to give us wisdom in administering the remedies. We cannot understand her case, for it would almost seem like cholera in the swiftness with which it ran its course, but the symptoms were those of dysentery. It was not until four o'clock in the afternoon that there was any thought of her illness being serious, and she died shortly after midnight.

Miss Olin, probably now the only white person in Kusaie, is brave and devoted; but reading between the lines of her letters one sees how hard the work must be :—

When I was at Lelu last January waiting for the steamer to come, some of the Christian Endeavorers met with me to talk up a Junior Society; the result was that they organized last month, and have now thirty-six members. The superintendent is Rebecca, who was for a long time a member of our school, but was married nearly two years ago and lives at Lelu. She wrote me last week about their progress, a very encouraging report. We trans-

lated the Junior pledge, and I have printed one apiece for them on the typewriter. The children need to have something done for them to keep them from going into bad things. They have so little that it is no wonder that they soon learn all the evil that is to be known, for they have nothing good to take its place, and there is always some one ready to lead them astray.

And that reminds me of a question I wished to ask you, for my own ignorance on the subject is dense. Supposing I translated a little book, *The Peep of Day*, for them, how could I get it printed, and what would be the probable cost? We have it in Marshall, one hundred and thirty-six pages. It is just what the children need; easy enough for them to understand, and could be used as a text-book. I could do the translating easy enough at odd minutes, as my Kusaieen keeps improving with my weekly meetings. Also, I have a daily recitation with three little Kusaieen girls, which I conduct in their language as a help to myself. Please tell me, if you have time to answer my question. If it is finally decided that we are to leave Kusaie, I would like to do this much for them before leaving them to themselves. But I fear the cost of printing will be more than I can manage. If there were only some one here to operate the mission press, that could be repaired and used, and it could be printed here. Now the press is useless.

To-day is a beautiful, bright day, with only an occasional shower. Most of the girls have gone after *iaraj*, leaving the house in a state of quietness not often enjoyed by us. Our provisions and theirs came by last steamer, and they only have *iaraj* once in a while; but they like it for a change, and it is better that they have it. It seems good to us to have some new provisions, for we do get tired of the same things over and over again. Our bread maker opened a new tin of entire wheat soon after our things came, but could hardly be induced to believe that it was entire wheat, because "it had no smell." It is a relief to have some "without any smell," and our loaf of bread does not last us nearly as long as formerly.

Miss Wilson is planning to go to the Gilberts in May, about the time this letter reaches you. She intends to take Rebecca to Butaritari, that she may be married to Toromon, to whom she is engaged. There will be no way for Miss Wilson to come back until the steamer returns two months later, so during June and July you can think of me as all alone here. I only hope no one will get sick. That is the only reason I do not like to be left entirely alone. But we have had good health thus far, all but Miss Wilson, and she seems better than when I first came down; so I hope we will still be kept well. I hope also that the change will do Miss Wilson

good. It is over two years now since she came back, and since then she has hardly been away from the school. I get more change because I go to Lelu more frequently. Some one has to go at mail time, and the ride tires her much more than it does me, so I usually go.

#### WESTERN TURKEY

Miss McCallum, since 1883 a teacher in the Collegiate Institute for Girls in Smyrna, tells of joyful experiences there:—

I have some very good news to tell you. We have had a real revival in our school, and we feel so glad and thankful for it. A Miss Gerber, from Konia (the ancient Iconium), was here for a fortnight, and held meetings, and a number of our girls were converted, and those who were already Christians were strengthened and helped. Some of the boys in the college and people in both congregations were also converted. There is quite a different spirit in the school, and I am so glad to see the girls showing their Christianity in the little details of their everyday life. For instance, other years in holiday time it was difficult to get the girls to keep their dormitories in good order, and this year everything was nice and tidy, and we did not even have to speak to them about it.

Two of the girls who were converted were Jewesses in the training class; the first Jewesses who have ever become Christians in our school. They are having a hard time, and are much persecuted, but they are standing true. They were educated in the Scotch mission school, and so had good Bible training. I had them this year, and several times asked prayers for them in our workers' meeting, for they seemed so hard to reach. One was so fanatical, and the other had all sorts of strange ideas, which I think she did not more than half understand herself, of theosophy, etc. Now they both seem quite changed, and are very much in earnest. There are some Gregorian girls, too, who are suffering a good deal from the persecution of their families and neighbors. I hope they will remain firm. It is a difficult thing to be a Christian in the old churches.

She incloses some kindergarten notes written by the Greek teacher, Mrs. Sophia Michalopoulou:—

The children are delighted to hear stories, but especially do they like, when instead of stories, in our morning talk we take imaginary walks or trips through other countries. Last year we took such a trip, stopping at different places in Germany, Denmark, etc. This year, one day after a lesson with the second gift, the children were allowed to play freely. They all used their boxes as boats going north again. One child cried out, "Stop; we have come to Germany." "No," cried another "you will not



touch at Germany going north." "Yes," cried another very intelligent little girl, about six years old, "you do, because we landed there last year."

When the children were asked by the teacher to tell some of the things they had at Easter, or what they did in vacation, almost all had done work at home. They did not remember so much what playthings they had had, but what they did for mamma. Most of the girls said they had swept and scrubbed the floor, set and cleared the table, washed the dishes, helped little brother or little sister to dress; and not one of these little girls is more than seven years old.

The boys are especially interested in soldiers; just now David is their hero. They enjoyed the story of Joseph, but David they love. One can tell that by the attention they pay, and the way in which they ask questions about him. They were very much touched by the story of his friendship with Jonathan.

#### TALAS

Miss Burrage, long a teacher in Cesarea, tells a little of the two kindergartens under her care. Talas is a close neighbor of Cesarea:—

In Talas, one of our kindergartens is for Armenian children and one for Greek children. This latter school was started the previous year, but the teacher died and the school was closed. This year another Greek teacher was employed, and many parents were very glad of the school. But soon there was sickness among the children and some died, so we closed for a few weeks. Now we have about seventeen children and we hope for more. Most of the children are from our Protestant congregation. Some of these families are very large, having, or have had, sixteen or more children.

The children were not used to school ways, and at first were running all around, but now they are learning fast. We expect to have an entertainment soon, so that other parents may see what the school is doing and be ready to send their children. The upper school (the other is in a lower part of Talas) has about thirty children now. In this kindergarten the training-class girls teach small classes every morning, together with the regular teacher. These girls live in the boarding school, and I have my lessons with them there in the afternoons. I have six girls, coming from as many different places.

There is much that has to be left undone, but we do what we can, and the Lord is a strong helper. I have been waiting for a human helper, but she has not come. We have some very nice children in our schools. I wish I had more time to be with them, to get acquainted with them. One grandmother says her two grandchildren used to swear at home, but now they are so different. Some children, when they come to us, are most unprepossess-

ing, but after awhile their faces light up and they take much interest in everything. We were sorry to hear the other day that the kindergarten in Yozghad, one of our out-stations, had lost its home by fire. No children were in the building at the time, but they lost all of their material. They have been anxious to get a new building, which we hope that the government will now grant permission for them to erect.

#### INDIA

To see the need which they cannot help is a grief and a weariness to our missionaries. This is what Miss Emily Bissell sees as she superintends the schools for girls in Ahmednagar:—

The Maliwada School is our ragged school. It is outside the city, but still within city limits, and in one of the poorest quarters of the city, where the dregs of Indian society drag out some sort of an existence. I have each year given each girl a suit of clothes, but it is in rags long before the year is up, as in most cases it serves as both mattress and covering at night, in addition to day service. Poor, naked little midgets! I look at their unwashed little bodies and uncombed hair, and so often red watery eyes, and filthy rags tucked somehow around the hips, and just yearn to take them into my little boarding establishment and clean and dress them decently. Many of them are such dear chicks, and would brighten any kindergarten; and yet it is as much as I can do, in general, to touch them, they are so dirty! Bright as a new dollar, too, some of them.

It is often pitiful to see the rags the older girls come in. They are frequently kept at home to care for the baby, to bring water, to go into the city to beg scraps of food, to twist ropes, to make brooms, to do anything that will help turn a penny into the family exchequer. This, in spite of the fact that we employ a woman expressly to go from house to house to gather the pupils into the school.

One of our brightest girls has recently left the highest class to earn a little in a factory near by; another one has had sore eyes for several days; a third was taken away a month ago by her husband's relatives to his home. Out of the six nominally in the class, only two attend with any regularity.

#### CEYLON

Miss Susan Howland, for more than thirty years a missionary in Ceylon, has sole charge of the girls' school at Uduvil while Miss Root is at home on her furlough. She wrote, on April 23d:—

Miss Green and I are spending our vacation on the hills of Ceylon, which I have never visited before. We are interested in the work that is being done here—open-air meetings, Y. W. C. A., etc. We are surrounded on

three sides by tea estates, and have pleasant walks through the tea gardens and through the woods and by the lake in the valley. We have rain nearly every day, but the mornings are beautiful, and we often get a walk between the showers in the afternoon. Our stay here has been very restful, and given us new courage and inspiration for the work.

Our school year closed in March just before Miss Root left. The senior class in the vernacular school was a larger one than usual—twenty-four girls. A few of them will come back to study English, or in the training class to fit themselves to be teachers, but ten of them go to heathen homes. Some went with tears, because their school life was finished. Some of them will meet trial and temptation in their Christian life. Our first low-caste girl was in the class that graduated. Her mother is now working as a Bible woman among her own people.

Miss Green received a warm welcome from those who knew her father and mother, and is taking hold efficiently of the school work as well as spending time on the language, which she had not entirely forgotten. There is plenty of work to be done. The Bible women need some one to go to the houses they visit. I would like very much to do more of this village work, but other duties crowd. We often go for a village meeting on Sunday afternoon, taking some of the schoolgirls with us.

#### JAPAN

Miss Gulick, who is doing a blessed evangelistic work in Miyazaki, put the little book, *The Beautiful Life*, into the hands of some Japanese friends with excellent results. She goes on to say:—

It is a striking story, and one that should make us very careful that our lives show out the beautiful character. We cannot tell who or how many are watching us and getting their idea of Christianity from what they see of us.

After this thought had been dwelt upon in a meeting in Obi, where I visited lately, a young judge, who led in prayer, nearly broke down under the sense of responsibility as a representative of Christ in the world.

We are rejoicing over large additions to three of the churches as the result of special evangelistic efforts in our field; and there is much work to be done in training these new converts, many of whom know but little of Christian truth. They need to be fed with the pure milk of the Word, and some of them need to be fed with a spoon.

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“God only knows how blessed he could make us if we would only let him.”—*George Macdonald*.



# Junior Work

Evangelistic Medical Educational

## HELPS FOR LEADERS

### WORK FOR THE WEE FOLKS

BY MRS. E. T. MERRELL

"GIVE me a child until he is five, and I care not who has him the rest of his life," said the far-seeing Catholic priest. Recognizing this principle, the Woman's Board of the Interior has organized the beautiful order of "The Wee Folks." Children under six are made members by the payment of a fee, and are given a mite box. A yearly party is held for the babies and the mothers; the boxes are collected and new ones given out. This is the plan in its simplest and general form; but some desire a way of sustaining interest between the annual meetings, and I have been asked to tell how one leader has solved the problem.

The invitations to her party are sent on little blue note paper. And knowing how delighted children are to receive anything through the mail, she has made the little blue notes a means of keeping in touch with the babies and their mothers. To each new baby in the church and congregation a note of welcome is sent. She tries to have it reach the baby while the mother is still in her room. She welcomes the little stranger in the name of the members of the band, hopes the new baby will be able to attend the party in the fall, and then adds her own wish that the Heavenly Father will bless both the babe and his parents.

On her Prayer Calendar the leader enters the name of each member of the band opposite the day of his birth, and notes the year, also, making it an easy matter to keep track of the birthdays, and to remember each child with a note. Greetings are given, the little one is reminded of the mite box, and if it seem wise, the suggestion is made that the pennies be put in each Sunday, and the hope expressed that an extra gift will be made as a birthday thank offering. Attention is called to the party in the fall, and the personal touch is not forgotten, and any special event in the family is noted.

The leader is ever on the lookout for an occasion to send one of the little notes. If a child is sick, and old enough to appreciate it, a note is sent, or the mother is telephoned to or written to, if the child is younger. If a new family having a little child comes to the church, the little one is welcomed to the new home with a note. On last Children's Day a note was sent to

each baby who was baptized. From two on the child is old enough to find pleasure in the little notes, and if younger, the mother is pleased to have her babe remembered.

This year the leader is calling on the mothers, and she plans to write a personal letter to each just before the party next fall. She will inclose the leaflet, which tells of the objects supported by the children's money, the sum contributed by the band last year, and the amount hoped for this year will be stated; and each mother will be asked to let her child do a little more than before, in order to reach the aim.

The children stay in this band until they pass the sixth birthday. At the party the leader gives to each child who graduates into the mission band a little Prayer Calendar, which she has made herself. The children of the W. B. M. I. send gifts to seven different countries. One picture, attractive to children, from each of these countries, is pasted on a dark photographic mount, and with white ink the day of the week and the subject for prayer is printed. One card is lettered for the cover, and the eight leaves are then strung together, like our own Prayer Calendar. Children are fond of having what their mothers have, and little people rejoice in possessing a calendar of their very own.

This leader has been greatly helped in her work by the fact that the senior society "mothers" her Wee Folks' Band. She is called upon at the monthly meetings for a word, which serves to keep the older workers in touch with the little ones. The members have in large measure furnished the pictures for the calendars, and the president is ever ready with help and advice, while the expenses of the party are borne by the older society. The work is thus given a stability and dignity which would be otherwise impossible.

Does this plan, as outlined, seem to involve too much work? Then let me say that not all the work was attempted at the beginning, or even thought of; it has been a growth. But the results have been in proportion to the labor expended, and the leader has been more than repaid for the time and thought given. Since this line of work was begun the contributions have largely increased, and the interest of both the mothers and the children has been greatly stimulated. The mothers have encouraged the leader by telling how the Wee Folks carry the little notes around, and ask to have them read again and again; and how night after night, to the evening prayer, the children add a petition for the little brothers and sisters across the sea, as indicated on the Prayer Calendar. Out of this Wee Folks' Band has grown a large and vigorous mission band, and out of that two older bands, one for boys and one for girls. Does it not pay to sow abundant seed in such fruitful soil?



# Our Work at Home

## OUR DAILY PRAYER IN AUGUST

THE Madura Mission groups its work around ten stations with thirty-five American missionaries. The churches number thirty-six, and nineteen of them are self-supporting. They have a membership of nearly six thousand, and the Christian population reaches about twenty thousand. The native preachers, teachers and Bible women aggregate six hundred and twelve, and the work goes on in five hundred and thirty villages.

Mrs. Tracy superintends day schools in the villages and the work of the Bible women. Mrs. Herrick visits weekly the four schools for Hindu girls in Madura, each one with four or five native teachers, giving impulse and direction to their work. The work at Battalagundu has been greatly aided by the presence for many months of Mr. and Mrs. Eddy. Though not appointed missionaries of the American Board they have during their sojourn identified themselves with the mission in a very sympathetic and helpful way. Mrs. Hazen, always in delicate health, looks after two boarding schools and the Bible women. Mrs. Jeffry is now in this country on furlough.

Mrs. Jones, whose husband is at the head of the Theological School, gives much time to training the wives of the students for future usefulness. She is also busy in literary work, helping about the Christian periodicals in the vernacular which are most useful to native Christians, and teaching a class in higher English. Mrs. Wallace, with her five little ones, is now in this country.

The long-continued ill health of Mr. Banninga has compelled him and his wife to return to the United States. Mrs. Perkins has care of the Bible women and oversight of the boarding school for girls. Miss Quickenden is now in her home in England.

The eighty Bible women, seven fewer than last year, have given regular instruction to nearly four thousand women, and have proclaimed the gospel to more than one hundred and twenty-four thousand hearers. Three hundred and twenty-five native teachers, working under missionary supervision, instruct five thousand five hundred pupils, and are a great agency in the uplift of the people.

The important work of the girls' boarding schools bears blessed results

in transformed lives and many beautiful Christian characters, with wide influence in Hindu homes. Mrs. Chandler and Mrs. Van Allen are now at home on furlough.

Mrs. Miller cares for the boarding department of the boys' high and normal school, "and no small task it has been to feed a family of two hundred and fifty boys, with the price of food stuffs much higher." She also gives motherly care to the sick—some always needing this help. Miss Chandler, whom many have learned to love during her sojourn in America, expects to return to her work in the autumn.

Dr. Parker has charge of the hospital for women and children, with these figures for last year: in-patients, five hundred and eighty-five; out-patients, nineteen thousand three hundred and ninety-eight. Mlle. Cronier is her sympathetic and efficient assistant.

Miss Root, whose delicate health has detained her here, rejoices in the hope of returning to Madura in August. Miss Swift has the important task of training the Bible women in the Lucy Perry Noble Bible School, under care of the W. B. M. I. The last report tells of thirteen pupils. The sisters, Misses Noyes, have charge of the high and training school for girls, now enrolling more than three hundred pupils, and well housed in Capron Hall.

Mr. and Mrs. Elwood are the only missionaries at Palani, in a population of two hundred and fifteen thousand, with many opportunities for Christian work. She cares for the village schools and the Bible women, a work involving many miles of fatiguing travel by bandy. She, with her husband, superintends the boarding schools for boys and girls (see page 380). The work of Mrs. Vaughan and of Mrs. Holton is similar.

One of the needs that press upon our missionaries in India, and, perhaps, in all our fields, is of suitable literature for the native Christians. What good to teach them to read if they have nothing helpful to put in their hands afterwards, no reading, instructive, refreshing, good for weary hours on Sundays?

The South China Mission is small, having only four missionaries, Mr. and Mrs. Hager at Hong Kong, and Mr. and Mrs. Nelson at Canton. The Ruth Norton Boarding School for Girls is crowded and many applicants turned away. One or two teachers are sorely needed in this school. Mrs. Nelson has given much valuable service to it, in the lack of a principal, at the cost of her proper work for women and of her own strength. Pray that the right one may soon go to take charge of this school. Mrs. Hager's work is varied, being largely with women and children. For a part of last year she taught a kindergarten until the plague made it necessary to close it.

## ANNUAL MEETING OF W. B. M.

THE Fortieth Annual Meeting of the Woman's Board of Missions will be held in Worcester, Mass., Wednesday and Thursday, November 13 and 14, 1907. A delegates' meeting will be held on Tuesday, the 12th. The meetings will be held in Plymouth and Union Churches, near each other on Pearl and Chestnut Streets.

The ladies of Worcester will be happy to entertain delegates appointed by Branches, and women who have ever been under appointment as missionaries by the Woman's Board, or the American Board. All such, desiring entertainment, are requested to send their names to Mrs. Edwin H. Marble, 18 Tirrell Street, Worcester, before October 8th. The usual reduction in railroad rates on the certificate plan, is expected.

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 ITEMS OF MISSIONARY NEWS

INDIA.—In thirty districts of India, with a population of thirty millions, there are no mission hospitals for either men or women, and in these great districts very little has been done to bring medical relief to the suffering women and children. Except in the cities and capital towns there are no government hospitals, which means that ninety per cent of the people have no medical aid.

NEW HEBRIDES. We read that at a recent communion service on the island of Santo, the missionary baptized and received into church fellowship sixty adults, making three hundred and twenty-nine he has received during his work on the island. The people work at the making of arrow-root for commercial purposes, their only salable product. This is sold in Great Britain, and from the proceeds the people have built a fine church and purchased a motor boat for doing missionary work. They call the boat James Gordon, after the martyred missionary who first brought the gospel to the island. Some of the people are outside the influence of the gospel, and a white man risks his life if he goes among them. Our Bible is being sent out over Russia in twenty languages. Six hundred thousand copies or portions of the Scriptures were circulated in the dominions of the czar last year.

ABORIGINES IN AUSTRALIA. About 200,000 of the primitive people of this continent are left—only a remnant of a great population. Though of heathen ancestry and training, some of them are devoted Christians, finding in their new faith comfort in many of the outer afflictions. One of the missions to them was started by a Christian Endeavor Society in



one of the churches in Sydney. Recently, instead of soliciting funds for the work, the society spreads news of the mission by a monthly paper, and depends on gifts moved by conscience and love of Christ. Money is now more abundant and the spiritual level is higher.

But many of the aborigines are still untouched by the gospel, though earnestly longing for its light. Cannibalism remains in some places. Not far from a mission station, a father recently killed and ate his son.

The Moravians have been working among the aborigines in Australia for between fifty and sixty years, and a worker writes recently: "The poor black people at Ramahyuck and in all Gippsland were very miserable and dangerous heathen savages, yet by the Saviour's love and grace they know the truth, and now all the inhabitants, except one, are Christian."—*Ex.*

**SUCCESS IN SUMATRA.** The Rhenish Missionary Society has found a field of especially blessed success on this island, among the people who inhabit a beautiful mountainous region on the west coast of the island. They are surrounded by fanatical Moslems, and would, doubtless, themselves, have adopted the same religion had not Christian missionaries come just when they did. Only a few decades ago they were fierce savages, cannibals and head hunters. Now more than sixty thousand of them are enrolled as Christians, among them a large number of preachers, teachers and elders in churches. The power of the gospel, preached only recently in great opposition and danger, has revolutionized all the conditions of living, and a real development of intellect has gone hand in hand with Christianity. Instead of the former quarrels and dangers, peace and safety now prevail. In one district with twenty thousand inhabitants only a few families remain heathen. Heathenish horrors and sounds have disappeared, and now at the hour of six, morning and evening, the prayer bell sounds from one end of the valley to the other, calling all to give thanks for what the Lord has done for single souls and for the Batak people. In answer to the prayer "Thy kingdom come," it is ever coming deeper in individual hearts, farther and farther among the people, and in the interior of the island.

**IN WEST AFRICA.** The Basel mission, in Camerun, is thriving wonderfully. More than one thousand listeners gather at the Sunday preaching service, and though the hearers understand but imperfectly, yet the word spoken manifestly makes a deep impression. They go away to discuss it among themselves, and this first hearing of the gospel lays hold of the heart of these heathen peoples. The school to which the missionaries wisely give much care is thriving, but suffers from a lack of text-books.

The workers hope to have soon a font of type and a hand press, so that by degrees they can prepare the needed books.

“And is it not time that evangelical missions should advance in West Africa? On all sides it is plain that Islam is determined to lay hold of the country with a strong hand. Now that the bars separating the inner countries from the coast have been taken away in the interest of commerce, all that restrained the Moslems from advance is gone, and their missionaries are crowding forward. Their merchants go everywhere and are ever the *avant couriers* of their preachers.” It is far harder to win a Mohammedan country to Christ than one which is still heathen. Shall we Christians sit indifferent and see the followers of the false prophet take possession of this great country?

Ota Benga, a Congo pygmy, who has been living for some time in an orphan asylum at Brooklyn, has refused to accompany an exploring expedition to Africa, for the reason that he wishes to remain in America for a few years and qualify himself to become a missionary. The Baptist Ministers' Association of New York will send him to the Virginia Seminary at Lynchburg, as soon as he has acquired a good knowledge of the English language. Ota Benga was brought over for exhibition purposes last year, and spent some time in the monkey house at the Bronx Zoo, until the colored pastors in New York demanded his removal.

## WOMAN'S BOARD OF MISSIONS

Receipts from May 18 to June 18, 1907.

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

<i>Eastern Maine Branch.</i> —Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor. Bangor, First Parish Ch., Aux., 6; East Machias, Aux., 20,	26 00
<i>Farmington.</i> —Desert Palm Soc.,	56 30
<i>Western Maine Branch.</i> —Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. From Incidental Fund, 31.98; Alfred, Aux., 6; Auburn, High St. Ch., M. B., 10; Berwick, South, Aux., 5; Biddeford, Second Ch., Aux., 1; Gorham, Aux., 1; Lebanon Centre, Aux., 6; Lewiston, Pine St. Ch., Aux., 1; Portland, Coll. at State Conf., 2.77, Mrs. Wm. H. Fenn (to const. L. M. Mrs. Carl Gates), 25; Bethel Ch., Aux., 1, High St. Ch., Aux., 2, M. C., add'l, 1.52, State St. Ch., Aux., 20, St. Lawrence Ch., Aux., 6, Williston Ch., Aux., 9, Woodfords Ch., Aux., 2; Saco, Extra gifts of other Aux. at Ann. Meet., 10, Coll. at same, 15.34, Aux., 10; Waterville, Aux., 25; Westbrook, Aux., 1,	192 61
Total,	274 91

### NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. Atkinson, A. Dan. of Cov., 50 cts.; Concord, Aux. (Th. Off., 5),

113.75, South Ch., Evening Miss'y Soc., 10; East Jaffrey, Aux. (to const. L. M. Mrs. Mary E. Duncan), 25; Farmington, Aux. (to const. L. M. Mrs. Clara B. Berry), 25; Hanover, Aux., 32.75; Meredith, Aux., 7; Nashua, Aux. (25 of wh. by Miss Mary A. Frost to const. L. M. Mrs. Margaret E. Frost), 154.03, Pilgrim Ch., Y. L. M. S., 10; Troy, Aux. (25 of wh. to const. L. M. Mrs. Henry S. Kimball), 30; Warner, Aux., 6; Webster, Aux., 12.44, Mrs. J. H. Bliss, 5, Mrs. D. A. Macurdy, 5.06,	436 53
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### VERMONT.

<i>Milton.</i> —Jr. Club,	3 00
<i>Vermont Branch.</i> —Mrs. C. H. Stevens, Treas., St. Johnsbury. Barre (with prev. contri. to const. L. M's Mrs. Robert Raeside, Miss Mabel Winch), 41.50; Burlington, First Ch., 42, Opportunity Ch., 12.50; Newport, 8; Middlebury, 37.37; St. Albans, 26; St. Johnsbury, North Ch., 2.05, South Ch., 10.80; Waterbury, 6.38; Westminster West, 13.10,	199 70
Total,	202 70

### MASSACHUSETTS.

<i>A Friend.</i>	50
<i>Andover and Woburn Branch.</i> —Mrs. Margaret E. Richardson, Treas., 22 Berk-	

ley St., Reading, Ballardvale, Union Cong. Ch., Jr. C. E. Soc., 6; Lowell, Elliot Ch., Foreign Miss'y Soc., 12; Montvale, Social Workers, 4; West Medford, Woman's Christian League (to const. L. M.'s Mrs. George Hedge, Mrs. Lillian D. Clapp, Miss Irene Ackerman), 75; Winchester, Aux. (to const. L. M. Mrs. Christina M. Murdock), 25,	122 00
<i>Barnstable Co. Branch.</i> —Miss Amelia Snow, Treas., East Orleans, Cotuit, Th. Off. at Semi-ann. Meet., 13.90; North Falmouth, Aux., 23.02,	36 92
<i>Berkshire Branch.</i> —Mrs. Charles E. West, Treas., 123 South St., Pittsfield. Refunded on expense acct., 12 85; Adams, Aux., 36; Canaan Four Corners, Aux., 17.50; Dalton, Y. L. M. S., 8; Housatonic, Aux., 12.10, C. R., 31; Interlaken, Aux., 15; Lee, Second Aux., 5, Cong. S. S., Miss Robbins' and Prim. Classes, 10; Lenox, Aux., 30, Dau. of Cov., 10; North Adams, Haystack M. B., 15; Pittsfield, First Ch., Aux., 70.25, Memorial Ch., Aux., 65, South Ch., Aux., 26.42, Foreign Heralds, 5; South Egremont, Aux., 15; West Stockbridge, Aux., 22.50,	406 62
<i>Cambridge.</i> —Friend, through Mrs. E. C. Moore,	35 00
<i>Essex South Branch.</i> —Miss Sarah R. Safford, Treas., Hamilton, Beverly, Dane St. Ch., Ivy Leaves M. C., 25; Cliftondale, C. R., 12, Prim. Dept. S. S., 3; Danvers, First Ch., Travelers' Club, 5.21, Miss'n Study Cl., 15, Maple St. Ch., Aux. (25 of wh. to const. L. M. Mrs. Edith H. MacFadden), 105.23; Essex, Jr. C. E. Soc., 1.50; Gloucester, A Friend, 35, Trinity Ch., Aux., 31.50, C. E. Soc., 10; Hamilton, Light Bearers, 1.50; Lynn, First Ch., Aux., Len. Off., 30, Jr. C. E. Soc., 2; Peabody, South Ch., Aux., 200; Salem, Crombie St. Ch., Missionary Helpers, 20, C. R., 4.16; Tabernacle Ch., Aux., Len. Off., 10, Light Bearers, 15, Prim. Dept. S. S., 10; Swampscott, Aux. (Len. Off., 21.17), 31.17,	567 27
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton, Amherst, Aux., 2, Prim. S. S., 15; Amherst, North, Aux., 5; Amherst, South, Aux., 35.57; Chesterfield, Aux., 17; Haydenville, Girls' M. B., 5; Southampton, Aux. (to const. L. M. Mrs. E. M. Gaylor), 25; Williamsburg, 100,	204 57
<i>Middlesex Branch.</i> —Miss Mary E. Goodnow, Treas., South Sudbury, Mrs. E. H. Bigelow, Framingham, and Mrs. Nancy Bigelow, Southboro, 10; Holliston, 45; Hudson, Aux., 10; Milford, Cong. Ch., Benev. Soc., 40; Natick, Aux., 18.38; South Framingham, Grace Ch., Aux., 28, Y. L. Guild, 14.50, Miss'n Club, 5; Wayland, Semi-ann. Meet., 15.16,	186 04
<i>Natick.</i> —Walnut Hill School, Miss'y Soc.,	35 00
<i>Norfolk and Pilgrim Branch.</i> —Mrs. Mark McCully, Treas., 95 Maple St., Milton. Atlantic, Ladies' Benev. Soc., 5; Weymouth and Braitree, Union Ch., C. E. Soc., 2; Weymouth, South, Union Ch., Prim. Dept. S. S., 5; Wollaston, Aux. (Len. Off., 75 cts.), 8.75,	20 75
<i>North Middlesex Branch.</i> —Miss Julia S. Conant, Treas., Littleton Common, Shirley, M. C.,	5 04
<i>Roxbury.</i> —First Free Baptist Ch., Jr. C. E. Soc.,	6 77
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Agawam, C. E. Soc., 10; Chicopee, Third Ch., Aux., 5; Holyoke, First Ch., Aux., 52.35; Ludlow Center, Aux., 7; Springfield, May Rally Coll., 13.80, First Ch., Opportunity Seekers (to const. L. M.'s Mrs. Grace A. Johnson, Miss Ida F. Farrar, Mrs. W. L. Spaulding), 75, Hope Ch., Mission Reserves (to const. L. M. Miss Jessie B. Newton), 25, Cheerful Workers, 15, South Ch., Aux., Miss Carrie Lyon King, 5; Wilbraham, Aux., 7; Wilbraham, North, Aux. (with prev. contri. to const. L. M. Mrs. Mary Camp Bell), 10,	225 15
<i>Suffolk Branch.</i> —Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Auburndale, Aux., 21.85; Boston, Mrs. Mary Clement Leavitt, 5, Central Ch., Aux., 11, Mt. Vernon Ch. (Len. Off.), 2, 23, Y. L. M. S., 25; Boston, East, Maverick Ch., Mrs. Delano, 2; Boston, South, Phillips Ch., Aux., 25; Brighton, Pro Christo Club, 7; Brookline, Harvard Ch., Aux., 200; Cambridge, North Ave. Ch., Y. L. M. S., 50, Pilgrim Ch., Dau. of Cov., 40, Prospect St. Ch., World Dept. Women's Guild (C. R., 5) (25 of wh. to const. L. M. Mrs. Caroline E. H. Rogers), 29.75; Charlestown, First Ch., Aux., 10; Chelsea, Central Ch., World Dept. Women Workers, 50; Dorchester, Romey Ch., Aux., 10, C. E. Soc. 5, Second Ch., Aux., Len. Off., 39.55, Village Ch. (Len. Off., 15.18), 50.18; Hyde Park, Aux., 75.21; Jamaica Plain, Central Ch., Aux., Len. Off., 25.16; Mansfield, Aux., Len. Off., 2; Medfield, Aux., 6.10; Neponset, Stone Aux., Len. Off., 17.55; Newton Highlands, Aux., 14.20; Roxbury, Imm.-Walnut Ave., Ch., For. Dept., 34.40, S. S., 10, Jr. C. E. Soc., 10; Roxbury, West, Anatolia Club (with prev. contri. to const. L. M.'s Miss Nellie S. Morris, Miss Grace T. Gilman), 40; Somerville, Prospect Hill Ch., Aux., 20; Wellesley Hills, Aux., Mrs. M. S. Cary, 5, Shadow Club, 20,	883 95
<i>West Brookfield.</i> —Miss Mary J. Holt,	1 00
<i>Winchester.</i> —Off. at Semi-ann. Meeting,	56 65
<i>Worcester Co. Branch.</i> —Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Athol, C. R., 5; Clinton, Pro Christo Soc., 10.50; Holden, Aux., 40; Oakham, Aux., 5.40; Rockdale, Aux., 46.25; Spencer, Y. W. M. C., 14; Sturbridge, Aux., 22; Winchendon, W. M. B., 1, King's Dan., 10; Worcester, Old South Ch., Aux. (with prev. contri. to const. L. M.'s Mrs. Almon Fales, Mrs. John Cummins), 45; Plymouth Ch., Aux., 19; Union Ch., Aux., 20,	238 15
Total,	3,031 38
LEGACIES.	
<i>Beverly.</i> —Mrs. Nancy Lefavour Odell, by Charles L. Odell, Extr.,	250 00
<i>Somerville.</i> —Miss Mary E. Sweetser, through Aux., North Ave. Ch., Cambridge,	330 00
<i>Springfield.</i> —Miss Elizabeth W. Merriam, through Treas., Springfield Branch,	1,005 00
Total,	1,585 00

## RHODE ISLAND.

*Rhode Island Branch.*—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence, Bristol, Aux., 87.75; Infant Dept. S. S., 10; Carolina, Mrs. Mary L. Tinkham, 10; Central Falls, Aux., 69.87; Howard, Jr. C. E. Soc., 2.64; Providence, Benevolent Ch., Beneficent Dau. (to const. L. M's Mrs. Asbury E. Kronm, Miss Bertha M. Basset, Miss Marion A. Puffer, 75, Elmwood Temple, Willing Band, 25, Plymouth, Ch., Aux., 17.50, Dau. of Cov., 48, Union Ch., The Friends, King's Dau. Cir., 5,

350 76

## CONNECTICUT.

*Eastern Conn. Branch.*—Miss Anna C. Learned, Treas., 255 Hempstead St., New London, Brooklyn, Aux., 19.63; Central Village, Aux., 17.71; Colchester, Aux. (Easter Off., 7) (with prev. contri. to const. L. M's Mrs. A. A. Baker, Mrs. W. C. Burpee, Mrs. P. R. Strong), 48, Boys' M. B., 6, C. R., 2, Wide Awake M. C., 11.07; Danielson, Aux. (prev. contri. to const. L. M's Miss Marion Danielson Chollar, Mrs. Marcella Cook Hopkins, Miss Corinne Paine); East Woodstock, Aux., 12; Greenville, Aux., 35.58; Grotton, Aux. (50 of wh. to const. L. M's Mrs. Marianna W. Brown, Mrs. Clara B. Whitman), 54.50, S. S. Beginners' Class, 3.01; Hampton, Aux., 7; Hanover, Aux., 23.40; Lisbon, Newent S. S., Younger Classes, 2.47; New London, First Ch., Aux., 34.07, Dau. of Cov., 2.50, C. E. Soc., 7.36, Second Ch., Aux., 3.35, C. R., 6.80; Niantic, S. S., 7; North Woodstock, Aux., 11.75; Norwich, Broadway Ch., Aux., 1.830, C. R., 8.54, First Ch., Light Bearers, 4.53, Park Ch., Aux., 5, C. R., 4.18, The Travelers' Club, 5.10, Infant Ch. S. S., 1.81, Second Ch., C. R., 5.35, Boys' Mission Class and Thistle-down M. C., 4.65; Plainfield, C. E. Soc., 5; Preston City, Aux., 10.25; Taftville, Aux., 34.93, Jr. C. E. Soc., 3; Voluntown and Sterling, Aux., 6; Wauregan, Aux., 20,

2,263 54

*Hartford Branch.*—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford, Buruside, Aux., 14.07; Hartford, Asylum Hill Ch., Miss'n Club, 40, Jr. Cir., 20, Farmington Ave. Ch., Aux., 1, First Ch., Aux., by Miss Ada M. Stearns, 5, M. C., 103.66, Prim. S. S., 5; New Britain, First Ch., Aux., 70.41, South Ch., Calder Club, 26; Somers, C. E. Soc., 20; South Windsor, M. C., 10; Southington, Aux., 20; Suffield, Ladies' For. Miss'y Soc., 15,

350 14

*New Haven Branch.*—Miss Julia Twining, Treas., 314 Prospect St., New Haven, Friends, 1,500; Bethel, Aux., 40; Chester, Aux., 100; Cornwall, Aux., 28; Derby, First Ch., Aux., 42.50; East Haven, Aux. (with prev. contri. to const. L. M's Miss Clara Street, Mrs. S. R. Chidsey, Mrs. H. H. Bradley, Mrs. Theodore Thompson), 98.41; Essex, Aux. (50 of wh. to const. L. M's Miss Ellen La Place, Miss Philenda Williams), 58.50; Guilford, Third Ch., Aux., 11; Harwinton, Aux., 20; Ivoryton, Aux., 98; Meriden, Centre Ch., Aux. (with prev. contri. to const. L. M's

Mrs. J. R. Boice, Mrs. C. S. Kelsey, Mrs. Rachel D. Ames, Mrs. G. A. Arnold, Mrs. M. W. Booth, Mrs. John Wilcox, Mrs. James P. Grosvenor, Miss Flora Buckley), 130, First Ch., Aux., 4; Middletown, First Ch., Aux., 37.51, South Ch., Aux., 90.67; New Canaan, Aux., 68; New Haven, Centre Ch., Aux., 284.50, City Mission Mothers' Aux., 4, Davenport Ch., Aux., 5.12, Dwight Place Ch., Aux., 40, United Ch., Aux., 480, Yale College Ch., Aux., 30.40; Westport (with prev. contri. to const. L. M's Mrs. Lorinda M. Dibble, Mrs. Warren P. Landers, Mrs. William H. Saxton),

3,165 61

Total, 5,779 23

## NEW YORK.

*Bayport.*—Mrs. W. E. Newton, by Mrs. Jennie Newton Whitbeck, 5 00  
*Corbettsville.*—A Friend, 37 50

## PHILADELPHIA BRANCH.

*Philadelphia Branch.*—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. *Id.*, Baltimore, Associate Ch., C. E. Soc., 37.50, Jr. C. E. Soc., 16; N. J., Montclair, Watchung Ave. Ch., Aux., 13.38; Plainfield, Aux., 107.97; Pa., Germantown, Neesima Guild, 36, Jr. Neesima Guild, 10; Meadville, Aux., 40; Philadelphia, Central Ch., Aux. (25 of wh. to const. L. M. Miss Isabel M. Cole), 40; Y. L. M. S., 2, Pearl Seekers, M. C., 2.55, Snyder Ave., Aux., 10, Rays of Light M. C., 5, Sugar Grove, Mrs. John McLean, 50 cts,

320 90

## GEORGIA.

*Atlanta.*—Atlanta Univ. Ch. of Christ, 19.50; C. E. Soc., 10.52,

30 02

## FLORIDA.

*W. H. M. U.*—Mrs. Catharine A. Lewis, Treas., Mount Dora. Sanford Aux.,

4 00

## INDIANA.

*Lowell.*—Mrs. E. N. Morey,

5 00

## CANADA.

Cong. Woman's Board of Missions,

656 25

## SPAIN.

*Madrid.*—International Inst., C. E. Soc.,

10 75

Donations, 9,457 24  
Buildings, 1,510 75  
Specials, 177 00  
Legacies, 1,585 00

Total, \$12,729 99

## TOTAL FROM OCT. 18, 1906 TO JUNE 18, 1907.

Donations, 72,311 63  
Buildings, 3,981 63  
Specials, 2,915 77  
Legacies, 8,386 50

Total, \$87,595 53

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## CONDITIONS IN NORTH CHINA

A most interesting collection of letters has come into our hands—a Round Robin—written by all the ladies who compose our North China Mission, while assembled at Mission Meeting at Tung-chou, in April, and sent to their sisters in His service, who are now “exiles in America,” as Dr. Mark Williams speaks of all those who have at one time been privileged to labor on the foreign field, and are now, for various reasons, in this country. Each letter in this budget stirs one to the very depths, and I cannot help quoting from some of them, that all of us who “hold the ropes” may be informed of the situation, may listen to each appeal, and may do all we can to lighten the heavy burden which is laid upon our sisters in China. The first extract is from a letter by Mrs. Tucker. In speaking of the Deputation, she says:—

THEY personally have brought much to us, but as representatives of the Board, we can hardly say their visit was encouraging or cheering, because they found it their painful duty to tell us of the straitened condition of the Board, and in effect to tell us that we cannot grow except as the native church grows in numbers and means, with such assistance as we, in diminished numbers, and with no increase of means can give. It was painful for them to have to tell us this; and Dr. Moore, Chairman of the Prudential Committee, told us with quivering voice and tearful eyes. All this, too, in the face of the great Centennial of Foreign Missions, celebrating the centenary of such wonderful work in China! Will He not do greater things both through his children in America and in China?

One other detail of business is hard to mention, for it is not going forward in the spirit of the twentieth century, nor in the spirit of the new era that is upon us with full force, especially in our work in the Shantung field, where such hundreds and hundreds have turned to us asking instruction. It is, that the mission moved, that in view of Dr. Barton's and Dr. Moore's frank confessions of the American Board's \$1,000,000 plant, with only \$800,000 to run it, and practically insisting we must curtail, that we say our work

would be less crippled if we move our Lin Ching missionaries to Pang-Chuang, and work Lin Ching's immense field of twenty-one counties, of dense population, from Pang-Chuang, in addition to all of Pang-Chuang's work. This may be done in a way, but what about the women there? They are to be left as they have been the past seven years, more or less, and there is to be a one-sided church consisting of men only! May the dear Lord hear our cry, and help us in his own time and way.

Through the eyes of a guest at annual meeting we have another glimpse of the situation, which cannot fail to impress us and appeal to our sympathies :—

Two great impressions stand out in my mind, as I have sat in the meetings of the North China Mission and heard the discussions. The first was aptly expressed by Dr. Barton—the great necessity for “team work.” The need and importance for everyone—missionaries, Board and Women's Boards—to pull together. It takes a long, strong pull, and a pull altogether, to accomplish this great work intrusted to us.

The other impression that almost overwhelmed me is the pressure of the work. From all stations comes the cry for reinforcements and recruits. And the Deputation, instead, had to make known what well-nigh breaks our hearts, that there must be another kind of a *re*; namely, retrenchments. It makes our hearts burn within us as we are “allowed of God to be put in trust with the gospel,” and we ask, Are we going to stand by and see these people perish for lack of knowledge? Yes, it is the same old story, the church at home is not awake nor alive to the great opportunity, therefore, the missionaries cut down salaries to the quick, and stint themselves that the work may go on. I speak as an outsider, so gladly permitted to be in these meetings, and in the short space of this letter I cannot say all I wish, but my heart is aching and well-nigh breaking, as I see the saddened faces of my friends, because of the conditions at home. Wake up, friends! Pull together, and let the necessary reinforcements, both of men and women and means, come. Above all, prayer is essential, heart cries to God for the maintenance of his work, that his name may continue to be exalted before the heathen.

Miss M. H. Porter, of Peking, writes :—

WE had such a peculiarly interesting lecture for women yesterday that I want to tell you about it before the memory is dim. The speaker was Miss Chi, a maiden lady of forty-five. She was the only child of her parents, and her father educated her as if she had been a son, and also allowed her to dress as a lad that he might take her with him wherever he went. So she was often in official courts and at the foreign office, and was treated as his

son. This, we find, is not a very unusual thing, even in the best circles. We have made the acquaintance of several such young women from good homes within the last few years. Miss Chi's parents are now dead and she is the head of the house, living with the two inferior wives of her father, who survive him. She is charming in manner, very dignified and direct, with the air of one accustomed to deference, but demanding it by her character rather than her position. She has established a private school for girls, and of all the teachers we meet, is the one whose methods and aims seem most commendable. Several of her pupils attend many of our services, and there is a feeling of genuine friendliness growing between us. We had two great Chinese flags, which Miss Miner has purchased for the college, draped over the door of the Angell Memorial rooms, in the main one of which the gathering was held. The ladies began to come in a little after one. They were received by Miss Russell and the Bible women in our pleasant reception room, where tea was served, and then they were seated in the lecture hall. The subject of the lecture was, "Love of Country."

Miss Chi, to our gratification, did not speak in stilted, classical style, suited to win admiration, but not comprehension, from her listeners, but in clear, intelligible Mandarin. She used few pronounced colloquialisms, but in her conversation she would introduce those sparingly, so this was her ordinary daily speech, a pleasure to hear, and such a good model for our college girls, whom we want to guard against pedantry, as against laxness.

The subject matter was sensible and admirably put, but conventional and with little originality. We were proud, however, to hear any Chinese woman, with no Western training, do so well. We were exceedingly pleased that she, a pronounced Confucianist, is willing to come herself and bring her pupils to this Christian mission. We had such a company of women as I have never seen gathered before. Women of the same rank and education we have met in little groups, but here they were at their best; women who have aspirations and want to learn what the present unrest and new ways mean.

Perhaps twenty or thirty of these are connected with official families. There were more than a hundred and fifty present. The exclusive Anglican mission, which joins us in no religious service, sent three of their leading teachers. Mrs. Jewell, of M. E. Mission, brought her most advanced girls. We could invite but few of our many Christian Chinese friends because our room would not accommodate those who might have come. The leaders in the educational and charitable work of the city whom we know best, declined our invitation because their schools are just opening and they could not take the time. Some of them are raising funds for famine relief

and could not be away from their headquarters. One of these ladies asked the Bible woman, who invited them, to bring a package of the pictures of the famine sufferings, which they have had printed by the thousands, and sell for about three cents apiece, to dispose of at the meeting. We opened with the singing of a new national air, recently composed with appropriate words by some patriotic soul, which they are introducing in the schools, by the small number of our elder girls who were present. Miss Chi spoke for an hour, holding the attention of the two rooms full of women, in spite of the confusion by the coming and going of those who could not find seats. The girls sang the national air a second time, and then the Bible woman made a plea for the sufferers from the famine in Hupeh. Women began at once to crowd about the speaker's table with their gifts. All the sheets of pictures were quickly sold, and their price and the money contributed amounted to more than twenty silver dollars. We are so glad to have this to send to the Woman's Relief Society, who are working indefatigably for this cause. Miss Chi was as much surprised as pleased at this addition to the program of the afternoon. Miss Miner invited the guests to go through the college and academy buildings, and we all had opportunity for making acquaintances and giving invitations for religious services. Miss Russell's patient, tactful labor in opening and carrying on this lecture work is bringing reward beyond our hopes. It is enlarging our acquaintance with the very women who are to be influential, and whom we could not easily reach in any other way, and has brought many under the teachings of the gospel. As we become friends they will care to know our best, and through such agencies we may plant seeds of life.

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**MORAVIAN MISSIONS**      The annual report of the superintendent of this  
**IN THE WEST INDIES.**      work in those small islands known as the Leeward Group, seven in number, gives interesting facts, and between the lines we find hints of heroic labor. In some islands epidemics have prevailed, in some severe drought, and others have lost many church members by their migration to Panama—really an exodus, the missionary writes. Yet they find cause for encouragement, and the report from St. Thomas says, "We believe that people are beginning to realize that immorality, drunkenness and Sabbath breaking are greater dangers to our people than the often repeated and emphasized ills, such as decline of trade, stagnation of business and agriculture, and all the other topics that for years, and constantly year in and year out, constitute the plaint of our West India communities."



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## SOME OF THE DIFFICULTIES OF TRAVELING IN AFRICA

BY MISS REDICK

I HAVE just returned from a two weeks' visit to some of the stations, Chalonda, Chisamba and Kapango, the latter a new station of the English mission. I wanted to have Mr. Woodside do some work on my teeth and was glad to see some of the missionaries and people again. The journey was a hard one on account of rain and swollen streams. The second day from here we were delayed an hour or so about noon in a camp on account of a heavy rain, and then we decided to go on to Chilonda, instead of camping again as we should have done. About four o'clock another rain came on, and although the hardest part of it did not reach us, we received the effect of it in slippery paths, sometimes full of water, and a cold, driving rain set in. I walked a good deal as the boys were all tired, and up the slippery hills it would have been next to impossible to carry a tepoia. I wore my waterproof, but it was more of a hindrance than a help as my short skirt and high boots were more comfortable to walk in; besides, I had already gotten wet from the high grass before the rain became so steady.

I had my first fall that day, too. They had turned out of the path as it was so slippery and the back man fell into a hole. Neither of us was hurt. Well, we reached Chilonda after six o'clock, but I had sent one of the boys ahead to tell Mrs. Sanders we were coming. As my bed load containing

my clothes was some distance behind, Mrs. Sanders gave me what I needed of hers, and I did not mind if the skirt was a little short.

I was relieved when all the boys got in and were looked after. We were too tired to go on the next day, and I was glad to visit with the ladies there; besides, one of the boys had a touch of fever. By having a hot bath and taking quinine I avoided the cold which I felt coming. Mrs. Sanders' little girls, Lola and Amy, were so entertaining; and Mrs. Figg's and Mrs. McKinnon's babies were great attractions.

The next day we went on to Cisamba, but I had a headache all day and did not enjoy the journey that would otherwise have been pleasant, as we had no rain and the road was comparatively easy. I had a pleasant visit of several days with Mrs. Melville and Mrs. Bell, and about one day in visiting their schools. Mr. Woodside was away with Mr. Sanders, of Kamundongo, looking at the new site for their station, but he returned the next day. That same day the men who had gone to the Njenje country for cattle returned bringing four hundred and thirty-three head. There was great rejoicing that day as all were well, at least, no one had been seriously ill. Some of the cattle belonged to Chiyuka and other near villages.

I was glad to spend a Sunday at Chisamba and meet the people I know there. The following Wednesday I reached Kapango where the day before Dr. Sparks had been buried. He had come hoping the change of climate might do him good, as he already had tuberculosis, but he was taken ill with fever and dysentery, which was epidemic there for a time among the missionaries and he had no strength to rally. His throat became affected and he rapidly became worse. He had come out at his own expense, but was anxious to do some good work here. Dr. Wellman was finally sent for, Mr. Figg going to Chiyaka to be with Mrs. Wellman during the doctor's absence. The doctor reached Kapango on Saturday, and Dr. Sparks died on Monday. It was very sad, but they all say the sick man showed a beautiful spirit through all his suffering.

I spent one day at Kapango and then started for home, although they urged me to stay longer, at least until Monday, but I wanted to get back to school here, and I was afraid Mrs. Neipp would think something was wrong if I did not come as I promised and I had no opportunity of sending word.

One of my carriers had hurt his foot the day we went to Chisamba, and he was not able to carry any more, so Mr. Lane put one of his men on my tepoia, but the morning we left one of the others was sick with fever. Then I wanted to wait over until Monday, but he was the more anxious to

go on and the others all urged me to go. We gave Sakupia a good dose of medicine to begin with, and Mrs. Lane prepared more for him, giving it to me. But he was able to go only an hour when we had to stop at a village. One of the others had relatives there so we knew he would be taken care of. He did not want anyone to stay with him, and I was already far ahead. That day I had a hard time at one of the rivers. It was late in the afternoon when we came to the bridge to find it sunken far below the water and only a few light sticks for holding by appearing above the water. It was dangerous for them to try to carry me across, and I did not like the thought of wading. It had begun to rain but we went back to find another path leading to a bridge; but finally it seemed useless to go any further, and as I had been walking up the hill and was very wet I said it would not hurt to get a little more wet so we returned and I waded. After that I dared not get into the tepoia again, and was very tired before getting to the camp we were bound for. There were a lot of other travelers in the huts but they turned out of the largest and best for me, and my boys made a good fire and then withdrew while I hastily changed my wet clothes for dry-ones. I then had tea as soon as possible and was none the worse for my wetting. I gave quinine to the youngest boys that night—most of the others going to a near village to sleep. One small hut was left for the others.

We had a meeting that evening to which the other caravan came, and we heard our boys singing at the village. We were off early the next morning, and were going well when one of my carriers stepped on a broken bottle in a stream and cut his foot badly. We tied it up as best we could with some pieces of muslin in my bag, but, of course, he could not carry that day and he had not yet taken his turn. Sumbo, a young boy who was carrying my food box, gave it to Nandi, who was not carrying much of anything, and ran on ahead to tell some of the boys here to come out and meet us. Several came and ran on with the tepoia, coming up the hill almost as fast as the level. I was glad to get home. The one who was ill has not yet come, and this morning several went to meet him, saying if he could not walk they would carry him.

Mr. and Mrs. Neipp have been telling me all that happened while I was gone, and seemed glad to have me back. They are beginning to dread my leaving; and how I do wish there was a prospect of a lady for here to come this dry season. If it seemed wise, I would gladly stay until some one should come.

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“You will never win the world for Christ by your spare cash.”

## THE SCHOOL AT PALANI STATION, MADURA DISTRICT, SOUTH INDIA

IN the years 1876, 1877 and 1878, Rev. and Mrs. J. E. Chandler were in charge of the Palani Station; 1877 and 1878 were years of great famine. Mr. and Mrs. Chandler started an orphanage for boys and girls of all ages. So far as I know this was the first boarding school in the station. Toward the end of 1878 Mr. Chandler was transferred to the Battalugundu Station. They took the orphans with them, and the school was closed.

Rev. and Mrs. Hazen were in charge of the station from 1885 to 1888. They had a boarding school for boys only. In 1888 they were transferred to the Dindigul Station, and the school was again closed.

Rev. and Mrs. Elwood were sent to the Palani Station in June, 1892. Owing to the fact that there had been no resident missionary for so many years, the buildings were out of repair. All the mud houses of the teachers had fallen down. The boarding school buildings were in a bad state, so that it was not possible for us to reopen the boarding schools until January, 1895.

We received both boys and girls. You will notice that for seventeen years there had been no boarding school for girls. At first there were so many large, Christian boys in the station who wanted to attend the boarding school that the number of boys far exceeded that of the girls. But as we became more familiar with the work of the station, we began to realize how much the station work was suffering because of the lack of education among the Christian women. With the exception of the daughters of catechists and teachers, it was almost impossible to find a Christian woman in the villages who could read. They seemed to have no desire for nor interest in education for their daughters. For the boys it was of course the proper thing.

It was with the utmost difficulty that we persuaded some of the village Christians to permit their girls to "Go so far away from home to attend school." "Of what use is learning to a girl?" was the attitude of many. Needless to say we received no fees for them. But by persistent effort in their behalf through all these years, we have, I think, attained our object in awakening in the hearts of our village Christians a desire for something better for their girls as well as for their boys.

From the beginning we have been fortunate in the teachers which we have had. The spiritual influence has been strong. Personal work has been fruitful here, as everywhere, and the majority of the children who have left the school united with the church either before or shortly after leaving the school.

It has been a home of refuge for a number of boys and girls who, in the village schools, have learned of Jesus, and believing in and accepting him, have been cast out by Hindu relatives. There have been a number of very interesting histories of this sort, but space does not permit me to write of them now. At the beginning of the year we had thirty girls, and half as many boys; but a few girls left, owing to illness and other causes. There are enough day scholars to bring the total to fifty. In the last government examination the boarding school stood highest of all the schools in town. The inspector praised highly the girls' drill and sewing, the latter being as near perfect as hand work can be.

The children study the Scripture lessons in the Bible Union scheme of study prepared by the mission. For two years the Palani school has carried off the banner given for highest honors; also two prizes. The children were very proud of winning the banner two years in succession, for the competition is keen, and Dindigul school came near getting it. They marched to the church the first Sunday, and on several other occasions, carrying the banner, and singing, "There's a royal banner given for display to the soldiers of the King."

The school is a veritable beehive, for each child has his duties, and they are busy with work, study or play from dawn to nine o'clock in the evening. There is little time for idle hands to get into mischief. We have two Y. P. S. C. E. Societies, Senior and Junior, with meetings once a week. Very few of the children have money to give, but they give a portion of their daily allowance of rice, and this is sold and the amount credited to the Society.

The reports of the wonderful revivals which have taken place in different parts of India during the past year have stirred our people, and they seem to have a real desire for a great blessing. Much prayer has been offered in the regular meetings, and in June a daily prayer meeting was started to pray for a revival. It is held in the schoolroom from 7.30 to 8.30 every evening. Of course many of the children do not really know what it is that they are praying for, but we are seeing a wonderful change and growth in their prayer life already; and we believe in his own time and in his own way the Lord will answer these earnest prayers.

The majority of our children come from very poor families. The year has been one of almost famine conditions; prices are very high, fees very few, and the problem of feeding the children a very serious one. "Hitherto hath the Lord helped us." And He will not fail us now; though sometimes, when faith is weak, the burden is heavy.

There are four teachers in the school: Mr. Y. Samiadian, head master and teacher of fourth standard; Ponnamal, wife of head master, and teacher of third standard; Arrokiam, one of our former pupils, and daughter of one of the Bible women, teacher of the second standard; Jebamoni, teacher of first and infant standards, one of our former pupils.

The head master and his wife have been with us a number of years, and are both fine teachers, especially of Scripture. Ponnamal took the highest prize in the second class in Scripture in the annual examination of all mission agents last year. Arrokiam and Jebamoni are young teachers. Jebamoni was deeply impressed in a recent prayer meeting, and seems to have received a very definite blessing.

The school fills a very definite and important place in the work of the station, and is one of the most important branches of our mission work. It deserves and should have your most earnest prayers and hearty support. Next to preaching the gospel to the heathen, no work is more important than that of training the young people and the little ones in our congregations; and there is no better way to do this than in our boarding schools. In no other way can we get so close to them, and through them to our Christian community.

There have been many instances of renewed hearts, changed lives, young lives lifted out of ignorance, of unwholesome environment, and educated and sent forth to do their part in the uplifting of their people out of darkness, superstition and sin.

Pray for us. We need nothing so much as this. Help us all you can, for we can use all the gifts you can send us. We have many needs. May He who loves the little ones bless those who give and those who labor in their behalf.

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## CHINA

Miss Alice U. Hall writes from Ponasang, Foochow, China:—

We had a very busy and long term and the eighteen girls graduating, and having to have each show off, made a heap of work in rehearsals and drilling in the singing, but we felt repaid for it all because they did so well commencement day. The exercises were held in the church, and many came to hear them; one heathen man, who was especially interested, said afterwards, that he never supposed the girls in China could do so well. Our six college graduates are, most of them, to enter the teaching profession at once: one we keep with us, one has charge of the new little girls' school, to be started down the lane, and one goes to assist Miss Chittenden, and one goes away

up country to teach in the Methodist school; so we feel they are to begin at once to do work for the Master, and, we hope, will bring many souls into the Kingdom.

I was just called down stairs to talk with two Chinese men; one of whom brought his friend to make application for three children to come into the day school, and they are seven, eight and nine years, respectively, and none of them have ever read at all. He is very anxious to have them come, and he said he thought the girls and boys should both have the opportunity to learn; when they are little they can be led aright so much easier than when older, and the little minds are so open to the truth.

At New Year's time, which comes in February in China, a party of us went at midnight to the Emperor's temple to see the mandarins do honor to the Emperor's tablet—and it was a very fascinating sight with the large courts lighted with the burning firebrands and lanterns—and the officials came in order of their rank, the lowest first, and after stepping from his chair, green or blue as his rank allowed, his attendants took him into an anteroom where he donned a long sable coat and a fancy red silk hat, only worn in the presence of the Emperor or in his temple; then, as the men came, they all marched into the central court, and amidst the crowd of Chinese, they knelt down on the red cushions and knocked their heads on the ground nine times, doing respect to his tablet. Such foolishness! but all of these many officials were required to do it; then they visited a little and rode off again. Later on in the day we went to see some officers worship Confucius, and also we were fortunate to see several of their wives worshipping—rather a rare sight. One man, after tossing the stone, said his fortune this new year was not to be very good; he comes every year to see what the fates have in store for him.

Mrs. Mary Williams-Hemingway writes from Tai-ku, February 19, 1907:—

Next week Miss Heebner and I plan for a women's class for two weeks' Bible study. We hope soon to be really training Bible women, and have two or three advanced readers, but most of it is beginning work. So few Christian women in Tai-ku, and so few women who are anxious to study! We are not discouraged—it is only natural where so many of the promising Christians were taken away by martyrdom that the building again of the Church should take time. The village work seems our most promising outlook.

But Fen-cho-fu is so different, so many women eager to learn—and intelligent! Miss Heebner has told you of her class there before Christmas, and how hungry they were to study and learn. The women tell me of this

one and that one who didn't want to take time to eat for thinking of the day's lesson. More are coming this spring for another class; and it will be all that Miss Heebner can do to take more—she comes back so tired from the classes! We do need a young woman so much for Fen-cho-fu! I know you know this need, and want to send her as much as we long to have her.

Besides the girls' school here, the visiting of women in our out-stations and starting of little primary schools—all of our promising village work—falls on Miss Heebner for the Tai-ku field. Mrs. Corbin and I, with our two little babies, are tied down and cannot leave home for more than a day's trip, usually

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## MISSIONARY ITEMS

THE Sudan is the largest unevangelized mission field. With a population between 60,000,000 and 70,000,000 it has fewer than fifty missionaries. Ten of the fifteen great provinces have not one mission station or missionary. If a new worker was sent out every day, and each one took a parish of 10,000 people, it would take over sixteen years to occupy the Sudan.—*Selected.*

John D. Rockefeller has just given \$100,000 to the United Presbyterian Mission Board for work in Egypt and the Sudan.

With special reference to undertaking the education of girls, a Japanese official said to a missionary recently, "Our government had no hope of success in founding schools for girls till the good results you had obtained gave us courage."

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## WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER

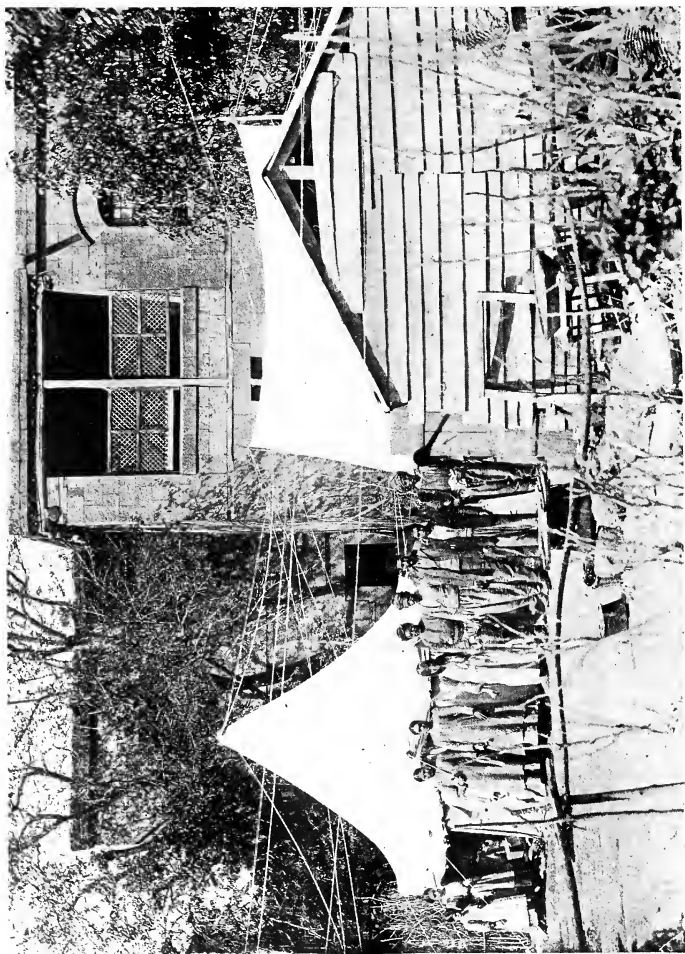
RECEIPTS FROM MAY 10, TO JUNE 10, 1907

ILLINOIS . . . . .	1,010 65	MISCELLANEOUS . . . . .	129 00
IOWA . . . . .	255 86	Receipts for the month . . . . .	\$5,150 36
KANSAS . . . . .	162 60	Previously acknowledged . . . . .	37,365 41
MICHIGAN . . . . .	1,217 49	Total since October, 1906 . . . . .	\$42,515 77
MISSOURI . . . . .	82 00		
NEBRASKA . . . . .	85 96		
OHIO . . . . .	1,290 57		
SOUTH DAKOTA . . . . .	53 02		
WISCONSIN . . . . .	494 83	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
WYOMING . . . . .	95 38	Receipts for the month . . . . .	\$163 07
NORTH CAROLINA . . . . .	30 00	Previously acknowledged . . . . .	809 25
PENNSYLVANIA . . . . .	200 00	Total since October, 1906 . . . . .	\$972 32
AFRICA . . . . .	25 00		
JAPAN . . . . .	18 00		

MISS FLORA STARR, Ass't Treas.







LIVING IN TENTS FOR FEAR OF EARTHQUAKE. BITLIS, JUNE, 1907.

# Life and Light

Vol. XXXVII

SEPTEMBER, 1907

No. 9

**AFTER THE EARTHQUAKE.** Our frontispiece shows the tents in which our missionaries in Bitlis, Eastern Turkey, lived for some time after the terrible earthquake made their homes unsafe. Miss Mary Ely writes that the house seen in the photograph, Rev. Mr. Knapp's, was much cracked by the severe rockings to and fro, but only one side wall was pronounced dangerous. The houses of Bitlis are very strongly built, and though the chapel and schoolhouse were somewhat damaged they withstood the awful shocks better than one could have expected. She adds, "though it was hard to leave our comfortable homes and live in tents on the snow, still several feet deep, we are deeply thankful that all have kept well. The fresh air seems to have counteracted any harm from exposure."

**MISSIONARY PERSONALS.** Miss Mary E. Kinney, who has been at home for her furlough, sailed from New York, August 7th, returning to Adabazar, in the Western Turkey Mission. Her work there is in the important and flourishing school for girls. With her goes Miss Madeline Gile, who will develop a normal department in the school. A former pupil, now living in New York, has given the funds for the purchase of the house needed for this department.\* Miss Mary C. Fowle is also in the party, going to her parents, who are missionaries in Cesarea.

We have welcomed home Miss Mary F. Long, come from Chihuahua, Mexico, for the furlough she greatly needs.

The American Board is to hold its annual



MISS MADELINE GILE

\* Miss Gile received her commission at the midweek prayer service at Auburndale, August 2d. Dr. E. E. Strong conducted the hour and Dr. Patton presented the document. Miss Kyle spoke earnest and tender words in behalf of the Woman's Board.

meeting in Cleveland, Ohio, October 9-11, in connection with the National Council and affiliated societies. A meeting under the auspices of the three Woman's Boards will be held on Thursday afternoon, October 10th. The work of the Boards, past, present and future, will be briefly presented, and there will be addresses by missionaries. This will be the first united meeting of the three Woman's Boards, and an occasion of much interest is anticipated.

**OUR DEPUTATION TO SPAIN.** After an absence of nearly four months our Foreign Secretary, Miss Lamson, and our Treasurer, Miss Day, returned safely to Boston, July 12th. Landing at Gibraltar they visited Granada and the famous Alhambra, and spent Easter at Seville, where the celebration of the feast is even more impressive than that at Rome. Then they passed five weeks at the school for girls in Madrid, founded by Mrs. Alice Gordon Gulick, of blessed memory. Here they studied carefully at first hand the problems of the school, and were deeply impressed with its great opportunity and with the devotion of our missionaries who are its teachers. The Christian education gained by the girls in this school will mean much to the future of Spain. We may be sure that this visit gave to these faithful workers a new sense of our interest and sympathy for their work, and that the report of these eye witnesses will be of great help to those at home who direct the affairs of the school.

After leaving Madrid they made brief sojourns at Biarritz, in the "Chateau Country" of France and in Normandy, delaying also a few days in Paris. We regret to add that owing to trouble with her eyes, which developed in Madrid, Miss Lamson's absence from her desk must be somewhat prolonged.

*\*Diversorium Viatoris Hierosolymam Proficiscentis.* Through the generosity of friends in America a monument has just been erected to mark Mrs.

Gulick's grave. The white stone at the right of the picture bears the simple inscription: "Alice Gordon Gulick, *Fundadora del Instituto Internacional*;" thus linking her name forever with the noble institution which



\* "The resting place of a traveler on her way to Jerusalem."

is doing such a splendid work for the womanhood of Spain. The simplicity and dignity of this monument are in keeping with the purpose of her life, and the civil cemetery, just outside the busy city of Madrid, will always be a sacred place to those who knew and loved this consecrated woman.

S. L. D.

**OUR CONTRIBUTIONS FOR THE MONTH.** During the month from June 18 to July 18, 1907, our Treasurer received in gifts for the regular pledged work of the Board, \$6,109.36. This sum is less than similar receipts in the corresponding month of 1906 by \$1,588.52. This loss not only cancels the gain reported in May, but shows us to be \$883.95 behind the first nine months of last year. And this when we need so much to gain at least \$5,000! Do not the figures carry a weighty message?

**THE SUMMER SCHOOL AT NORTHFIELD.** The fourth session of this school for United Study of Missions was held July 23-30, under the guidance of Miss E. Harriet Stanwood, and was in every way all that could have been hoped. Three hundred and thirty-six women registered, a greater number than ever before. The Baptists led with one hundred and two members, and the Congregationalists followed with seventy-eight. Nine denominations were represented.

Dr. F. B. Meyer, of London, always spiritual and helpful, gave four of the morning Bible lessons and preached on Sunday evening. Dr. C. H. Patton, Home Secretary of the A. B. C. F. M., preached on Sunday, and Dr. C. A. R. Janvier, of Philadelphia, formerly a missionary, on Monday evening.

Mrs. Lindsay, author of *Gloria Christi*, and Mrs. Scott, author of *In Circles of Light*, the book for the children's study next year, made addresses.

The first hour of each day was given to the Bible lesson, the second to the study of the successive chapters of *Gloria Christi* under the able guidance of Mrs. Helen Barrett Montgomery, discussion of practical questions occupied the first half of the third hour, with a question box, and sectional work closed the mornings. Wise leaders and deep interest characterized these classes, and one wanted to be in the three places at once.

The denomination rallies were well attended and pleasantly informal, and on Saturday evening the Committee of Arrangements, the missionaries, Mrs. F. B. Meyer, Mrs. Montgomery and Mrs. W. R. Moody "received" at Hotel Northfield.

As always the sunset meetings on Round-top were tender and inspiring, and those present felt "all through the week that they were sitting in heavenly places, gaining instruction and inspiration that will bear fruit in the work of the coming year in many churches and missionary societies."

**MEETING OF DELEGATES.** A large majority of the Branches have expressed the opinion, through their officers, that there would be advantages in opening the delegate's session, held in connection with the annual meeting of the Board, to any and all women who are interested in studying methods of missionary work. All agree that the practical discussions of that day are of great value to leaders and workers in our auxiliaries, only a small number of whom can serve as delegates.

From year to year an invitation has been extended to those who, as far as known, have desired to join the delegates and officers in their conference, and thus its benefits have not been confined entirely to a limited number.

This year at our annual gathering in Worcester, the so-called "Delegates' Meeting," by vote of the Executive Committee, is freely open, and there will be a cordial welcome for every woman who so loves the work that she feels it worth while to pass a day in considering ways and means.

It is hardly necessary to add that only delegates and officers, as formerly, will receive entertainment or will be entitled to a vote. M. L. D.

**NEW LEAFLETS.** The W. B. M. has issued a classified list of leaflets that will be helpful in the study of *Gloria Christi*. Sent free on receipt of postage. A story of the work of a Bible woman in Turkey told by herself will show how these women do blessed evangelistic work. Price, 2 cents.

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## FRANTISKA'S GIFT TO MISSIONS

BY REV. J. S. PORTER

(For sixteen years missionary of the A. B. C. F. M. in Austria)

**I**N the daybook of the Austrian mission is the following entry: "Received from Frantiska S—, of —, for foreign missions, five crowns and twenty hellers" (about one dollar and ten cents). That seems a commonplace item, does it not? But it is much more than an "item" to me. Let me tell you why.

Nearly three years ago there was a "love feast," or, as we would say, a "fellowship meeting," in B—. Several churches met together. There were earnest evangelistic addresses and a gospel feast. Coffee and rolls were served.

After the meeting I rode home with some of those who had come from a distant village. Opposite me sat a girl with pale and emaciated face. Consumption had begun its ravages upon her. We naturally discussed the meeting as we rode along. An earnest, Christian woman gave the conversation a personal turn by saying to me, "Here is Frantiska. She is seeking

the Lord; but somehow doesn't seem to find him." God put it into my heart to speak to her then and there, even in the presence of others. I quoted that precious promise: "Him that cometh unto me I will in no wise cast out." "What are you to do according to that promise, Frantiska?"

"I am to go to Jesus."

"What will he do?" "He will receive me," was her answer.

The verse was quoted again. "What then are you to do just now, Frantiska?"

"I am to go to Jesus." "Can you be sure that he will receive you?" "Yes." "Why?"

"Because here is the promise, 'I will in no wise cast out.'"

"Then will you go to him just as you are here in the wagon?"

"Yes." "What will he do?"

"He will receive me." "Now then, do you go to him here and now?"

"Yes, I do."

"And what does Jesus do?"

"He receives me." There

were no tears, no apparent deep feeling; but an immediate turning to the Lord.

"What will you say to your mother and sister when you reach home?" I inquired. "I

will tell them that on my way home I went to Jesus, and he received me," was the girl's reply.

Day was dying in the west as we reached Frantiska's home, and she bade us a quiet "good night." But the sun of righteousness had risen in Frantiska's heart to set no more.

On the following evening at the prayer meeting as we were recounting the blessings brought from the love feast, the question was put to Frantiska, "And what blessing did you have, Frantiska?" Her ready reply given with quiet assurance was, "I gave myself to Jesus on the way home." "How do you know this?" "Jesus says, 'Him that cometh unto me I will in no wise cast out.' I went to him and he received me just as he promised" was the joyful answer.



FRANTISKA WITH MOTHER AND YOUNGER SISTER

Later, when the young disciple was examined for admission to the church, she rested her assurance of salvation upon the same words of the master. She believed that he is able who has promised. The frail and weakening body was equal to little hard service, but she tended children and slowly earned enough to buy a nice Bible, that became her joy and comfort.

A few months later, when I was again in that part of Bohemia, I was called to the bedside of the girl whose departure was close at hand. Her voice was but a whisper; disease was racking her body with pain; but John vi: 37 was an anchor that held. She comforted those who would comfort



SKALITZ IN BOHEMIA. FRANTISKA'S HOME

her. She knew she was going to be with him who had given the promise.

Frantiska set her house in order. The precious Bible she bequeathed to her sister. Longing to give something especial to Jesus her Lord for carrying the gospel to the heathen she bethought herself of her ring and earrings. Her wasted hands took these girlish treasures from their hiding place. They were sold; and although the widow and two daughters were themselves in poverty the proceeds were sacred to the cause of missions, and were placed in my hands after Frantiska's death to send to those who sit in darkness.

And now do you wonder that that simple entry in our daybook means much to me? And do you wonder that my heart is tender when I think of Frantiska and her faith and love? Jesus did not cast her out. He received her there in the wagon. He has now taken her to himself. May the fragrance of that girl's love-offering to her Lord be shed abroad! And may



many another of those for whom Christ died take him at his word and have the blessed assurance of salvation that lighted up for Frantiska the dark valley!

## OLD CASTLES AND NEW WORK IN CENTRAL TURKEY

BY MISS ISABELLA M. BLAKE

[Miss Blake, who went out in 1905, is in charge of the girls' boarding school at Aintab.]

PERHAPS you would be interested in a trip which I took through the Euphrates region, including Roumkale, Birejik and Carchemish, in company with Miss Frearson and the Altounyans of Aleppo. We were gone from Aintab five days, and the first night we spent in a Turkish village house, the second in a cave, the third in a khan, the fourth in a tent, and the fifth in a church.



HOUSE WHERE PARTY LODGED

After passing over bare, monotonous hills, we descended into a series of valleys, each with its flat-roofed village built among olive or pistachio orchards and greening wheat fields; each with its poplar-fringed stream hurrying to join the Euphrates; each encircled by barren hills, like a gem in a rough setting. Then suddenly, early in the afternoon of the second day, we turned a corner and found ourselves on the bluffs overlook-

ing the Euphrates. The scenery, as we went northward, was increasingly fine. The river bends double around the base of steep ridges, in which one may see caves cut high in the rock, the ancient dwellings of hermits. The footholds, leading up the face of the cliff to these doorways, seemed impossible to climb, but I suppose the men helped themselves up with ropes. A little while before this we had seen the dwellings of some modern "holy men," high on a hillside, each flat-roofed house in the center of a space of green turf or wheat, and shaded by a large walnut tree. It impressed me that

the lot of a "holy man" in these days is preferable to that of one in the days gone by. I suppose it is impossible that Jacob, the hermit bishop of Nisibis, who attended the council of Nicæa, lived in one of these caves, but doubtless he lived in one not unlike these, but farther south.



EXTERIOR OF CAVE

At Roumkale we spent only one night, but we had plenty of time to examine the ruins. The castle, which was built during the time of the old Armenian kingdom, although its name (Roumkale, Greek castle), adopted out of deference to the wishes of the powers that be, would lead one to think otherwise, is magnificently situated at the junction with the Euphrates—a sizable and very impetuous stream. It occupies a steep promontory, and must once have been an enormous pile, but now there is little left of it except a gate or two, a tower and stairway cut in the rock lead-

ing down to the water, a mosque of later date at one extremity of the top, and an interesting structure at the other end, said to have been the study of the old Armenian warrior bishop, Nerces Shonorhali. Many incredible stories are told about this castle—tales of the *pehlevan* (heroes); one, of a man who jumped his horse off the precipice into the river a hundred feet below, to escape his executioners; another, of an ancient tight-rope performer who had as his rope a chain slung from the top of Roumkale to the opposite peak. It is said he walked once too often and fell into the river—the one grain of realism that lends credibility to the incident. But

impossible as these stories may be, they reflect truthfully the wildness of those early times.

While we rambled over the ruins, our thoughtful host and his son had made the cave habitable for us. It is the dwelling of the shepherd who feeds his flock among these ruins, and there was a fireplace in the rude stone wall that protected the front. A framework of poles was laid from the top of this low wall to niches in the opposite rocks, over which goats' hair *kilims* or rush mattings are doubtless laid in winter. The whole family had turned themselves out for our benefit, even the chickens who roosted on the poles needing only a little urging. When we entered we



INTERIOR OF CAVE

found a cheerful fire crackling in the tiny fireplace, our own *kilims* and cushions spread on the floor, a road-bed opened and prepared for a steaming dinner, which was soon put thereon, and everything as cosy as possible. It is not always that we travel in such luxury.

The next morning we started for Birejik, where some of our most encouraging work is in progress. I had a long talk with the pastor, a quiet, studious man, who showed his thoughtfulness in every word he spoke. He labors under great difficulties from his extremely frail health, increased, doubtless, by the merciless climate of Birejik. Situated on the southern exposure of sandy bluffs, the village catches the rays of light and heat reflected from both river and sand, and plenty of malaria-bringing mosquitoes

besides. An interesting and finely situated castle at Birejik has an almost obliterated inscription, "I look at the treasure, and the treasure looks at me," but I did not visit it, because I knew it would stay until another journey, and I had only a short time for the schools. I found two of our girls doing their best, I am sure, but we need more mature teachers for the schools there.



WAITING AT THE FERRY

We floated down the river from Birejik to Jerablus, the Biblical Carchemish, in an old scow manned by two boatmen, whose united efforts were not sufficient to keep us from running aground. These boats are propelled only by the force of the current, and they make the journey once from Birejik to Bagdad, but never come back. Our course was zigzag or in spirals as often as it was straight, and the boat went either end foremost, or broadside to the stream.

Carchemish was the capital of the ancient Hittite kingdom, and was an important trading center as early as 3000 B. C., and for many years after. It was captured by the Assyrians about 717 B. C. Now it is simply a collection of mounds awaiting the excavators, with an interesting slab or two showing curious, angular old kings, standing on lions, and apparently shaking their fists at each other. The prophecy of Isaiah x. 9, has been fulfilled. Near it is a wretched Arab village, and the place swarms with these sordid fellaheen, who try to sell the passing traveler the old coins, etc., found everywhere. Certainly, if any class of men need the moral tonic of the love of Christ, these do. Yet nothing is done for them.

Miss Frearson and I separated from the others there, and we spent the night at Orul, only six hours from Aintab. We have some work there, but it is not a promising place. However, I want to see the discouraging side of the work as well as the hopeful side. There is only a preacher there, and he an inefficient, ignorant old man; no school worthy the name; no teacher; no weekly prayer meetings. Miss Frearson promised to send the preacher, *Titus, a Comrade of the Cross*, and *Pastor Hsi*, in Turkish, and made him promise to gather the people together one evening in every week and read these books to them. A decent, fairly intelligent woman, of perhaps forty years, the mother of one of Miss Frearson's orphans, came in to

see her, with the news of her remarriage to a prosperous man of Orul the week before. Neither Miss Frearson nor the woman's daughter had known of this episode, and Miss Frearson said, "Now you are married to a well-to-do man you must take your little girl and take care of her." "Oh, no, no, no! She's yours, she's yours!" She spoke of her marriage apologetically, and said, "What could I do? I was on the *maydün*," which is equivalent to saying, "on the market." Miss Frearson asked, "What is your husband's name?" She didn't know, but she thought it was Nerso.



LUNCHEON ON THE BANKS OF THE EUPHRATES

Miss Frearson urged her to try to help the other women of the village by reading the Bible to them. She looked doubtful but said she would try, only she didn't think her husband would let her, as he is a Gregorian. Doubtless her marriage was made on the condition that she should have nothing to do with her own child by her former husband.

A tall, red-haired man who took us to visit an invalid, told us on the way that as a boy he was very anxious to come up to college at Aintab, but that the whole village was against him. Now he said he would be glad to do anything to bring a school to the village, or to help some other ambitious

boy. The sick man was lying on the floor on a mattress covered by a heavy quilt, his feet under the *tondor*, a small wooden table, over a hole in the stone floor containing a charcoal fire. All light and air were carefully excluded from the room by stuffing the windows with branches, leaves and stubble, and several men were smoking cigarettes. Miss Frearson asked the sick man, who was drawing his breath with difficulty, if the smoke did not trouble him. He said it did very much, and Miss Frearson turned to his father and urged him not to allow any smoking. He laughed incredulously, but said, "Why all right, not if it troubles him." The man had been sick five months with cancer and consumption, and had been taken to an Aintab doctor. They had bought some medicine for him, but had long ago left off giving it, because they said it didn't do him any good. Miss Frearson asked to see the bottle, and saw at once that, while of course it could not cure him, it might relieve much suffering. So she made a woman who lived in the same yard, and who possessed the only clock in the village, promise to come in and give it to him. She asked the man if he knew Jesus, and he said, "If I had not, I could not have borne this pain and weakness." She prayed with him, and he stopped his groaning. In the morning, as we passed his house on leaving the village, we heard the women crying aloud, so we knew that he was dead.

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## WHEN THE BOX COMES

BY MISS JENNY OLIN

[Miss Olin has been for ten years our missionary in Kusaie, much of the time in peculiarly difficult conditions.]



MISS JENNY OLIN

THE steamer came January 30th, and your box, also all our year's supplies are finally here. To say that we were glad hardly conveys any meaning. Our supplies being late had made us much shorter than was at all comfortable, and the relief was proportionate; and your box supplied some of the needs left unprovided for by our other things. I brought that box home on my canoe; the others were left to come later on a lighter. It was night when I reached Mwot, so I left the box in our canoe house for the night. Next morning after breakfast and prayers all who could be spared from work went down to see the box opened and help carry up the things. It was too heavy to be carried up the hill before opening it, now that we are only women folks here. The girls were very much interested, and kept exclaiming, "Weh! Weh!" as

each new article came to light. There were so many both pretty and useful articles that Miss Wilson and I could not refrain from wishing that they had arrived in time for Christmas. But we had a pleasant Christmas as it was; and these things, most of them, are of the kind that are useful any time. The greatest boon was that nice unbleached cotton, especially so, as the firm who usually fills our orders in San Francisco did not do it last year, and the ones that did do it left off all the unbleached cotton that we had ordered; so I shall have to depend on what you sent me for all the year. Another thing that was very opportune was all those nice new towels. We had barely enough to last us through the week, and many of them were wearing out, and now come all these to take their places. I hope the children that hemmed them may hear how much we needed them, and therefore appreciated them. Patchwork and pieces also were just what we needed. Several of the girls had been without quilts for some time, for I could not afford to make them any from the cloth we had, as that would all be needed for dresses. I have made, or the children have, three new quilts already, and two more are nearly done, besides two baby quilts. The sheets I took for myself and Miss Wilson, as the girls do not use them, and mine were mostly damaged in the cyclone. I also made some pillowcases out of two of them, as I was nearly without any. Miss Wilson says to tell my friends she is glad they put in two pieces of each kind of soap, as she was entirely out. The dolls, cards, bags and things of that kind, I have put away against some special time, perhaps Easter, since the girls did not have much of anything for Christmas. Everything will be or has already been used, and our most sincere thanks are due to all those who helped fill the box. The ready-made dresses saved me much work, and they were all so pretty the girls were much pleased with them. The fact that they were gingham was a special recommendation, because they last so much better than calico. The percale and gingham ones that Miss Waters, of Millbury, sent when I came the girls are still wearing for Sunday dresses. I feel very rich with all my new books. I have not read all of them yet, for I am hoarding them like a miser his gold, for a time when I shall have come to a place where I must have something to read. Meanwhile, miserlike, I gloat over them every time I see them in the bookcase. The picture rolls, some of them, are just what I need in my work for the Kusaie Sunday school, and others are just on the portion we are studying with the girls. In fact there was nothing in the box which cannot be used, and we are all very grateful for your care and thought for us.

Nothing new happens to us here on Kusaie. We go on living in our little cottage, hoping for better things in the future. The school work goes on as usual, and much outdoor work besides, as we have to do all that is

done, having no young men's schools here at present. The Kusaiens are working, getting ready the lumber for their church. Since the cyclone they have worshiped in an open shed, but now they intend restoring their church, and all the able-bodied men are giving almost all their time to the work. They have not been able to do it before, for lack of food, as it took nearly all their time to hunt or provide food for their families.

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## WOMAN'S WORK AS SEEN BY A MAN

BY C. C. CREEGAN

[Dr. C. C. Creegan, of New York, and Dr. A. N. Hitchcock, of Chicago, district secretaries of the A. B. C. F. M., are making a trip around the world to visit the missions of our Board. Dr. Creegan is so impressed with the work of our missionary women that he sends a long letter, written on the steamer from Hangkow to Shanghai, concerning it. We give the first section here; the second, on medical work, will follow.]

I WISH all the women who contribute to the work of the three Woman's Boards could see what it has been my pleasure to see of the great work of their faithful missionaries in many lands. It has been my privilege to study the work among women and children as conducted by at least a dozen societies in ten different lands; and it gives me pleasure to record the fact that for intellectual training, practical wisdom, skill in teaching, knowledge of the language and people, and consecration to the work the women whom you have sent out stand in the front rank. Gifts for this great work will double if the women of our churches can be made to know the character of the workers and the successful work they are doing.

Limited space lets me mention only a few of the many faithful and efficient workers whom I saw, and to speak of some of the many good schools we have visited.

(a.) One of the best which I have yet seen was the girls' high school (W. B. M. I.) at Samokov, Bulgaria, with its one hundred bright girls under the direction of Miss Esther T. Maltbie. When I saw that queenly woman, who has put the stamp of her character upon hundreds of young women in Bulgaria, all of whom love and honor her as a mother, and when I noted the cramped and every way unsatisfactory buildings where she does her work, I longed for a chance to tell some of the rich women of America of this noble work, and of its great need of adequate equipment. The fact that fifty of the graduates are now engaged in evangelistic work among their own people, and that all the pupils now in the school have expressed a desire "to live for God," is sufficient proof that this institution is worthy of larger gifts from the home land.



(*b.*) No one can look upon those intelligent faces—representing a dozen races and tongues—in the chapel of the American College of Girls at Constantinople (W. B. M.) without feeling glad that Prof. Mary M. Patrick and her able staff of teachers are there to give to these young women—the future mothers and teachers of Turkey—the best which we can give to any land; namely, a true conception of a cultured Christian woman.

(*c.*) The girls high school at Adabazar (W. B. M.), with one hundred and five pupils, four sevenths of whom are Gregorians, presided over by that lady from Maine—as good as she is brilliant—Miss Laura Farnham, is all that could be desired. It, too, is overcrowded, but is soon to have, let us hope, a new building. If there is any woman in all Turkey who has a larger place in the hearts, not alone of her pupils, but of the entire community, both Protestant and Gregorian, I did not find her. Miss Farnham came out to the field in 1871, and during these thirty-six years has only visited the home land once. When I asked, “When may we look for you in America?” she replied, “I am too busy for a furlough.”

(*d.*) The American Collegiate Institute for Girls at Smyrna (W. B. M.), with two hundred and forty-four pupils, representing Armenian, Greek, Jewish, Turkish and English, under the direction of Miss Emily McCallum, is one of the best schools of its kind in Turkey. The King's Daughters, as well as the Y. P. S. C. E., are a great blessing to the institution, and among the pupils there is a growing Christian sentiment, which is constantly fostered by the staff of teachers. A larger campus and better buildings are greatly needed.

(*e.*) The Adana Seminary (W. B. M. I.), with its one hundred and eighteen girls, does most excellent work under the direction of Miss Mary G. Webb and Miss Lucy H. Morley, though in very cramped quarters. Is it not time in these days when millions are being given to schools and colleges, especially for boys in America, that at least a million should be given to our girls' schools and colleges under the care of the Woman's Boards? When that day comes let Adana, where Mrs. Montgomery labored so faithfully, and where her memory is revered, be remembered.

(*f.*) Thus far on my tour of the world I have found no building more beautiful and better fitted for its purpose than the one which is the home of the Aintab Girls' Seminary. Great praise is due to the late Mr. Sanders, who was in charge of the construction of this fine and commodious edifice, and which will meet admirably the needs of this large and growing school. Mrs. John E. Merrill and her associates, Misses Blake and Norton, are giving their best of mind and heart to these girls, and their toil is bringing abundant fruit.

## SEND US HELP LEST WE FAINT BY THE WAY

Mrs. J. H. Pettee writes from Okayama, Japan, under date of June 4, 1907:—

“DID you ever wake in the morning with a longing desire to be three people for just that one day, that you might for once in your life accomplish “one good day’s work”?”

That is the only way I can express to you my feelings when I think of the Miyazaki and Tottori fields as I have seen them within the last six months. Hososhima, Nobeoka, Tsuna, Tsuma, Takanabe, each of them with women and children so ready and willing to be taught. I can see now the dear little upturned faces as I talked to them of Jesus Christ; the orderly quiet of those who belonged to the attempt at Sunday schools; that trip from the coast to Miyazaki, the center of the work through all that half of the Island of Kyushu—certainly one of my three selves should be there.

Are they alone? No; brave, patient Miss Gulick, busy day in and day out with Bible classes and women’s meetings and Sunday schools and the boarding house for schoolgirls in her own little cottage is there, but she cannot be everywhere and do everything. She needs help, as does Mrs. Olds, whose family cares keep her from touring work, though she finds all she can do and more for the women and children of Miyazaki City itself.

This is not re-enforcements we are pleading for down in Hyuga province—it is filling up just a bit the vacant places left by Miss McCandlish, Mrs. Clark and dear Mother Gulick, who lived and loved and labored there till called in God’s good providence to other places, one of them even to God’s right hand.

This is my official plea for Miyazaki, as I was asked to make it by the mission in annual meeting at Arima, because I am the latest woman to see and feel the needs of the big Southern province. One more woman there can do so much to gain that whole region for the Master. Can you not find her for Hyuga, the lonely, the needy, the waiting field?

My second self should fly to Tottori, that lonely outpost, shut in from the sunny, progressive Japan as we know it by a range of mountains with its roads almost impassable in winter. Mr. and Mrs. Bennett, young and brave, are glad to be there, but so overworked, so busy, busy, busy. Kobe College generously gives and has given of her best for last year and this to help them out, but the promise is only till next April.

The Woman’s Board has a peculiar responsibility for Tottori, for the first resident missionaries were Miss Talcott and Miss McLennan (now Mrs. White), who spent a long winter there in 1888 and 1889, cut off from all outside help and supplies; then followed Dr. Holbrook and the sainted Cora

Stone, Miss Telford, Miss Gill of blessed memory, Miss Daughaday and Miss Denton, who held the fort all alone for months. Everyone of the Woman's Boards has been represented there more or less in the nearly twenty years of work put in there.

Others will write more fully of the work and its urgent calls, but let me add my plea for the need of companionship. Life in a mission station is a constant giving out; we need others besides the people we teach, lovable and companionable as they are. We need the help and inspiration of our equals, of trained minds and spirits fresh from the "practice of the presence of God." Such comrades halve our perplexities, and double our usefulness and effectiveness. *Send us help lest we faint by the way.*

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### THE BIBLE IN CHINA

One of the weighty matters discussed at the recent Missionary Conference in Shanghai was that of Bible translations, a matter evidently of very great importance to all missionary work. From the report in the *Bible Society Record* we make some excerpts:—

NEVER has there been such a demand all over the empire for the Bible as since 1900. At times the presses could hardly meet it. Never could there be time more opportune, therefore, for the churches of Christ in China to press on toward the speedy perfecting of the Chinese versions.

For a hundred years missionary scholars have been busy in making and perfecting translations, but only in 1890 was there a definite, organized plan for union versions representing not individuals or groups, but the whole missionary body. So one committee was set to make a union version into Mandarin, based, of course, on the existing versions, and two more into the classical or *Wenli*. *Wenli* is not the spoken but the written "classical" language of China, and is wholly different from the spoken speech. It is the language of letters—*belles-lettres*, of formal correspondence, and of business and official communication—the pet and pride of the *litterati* and the scholars, unknown to the *ignobile vulgus*.

Although a written language, it can be read aloud, but when it is read in church it is pronounced according to the spoken dialect of the reader. This, of course, varies in different parts of China. When the Bible is thus read it is translated by the reader or paraphrased into the spoken speech; or, it may be, he does not pronounce the written language at all, but simply makes an impromptu translation as he reads it into the spoken language. This spoken language is for more than three hundred million Chinese, the Mandarin the most important because used by the largest number of people;

and also because the official speech used in courts of justice and elsewhere. But besides this there are at least eight principal "dialects," which might better be called languages, for they differ from each other and from Mandarin as widely as European languages generally differ from each other. In addition to these eight or nine principal languages there are twenty or thirty minor ones, not counting mere *patois*. When, therefore, critics sneer at missionaries for their failure to translate the Chinese Bible to their own satisfaction, they forget what a linguistic jungle Chinese speech is. Sir Robert Hart fitly speaks of the "China sea of language."

The committees at the present conference placed on its table complete versions of the New Testament in Mandarin, in high *Wenli*, and in easy *Wenli*, and it was resolved that the two *Wenli* Committees (high and low) should now aim at the production of one *Wenli* version. Meanwhile the Bible Societies are asked to print these three versions that they may be tried by use for three years. All this refers to the New Testament. Steps were taken in the conference to go on at once with the translation of the Old Testament.

All this gives an impression of what the function of the Bible Society is in China. It is no light responsibility to do what we are asked, but there is still more. Nothing is here said about the "dialect" versions, nor of Romanization; *i. e.*, the printing of Chinese Bibles in the Roman alphabet—a practice growing in favor, but at first requiring a duplication of our issues in many cases; nor of the further complication due to the necessity of printing the text with different terms for God; nor of the whole business of distributing the books all over the Chinese Empire, without which our printing would be of little use. The catalogue of our Chinese Agency shows a total of seventeen different versions and five hundred and eighty different editions ready for use, and there are others to be added, without counting those in English and other Western languages. Surely our modest annual appropriation, which amounts usually to about thirty-five thousand, needs to be doubled at least if we are to do what must be done.

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To go to the despised and rejected, the oppressed and the forgotten, in the name of God and in fellowship with Jesus Christ—that is the task of the missionary and of every Christian who understands the true nature of the gospel. It is to this glorious work that God has deigned to summon us, and it is for this that the missionary societies invite our aid.—*From the French.*

## MISSIONARY LETTERS

## AFRICA

Mrs. Katherine Maxwell, who with her husband joined the Zulu Mission in 1906, tells us a little of the impression the work makes on a newcomer :—

If you could come to an annual or semiannual meeting of the Zulu Mission, you would be interested, I think, in the almost infinite items of business, and would be helped by the spiritual lessons and the atmosphere of the meeting. Of late years these meetings have been held at Malvern, and the last one was of special interest to us, because we were given our first home. Malvern is a little station on the main railroad between Durban and Pietermaritzburg, the capital of Natal. There are two or three coolie (Indian) stores near the station and post office, which are combined, then there are the usual number of farms surrounding them. We go to a summer hotel about three quarters of a mile distant. It is generally vacant at the season when we are there. The women ride in a two-wheeled cart, the men usually walk and the luggage is carried by native boys.

There are three principal north coast stations in our mission, and we were given our choice. As the mission houses at Esidumbini and Mapumulo are occupied by native families, and our going to either place would necessitate some one's moving, we considered Noodsburg a most welcome refuge. This station is up on a beautiful mountain 3,400 feet high, and called the Great Noodsburg. The land rolls away to the sea, and on clear days we see a wide strip of the beautiful blue water of the Indian Ocean. This is a country of rolling hills, frequently reminding us of the words,—

“ Before us lie the hills sunlit with promise,

• Fairer their fulfillment than the past could know.”

Our goods for camping out came by train to Tongaat, and were brought inland thirty miles by an eight-mule team with a native driver and a leader boy, and after a three days' journey arrived here, as did we also, on George Washington's Birthday; and now that the weeds have been cut away from the doors, the windows fixed, and the black mud walls whitewashed or papered, we have a cozy home, and we have time to settle down to Zulu. It is wonderful to us that every Zulu speaks his language properly, even the smallest child. This greatly simplifies the study of this language, for if we can understand any sentence spoken by a Zulu, we can be practically certain that it is correct. However, we find a year none too long for study. We have now had ten months of the year. Two weeks ago Mr. Maxwell conducted the entire prayer meeting in Zulu for the first time. The lan-

guage is musical and its grammatical accuracy is wonderful, when we realize that until our missionaries came it had never been written.

So these are the surroundings in which you may now think of us. It is the center of the rebel district, and was the scene of much bloodshed less than a year ago. As a result there are many widows and fatherless children to whom we delight to minister as best we can while we study.

#### CHINA

The report of Woman's Work at Pao-ting-fu, written by Mrs. Aiken, is full of interest. We quote:—

Many new plans of work are on our minds and hearts for the coming year, but He only knows how much we can accomplish. It seems to us as though we must have more workers in Pao-ting-fu. Pray for our station and its need, which is a great one, far greater now than last year. Pray for us who are there, and who love the place and its people, that our work may be done more conscientiously, more as Jesus worked when on earth.

You all know of the great sorrow which visited our station in February in the terrible accident to Mrs. Perkins. You know of the terrible shock, the pain, the agony, the anxiety, the first hopelessness, the great responsibility which rested on the only physician and surgeon in Pao-ting-fu at the time, the hours the Chinese women spent in weeping and prayer, the shadow it cast over us all during those first days. But do you know of the loving hands ready at every turn with loving deeds, the friends and messages from other parts coming so promptly, the wonderful bravery of Dr. Mackay, the hope which grew from a tiny spark more and more, and the beautiful peace and calm assurance which encircled the dear afflicted sister and her family? The loving Father's hand was over all, and he has led us out to the place where we can thank him for his mysterious workings. He may see fit in his wisdom to bring the seemingly unbearable upon his children, but always with it never failing, comes the needed strength. How much we can have if we will only receive. Why do we not lean harder on the "everlasting arms," and trust more completely, knowing that "behind the dim unknown standeth God within the shadow keeping watch above his own."

#### JAPAN

Mrs. Anna G. Bennett, who joined our mission in Japan in 1905, coming from the Presbyterians when she married Rev. Henry J. Bennett, is now stationed at Tottori. She tells us:—

The out-station work is developing very well. One of our Tottori men goes over twice a month to Hamazaka, where there have been several baptisms lately. The work is largely the result of a faithful Christian

doctor, a man of about forty-five, of the old-fashioned type of Japanese. Until ten or twelve years ago he was a very bad man, the worst in his wicked village. He had read the New Testament through, and acknowledged that it was good, but he would not stop his bad life until Mr. Bartlett asked him if he wanted his children to grow up as he was, and that children follow in their parents' example. That made him stop and think, and resulted in his conversion; and now he is as earnest in trying to preach and teach the people of Jesus as he was earnest in being bad before. After the evangelist left Yumura he and some of the other Christians kept up the Sunday school and prayer meetings, and did the best they could at the Sunday morning sermons. He also conducts a Sunday school in his own house, for he lives in a tiny village about two miles from Yumura, and goes around with the missionaries on their evangelistic trips through the country, getting up the meetings and arranging for personal interviews. His faith is pure and childlike, and he is a great Bible student.

There are some young Christians in that field as well as in some of the other out-stations who need teaching, but there is no teacher for them, so my Bible woman and I are making out very simple daily Bible readings on the Gospel of Luke, with a running explanatory commentary, which we take off on the mimeograph and send around. There are between thirty and forty who have said they wanted the "readings." Every day there is a question and a prayer to make them think. That is a fine large scattered every-day Bible class to have, is it not? Of course they are to ask us questions whenever they desire to do so.

I have been rather interested in noticing some of the questions of the inquirers, of whom there have been a great many lately. I mean their very first questions. One boy asked why we did not have idols in the church; another, what is prayer, and why do you say "Amen" at the end; another, is Santa Claus another name for God (where he had heard of Santa Claus I do not know); and another said that he had read in a magazine that Christians disliked the number thirteen, and why; and still another, if Christians crucified their dead (this idea is quite prevalent among the ignorant we find). Country Japan is not as far advanced as many would have you believe, and as many books say. Others will ask what does "For Jesus' sake" at the end of prayers mean; others, what are hymns. One boy thought the various names we give to God each represent a different God. The thing that seems to appeal to them is the love of God, and that Christianity has the power to turn sinners into righteous men. Some of the students are troubled over the miracles, and others over the resurrection. To some the monotheistic idea of a personal God is very

wonderful, and appeals to them as the truth. It certainly is very interesting work, and we hope and pray that our "new lady" will soon be with us.

#### EASTERN TURKEY

One of the last letters from Miss Barnum, who is now Mrs. Riggs, shows us a need that is sure to recur, and gives a hint of a way to meet it:—

The orphans need at least twice as much time as I have to give them, and I could say just the same of the poor people who are supposed to be my special charge, with Mr. Carey's efficient help. There have been a great many suffering ones this winter, and we cannot come anywhere near to meeting their needs, but I am so glad that we could help them some.

From Providence I received a large package of flannel petticoats, and what a blessing they have been. The larger ones were given to the aged, sick and decrepit, and the smaller ones were made into nice dresses for children, a waist being made out of native gingham. A great deal of other material old and new has been given out. During the cold weather there were two distributions of coal. Often a poor woman will come and beg for a piece of soap so that she can wash her clothes. It is hard to refuse such a request, for the need is always very apparent. Whenever it is possible we give them work to do, shoveling snow, cleaning the streets and such like work for the men, and knitting stockings to the women, but there is never enough work to do much good. Mrs. Atkinson's lace work fills a long-felt need for the better class poor, but those with whom Mr. Carey and I have to do are not suitable for that dainty work.



### HELPS FOR LEADERS

#### COMPARATIVE BIOGRAPHY

*Suggestions for Young Women's Societies*

BY HELEN E. BROWN

THE study chosen by our Foreign Missionary Club last winter was a course in comparative biography, which has been used more or less by students in England but not much in this country. It consists of the study of the life of one missionary from each of the six chief missionary fields.



The following are the lists of the books used, and of the topics for the eight sessions which the club devoted to this study: J. Williams' *Missionary Enterprise in the South Sea Islands*, W. S. Blaikie's *The Personal Life of David Livingstone*, W. E. Griffis' *Verbeck of Japan*, Cyrus Hamlin's *My Life and Times*, R. Lovett's *James Gilmour* (Mongolia), Mrs. A. Carus-Wilson's *A Woman's Life for Kashmir*, Irene Petrie (India).

The characters and experiences of these six missionaries were compared in eight meetings, each one of the six being considered under each topic, arranged as follows: First session, "Parentage and Early Life of the Missionary;" second session, "Early Religious Impressions and Resolves;" third session, "The Missionary Call and the Response;" fourth session, "Departure for the Field and First Impressions after Arrival;" fifth session, "The Missionary's Work and its Difficulties;" sixth session, "The Methods Used and Resulting Achievements;" seventh session, "Closing Years; the Missionary's Experience of God;" eighth session, "Extent and Nature of His (or Her) Influence."

This method of study has much to commend it because it requires enough work to arouse interest and not too much to be a burden. Each biography was given to two people, which gave work to only twelve of the eighteen members; but that the others found the course interesting was proved by their regular attendance. At each meeting six minutes were allowed for the presentation of each topic. Each pair either divided the time and spoke for three minutes or took turns and used the whole time, usually the latter way was better. Written papers were seldom used as most of us preferred to talk rather than write. After all the topics had been presented a few minutes remained—or should have—for discussion. Usually some one was appointed to lead the discussion, which gave definiteness, but on some occasions the discussion was entirely informal, and proved not only the interest in the subject but also the amount of information that had been gained.

Of course, such a system of work has its defects, and we were experimenting, too. Perhaps the greatest trouble came from the fact that nearly all took more than the time allowed. In a sense we could not be blamed, for such a subject as "Methods Used and Resulting Achievements," which was covered by the entire biography, could not be adequately given in so short a time. Again, two people having the same life, looked at it from such different points of view that it was perhaps a little confusing to the listeners, but this defect was like the proverbial cloud with its silver lining, for these different points of view enabled us to get a more general idea of the missionaries.

It is a question whether or not we would have done better to have taken shorter topics and had more meetings. We could by so doing have gained clearer ideas, but the interest might not have been so well sustained.

On the whole, we are very much pleased with the winter's work and feel that we not only learned much, but that by so large an outlook our missionary interest was broadened, and by the careful study of one life our interest was deepened, and after all is not that the great aim of mission study? If anyone doubts the interest taken, they should have been present at our last meeting and heard the general discussion. Each of us was perfectly sure that "my missionary" accomplished more than any other would have done under the same circumstances. It would seem that biography stirs the admiration more than the study of countries, but perhaps this would not be true if one had not a certain amount of knowledge of the countries, people, etc., as a background for the study of the biographies.

Some in the club, if not all, feel that their spiritual life has been made deeper by the study of the lives of those who lived so close to the Master, those whose lives teach by their example the power of a full surrender and a glad consecration to the service of our Lord.



### "TITHES OF ALL I POSSESS"

A LADY sat in her quiet, beautiful room. In the early morning she had read the words of the Pharisee: "I give tithes of all I possess," and now, in thought, she was reviewing the busy day's work; but all through the crowded hours the words had followed her persistently, and she found herself continually repeating, "I give tithes of all I possess." Shopping in the crowded stores, poring over the wealth of new books, choosing the exquisite roses for her sick friend and the beautiful picture for her young daughter, sitting in her sunny home with fingers moving swiftly over beautiful fancy work, continually the refrain ran on: "I give tithes of all I possess." It annoyed her, as she had often been annoyed by a strain of a foolish song, caught up by the memory and reiterated mechanically.

"It was a miserable old Pharisee who said it," she reflected, "and I don't know why I should be haunted by it. It is much the easier way to keep the peace between your conscience and so many conflicting claims. When I've laid aside my tenth I feel perfectly comfortable over the rest of the dollar."

Silence for a few minutes in the busy brain, and then a laugh with the thought: "The Pharisee seems to have been perfectly comfortable about the rest of his dollar or shekel. I suppose the great trouble with him was feeling too comfortable about his tithes—as if that ended the matter. I never felt so, I am sure. My tithe is a real thank-offering, not a tax."

Again the needle sped on its way, but the face above it grew every minute graver and more thoughtful, until at last the hands lay idle in the lap and the eyes were lifted to gaze slowly about the beautiful room, taking in its charm and harmony and comfort.

"Tithes of all I possess," said the mistress of the home. "I never thought before how much that meant, and what a very small part of my possessions the money was. It would mean a tithe of my time, and my thought, and my ingenuity, and my ability to make things go. I've always said, 'I will give; but I will not be on committees and take responsibility and get other people to work.' I've paid my fees, but I would not take time to go to the missionary meetings. I've subscribed for our missionary paper, but never had any interest in reading it. I cannot honestly say as much as the Pharisee did. 'All I possess'—that would mean love, human love, that makes one blessed among women. I am sure I never gave that. I never in my life gave any real love to those women whose lives are empty of it. I haven't taken time to love them. I have just let them be crushed out of my thoughts. I don't know just what good love could have done them; but it might have done me good, made me more grateful, more generous, more eager to help, and that would have reached to them. 'All I possess' would mean opportunity and influence with others; it would mean the beauty and rest and delight of my home; but how could I tithe that except with those who can be brought in to share it? If I had plenty of money I should love to help in every other way, but I have no talent for personal giving. Yet that was the way Christ helped—'Who loved us and gave himself for us'—first the love, and then the giving of himself. Perhaps, if I had the love, really, truly, in Christ's measure, the giving would be easier. I might even have to give, for Paul says: 'The love of Christ constraineth us.' Well, I'll never say again: 'I give tithes of all I possess.'"

She sighed and took up her needle, but it moved slowly now, and in place of the haunting words, a gentle, persuasive voice seemed to whisper, "Freely ye have received, freely give." "Beloved, if God so loved us, we ought also to love one another." "Wherefore receive ye one another, as God for Christ's sake hath received you." The tears began to fall, and in the quiet, beautiful room David's prayer of thanksgiving ascended again: "Bless the Lord, O my soul, and forget not all his benefits."—*Leaflet.*

## SIDELIGHTS ON THE NEW TEXT-BOOK, "GLORIA CHRISTI"

BY MRS. ALICE GODDARD WEST

LOOKING over the hundreds of missionary leaflets that decorated the walls of Exhibit Hall at Silver Bay this summer, in search of sidelights for *Gloria Christi*, we were continually reminded of Mr. Soper's statement at this same conference, in his class on "The Bible as a Missionary Text-book," a fact impressed upon us day after day, that three kinds of missionary lessons are in the Bible: direct, explicit statement, teaching by implication, and teaching by example. We found just those same three types of literature bearing on our new subject, the glorious achievements of the Christian religion in heathen lands.

Leaflets of the first type, the direct presentation of the general subject, are few; it has been too large a subject to treat within leaflet space. But every Board can furnish plenty of leaflets that spell one or two syllables of the great world-wide story of the triumphs of the Cross. From our own Woman's Board list we might select, "From Kraal to Church in Zululand," and "Japan's Transformation since her Hermit Days."

Of pamphlets teaching the truth by implication, or example, there is a generous supply. Almost every leaflet treating of missions from point of view of the field work is a story of victory. Failures are not set up in type. In the first leaflet at hand, "The Story of Kobe College," issued by the W. B. M. I., every page implies one of the greatest triumphs of Christianity in Japan, the open door to knowledge for women. The same is true of the leaflets issued by our own Board, describing our higher institutions for girls.

But the concrete example of an individual human life raised from degradation into joy and service is the best illustration of the triumph of the gospel, and leaflets of this type are plenty. Pre-eminent among them is, "Paul, the Apostle of Banza Manteke," a thrilling incident in Congo history, published by the American Baptist Missionary Union, and sold for five cents. Our Woman's Board prints several leaflets of this type, sold at two cents each, such as "Umcitwa and Yona," the story of two Zulu missionaries, and "The Hoopoe Old Lady," written by Mrs. Goodrich, of North China. One of our newer leaflets, "Under the Southern Cross" (price, five cents), contains half a dozen character sketches illustrating *Gloria Christi*.

A valuable sidelight of the biographical type is found in a passage of twenty pages (pp. 250-270) in the Forward Mission text-book, *Daylight in the Dark Continent*, giving the story of several marvelously transformed

lives, such as Africaner and King Khama of Bechnana-land. The same chapter includes also brief sketches of two of the great victories in missionary history, Madagascar and Uganda.

Another valuable bit of collateral reading might be mentioned from the Forward Mission library, the ten strong pages on the transformation of China, at the beginning of the closing chapter of the new text-book, *The Uplift of China*, by Dr. Arthur Smith.

Women who have been filing away their *LIFE AND LIGHT* and *Herald* and *Missionary Review* have a storehouse of study helps ready. Not an issue but contains something that bears upon the subject of the victories of the Cross. The mission class leader who does her own culling and condensing will be doubly blessed in the year's work, for her eyes will be opened to a horizon much wider than she would have seen through the "nigh-to spectacles" of little ready-made leaflets. The valuable references to definite articles in the *Missionary Review* (published by Funk & Wagnalls), given at the close of the several chapters of *Gloria Christi*, form a good starting point for individual research.

It is most fitting that this last volume of the *Christus* series should deal with a subject that compels a reviewing of the ground of all the preceding volumes. And the very scarcity of leaflet literature bearing directly on the subject for the current year, brings two definite advantages; it will drive both student and teacher to a re-reading of their lesson material of former years, to freshen fading memories of notable incidents of missionary triumph; and better still, it will set us all to watching current literature, both missionary and secular, for news of the victories of to-day on the firing line of Christian civilization.

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## OUR DAILY PRAYER IN SEPTEMBER

PERHAPS no one of the missions of the American Board stands in greater need of prayerful sympathy than the Marathi. The lack of the necessary funds has compelled the dismissal of Bible women, the closing of village schools, the transference of at least one station to another Board, in fact, curtailment in every possible way. The need of this retrenchment is a great burden to the missionaries, and an incalculable setback to the work of the Master. Who is to blame?

Mrs. Hume is still detained in this country. Her daughter, Mrs. Hunsberger, takes charge of Bowker Hall, a school for girls with about one hundred and twenty-five pupils, and also of the School of Arts and Crafts for women and girls. The special aim of this school is to train its pupils for

self-support, at the same time giving them spiritual development. Mrs. Peacock's time is mostly taken by the care of her three little sons.

Miss Millard has the care of fifty or more children, most of them orphaned by the famine, many made blind by the same terrible experience. They are trained in reading and ordinary school studies as well as industrial work, and are fitted for happy and self-supporting lives. "Such philanthropic institutions touch a tender chord of feeling in Hindus, Mohammedans, Parsees and other non-Christians, and not only are they moved to help by generous gifts, but they cannot restrain sincere exclamations of praise for the religion that cares for these helpless ones. Miss Abbott, much worn with heavy cares, is now on furlough in Southern Europe. Mrs. Abbott has care of the McKinley School, attended by little Hindu and Mohammedan boys living in tenement houses in a densely populated part of the city.

Mrs. Bruce has charge of the six Bible women who work in the city and near villages. She also directs the station school with its four teachers and three suburban schools. Dr. Grieve writes that plague, cholera, smallpox, leprosy and all the diseases consequent on sin and dirt are common. As the support of her dispensary work must come entirely from fees from patients and voluntary contributions, it is somewhat uncertain. Dr. Grieve has herself had the plague and so is now immune, and she has had wonderful success in treating the disease. She treated 5,584 patients, many of them from high castes, in 1906. The Satara field covers 500,000 people. Are we doing all we can for them?

The mission high school at Bombay numbers about one hundred and twenty pupils. Mrs. Clark is still new in the field, and with language study and the care of home and baby daughter is kept quite busy.

Mrs. Fairbank superintends the Bible women and the girls' school. She also guides the lace school, where thirty or more girls learn to support themselves by lace making.

Mrs. Beals, herself a physician, shares the medical missionary work of her husband, Dr. Lester H. Beals. Mrs. Smith has charge of the boarding department of the high school with a family of three hundred, and of the orphanage. She also conducts Bible and singing classes daily, and looks after the primary school for boys. Mrs. Bissell, with her husband and three little daughters, is just returning from her furlough.

Dr. Hume reports that the hospital treatment often proves to open the door of Hindu homes to Bible women's teaching, and patients come from castes otherwise inaccessible. She treated last year 5,302 patients, and the thirty beds of the hospital have been filled almost constantly. We regret to record the resignation of Miss Campbell. Dr. Stephenson, though so short a time on the field, is already able to enter into the work very helpfully.

Though Mrs. Harding can no longer render active service, yet her presence is a blessing to all the mission. Mrs. Hume superintends a home in her own yard for famine girls, called the Alice Home, with now one hundred and thirty-five inmates. Most of these girls develop into fine, earnest Christian women. She guides the Chapin Home for Christian Hindu women who earn their own livelihood in various ways, and find home shelter and training here. She also carries all the missionary responsibility for one of the three sections of the Sunday school, for one of the four preaching sections of the First Church, and for the children's service. She superintends the Williams' Home for famine boys, and visits near villages to encourage teachers and Bible women. All this besides home care and teaching her own children two hours daily.

Mrs. Harding, caring for her fatherless little son, guides also the industrial work for girls and the Hindu girls' school. Miss Nugent, who has had charge of the girls' boarding school, is now on furlough in her Canadian home. By some inexplicable freak the name of Miss Judson, who has married Rev. H. A. Kernan of the Presbyterian Board, has stolen the place of Miss Florence Hartt, now Mrs. William Hazen. Since her marriage Mrs. Hazen has done much efficient work in the Sunday schools, held in connection with every-day school in the district.

The Bible women's training class, a most important work, has numbered thirteen. They memorize Scripture, learn to answer the questions asked by Hindu and Mohammedan women, and are practically trained by visiting homes with older Bible women. The boarding school, with more than five hundred pupils, is now divided into two departments—the vernacular, with nine teachers, and the Anglo-vernacular. Miss Bissell has charge of three Hindu girls' schools, some industrial work, the Bible women, and edits the monthly *Balbodhmewa*—Pleasant Reading for Youthful Readers, a sixteen page magazine, "more asked for in the Ahmednagar City Library than any other vernacular paper." Mrs. Fairbank, greatly beloved and lamented, died at Christmas, 1906.

The list of Mrs. Ballantine's activities is long: superintendence of Bible women; oversight of girls' school with one hundred and thirty-eight pupils, eighty-five of them boarders; weekly meeting of all women of the station; especial efforts for caste women recently converted; visiting the sick; touring with Bible woman and preacher; teaching drawing daily in boys' school, preparatory to government examinations; writing hundreds of letters to patrons of pupils and others, to gain interest for the work; personal work for boys and girls. How small and meager do our lives seem beside such days as these!

Mrs. Sibley has charge of the Bible women, of the village schools and the orphanage, and of the widows' home with twelve women and seven children as inmates. Though Wai is Miss Gordon's station, the great need in the boarding school at Ahmednagar has summoned her thither for a large part of the past year. Miss Moulton has had care of the missionary work in the Jeur district, with a population of 17,500. Quite a parish for one woman!

The Beverly girls' school numbers about one hundred and fifty girls. Mrs. Winsor's work is varied and absorbing; care of orphans, widows, schools, boarding school, Bible women, more than fill her time. She is much saddened because she must close some of her primary schools—schools that are full of promise and influence.

The boarding school at Sholapur enrolls more than one hundred girls, and thirty-two of them joined the church during 1906. Miss Fowler is principal of this school. Mrs. Gates has care of four Hindu schools, two for boys, two for girls, and of five Bible women, besides general supervision of work for women. Miss Gates, her daughter, is associate principal of the boarding school at Ahmednagar. Miss Harding has charge of the kindergarten, with three teachers and forty-three children. The Marathi mission has one hundred and fifty day schools, with nearly four thousand pupils, and thirty-three higher and boarding schools, enrolling more than one thousand. The latest report of the mission gives the number of Bible women as ninety-nine, and of native teachers, both men and women, as one hundred.

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## ANNUAL MEETING OF W. B. M.

THE Fortieth Annual Meeting of the Woman's Board of Missions will be held in Worcester, Mass., Wednesday and Thursday, November 13 and 14, 1907. A delegates' meeting will be held on Tuesday, the 12th. The meetings will be held in Plymouth and Union Churches, near each other on Pearl and Chestnut Streets.

The ladies of Worcester will be happy to entertain delegates appointed by Branches, and women who have ever been under appointment as missionaries by the Woman's Board, or the American Board. All such, desiring entertainment, are requested to send their names to Mrs. Edwin H. Marble, 18 Tirrell Street, Worcester, before October 8th. The usual reduction in railroad rates on the certificate plan, is expected.



## BOOK NOTICES

*Our Moslem Sisters.* Edited by Annie Van Sommer and L. M. Zwemer, F. R. G. S. Published by Fleming H. Revell Co. Pp. 299. Price, \$1.25 net.

It is an encouraging sign of the times that at the recent Mohammedan Educational Conference in Bombay a leading follower of the false prophet admitted that the progress of his people was hindered by the seclusion of women, which kept half the community in ignorance and degradation.

At the first general conference in behalf of the Mohammedan world held at Cairo April 4-9, 1906, one session was devoted to the discussion of Woman's Work for Women. Although the time was far too short for a full presentation of the subject, yet the women missionaries were wise enough to send out an appeal endorsed by the whole conference.

In that appeal is emphasized the fact that only women can reach secluded women with the gospel, and that the Moslem women alone number not less than one hundred million. Their special request is for "trained and consecrated women doctors; trained and consecrated women teachers; groups of women workers in the villages; and an army of those with love in their hearts to seek and save the lost." Dr. J. L. Barton opened his remarks on "Moslems in Turkey," at the Haystack Centennial by the statement, "This is the first time that the question of missionary work for Moslems has been openly discussed upon the platform of the American Board." He went on to say that this policy of silence was observed to protect our missionaries from Moslem fanaticism. But he thought the silence had been misinterpreted both in the East and in the West, for it has often been erroneously stated that "Mission Boards are not working for the Christianization of Moslems."

The co-editor of this book under review is Dr. Zwemer, of the Reformed Church, whose work has been in Arabia. He preceded Dr. Barton at this session of the Board in a most strategic paper on "The Evangelization of the Mohammedan World in This Generation."

The book is attractively illustrated, and is a compilation of startling facts in regard to our sisters in harem, zenana, seraglio or whatever the place is called where woman is the tool and plaything instead of the companion and helper of man.

The book has as many authors as there are chapters, and all these chapters were written by missionaries in the various lands represented. With three exceptions the writers were women, and their testimony is unimpeachable.

*Coillard of the Zambesi.* By C. W. Mackintosh. Published by the American Tract Society. Pp. 484. Price, \$2.50.

This stately volume of nearly five hundred pages, with an admirable picture of Coillard himself as a frontispiece, with a map, an index and seventy-seven illustrations, contains a record of the lives of François and Christina Coillard, of the Paris Missionary Society, and tells of their labors in South and Central Africa from 1858 to 1904.

These well-known and devoted missionaries are fortunate in having as their biographer one who is both able and sympathetic and a kinsman of Mme. Coillard. One can see at a glance that the literary part of the book is the work of an expert, and the mechanical excellence is worthy of the subject and the author.

It is a most valuable contribution to missionary literature, and in reading it one is not only spiritually enriched by making the acquaintance of two elect souls, but one becomes also familiar with the environment in which these consecrated beings lived and worked for forty-six years. In these days of "Handy Volumes" and "Little Classics," it is unusual to take up a thick volume of this size. One is reminded of the *Life of Patteson* by Miss Yonge, in two such volumes. But it is a wonderful and inspiring story of a servant of Christ, who says at the outset, "I seek neither adventures nor ease. What I wish, what I desire, is to labor with a single heart at my Master's work in humility, and completely lost sight of if need be."

He had high ideals in the midst of surroundings which did not call for much attention to personal appearance. The station people had a nickname for him which meant, "the father of neatness;" and he held the native Christians not only to purity of mind, manners and morals, but also to clean clothing. Mme. Coillard fully sympathized with her husband in this respect. They always had the eating table laid properly once a day at least, and paid each other the compliment of "smartening themselves" up if possible.

No children were granted them, but they were everything to each other. Coillard himself had the temperament of the poet and recluse, while his wife was eminently practical. They both kept up the habit of good reading. M. Coillard felt that St. Paul's injunction to Timothy to "give attendance to reading," was too much neglected by most missionaries.

Coillard's letters to his mother in France are full of the tenderest affection, and give such details of his work as a mother would appreciate. He always shared his small salary with her, and never sent her a letter without a little gift of money. After her death Coillard educated five of his French nephews and nieces, although he received no extra allowance for this pur-

pose, as he would have done had they been his own children. While giving himself to Africa, he did not neglect his own kindred.

In these days of doubting the divinity of Christ, and minimizing the atonement, it is refreshing to read in Coillard's *Journal* such words as these, "Oh, what power, what attraction in the contemplation of a God expiating the sins of the world! Who can resist it?"

Coillard once wrote to a friend, "My great, great desire is not to live a day longer than I can work," and this wish was almost literally granted. On May 16, 1904, he was stricken down by the dreaded fever, and eleven days later he passed away. His wife had preceded him to her eternal reward, and he was laid by her side under the great tree of Sefula. A marble cross erected by his colleagues marks the spot, and on it is engraved the motto of his life, "To live is Christ."

The following extract from his will shows the deepest desire of his heart: "On the threshold of eternity, and in the presence of my God, I solemnly bequeath to the churches of France, my native land, the responsibility of the Lord's work in Barotsiland, and I adjure them in his Holy Name never to give it up—which would be to despise and renounce the rich harvest reserved to the sowing they have accomplished in suffering and tears."

*Maying with the Chamorros.* By Mary C. Stevens. Published by the American Tract Society.

Four chapters of this book were published some years ago in *The Mission Day Spring*, and now appear, with additional material, in attractive book form.

The book tells of a young girl who is going with her parents to live in Manila, and on their way they stop to visit relatives in Guam. In narrative form the island and its people are described. Kodak pictures taken by the author add to the vividness of the recital.

*Five Little Pocketbooks, and How They Were Filled.* By Mary Porter Angell. Published by Woman's Baptist Foreign Missionary Society.

A bright, entertaining story, especially adapted to young people who try to raise money for missions. G. H. C.

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IN the year 1904-1905 the number of paid helpers in the Berlin Mission in South Africa grew from 131 to 222, and of those unpaid, from 421 to 635. In the same time the number of stations increased from 41 to 58, and of the baptised from 27,000 to 46,000.

## SUGGESTIONS FOR AUXILIARY MEETINGS

TOPICS for the United Study, following in the main the successive chapters of *Gloria Christi*, by Mrs. Anna Robertson Brown Lindsay; the book issued by the Central Committee for the United Study of Missions, to be used in 1907-1908.

October.—Evangelistic Missions.

November.—Thank-offering Meeting.

December.—Educational Missions.

January.—Medical Missions.

February.—Industrial Missions.

March.—Philanthropic Missions.

April.—Missions Contributing to Other Forms of Social Progress.

In preparing for the study of the first chapter, those who used *Via Christi*, the first book of the series, will find it helpful to review its last chapter, which covers, in the main, the same ground as our author.

The article by Mrs. Champion, in our August number, gives a view of the experiences of pioneer missionary life in South Africa.

An article in the number for March, 1903, describes the work of William Wilberforce. One of our leaflets, *From Kraal to Church in Zululand*, describes the change from heathenism to Christianity, under the care of evangelistic missionaries; and from our recent study of the Island World, we can draw striking examples of the radical change wrought in many communities by the preaching of the gospel.

## SIDELIGHTS FROM PERIODICALS

INDIA.—*The Nineteenth Century* for July has a long article describing the "Discontent in India." Dr. Jacob Chamberlain writes in the *Missionary Review* for August on the "Brahman High Priest." "The Christian Church and Mohammedans," *Sunday at Home*, July.

AFRICA.—The Work of "England in Egypt" is fully described and illustrated in the *World's Work* for July. "Cromer, Maker of Egypt" is in the same number. Richard Harding Davis severely arraigns King Leopold in the Congo under the title, "My Brother's Keeper," in *Collier's*, June 15th.

JAPAN.—"Neito, the Boston of Feudal Japan," *Open Court*, August. "Our Relations with Japan," *Forum*, August.

MEXICO.—"Mexico at High Tide," in *World's Work* for August, shows its great material prosperity and makes us feel its spiritual needs.

ISLANDS.—In *North American*, June 21st, Judge Blount argues for Philippine Independence. "What Americans have done in Cuba," *Missionary Review*, August.

The "Uplift of the World" in *World's Work* for August, and "Civiliz-

ing Work of Modern Christian Missions" in *Missionary Review* for August, will be helpful in the United Study course.

An extended sketch of Rev. S. J. Mills in the *Missionary Review* throws light on the beginnings of the American Board, and shows the tremendous influence on foreign missions of a man who, himself, never went on a mission.

F. V. E.

## WOMAN'S BOARD OF MISSIONS

Receipts from June 18 to July 18, 1907.

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

<i>Eastern Maine Branch.</i> —Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor. Skowhegan, Woman's Miss'y Soc., 20, Woman's Miss'y Meeting Coll., 2; Wiscasset, Mrs. J. M. Knight, 2,	\$24 00
<i>Lewiston.</i> —Jr. C. E. Soc.,	4 14
<b>Total,</b>	<b>28 14</b>

### NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Miss Elizabeth A. Brickett, Treas., 69 No. Eliz St., Concord. A daughter in memory of her mother, I. H. N., 48; Franklin, Aux., 15; Newport, Lamp Lighters, 5; Portsmouth, Rogers M. C., 40; Tilton, Aux., 20; Winchester, Aux., 21,	149 00
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### VERMONT.

<i>Vermont Branch.</i> —Mrs. C. H. Stevens, Treas., St. Johnsbury, Bennington Centre, M. C., 15; Berkshire, East, 20; Enosburg Falls, C. E. Soc., 15; Franklin, 2.15; Hartford, 20, C. E. Soc., 2.73; Peru, 6.18; Springfield, Jr. C. E. Soc., 4; Winoozki (Th. Off., 2.50), 6,	91 06
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### MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading. Andover, Abbot Acad. Jr. Aux., 58; Medford, Mystic Ch., Aux., 30; Melrose Highlands, Woman's League, 15; Reading, Aux., 22; Stoneham, Aux., 10,	135 00
<i>Barnstable Co. Branch.</i> —Miss Amelia Snow, Treas., East Orleans. East Falmouth, Aux., 3,	3 00
<i>Berkshire Branch.</i> —Mrs. Edward Tolman, Treas., 45 Reed St., Pittsfield. Dalton, Senior Aux., 167.30; Hinsdale, Aux., 16; North Adams, Aux., 50. Less expenses, 3.30,	230 00
<i>Essex South Branch.</i> —Miss Sarah R. Safford, Treas., Hamilton. Beverly, Dane St. Ch., Aux., 15; Lynn, Central Ch., Y. L. Mission Study Class, 1, Jr. C. E. Soc., 2; Middleton, Aux., 10, Willing Workers M. C., 10; Swampscott, Aux. (prev.	

contri. to const. L. M. Mrs. Henrietta C. Bemis),	38 00
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas., 18 Congress St., Greenfield. Shelburne Falls, 52.03; South Deerfield, Aux., 10.60,	62 63
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Hatfield, Wide Awakes, 6.39; Northampton, Edwards Ch., Aux., 29.76; South Hadley, Mt. Holyoke College, a Friend, 25; Worthington, Aux., 8,	69 15
<i>Middlesex Branch.</i> —Miss Mary E. Goodnow, Treas., South Sudbury. Framingham, Plymouth Ch., S. S., 30; Marlboro, Aux., 16; Natick, Aux., 42.62, C. R., 3; Wellesley, Aux., 58.10, Wellesley College, Y. W. C. A., 150,	299 72
<i>Norfolk and Pilgrim Branch.</i> —Mrs. Mark McCully, Treas., 95 Maple St., Milton. Atlantic, Memorial Ch., C. E. Soc., 10; Brockton, First Ch., Aux., 10; Campello, Aux. (Len. Off., 8.20), 83.20; Randolph, Aux., 2,	105 20
<i>North Chelmsford.</i> —Jr. Dept. S. S.,	3 60
<i>North Middlesex Branch.</i> —Miss Julia S. Conant, Treas., Littleton Common. Fitchburg, Rollstone Ch., Jr. C. E. Soc., 5,	5 00
<i>South Hadley.</i> —Mt. Holyoke College, Y. W. C. A.,	50 00
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Chicopee, Third Ch., Jr. C. E. Soc., 5; Holyoke, Second Ch., Intermed. Dept. S. S., 5.10; Mitteneague, Ladies' Benev. Soc. (50 of wh. to const. L. M.'s Mrs. Charles Tubbs and Mrs. Caleb Kroh), 60; Springfield, First Ch., Aux., 286.05, Opportunity Seekers, 10, The Gleaners, 25, Hope Ch., Aux. (to const. L. M.'s Mrs. T. A. Hazen, Mrs. Fannie C. Sheldon and Miss Hannah Noble), 75, Olivet Ch., Aux., 25, Park Ch., Jr. C. E. Soc., 5; Three Rivers, Union Ch., C. R., 6,	502 15
<i>Suffolk Branch.</i> —Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Auburndale, Search Light Club, 30, Jr. C. E. Soc., 15; Boston, Mt. Vernon Ch., Aux., 35, Y. L. Aux., 35, Old South Ch., Aux., a Friend, 250, Park St. Ch., Aux., Miss Isabella B. Pratt, 100, Union Ch.,	

Aux., 5, Y. L. A. (50 of wh. to const. L. M.'s Miss Ida Mitchell and Miss Susie A. MacDougald), 52.80; Brighton, Aux., 104.58; Cambridge, First Ch., C. R. (25 of wh. to const. L. M. Miss Edith M. Burrage), 29.50, Pilgrim Ch., C. R., 9.70, Shepard Memorial Ch., Prim. Dept. S. S., 5; Canton, Ladies' Benev. Union, 17.50; Chelsea, First Ch., Aux. (to const. L. M. Mrs. George L. Evans), 25; Dorchester, Second Ch., Miss Means' S. S. Class, 2.50; Everett, First Ch., Aux., 66.12; Jamaica Plain, Central Ch., Dau. of Cov., 2.55, Chih Jee Yung Club (to const. L. M. Miss C. Isabel Mention), 25; Neponset, Trinity Ch., Stone Aux., 12.52; Newton Centre, First Ch., 2, Maria B. Furber Soc., 25; Newton Highlands, Aux., 6.04; Roxbury, Miss Caroline A. Potter, 25, Imm.-Walnut Ave. Ch., Foreign Dept., 13.25, Y. L. F. M. S., 12, Home Dept. S. S., 5; Somerville, Winter Hill Ch., Dau. of Cov., 10; South Boston, Phillips Ch., Aux. (Len. Off., 11, 132, Y. L. M. S., 75), 1,128 06	
Wellesley.—Wellesley College Class of '97, Reunion Gift, 12 00	
Worcester Co. Branch.—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Charlton, C. E. Soc., 4; Gilbertville, Aux., 71; North Brookfield, Women's Union, 12; Southbridge, Aux., 15.52; Ware, Aux., 166.50; Warren, Aux., 5, C. E. Soc., 10; Westboro, Aux., 11.80; Winchendon, North, Worthley M. B., 1; Worcester, Park Ch., Aux., 9.31, Extra-cent-a-day Band, 5.23, Pilgrim Ch., Woman's Assoc. (with prev. contri. to const. L. M.'s Mrs. Rosella M. Bailey, Miss Sarah L. Gould, Miss Addie C. Cornell), 60.21, 371 57	
Total,	3,015 08

## LEGACIES.

Barnardston.—Martha C. Ryther, add'l, 38 00	
Boston.—Lucy J. Wood, by Richard C. Humphreys, Robert W. Wood and Sewall C. Brackett, Extrs., 1,000 00	
Total,	1,038 00

## RHODE ISLAND.

A Friend,	100 00
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## CONNECTICUT.

Eastern Conn. Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London, Danielson, Aux., 11.59; New London, First Ch., Aux., 5.30; Stonington, Second Ch., Aux., 9.45; Thompson, Aux., 14.25; Woodstock, Aux., 20, 60 59	
Hartford Branch.—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Int. on Clara E. Hillyer Fund, 212 50; Bristol, Aux., 24.35; Buckingham, Aux., 14; Enfield, Aux., 61.05; Granby, C. E. Soc., 5; Hartford, First Ch., Aux., by Miss Ada M. Stearns, 5, Fourth Ch., Aux., 28.52; New Britain, South Ch., Aux., 64.65; Plainville, Aux., 49; South Glastonbury, Aux., 12; South Manchester, Prim. S. S., 2; Terryville, Aux., 39, 517 07	

New Haven Branch.—Miss Julia Twining, Treas., 314 Prospect St., New Haven. Anonymous, 779.88; Int. from Funds, 140; Bethlehem, S. S., 5; Bridgeport, Olivet Ch., Bell M. B., 10; Park St. Ch., Lillian Prudden C., 10; Derby, First Ch., C. E. Soc., 40.25; East Haven, Busy Bees, 25, Wayside Gleaners, 35, C. R., 16; East Litchfield, C. E. Soc., 5; Hadam, Aux., gift in memory of Mrs. Melissa Usher Tyler by her children, 100; Harwinton, C. E. Soc., 5; Ivoryton, Mission Helpers, 5, Dau. of Cov., 7.25; Meriden, Center Ch., Sunbeams, 5, First Ch., Jr. C. E. Soc., 5; Middlefield, Friends, 6.32; Middletown, First Ch., Gleaners, 45, C. R., 7, South Ch., C. R., 6; New Haven, Center Ch., S. S., 20, Ch. of the Redeemer, Prim. S. S., 5, Dwight Place Ch., Fairbank Cir., 25, United Ch., Y. L., 99, C. E. Soc., 75, S. S., 25; Nangattuck, Alice Stetson C., 6, Haystack Band, 5, Young Folks C., 9; North Branford, Aux., 25, C. E. Soc., 8.50; North Haven, Aux., 15; North Kent, C. E. Soc., 2.50; North Madison, Aux., 10.65; Orange, Aux., 49.25; Seymour, Aux., 15; Sharon, Aux., 100.25; Stratford, S. S., 50, Miss'n League, 10; Torrington Center, C. E. Soc., 15; Waterbury, Second Ch., Aux., 2; Watertown, Aux. (prev. contri. to const. L.M.'s Mrs. F. J. Werking, Miss Louise Baldwin, Mrs. Eugene Lamphier); Whitneyville, Aux., 1; Winsted, Second Ch., Aux., 83.48, Golden Chain, 10; Woodbridge, Aux., 52.40, Dau. of Cov., 19, Golden Rule C., 8, C. R., 4, 1,998 73	
Total,	2,576 39

## NEW YORK.

Fairport.—Cong. Ch., W. F. M. S., a Friend,	18 00
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## PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J., D. C., Washington, Mt. Pleasant Ch., Aux., 22.65, C. R., 12; Md., Baltimore, Associate Ch., Aux., 21, C. E. Soc., 12.50; N. J., Bound Brook, Pilgrim Workers, 50; Closter, Aux., Len. Off., 12.73; Glen Ridge, Aux., 40; Jersey City, First Ch., Aux., 50; Montclair, First Ch., Monday Miss'y Soc., 136.95; Newark, Belleville Ave. Ch., Aux., 20, Y. W., Aux., 15, M. B., 5; Plainfield, Aux., 50, 447 83	
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Donations,	6,109 36
Buildings,	150 00
Specials,	166 14
Legacies,	1,038 00

Total, \$7,463 50

## TOTAL FROM OCT. 18, 1906 TO JULY 18, 1907.

Donations,	78,420 99
Buildings,	4,131 63
Specials,	3,081 91
Legacies,	9,424 50

Total, \$95,059 03

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## LETTER FROM MISS LAURA JONES

PAO-TING-FU, CHINA, March 22, 1907.

DEAR FRIENDS: As I begin this letter, I wonder what I can say, or how I can put before you the conditions, so that you will really realize the desperate need there is in the Pao-ting-fu district for another single lady. The two missionaries in charge of the men's work, Mr. Perkins and Mr. Aiken, feel they are too few among so many, and when you stop and think that the woman's work is just as large, and, you will all own, just as important, you will see what it means in neglect of the field, and overworking the workers, to try to cover even in a very superficial fashion this large district.

There are only certain times in the year that the women have time to study, and this time is about the same all over the district. I have not yet finished my studies, and the language comes hard to some of us; so with the time and strength available, and the distances that have to be traveled, it seemed best to go one year to the field which is in charge of Mr. Perkins, and the next year to the one in charge of Mr. Aiken. With teaching only every other year, and that often for only a few days, how can these women and girls be expected to become established? They are surrounded by heathenism, they cannot read for themselves, nor is it "custom" for women to attend the place of worship with the men, should there be one.

About the tour of invitation and the station class for the country women held in Pao-ting-fu I have already written you. Later Mrs. Perkins accompanied Mr. Perkins on a week's tour to a field in which work for men has been going on for about four years. Repeated invitations had come to us from the women of this district, but until this time no one had been able to

go. Perhaps she has told you of the tour, so I will not try, only I know she was the first foreign woman and the first Christian teacher to go to the women of the district.

Working on the alternate year plan, 1906 was spent almost entirely in Mr. Perkins' field, so 1907 was to be devoted to Mr. Aikens' field. With this plan in mind, we, Mrs. Perkins and I, started the 12th of January; she with her medicine bag, I with literature and picture cards, and alas, a throat that could not talk long without coughing in a frenzied fashion.

We went one hundred and fifty "li" by train to the railroad station of Ting Chou, which is ten "li" from the city proper. We were met by the helper who is stationed there. He took us to his home, where we spent Sunday, and received the women and girls, who came in large numbers. The buildings are so arranged that it was possible to keep the men and boys in an outer court, which made it much easier and more agreeable.

We were the first foreign women in the city, so of course drew a large crowd, to whom we talked and talked—Mrs. Perkins dispensing medicines also. To be sure, much of our talk was not preaching, but there seems to be a certain amount of "idle talk" required before the women will listen or even believe that they can hear the "weightier matters." You see they come to see the "barbarians," and it takes quite a time to convince them that we can speak their language.

The women were, as a rule, more intelligent than those we met later in the country places, but one thing is noticeable almost everywhere we have been, viz.: the ones who come and make friends with us first are often the less respectable—the very class, to be sure, whom the Master came to seek and to save, but as it was with him so with us, the more respectable class looks upon us with suspicion, because we "receive sinners." 'Tis no wonder, this feeling toward us, but it is none the less trying, and something that time will surely overcome.

The interest was good, so we promised them a station class to begin the last of February. On Monday we started for a village some forty-five "li" in the country, Mrs. Perkins consenting to take a more distant road in order to go by the home of one of the inquirers to see her daughter-in-law who was ill. We reached our destination, a village called Shao T'sun, about the middle of the afternoon. This was the place where two years ago the crowd was so unmanageable, and the air got so bad, that some of us thought the experience of the "black hole of Calcutta" was to be repeated. This time they were unmanageable, only different. They were still exceedingly "desert," that is to say, untamed, yet there were signs of improvement, slight to be sure, but in this country even slight improvement is thankfully



observed. The crowd rushed into the yard as soon as they heard we had come; but very soon, elbowing their way through their fellows, and pushing their way below the elbows of the grown-ups, came five children, as fat, dirty, ragged and jolly as ever you saw, while behind them came a boy of eighteen or twenty, whom they presented as their teacher. He, with a commingling of pride and humility and many smiles, declared he was not their teacher, but "had just helped them a little." They were very anxious to show off what they had learned of the "three character classic"; and, accomplishment of accomplishments, they could sing not only "Jesus loves me," but "The Hebrew Children," which they proceeded to do without further delay, and not one hymn at a time, but the two at once, until they were stopped by their teacher, who excused them by saying, "They are a little idiotic to-day."

This young man is one who read at the men's station class last winter, and it speaks well for the things he learned, as well as for the way in which he learned them, that he should start this little class in his home, and that this class was made up of three girls and two boys.

There were some women who seemed to care to learn, so on leaving the next day, we promised them a few days' class when I had finished at Ting Chou.

From here we went to Ch'i Chi, the one place that has had a call from us every year since I began work. Last year I held a class there. This is the place where the church buildings are so nice, and the people so queer; the place where an old woman is at once the pillar of the church, and the terror of the village. Now, in spite of this unprepossessing description, there are some dear good people in that church, and we wanted to help them, so when they begged for a five-day class in the first moon, as then would be the only time they would find it convenient, I promised them five days.

I always promise myself never to go out again in the first moon, for it is so cold, and the people are so occupied with their "New Year's play" that it is a weariness to both flesh and spirit to try to speak to them on serious matters. It has become quite a joke in the station—this vow that I make annually, only to break it. However, I suppose some promises are better broken than kept.

The following day we went on to another place called Mu Lou. We go to this place once a year, but never have the women seemed to show much interest. There is a chapel there where the men meet, and to which women come in large numbers when we are there, but until this time they seemed a little afraid. The cause for this may be that one of the leading men in the church, before he heard "the doctrine" sold his wife—a custom

seldom practiced, and one heartily despised by most of the people. Or, it may be because the building used as a chapel is "haunted." Always when we have been in this village before, they have had us go to the home of one of the inquirers, but this time his wife was visiting her mother, and when we heard that we could stay in the little room of the chapel, we were delighted. After evening service some of the people began talking in undertones to the helper, who seemed very much amused. Finally, he spoke out and said, "You tell them and see," but they hesitated. Then he told us the house was "possessed," as the Chinese put it, and they thought we ought to know before we really ventured to stay the night alone. As he began, a woman who had lingered longer than the rest said, "Hush, don't mention it aloud." Then I laughed, and would have the whole story, which was that the original owner had been killed by a tree falling on him. They had found him crushed dead under the tree. After a time, his wife would not live in the house, for her husband kept appearing in the room in the dead of the night, and would shake the house; so she sold it to the man who sold his wife. He tried to live in it, but one night he awoke to hear a knocking and a banging—the air was filled with dust as if the roof was being jarred, and in the morning he looked to see if the roof and wall were not tumbled in, but they were not. This, however, was more than he could stand, so he vacated. When he heard of the Jesus doctrine, and that there was power to cast out devils, he said, "They may use that possessed house for a chapel." They have seen nothing of the "ghost" since, nor did we, though there were five great holes in the window that looked like eyes peering at me, and through which the wind whistled in a most ventilating fashion, and a trifle "ghastly."

*(To be continued.)*

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**FOOT-BINDING.**—A former president of the Imperial University, Peking, states that among the Chinese women there is a decided movement in favor of unbinding their feet.

"To this the Empress Dowager exhorts them, and she and all the ladies of her race illustrate in person the advantages of untrammelled feet; but the standard bearer in this noble cause is Mrs. Archibald Little, of Shanghai. A few weeks ago I attended a meeting of her Natural Foot Society, and heard mandarins of high rank advocate its claims, and pledge themselves to its support. Viceroy Chang says, 'Women with crippled feet are not fit to be the mothers of soldiers.'"

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## NEW FORCES IN OLD CHINA

BY MISS GERTRUDE WYKOFF, PANG CHUANG, CHINA

OLD CHINA, yes, old indeed in years, in conservatism of spirit, in ignorance, custom and superstition, and in fixed habits of sin and evil, all of which have weakened her vitality and strength, until within a few, a very few years, that strength seemed wellnigh gone. Some of China's own men have said, and not a few have thought, "We know there is no nation in the world which has had the opportunity which China has enjoyed in her three thousand years of unbroken history, and yet with all this opportunity, we find our country ages behind the younger nations of the West—some of which are mere children in years compared with China, the long-lived nation."

This Old China has for centuries shut herself out from all intercourse with Western nations and their civilization, unwilling to learn of them or to benefit herself through commercial interests, or to accept in numerous ways the blessings of Christian instruction. One of the promoters of education says in the preface to the first volume of his series of *Girls' Readers*, "China has four hundred million people, of whom it is estimated one half are women. The vast majority of this two hundred million of China's people are in a state which may be likened to that of prisoners shut in by strong bars of ignorance and superstition, where their darkened minds have no opportunity to gain the light which education makes possible." This is

true, too, of a great majority of the men and boys engaged in agriculture and the more common pursuits of life. To the Old China belongs the *literati*, the teacher, the official and the wealthy—the classes who alone enjoy to the full the learning of their ancient classical literature.

Old China, with its customs of ancestral and idol worship, women in bondage to foot-binding, and both men and women slaves to that dread enemy of their race—opium. Old China, with its Oriental-like families, a multiplicity of homes within homes, void of love, peace, happiness, sympathy and mutual confidence.

The great Teacher himself taught that new wine should not be put into old wine skins, neither new cloth used to repair the rent in old garments. China, too, has her common saying, "If the old does not go the new will not come." To-day the old is giving place to the new. Old China is being rejuvenated with forces which a decade ago were hidden, undreamed of. To quote from the pen of an author: "A nation of four hundred million stands at the parting of the ways; history records no more crucial period in the life of any people. China is more plastic now than she has been since the days of Confucius, over two thousand years ago; far more plastic than she will be a few decades hence."

And what are the New Forces in Old China? They have to do with the imperial edicts and official documents, which pertain to changes and reforms in politics, military tactics, education, foot-binding and the abolition of opium, as well as along many other lines.

What a wonderful stand the government is making against the opium curse—the imperial edict decreeing that in ten years this harmful "foreign muck" be fully and entirely cleansed away. More wonderful still is the fact that one chief cause of this edict was the memorial presented to the throne by his Excellency, Chou-fu, the great viceroy of Nan-King. In the report reprinted from a Chinese paper of the Anti-Opium League, we read that the viceroy suggested that, if a memorial from the Protestant missionaries of all nationalities was sent to him, he would forward the same to the throne. The executive committee of the League accepted the offer, and a memorial signed by nine hundred missionaries from thirteen provinces and seven nationalities, bound in yellow satin, was sent to Nan-King. A supplementary volume of signatures will also be forwarded. A letter was also sent to the secretary of state for India, setting forth the desirability of action at this time. On May 30th the Anti-Opium Bill passed the House of Commons, and Mr. Morely proclaimed that the government was prepared to make financial sacrifices in order to secure the interests of national righteousness. The members of the above League reside in five hundred

cities of the empire. Can we realize how great is this force, God's instrument, to deliver the New China from its dangerous enemy?

Two others of China's strongest and most influential men, the viceroys of Chih-li and the two lake provinces, have become most prominent, among other things, for their attitude toward Christianity in the educational interests of the New China. Under the authority of Yuan Shih K'ai, a small primer has been issued, which constitutes the first attempt made by the official class in China to render any popular or systematized account of Christianity, its origin, development and influence in the empire. Every scholar, young and old, in the new primary and advanced schools that have been started in the province of Chih-li has been furnished with a copy of the book. Coming as this book does from one next to the emperor himself in power, it cannot but be one of the forces moulding the New China. The subject-matter of the book, for example, the introduction of Christianity into China, treaty clauses relating to missions, treatment of foreign missionaries, relation between the masses and Christians, the origin and principles of Christianity, all show the trend of this great man's thought, and the attitude of the book is said to be kindly and pacific. A power also for good in Central China is the decree of Chang Chih Tung ordering the New Testament to be introduced into all the schools of his provinces, these two provinces alone having a population of from forty-four to fifty-eight million inhabitants. Again, along with the establishment in all the eighteen provinces of schools of Western learning to meet the popular demand for the new culture (three thousand such schools having been opened in the province of Chih-li alone), is the great army of thousands of young men being sent to Japan to obtain, as some one says, "an up-to-date modern education." These students hope that upon their return to China they may become clerks and agents for foreign firms at large and remunerative salaries. Mr. D. Willard Lyon, of the Y. M. C. A. in Shanghai, has felt this a great opportunity for Christian instruction through that organization, and says, "The possible future influence of these students is immeasurable." But such an education is not altogether going to answer China's demand for teachers in government schools; and in still greater numbers are the young men of China turning to America and England for a higher education.

But these forces in the educational schemes of the empire are not for the men of China alone, but for the women as well, and this new development makes woman one of the greatest forces in the transformation of Old China. In a peculiar way this appeals to us, the most favored of all women on the globe, to do our part in the work of woman for woman in heathen lands.

Mr. Wang Hang Tang, a progressive Chinaman, has been printing kin-

ergarten primers, in which he chooses characters to represent objects constantly before the eye; he has also a beautiful series of *Girls' Readers*, suitable to quicken the mind and eye in study. In his preface urging the need of education for girls, he quotes one of China's sages as saying, "A good girl makes a good wife; a good wife makes a good mother; a good mother makes a good son." "If then," he says, "we say let the men be educated, let the women remain in ignorance, one half at least of the nation can never be as useful as it should. It is as if one half of a man's body was paralyzed; those members not only being helpless, but proving a weight and hindrance to those not affected."

So, too, Mrs. Chang, a Chinese woman, wife of an official, and now a widow, with her heart intent on the progress of her country, edits the *Peking Woman's News*, a daily newspaper for the women of China, says, "To have strong, healthy men China must have strong, healthy mothers, hence foot-binding must go, physical culture must be encouraged and hygiene taught. In order that China's men may be the equal of other nations, their training must begin at home; hence schools for girls and lecture halls for women must be established." One, in writing of the above, says, "Now that the women of this empire are beginning to realize that they are a necessary element in turning their country from weakness into strength, from being despised into being honored, who can estimate the vast dynamic power of the moral force they may set in motion."

To what extent is this new force of education for girls felt? The empress dowager and emperor have appropriated the sum of *taels*, one hundred thousand (about \$35,000 in gold), for the establishment of a female seminary in Peking, with Princess Su as superintendent. This was after hearing the report of the high commissioners on female education in the United States.

His Excellency, Tuan Fang, since his arrival in the capital, has aroused the interest of the Board of Education, which has decided to push ahead female schools throughout the empire without further procrastination.

But now, to come nearer home. Along with these amazing changes and sweeping reforms, what part are our mission schools and the women of the church to take in moulding the New China? Sisters, does it not thrill your hearts to think that you have been God's helpers in preparing a large band of educated women and girls, who have one power at their command which none of those I have mentioned have, and that power is prayer? These women and girls are ready to enter into the thoughts of the present; and not only intellectually, but earnestly and prayerfully they gladly commit great interests to an Almighty God, whom they serve, and for whose rule

they work and pray. Will not these be a great force in the New China, which God will use? Yes, our missionary work for China's women has been a force already for these fifty years, which now should make us rejoice greatly. Not only the heathen of high degree, but Christians of low degree, are ready to help on in the New China.

Was it not in our own college, at the commencement exercises in Peking, that a heathen woman, a duchess, sat, and with tears rolling down her face, listened to the essays of a graduating class, thinking, as she said, how much richer and fuller were the lives of these educated girls, poor in this world's goods, than was her own? And was it not a lady of rank in Soo Chow, the Paris of China, who being won over to anti-foot-binding views, with another lady led in a crusade against that custom in that city? Moreover, these two women asked that they might spend two weeks in a mission school in order to learn how to conduct a boarding school, their desire being to return to Soo Chow, and organize schools for girls.

Thank God, too, the church and mission schools first led and are leading still and following on in the reform against foot-binding. Our schools and colleges and medical departments are going to be called on for teachers, kindergartners, physicians and nurses. Our girls are awake, as their essays and debates show, on the subject of patriotism, just as much as are the boys, desiring to solve the problem, "How to bring strength out of the weakness of their nation."

The churches dotting the country in every province, and the evangelistic spirit of the youth from our Christian colleges, if they be not turned aside, and the work of the Christian helpers and teachers are bound to do their work as surely in the present and near future in China, as they have been preparing for it in the past. But some one has said, "If the gospel is to be preached to the Chinese during this century certain figures should remind us of what there is to be done: First, there are 109,000 communicants in the seven coast provinces of China, whereas in the twelve interior provinces there are only 22,000; and second, in only three provinces (Fu Chien, Manchuria and Che Chiang) is there more than one communicant for every 1,000 people; and third, outside of the seven coast provinces there is no province where the proportion of Christians is greater than one to 3,000; and fourth, in five of the interior provinces the proportion is less than one to 33,000, and in two of these (Kau su and Yunan) it is less than one to 100,000.

Such is the present opportunity; and the pressing need of the church in China is to push on the great work of planting the church firmly and strongly, that it may resist the great tide of the materialism of our Western

civilization. May God make the work of missions his greatest old, yet new force in this ancient empire. May woman's work for woman yet more and more be used of God to save China's women to the uttermost.

Certainly never before in all the history of woman's work in China have opportunities opened for so many lines of work as now, and the call for workers, for reinforcements was never louder nor stronger. I close with the words of another: "Wherever the life of an American woman touches that of a Chinese woman new thoughts are aroused, new longings are stirred. In the new era which is coming in China, when that life touch throbs all along the line, we shall see our sister of the Orient demanding as her right and heritage the education, enlightenment and joy of the West." What will we do to meet this sublime opportunity?

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### LETTER FROM MISS NELLIE O. PRESCOTT, PARRAL, MEXICO

DEAR MRS. PATRICK:—

A year ago last September, just as school closed in the afternoon, I saw a girl sitting in the *saguein* with a young man whom I recognized as one of the *hermanos* from Dolores, one of the out-stations of Parral. He introduced her as his cousin, and began to explain why they were here. The girl, Amánda Barraza, has a stepmother who did not treat her very kindly, and as her cousin was starting for Parral, she begged him to bring her with him. She had wanted to come to school for several years, but her father had not consented, as he said he could not afford to pay her expenses. The cousin, knowing the dangers of the long trip over the mountains, discouraged her coming; but she so urged it he let her start with him. They had to walk sixty miles before reaching the town, where they were to meet a family coming on horseback to Parral. She was fearful during those days that her father would overtake her, and punish them both severely, but he did not.

The cousin, Adolfo, came on foot, and worked as a servant for the food for both. They were eleven days getting to the railroad station; then Adolfo worked several days to get money to pay their fare to Parral. Poor girl; she had had a hard time. The people living in the ranches where they stopped on the road were rough, and she was very much afraid. She had never been away from the little pueblo where she was born, and everything was so strange. She said she wished many times that she had never started. She thought she never would reach here alive, and she imagined that God was punishing her for disobedience and running away.



For several days I did not receive her into school, thinking I would receive something from her father, or that he would come after her, but as she was so anxious I let her come and do what she could. She was willing to do any work I gave her both in school and out. She showed interest in her studies, and was naturally very quick to understand. Being much larger than others in her class she showed that she was ashamed, and tried to go ahead of her class by studying evenings. We all grew very fond of her, as she showed a good disposition to make the best of everything. After the school closed in May she worked for an American lady during vacation—two months. When the boarding school opened in Chihuahua I asked if she could be received there, and they answered that she could be, but that she must pay \$3 a month for board and clothe herself.

She had earned enough money during vacation to pay her fare to Chihuahua and buy some clothing, so I told her I would pay her board if her father refused to do it, and she went off very happy. In her last letter she said, "I am going to get some work to do here during vacation, so I can pay back some of the money you have sent me." I have written to her father, asking him if he cannot forgive her, and pay her expenses in school. He writes that he can do nothing for her, so she seems to be left to my care. She calls me her "little mother" when she writes, and hopes I will not forsake her.

May the children of kind parents and pleasant homes not forget "to give a cup of water" in Christ's name.

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## CHANGES AT KOBE COLLEGE

BY MISS SUSAN A. SEARLE

I WISH you could see our academy building, into which we moved in November. It is only a plain, clap-boarded building—the floor boards are so full of knots that an American carpenter would have rejected three fourths of them, the staining of the woodwork is cheap and "horrid" compared with home buildings, the desks are clumsy and ugly, but it is so much better than the old recitation building. The rooms are large enough, well ventilated and sunshiny—we rejoice in it, and the friends who come to see it admire it greatly.

As I write I can hear the monotonous hammering of the stonecutters, and can see the piles of brick and timber which are being gathered for the chapel administration building.

We are using the largest room in the academy building for morning

prayers, and it is so full that we feel much like sardines when we are all there.

Next term, when the new class comes in, we shall have to divide the girls for morning prayers.

On the day of prayer, the last Thursday in January, we held the general meeting, in which we unite with our other schools in Kobe, in the church. Mr. Niyagama, one of our strongest pastors, preached.

Pray for the more than twenty girls, who in the spring will go out from our school as graduates of its different departments, and for the new girls—last year there were about eighty of them—who a few days later will be coming into the school.

REV. MR. TENNEY, District Secretary of the American Board at San Francisco, writes of some natives of Micronesia who were detained for three months on board a mission boat in the port of San Francisco: "What did they do? Follow the example of the average sailor, and disgrace themselves and their humanity by their unholy revels? On the contrary, these sailors out of the heart of heathendom witnessed a noble confession to their Christian faith, and put to silence the cavils of skeptics as to the worth of foreign mission work. When night came they had their prayers in their fore-castle. When the Lord's Day came they found their way to the Christian sanctuary, and worshiped with the people of a strange tongue. In quietness and sobriety they spent their days, working as opportunity offered, occasionally viewing the sights of this wonderland, and never growing weary of the marvels all about them. Their money they put into goods to take back to wives and relatives in their island home, and when, with tears in their eyes, they bade farewell to the friends they had made here, they left an indelible memory of Christian consistency, and an unanswerable argument as to the worth of Christianity to the heathen world."

## WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM JUNE 10, TO JULY 10, 1907

COLORADO . . . . .	485 67	TURKEY . . . . .	35 00
ILLINOIS . . . . .	2,153 02	MISCELLANEOUS . . . . .	189 50
INDIANA . . . . .	13 00	Receipts for the month . . . . .	\$6,528 38
IOWA . . . . .	591 97	Previously acknowledged . . . . .	42,515 77
KANSAS . . . . .	90 34	Total since October, 1906 . . . . .	\$49,044 15
MICHIGAN . . . . .	1,022 34		
MINNESOTA . . . . .	567 18	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
MISSOURI . . . . .	266 17	Receipts for the month . . . . .	\$140 54
MONTANA . . . . .	7 12	Previously acknowledged . . . . .	972 32
NEBRASKA . . . . .	178 85	Total since October, 1906 . . . . .	\$1,112 86
NORTH DAKOTA . . . . .	56 35		
OHIO . . . . .	495 80		
OKLAHOMA . . . . .	7 49		
SOUTH DAKOTA . . . . .	65 57		
WISCONSIN . . . . .	303 01		

MISS FLORA STARR, Ass't Treas.





“INERTIOUS TENTS” IN TIME OF PLAGUE. AHMEDNAGAR.

(See page 437.)

# Life and Light

Vol. XXXVII

OCTOBER, 1907

No. 10



MISS ELIZABETH S. PERKINS

her home church, September 1st, and sailed from Seattle, September 10th, in company with Mrs. Gracey, wife of the consul at Foochow. She goes to take the place in the Abbie B. Child Memorial School, at Diongloloh, China, made vacant by the marriage of Miss Evelyn Worthley. Miss Elizabeth H. Viles, of Waltham, and Miss Clara H. Bruce were commissioned, in company with Mr. and Mrs. Charles Burr, at Waltham September 1st, and the four sailed from New York for India two days later. Rev. H. G. Bissell and family were also in the party, returning after two years, not of rest, but of strenuous service in this country. Miss Viles is a graduate of Smith, and will probably take the work of training the Bible women in Ah-

MISSIONARY PERSONALS. Miss Mary I. Ward, a teacher in the girls' boarding school at Marsovan, arrived for her furlough on August 13th. Miss Elizabeth C. Clarke, who has charge of the kindergarten in Sofia, Bulgaria, reached Boston September 2d, coming for a year of rest and study of new methods, and Mrs. Marden, of Constantinople, has made us a flying call. Miss Emily McCallum, of the Collegiate Institute in Smyrna, is in her home for her furlough. Miss Elsie M. Garetson, of the girls' school in Foochow, who has been spending the summer in this vicinity, has returned to the West, expecting to sail for China in November. Miss Elizabeth S. Perkins, of Alfred, Me., received her commission in



MISS ELIZABETH H. VILES



MISS CLARA H. BRUCE

Alice S. Browne and Miss Helen B. Calder—have performed its important duties, and have won a warm place in the hearts of our young women. Now Miss Lamson holds the portfolio of our Foreign Secretary; Miss Browne has charge of a girls' boarding school in Tung-chou in the North China mission; and Miss Calder becomes Assistant Secretary, helping in various ways, as need arises. We are glad to introduce to our readers as the new Secretary for Young People's Work, Miss Lucia C. Witherby, a graduate of Radcliffe in 1907. She comes with warm interest in the work, and will carry on worthily the faithful service of her predecessors.

mednagar. Miss Bruce, the daughter of Rev. H. J. Bruce, for thirty-five years a missionary in the Marathi field, is a graduate of Wellesley, and has taken post-graduate courses at Radcliffe. She goes now to the mission where her parents are working, and expects to go into educational work. Miss Mary Metcalfe Root, of the Madura Mission, has returned to the field after a furlough somewhat prolonged on account of delicate health. She sailed from New York in September.

OUR SECRETARY OF  
YOUNG PEOPLE'S WORK.  
Lamson, Miss

Since this important office was established, in 1893, three women—Miss Kate G.



MISS LUCIA C. WITHERBY

**A CALL TO COMRADES.** A call to teachers. We need at once ten women, with college or normal training and experience, to fill vacancies in schools in Africa, Turkey, India, China, Japan and Mexico. In addition to these, our missionaries are calling for as many more to take up new work or to be in training against future needs.

A call to kindergartners. One worker is asked for to conduct a training

school in Western Turkey for teachers who, after graduation, will open kindergartens in the different villages. Another kindergartner is needed to fill a vacancy in Harpoot.

**A call to Bible students.** While all our missionaries, whether teachers, nurses or evangelists, must be teachers of the Bible, workers are called for who will give all their time to training and supervising Bible women. Our Japan mission needs four such women, one of whom would have as her parish a field of half a million people.

**A call to philanthropists.** A large settlement work in the Far East is waiting for Christian women who can go at their own charges to make their homes in the midst of the ignorance and suffering and sin of large heathen cities. Their presence would be a source of strength to the missionaries and a living gospel to the people. Two such women are needed in Osaka, Japan, a city of more than a million inhabitants, only three thousand of whom are professing Christians.

**A call to Christians.** In the light of this great need, the failure to supply which is causing physical and mental suffering to our missionaries and a serious crippling of our work, the loudest call of all is a call to all Christians to be "comrades of the Cross," who will obey their Lord by praying that he will thrust forth laborers into his harvest, and who will strive by offering themselves or their daughters and their substance to take up the cross and follow him.

**OUR CONTRIBUTIONS  
FOR THE MONTH.**

The gifts for the regular pledged work, between July 18th and August 18th, were \$3,591.93; a gain over similar receipts in the corresponding month of 1906 of \$495.79. But this gain leaves a loss in the ten months already passed of \$388.16. And this loss comes when we very much need a full treasury to maintain the work now in hand. Our president gives a fuller statement of the situation, and makes some pertinent suggestions as to the way of meeting the emergency in the article on page 464.

**MORE READERS FOR LIFE AND LIGHT.** **LIFE AND LIGHT** wants more readers; for the sake of the women in our churches who need to know the

facts that can reach them only in the pages of this little magazine, and for the sake of the work whose voice it is, the work of our Master; work that halts and fails for lack of the gifts and the prayers of the women who know little about it. Will you help to secure these readers for us? If you will send us the names of friends who you think will read the magazine, we will send the last three numbers of 1907 free to such women, hoping they will grow sufficiently interested to become subscribers. We have no paid agents and no club rates, and rely on the co-operation of our readers, who are all our friends, for the necessary help. This means you, and now.

**WANTING IS—** One who has faced many problems in the work at home  
**WHAT?** and solved some of them says: LIFE AND LIGHT would be even more helpful if it could bring us more of the experience of other home workers. The thing wanting, it seems to me, is that one and another should write frankly about their successes and their failures, their problems and their encouragements, in holding meetings, in interesting others, in gaining subscribers to LIFE AND LIGHT, and contributions for the W. B. M., in securing more prayer in meetings, and so on. The editor feels the truth of this, and asks now, here, as she has many times asked personally, for just such help. Why not have a department of "Discoveries" as in *Good House-keeping*. Send us the story of what you have done, dear readers.

**OUR ANNUAL MEETING.** Worcester is not only "the heart of the commonwealth," as its citizens love fondly to call it, but it is very accessible from places outside the Bay State. So we hope that many women from Vermont and New Hampshire, from Rhode Island and Connecticut, from Maine and New York, and places even farther away, will gather at the meeting of the Woman's Board of Missions November 13th and 14th. We need the enthusiasm which comes to the great congregation, and the touch of reality which only the returned missionaries can give to the story of their work. They will be there, heroic workers from many lands, and the message they will bring will stir every heart. We must not miss it if we have the choice. Whether we can be there or not, let our prayers help to bring the Presence without which no meeting can really attain its end.

**HOW TO USE GLORIA CHRISTI.** This capital little pamphlet is a valuable, indeed, an indispensable aid to the study of our text-book for this year. It consists of the outlines and lectures given by Mrs. Montgomery at the various summer schools, with many attractive programs, bright suggestions and clever new plans. It also contains a finely selected course of Bible readings, and gives a list of leaflets issued by the various Boards, which will help to illuminate our study of foreign missions and social progress. This little book, by Mrs. Montgomery, price only ten cents, makes the program-maker's pathway easy, be she in city or country church, or in charge of the circle of girls.

**CHAUTAQUA AND MISSIONS.** Chautauqua has long been an educational center, and now, after two years of experiment, the study of missions is firmly established as one of its courses. In this year's course Mrs. H. W. Peabody gave morning lectures on missionary methods, followed by discussions of ways of developing interest in the cause. Nearly six hundred women from nineteen denominations, and nearly as many states, registered,



and pastors and superintendents attended also. Mrs. Montgomery gave her lectures on *Gloria Christi*, and many women there felt that the missionary study was the best thing of the year at Chautauqua. The management agree, and thenceforth the United Study of Missions will have its place on the programs of the Chautauqua Summer School. Those women who live too far away to reach Northfield or Winona, can find at this central point a gathering with all that is best in any summer school for mission study, with the attractions of a Chautauqua assembly added.

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## THE STORY OF ONE BRAHMAN FAMILY

BY JULIA BISSELL, M.D.

"IS the *Doctorinbai*\* in? May I speak to her?" Kashinathpant Nagarkar was standing at the door of the Women's Dispensary in Ahmednagar as he spoke. He was a Brahman of the best educated type, and had for several years occupied a good clerical position in one of the many government offices in that city. So he spoke English easily, fluently, and with little of the characteristic native accent. In his flowing white drapery, shining white coat of finest cambric, white turban and fair skin, he looked the typical Brahman gentleman. He was told the *Doctorinbai* was in, and he might speak to her. The compounder motioned, over the heads of the patients seated on the floor of the waiting room, toward the farther door, and said, "Yes, you may go right in—right in there."

Kashinathpant hesitated an instant; then picking his way carefully between the patients, stood at the door of the consulting room.

"May I come in?"

"Yes, please come in. I shall be ready to speak with you in a few minutes."

Again he stood waiting in respectful attitude. The scene must have been a novel one to him, but called forth no comments.

"Now if you will tell me what you wish, I can attend to it."

"I wish to place my wife under your treatment."

"Would you like to bring her here, or shall I call on her at your house?"

"No; it is not so serious as that. I will bring her here. She will not be afraid, I think."

"I hope not. The patients who come here are not usually afraid. Bring her any day except Sunday, between eleven and three o'clock. We shall be glad to see her."

\**Doctorinbai* is the feminine form according to Marathi termination for Doctor, used only in the Marathi speaking section.

“Very well; I think that will be the most convenient hour for her also. Is there any fee?”

“Yes; we charge two annas a visit to all dispensary patients who are able to pay.”

Within a few days Krishnabai came with her seven-year-old son, an only child—the only survivor of several children. The spot of red paint was on her forehead which says nothing in her toilet or devotions has been lacking that day. She showed the usual shyness in pronouncing her husband's name, when asked to do so for the sake of registration, and finally said to her boy, “Tell the lady your father's name.” Her story was not long, but left the impression that here was a Brahman mother from a happy home. She and her husband lived in one of those inclosed courts\* which, in the cities of India, often shelter two or more families of the same caste, in rooms leading off from a covered porch which surrounds three sides of an open square. The fourth side of this square is a high wall with the entrance to the court. Kashinathpant's family of three were respected by their neighbors, and Krishnabai proved a gentle, intelligent patient. She continued to come for consultation and treatment for some months, and then, as advised, went to her own father and mother for a visit of six months at her childhood's home, until she should have the full benefit of a change of air and scene. Her husband was more than willing to send her to her home, even at certain inconvenience to himself. “Oh, yes, they will send me home if you advise the trip,” she said, referring to him in orthodox, modest style, by the plural number of the third person. “They will do everything for me.”

How much Krishnabai learned of Christ and his power to save, during the weeks of her treatment, it is impossible to say. Though willing always to await her turn, she showed the usual impatience at being expected to listen to the Bible Woman's story, and the usual indifference, also, to the message. Not once, however, did she show any unkind spirit toward those less fortunate and of lower caste than herself. The best type of Brahman woman is self-respecting and well bred, and respects her neighbor.

Over a year from the time she left for her home Krishnabai appeared again, and this time with a dear, plump baby girl not many months old. She wore the same happy look, and seemed genuinely pleased to greet her friends of the American Mission once more. With greater care than most patients showed she had preserved the old treatment sheets, and brought them back with her. The baby, her mother's pride and delight, had not been well for a few days and was introduced with the words: “They beg

\* Called *wada*, singular; plural, *waday*.

you to give her every attention. They devote themselves altogether to her while at home." A sure proof that in some Hindu homes the daughter is not unwelcome.

The bonnie baby was perfectly well in three days, and we did not see her again for six months, when an attack of genuine malaria brought her once more. Some quinine powders soon settled the question with the malaria germ, and the family were happy again by the end of the week.

Months rolled by and plague entered the city. One afternoon a call came to see a patient who had fever. The messenger led the way to Kashinathpunt's *wada*. He was not there himself, but others showed us the room on the second floor, apart from other occupants of the house, where, on an improvised bed on the floor, a young woman lay, smitten with plague. There was no doubt as to the disease; the high temperature, quick, weak pulse, shallow breathing, painful, swollen glands on the left side of the neck, the deep flush, incoherent words and exhaustion had but one meaning. Krishnabai came upstairs soon, her baby on her left hip.

"Don't come in here," I said, "on any account."

"Why, Bai, we do not even know who she is. She is a stranger who came here two days ago for a night's lodging, on her way home. We know none of her friends. They telegraphed for her but have received no word yet."

The whole *wada* was greatly alarmed, and Krishnabai fairly staggered under the shock. It was no enviable duty to explain that all families in the *wada* must prepare to leave home and go to the plague hospital, to stay there ten days. In the meantime only the two who, impelled by the strong sense of obligation to help one of the same caste when in trouble, had volunteered to brave the danger of contagion, should remain at the sick woman's side.

"Bai, if we go to the hospital you will come there to look after us? We are holding to your feet only.\* Here is this little one; what will become of her?"

The mother did not burst into tears or make an outcry. "Fate has brought this upon us," was the conclusion reached by the company present.

The following day at the plague hospital, after visits to other patients were over, Kashinathpunt called to me to come to the bamboo shed where his family were accommodated. Krishnabai was lying on a mattress on the clean sand floor.

"She has severe headache. I hope you can prescribe for her. We do

\* "We have every confidence in you." "Hold Jesus' feet," is equivalent to our "At the feet of Jesus."

not wish to stay here. Why should my family be brought here? We were all quite well." One could not wonder at the tone of bitterness in his voice.

Krishnabai grew rapidly worse; the temperature rose, delirium followed, then convulsions, and finally, in her own happy home whither she was sent after the ten days were over, discharged by the British surgeon as not a case of the plague, she passed away in spite of untiring efforts. Not many days after Kashinathpant brought the baby to the dispensary.

"Do all you can for her," he begged; "she is yours;" and his eyes filled with tears. "We always said she was your gift to us." Never fonder father bent over his daughter. This time, however, the baby's attack of fever did not yield, and she followed her mother to the unknown country not far away, whence no news may reach us here.

Kashinathpant could scarcely speak of the great, sudden change that had come into his happy home. "I have no one now but my boy. My wife had great faith in you, but it was God's wish that she should not live."

The lights and shades in this short story are in sharp contrast. There are thousands of such families, and many others not so happy as this one, who need the helping hand that only women of Christian lands can give.

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## OSAKA AND ITS NEED

BY MISS ABBIE M. COLBY

Miss Colby is a teacher in the Baikwa school, and has been a missionary in Japan for nearly thirty years.

FOREIGNERS never seem to know nor to care for Osaka until they have done hard missionary work here, because it is not a comfortable place for Americans and Europeans. The whole thought here is Osaka for the Japanese, and there is no catering to foreign tastes as is done in the cities loved by tourists; but from a Japanese point of view it is the great commercial city of Japan, and has been so for hundreds of years. Its largest temple is at least thirteen hundred years old, and yet its mills and factories are all modern. Murray, in his guide-book, calls it "a forest of tall chimneys," and says it is nearly eight miles square. It is built up solidly, excepting the river and canals and one very small park, on made land mostly, reclaimed from the sea, in the center of a large (for Japan) plain, which is dotted with cities, villages and mills, all tributary to Osaka; and now those who can afford to live in the suburbs, and of late our day pupils have, some of them, come from long distances, even from Kobe, twenty miles away. In many ways conditions are changing faster than we can adapt ourselves to them,

and telegrams and cablegrams are as common as letters were a decade ago. The Christian advance has not kept up, by any means, with the material. Many people mistake material prosperity for Christianity. In last year's statistics the population of the city was given as over one million one hundred and seventeen thousand. More than forty-six thousand women are employed in the mills, and more than forty-eight thousand men.



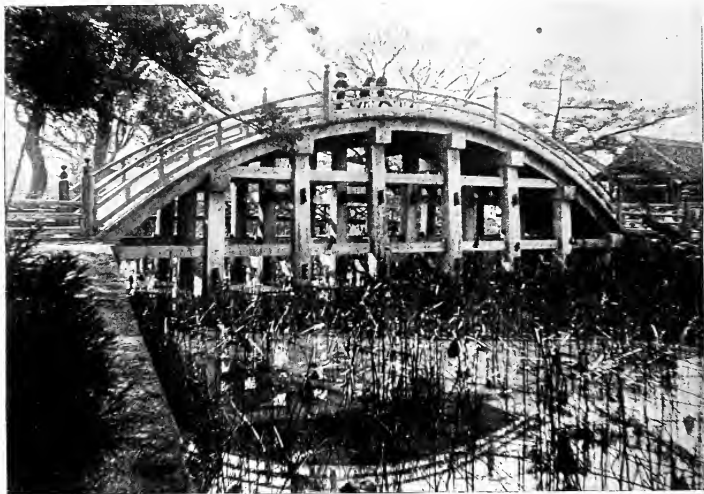
PAGODA AT TENNOJI, OSAKA

You might live here for months or perhaps years, and not see a trace of Christianity, especially if you did not wish to see it. In a guide-book given to foreigners in one of the finest foreign hotels in Kyoto, it says that "the missionaries in Osaka are very few, so tourists can easily avoid them," and most of them do. Yet statistics say that even here there are over three thousand eight hundred enrolled Christians. Many of these are most noble, consecrated, highly educated men and women, and one cannot commend their self-sacrificing work too highly; but, as in Corinth, many are carnal and weak, and as a body they are too poor to have conspicuous churches on the principal streets, except one just built by our missionary, Mr. Allchin; and all the much extolled self-supporting churches were started either wholly or largely by missionaries.

There is talk in America, and even among missionaries in Japan, that no

more missionaries are needed here. This spring a visiting bishop said in a public meeting in Osaka that Japan can no longer be called a heathen nation,—a most pernicious remark from every point of view. A great deal of the talk about Japan, and the actual facts, are enough to unsettle a strong mind. A very common trouble among the foreign residents is called Japan-head, and its chief characteristic is confusion of mind,—and no wonder.

Dr. Barton says truly: "It is the easiest thing in the world to make general statements regarding any foreign country, and it is probably the hardest thing to do and not lie. I have for two months put my best effort into trying



BRIDGE AT SUMIGOSHI, OSAKA

to forget *ex cathedra* utterances about this country and people made by various writers of little experience and less knowledge, the most of which are only partially true, and some of which are criminally wrong."

The Japanese leaders are playing to the great nations, called Christian, and do all in their power to win the approbation of these nations, and more praise is due to them than outsiders can estimate; but the mass of the people are as idolatrous as ever, while great numbers have no religion. One of the old and best informed missionaries in Japan said in a sermon a month ago that thirty million of the Japanese had not yet heard of Christ.

In all this great city are only five schools for girls above the very low-grade common schools for both sexes, the purely sewing schools, and one normal school, and two of these five are mission schools supported by English and American money and the principal American and English missionary ladies. The Baikwa being carried on by the Japanese is not classed with the missionaries' schools by many who would not send their daughters to a foreigners' school, and who do not allow their girls to step inside a Christian church. This puts a greater responsibility upon us. I am going to send you a copy of the English composition read at the last graduation. The writer was not allowed to attend church or Sunday school,



GOVERNMENT BUILDINGS, OSAKA

and all the Christian teaching she received was in the school. I advised her to tell her people the meaning of what she had written in English, and the subject was her own idea, but she refused to do so. There are many such girls in the school, and many of the Christians have been led to follow Jesus Christ by sending their children to Christian schools while yet they were haters of Christianity and missionaries.

I have been so tied up with duties connected with the school that for nine months I have not gotten out of this Osaka plain for touring work, only as my heart has gone out in my letters sent to Christians and pupils who are away from other Christian influences, and to write these letters in Japanese, I pay Miss Nirva from the money which you contribute for touring. A

letter just received tells me that a young woman in an un-Christian home in the center of Japan is going to marry a Christian young man, the only Christian in his family, also far removed from any other Christians. Please pray for this young couple. Sometimes I pay Mrs. Hosoi or Miss Miyagawa to go to places where or when I cannot go. They are both teachers in the school, lovely Christian women, also over-driven with their own work. Miss Miyagawa also assists me in many things regularly, and even so I am driven with pupils, visitors, callers, meetings, Sunday-school solicitors for help for all sorts of benevolent enterprises, and many other things truly too numerous to mention, and the things I refuse to consider press the heaviest.

You will see that jinrikisha and car fares count up rapidly. I should prefer to walk more, but that takes up all of the time. Many people, even the pastors, have bicycles; but Osaka is a hard place for women bicyclists, and so many, both men and women, have had serious accidents that I have never dared to venture to buy one. They are also most tempting things for people to steal. Miss Ward's locked bicycle was stolen out of a locked room inside of a high fence with a locked gate with a bell on it last Saturday night.

When I am with the upper classes in the school I believe there can be no such sweet, dear girls anywhere else in all the world; and I wish you could see the difference between the entering class and the graduating class, especially in the upper English class. It takes fully a year for a girl to grasp the spirit of the school unless she has come from Christian influences. Other people often say, "You have an especially fine set of girls," but few of them look so when they enter. When I am in our women's meetings, I wonder if anything in America can show more growth and beauty, or rather grace, than these quiet, well-poised, earnest Christian women. And often in the plain little churches we seem to feel the very presence of the Holy One, who was lowly and walked with the common people.

There are also a multitude of men who are not ready to be called Christians, who delight in Christian books and papers, and who are trying, and are, I trust, living upright lives and helping others to do so.

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FLORENCE NIGHTINGALE said: "If I could give you information of my life, it would be to show how a woman of very ordinary ability has been led by God in strange and unaccustomed paths to do in his service what he has done in her. And if I could tell you all, you would see how God has done all, and I nothing. I have worked hard, very hard, that is all; and I have never refused God anything."



## VILLAGE WORK IN EASTERN TURKEY

BY MISS CAROLINE E. BUSH

[Miss Bush has been a devoted and successful touring missionary in Eastern Turkey since 1870, and no words can measure the extent and the blessing of her work.]

AFTER a two weeks' stay in Harpoot we made ready to go to the villages on the plain again. The first was Hooeloo, about three hours from Harpoot. Our way over a very muddy road was made fairly decent by the dry weather. We were ushered into a most comfortable house, with glass windows in our room and a stove. We remained there five days. The people were cordiality itself, though I had not been there for years, and it was Miss Poole's first visit to the place. They were so grateful for our coming that they even gave the expense for bringing our baggage there and for taking it to the next village. The preacher in Hooeloo is from the Aintab field, a modest, gentle-spirited man, and his wife seems well-fitted for her place. They work in every way possible for the good of the people, and we much enjoyed the services which he led in morning and evening meetings. I wish I could picture to you the place that they call their chapel. They have had three chapels in Hooeloo. The first one was built in the very inception of Protestantism, and proved too small and on a bad foundation. The second was so injured by an earthquake that it had to be pulled down. The third, a new stone building, was destroyed in the massacres. After the massacres, after the people found any sort of shelter to cover their families, they built a roof over the yard of their destroyed chapel, and they have worshiped in that room ever since. It has a rough earth floor, rough earth walls, dirty timbers overhead, and very little light. The room is damp, of course. The people crowd in, almost sitting on each other at times. When a missionary preaches there, or a native pastor from abroad, or it is a communion service, the place is packed. The congregation is asked again and again to move forward until they are almost sitting on each other's laps. Nearly two thirds of the congregation are women, for many men have gone to America. These men in America have a society to raise a fund for the endowment for our school, and they are proposing to have a high school in the village. Our schools there are now well filled, but need to be brought to a higher grade. The girls' school is in the place that we call the chapel, which is very large and cold for them in winter. In summer the place is unbearable for the services on account of the heat and dust which often is blown in over everybody and everything.

In this state of things the people are at last brave enough to set to work to build a new chapel. Where the money is to come from they do not

know. The Sunday that we were there the names of seven committees were read off to superintend the building. There was the "Ways and Means Committee," to collect money, the "Lookout Committee," to superintend the work generally, the "Committee on Stone," that on "Timbers," the "Committee on Sand," etc. There are five on each committee. It sounded like business and made my heart rejoice. I had long talks with the men as to how the money should be obtained, and on our return from the village a committee came up to ask our Co-operation Committee here in the city for a grant of money for the building from the Board. Our Board sends no money now for building, and we have little on hand available for anything of the kind. A sum not half of what they desire and need was granted them. What they are to do for the rest is more than we can imagine, but they propose to go on in faith and hope. Miss Poole occupied the time morning and afternoon just as far as possible in calling at Armenian homes, and was rejoiced at the cordial and earnest desire manifested in everyone. I was able to spend a day and a half in calling at Turkish homes, visiting eight houses. These were very pleasant visits, which gave me great hope for a friendly feeling in the future.

On a bright, pleasant day we rode from Hooeloo up to Garmuri, only an hour away. It is a smaller village, and the people more simple minded. In both of these villages there is a devotion to their church services and to their preachers and schools such as we rarely see. There is quite a competition between the two as to their progress and standing before other places, so that the Garmuri people asked us, "How did you find Hooeloo?" And the Hooeloo people asked us the same question in regard to Garmuri, even going so far as to ask, "Which do you like better?" They have daily afternoon meetings, well attended, and three times a week a voluntary meeting in the parsonage, the room of which was crowded to its utmost. These voluntary meetings are very informal. There is a good deal of singing, which, to say the least, is hearty, but could not pass in the matter of harmony. There is freedom in prayer also in these meetings. Some women have been appointed to go about in the village and stir up their sisters to earnestness and piety and to faithful attendance on the services. One of these is a blind girl, who is very devoted to Christian work. In Garmuri they have already built three chapels, the first having been burned by an incendiary, the second having been destroyed in the massacres, and the third was built after the massacres. Their present parsonage is a most comfortable house. The story of its building stirs one's soul. It was done in the summer time when everybody was busy in the fields. The women brought all the broken bricks and mud for mortar and straw in loads on their backs

at night, and the men worked in the daytime building. Here again I spent a day and a half in calling at eight Turkish homes. There are about thirty Turks from this village in America. I met with a welcome wherever I went. Little boys and girls in the streets begged me to come to their homes, and two families invited me to come and be their guest.

Our journey from Garmuri to Bizmishen was a notable one. We hired two animals to carry our loads, with men to take care of the animals and guide us; but, unfortunately, the men attempted to take us by what they called a shorter way over the mountains. They declared there would be no mud, no danger, no hardship, and it would be shorter. But alas, there was the worst mud, steep hills; the men did not know the way; four times one of our baggage animals threw his load; twice he ran away; once Miss



CHURCH IN HULAKEGH

Poole's saddle came off, and we were eight hours going the distance of five. We reached Bizmishen pretty well tired and disgusted with our muleteers. The big room into which we were ushered, with its great fireplace and the native manure fuel burning brightly, was a cheery place to us. Many Bizmishen people are in America, and they, too, are working earnestly for the establishment of good schools in the village. One school for boys and girls is taught by a girl from our college, who does beautiful work.

In this village, and the next that we visited, that of Hulakegh, there are no Turks. In Hulakegh we have an earnest pastor and his wife devoted to

the Lord's work ; also two good teachers for the schools and a Bible reader. Though the chapel in this place was not destroyed, it has grown far too small for the great congregation that assembles there, and it is necessary to pull it down and build another with schoolrooms underneath, for the school accommodations are very unsuitable. The temptation to use wine has been very strong in this village, and has affected the church members. There has been a new rule made that no church member shall drink wine, and much of my time was spent talking with men who oppose this rule. The whole church is in a ferment about this matter and about the new building. The daily meetings are well attended, and there is much to encourage as well as much to cause anxiety.

We came home feeling that the needs of these three places as to houses of worship was the paramount thought in our minds. How can we expect the work to advance when such great crowds of people wish to come to God's house and worship, and yet there is no proper accommodation for them? It seems as if some hearts ought to be touched and made willing to give bountifully for such a cause.

Miss Poole and I have visited twenty-seven towns and villages since March of last year. Pray for us, that we may have strength for this great work, and the Holy Spirit's power to move souls.

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## EDUCATION IN MISSIONARY FIELDS

AN article in the *Missions Zeitschrift* concerning the scope and influence of "missionary school activity" is most encouraging. The writer gives facts and statistics concerning mission schools in the different countries, showing that the work is widespread and full of promise. If anyone questions the wisdom of spending so much strength in teaching, this article would settle his doubts finally. What but education under gospel influence could bring about the change, seen not once or twice, but in hundreds of thousands of cases, where one meets "a fine gentle man, attractive in manners, blameless in behavior, upright in character, and yet the grandson of a cannibal."

We find at present in all evangelical missions nearly thirty thousand schools, with more than a million and a quarter pupils of both sexes. Will not all these young people make a mighty difference in the quality of the next generation?

The writer goes on to say that besides the schools we find a long list of voluntary associations which serve an essential part in the educational work

of missions. That which in America we call university extension, has in mission fields proved itself a most useful help to those who despise or for any reason must forego systematic instruction, as well as a stimulus and further instruction to those who have already made some progress. The chief advantage of this kind of activity lies in the almost inexhaustible variety of its forms, and in its freedom from general rules, so that it adapts itself to the most diverse ends and needs, with just the right means for each nationality, rank and degree of culture.

For the educated, especially in India and Japan, missionary preachers and teachers, as well as distinguished invited speakers from abroad, give lectures on scientific, ethical and religious questions. These lectures often draw great crowds of hearers, and are still further circulated through reports in the more important journals or by complete publication. For several years China has had a "mission among the upper classes," a part of whose work is to establish and to cherish friendliness with state officials, learned men and other distinguished persons, to give explanations of the "Western knowledge," to scatter prejudices, and to win ground for reform among those whose influence is strongest.

The middle and lower classes are not neglected. Not only in the cities but in the villages groups of eager learners gather in the quiet evenings to learn about Europe and America, and to gain a better knowledge of the main factors of the "Western wisdom." In other ways all possible is done to satisfy the new hunger for knowledge and entertainment; popular libraries send out good reading matter; little museums offer a modest but instructive group of specimens with simple explanations, in proper language, attached. In many unions and societies a pure good fellowship and harmless merriment finds place; a thing not to be despised in a surrounding where formerly wild rioting and shameless actions ruled in all assemblies. In them, too, is no lack of fruitful interest in lectures and stories of the church and the world, of human and animal life, of historical and travel sketches, in which the stereopticon plays a good part. Free discussions, also, under guidance of the missionary or pastor, give a chance for impromptu question and answer, while now and then musical selections add to the occasion.

Most widely spread of all are the Bible classes, unions of men or women or of whole families, who come together regularly not only to read the Scriptures, but to study them thoroughly; and many a poor little hut is a center of a rich and thoughtful life from which goes out an influence deep and strong.

## A GLIMPSE OF THE FAMINE IN CHINA

BY MRS. EVELYN WORTHLEY SITES

Mrs. Sites went to Diong-loh as missionary of the W. B. M., and we learned to know and love her through her telling letters. We do not forget her now that she has gone to another field under the Methodist Board, and that she sends us this account of a recent experience proves that she does not forget us:—

YANGTZE RIVER, CHINA.

DEAR FRIENDS: I have just been for three weeks in the famine region. In ten days I have looked into the faces of ten thousand women, many of whom were suffering for food, not one of whom had ever been given a single morsel of the Bread of Life. No one else can tell you of these ten thousands, for I am the only white woman they have ever seen, and the only Christian woman, so I feel I must.

I have been in nine hundred homes, helping my husband examine them, that he might know who most needed relief. How I wish you might have gone with me. I do not think I ever can complain again that the color of the paint doesn't suit me, or that the skirt of a gown hangs badly. The houses were all of one order—gray mud, without floor, windows or chimney; gray mud thatched with straw, with a little black hole for an inside room, where the people sleep. In some villages two feet up from the ground on the mud walls was the water line, showing where the flood had eaten away the surface, and had stood waist deep all over the plain. Many a poor little dwelling had melted to ruin, leaving only the thatched roof and crumbling remnants of wall.

Many and many a home picture comes back to me as we go steaming down the beautiful Yangtze toward my own new home. Perhaps you would not think of calling them "home scenes" if you saw them on canvas. In one I see three broken walls, roofless beneath the burning sun, and inside, on heaps of straw, five bundles of rags—the old granny, the young women, and two tiny babes, all burning up with famine or typhus fever. There is nothing for us to do but give them tickets for flour, and hope relief will come before it is too late. When the walls washed away in the flood they sold every wooden thing they had for fuel—the chairs, the table, the bedstead, and finally the straw roof; then they had to wander in search of food, and the father died. They had just come home without him, and, sick with the long privation, had laid down to die too. Not far away is another home. A little mother stands in front, having one withered arm, and on the other a tiny babe; and the home is only a cart, under which two naked children nestle in the straw; a cart not their own, but just a little borrowed

shelter to keep away the damp night and the heat of the blazing sun. The husband went away to seek work when their house washed down, and he has never returned. There will be long months of waiting, perhaps, before the little widow knows that she has lost him forever. For many an honest man has fallen by the wayside, like the poor fellow I saw lying dead in the road yesterday, in a faithful attempt to find food and shelter for his wife and little ones.

Another home picture I saw that day will always go with me, perhaps because of the quiet respectability of the intelligent looking young man who stood in the door; his gaunt face showing a settled, mute despair; his feet all red and swollen, the telltale mark of starvation. There were just three bits of furniture in the all but empty room, from which everything possible had been sold to secure a little food—an earthen vessel for cooking, a half bushel basket, and a bunch of straw in one corner. And in the corner on the straw was the little mother, all burning up with fever; and in the basket, surrounded by rags, was a tiny famine baby.

Oh, the famine babies! As long as I live their great black eyes will stare at me out of their little wizened, old faces, that look as if they might belong to miniature men and women of ninety. I shall see the tiny, claw-like hands and limp little skeleton limbs, and shall thank God that men ever learned the art of condensing milk, so that the thousands of bright tins that have found their way to the famine region have brought new strength to thousands of wee babies who never in all their little lives had been really fed. I think I shall never see a lusty, rosy youngster in the coming months without hearing that pitiful, weak wail of these famished little ones crying somewhere in my heart.

These are the homes of the poorest, who have any homes at all. I am not telling of that vast army of the shelterless who thronged our pathway everywhere. Many of these were professional beggars; but just as many were honest country people, whom utterest poverty had driven to the streets. We found them tucked away under the abutments of bridges, or in the corners between houses, sick, often with the last sickness they would know. I shall not soon forget one little mother who, with her two unclad bairnies, was living under a tiny piece of matting, which made an inclosure perhaps two feet wide. The little fellows were prattling merrily enough, little knowing that the father who had gone away to get food for his children might never come back, or that the wan mother was fairly starving herself to provide bread for them. I thought of her that night in my own comfortable bed, and wondered how she would keep those little ones warm in the chilly night dews.

I have seen ten thousand women in ten days who have never heard of Christ. Their faces come back to me to-day, now in great companies, in the temple court, listening for the first time to that name which is above every name; or in hungry, huddled throngs on the river bank, crying eagerly for bread, now singly, each in her own home door, lifting a silent, questioning face to mine as I enter. I see a young face all drawn with pain, as the weak young woman totters up to the bar and receives her two dollars, then falls prostrate, ill and weary, beside the temple wall. How dull it was of me to wonder what that clutching at her side meant, until she was revived by a cup or two of milk, and it dawned upon me that she was simply weak with hunger. Again I see the poor, flushed face turned toward me with a whispered "Thank you," though her eyes are almost too inflamed and diseased to open. I wonder if she had a home? She was so weak, so utterly ragged and forlorn when she crept away out of the temple gate! God pity her! In that heathen, heathen land man will not.

Another face recurs to me, though not turned to me for help, but to the fat, grinning idol in the temple next to our dining room. The little mother had come with her precious son, whose neck was all distorted by a hideous sore, to beseech the idol to cure him. She had sent off fire-crackers, and the priest had pounded the gong to wake up His Excellency, the idol; and now she was burning offerings of paper money and incense, and kneeling in fervent prayer. Idolatry cannot seem folly to us after witnessing a scene like that. To her it was all cruelly real. And to those ten thousand women whom I have seen so lately, this is the most intelligent medical treatment they know. Medicines they have, no doubt. I saw a greasy frying pan containing a mixture of orange peel, reed grass, roots and other indescribable things in a sick woman's home that same morning, which, with all confidence, they assured me was the cure for her fever. I tried to see the woman, but could not; the little room where she lay was perfectly dark, without an opening of any sort in the walls for light or air. In that home, in any of the thousands upon thousands of homes around it, one moment's intelligent medical care has never been given.

Another face will follow me longer than I wish it would. The quiet appeal of it kept me awake all one night—that Sunday night after I passed her—a ragged, poor old woman, dying, neglected, at the street corner under the blazing sun. It was a kindly face, but pinched with hunger. Not the horror of it kept my sleep from me, but the unutterable pity of it,—that the poor little life had to go out unloved at the last, even as she had probably lived unloved for years, perhaps always. What higher right have you or I to the holy and beautiful things in life—to be surrounded all our days by



comforts and loving care—that we should let thousands on thousands of poor souls like hers pass their years in misery and blindness, and then grope helplessly out into the dark?

In house after house, and village after village, I found the same food cooking for their midday meal—a little barley chaff stewing in much hot water, and seasoned by green weeds. My heart rose in my throat as I stirred the miserable black gruel, at the thought that in all the world of God's abundance any of his creatures must live on food so poor. In another great town only the well-to-do could afford chaff; the vast majority were eating the roots of weeds. It was with a sickening heart that I took the barrow ride home that night—home through the gold of sunset and the rich, fresh green of the fields. It seemed as if I had been witnessing human life at the very lowest terms a dignified old civilization like the Chinese could tolerate.

The food famine will pass away, we hope, in a measure at least. Grim poverty will gnaw at the heels of these wretched people for many a month to come, perhaps always; but the rice crop is slowly growing, and for a time, at least, conditions will be better. But the soul famine, the same utter poverty of heart and mind that has been here since the days of Abraham, is not one whit alleviated. In their mental and spiritual life these sisters of ours are living on the veriest chaff and roots. To say they have never heard of Jesus Christ means so infinitely more than we at home can guess. It means that they have never once been clean. It means that their homes are full of the grime and disease of decades; that they have never known the meaning of noble human love; that they have never in all their days been taught a song or a tale that was sweet or strong or uplifting. It means that their whole lives, filled as they are with suffering, are passed without an hour of the tender care we know. I came upon one poor mother in the hour of her greatest pain. She was utterly alone in her little black hovel—so black that peering within I could see nothing. It is not that the Chinese lack human sensibility as a people; I know many strong, loving natures among them who have won my deep affection. But human sensibility is a dull, blind thing unlit by the love of Jesus Christ. And the loveless life, as I read it in thousands of faces, is, of all things on earth, the most bitter and hopeless and desolate.

Hereby know we love because He laid down his life for us, and we ought to lay down our lives for our brethren. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?"

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If you love yourself overmuch, no one else will love you at all.

## WORD FROM UMZUMBE

BY MISS LAURA C. SMITH

UMZUMBE HOME, NATAL, SOUTH AFRICA, July 1, 1907.

THE many dear friends who have sent us books, pictures, magazines and other gifts, ought each to be thanked by a personal letter; but so pressing are the duties of each day, and so numerous are the friends who have come to our rescue since the loss of our home by fire last September, that strength and time utterly fail me. In the hope that many may see this note of thanks, and accept it in lieu of an individual letter, I write these few words to express my gratitude.

Our postman, who makes on foot his daily journeys of twelve miles over the rough foot-path which connects us with the railway station, has learned to look forward with apprehension to Saturdays—the day of our foreign mail—as the day when he is “killed entirely.” Of course we are properly sorry for our postman, but I fear our grief is quite swallowed in joy as we look at the plump bag with its bulging load of letters, books and papers, and we feel that we are duly rewarded for having been good all the week.

Our bookcases, which remained to us little more than empty shelves after the fire, are now fairly groaning under their weight of books; and we have already ordered more for other books which have been promised. We have arranged and catalogued for a separate library the books which are simple enough for the girls, and we are trying to train them to love to read for themselves. I am reminded of one girl’s compositions on this subject, in which she filled in the outline of “pleasure and profit of reading” given her by her teacher, by saying that those who read many books appeared to her so wise that they made her think of the old “profits.”

The magazine pictures which friends have sent in such generous quantities have been made into a splendid set of geography charts, illustrating the various formations of land and water, the principal products and occupations of the various countries. We hope to have enough pictures so that each of our normal pupils can make a small set for herself, to take with her wherever she may go to teach. The Zulu people, without books and magazines, are so ignorant of life outside of their own tiny corner of the world that these picture charts are especially broadening and helpful to them.

Several very substantial boxes have come to us by freight, which have replenished our wardrobes and brought us a thousand comforts and pleasures. Most of the money which was sent to my mother for us, she expended to make good our losses of personal and household things; and while mementoes and treasures of a lifetime, so suddenly snatched from us,

can never be recovered, we are now again generously provided with the ordinary comforts and necessities of life. A special word of thanks should also go to the many friends who sent letters of sympathy and cheer, oftentimes tucking in some little token of remembrance.

Best of all has been the appropriation by the W. B. M. of \$4,000 for a new house. I am sure that it will add years of life to each of us, and that day by day the pupils will find our tempers more sweet and our brows more smooth. To continue to live in the scattered, camping-out style of our present makeshift would be to me intolerable.

The appropriation for our new building brought the mission to a vote upon the long-discussed question of the future location of the school, and after full consideration we decided to continue upon the present site. The fact that here the work was established, and here it has grown and prospered, indicated the need in this particular locality; and the present site and plant, despite its disadvantages of remoteness and isolation, seemed too desirable to abandon. Personally I greatly rejoice at the decision, for Umzumbe is very dear to me.

So we have now plunged into the work with renewed interest and enthusiasm. Improvements that we have long desired to make, but which would have been extravagance in view of the possibility of our speedy removal, we are now putting in as rapidly as strength and means will allow. The site of the old house has been cleared, the old bricks cleaned and stacked, and new ones are all ready to be burned, so that we expect to begin on our new building next week. We are much delighted with the plans for the house, and invite you all to come and visit us when it is completed.

Again our thanks to all our friends, known and unknown, near and far, to those who have contributed pence or pounds, to all who have helped us by loving thoughts and prayers; to all, to all, our thanks.

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## MISSIONARY LETTERS

### CHINA

Miss Ella J. Newton, at the head of the college for girls in Foochow, tells a story that makes emphatic the present opportunity in China:—

The present "craze" for education is pathetic, and it is a serious question how to help it, and how to hold our own against it. The demand for teachers is so great and the salaries offered so fabulous that our Christian teachers and advanced pupils are being severely tested, and probably we shall lose some of them after offering them the highest salaries we can possibly give.

If only the door to Christianity were wide open we should not be so perplexed, but the present policy of a closed mouth seems to threaten the spiritual life of our Christian young people. The girls of the college and boarding school have done good work the past term, and a newly opened girls' day school close by, designed as a feeder to the boarding school, has been the delight of my heart. The girls have enjoyed it so much and made such good progress that I wish I could open half a dozen of the same character.

I must tell you of a very novel thing that happened near the end of the term, on the anniversary of the putting out of the anti-opium edict. The assistant teachers and pupils of our two schools felt that they must have a part in the great celebration, and asked permission to prepare a program, issue invitations, and meet the expenses. Radical as it seemed, I really dared not refuse their request, but made the condition that they should tell me everything they were going to do. That afternoon, attended by a guard of police, the long procession, college, boarding school and day school girls, marched out of the compound gate through the main street to the Dudley Memorial Church. Two girls carried large Chinese flags, two the anti-opium banners, two the school banners, and the rest small flags. The police carefully guarded the doors to prevent any men from coming in, and the body of the house was well filled with women and girls, invitations having been sent to mission schools and those carried on by Chinese. The program consisted of vocal and instrumental music and a large number of short, pointed addresses, volunteers being called for near the close of the program, and the addresses were excellent. Once during the exercises the schools rose and marched round and round through the aisles, waving their flags and singing a song of joy at the overthrow of opium. At the close, the guests were invited to the gallery and served with tea and Chinese cakes.

You can hardly think what such things mean to us after the seclusion and stagnation of years; and oh! how much we need wisdom to guide this newborn enthusiasm and not quench it. And then, just at the close of their happy afternoon, what do you think I did but slip on the stone path in our own yard, falling heavily and dislocating my left shoulder and breaking several bones. It did seem too bad, in the midst of examinations in both schools, the day when our most important business meetings with the deputation began, and when everything needed to be done all at once, that I should take such a vacation. It was a pretty serious case, but nearly all the mission were here, so we had plenty of doctors, and everything possible has been done. That was a month ago, and I have been gaining as fast as I could, but it will be a long time before I shall have full use of the arm, if it ever comes. But my right hand was uninjured, for which I am very thankful.

## CENTRAL TURKEY

We find in this letter of Mrs. John E. Merrill, of Aintab, a strong though unwritten appeal for more workers in a field so important:—

The Woman's Conference in Marash was largely attended and was most interesting. Reports were read from nearly all points in the whole mission field. It was inspiring to see that company of Bible women, pastors' wives and teachers. The presiding officer this year was a native woman. Papers were read and discussed on such subjects as, "The Training of the Will" and "The School in the Home." One session began with a prayer meeting, the other with a Bible reading. There was not time to do all we wanted to, but the women were free to attend all the meetings of the general conference, and so received much help and encouragement.

We are very anxious to have a teachers' training class for our village teachers. Both these ladies, Miss Blake and Miss Norton, are qualified to do this work, but they cannot under the present circumstances and the pressure of routine work. Equally important is the supervision of village work, which the Seminary ladies have not been able to attend to. This past year I have given one lesson at the school, presided at the meetings of the Board of Managers, decided upon many matters that were referred to me, and had general oversight of the work, besides having regular turn in morning prayers and meetings and teaching the boarders' Bible Class on Sundays. I have also had all the correspondence for the out-station work, with the accounts of the Bible women and village teachers, and appointment and oversight of the same. I toured with my husband the southwestern part of the field. With the exception of Miss Blake's brief visit to Biredjik, this is the only touring of woman's work that has been done. I love this work dearly, and do not tell you all this because I am anxious to sever my connection with woman's work, but simply because I want the ladies in Boston to realize that there is great need of a third worker. I really do not know what would have been the result if I had not been able to do this work. In my opinion this outside work is the important work of the W. B. M., the Seminary being the center for it and preparing workers for it.

## EASTERN TURKEY

Miss Mary A. C. Ely writes under date of June 4th and 18th. [The letters telling details of the disaster at Bitlis were late in coming; but we know that even after six months these details will be welcome]:—

The sun is not up yet, but its light is streaming over the near Koordish mountains and I can see to write, so will hasten to pen a few notes ere the bustle and many cares of the day come crowding upon me. . . .

Tenting on six feet of snow with lack of many things deemed necessities, added to the mental strain undergone, did come very near paralyzing all our pens. And though regular school routine was necessarily suspended, the irregular duties in caring for our dear girls as they were gathered in the home chapel, took much of our time and diminished energies.

The first great shock which sent such a thrill of horror into many hearts came March 29th, and thirteen other shocks came the same day. It was awful. Snow was about six feet deep on a level. We pitched two tents in our garden and invited our German friends to come and occupy one. Mr. Cole and family put up a tent in a field near the boys' school. Exposure from cold and dampness was great; for several days a heavy snow fell. Of course there was no arrangement for a stove; we only had small braziers of coals, over which we warmed our hands while we were sometimes shivering. We hardly dared to go into the house for bedding or wraps. This was Friday. Saturday was far more quiet, and on Sunday, as I was very cold, I built a little fire in the kitchen stove, and was enjoying its grateful warmth when a severe shock came. The sound of falling dirt and plaster was terrifying. I ran toward the outside door, but my sleeve caught in the handle of a small mill which is attached to a pillar in the kitchen. The suspense caused by my being forcibly hindered was agony. I was obliged to step backward before I could go forward to the door, and I shall not soon forget the agony of those few seconds. Although no wall of our house fell, one side bulged so that a mason declared it dangerous, and we had it repaired at once; also a number of pillars placed as supports in positions deemed desirable by carpenters and masons.

We wonder as we recall the severity of the shock that far more serious damage did not result. We were not turned into the streets homeless and uncertain of a shelter, but had tents soon put up in our own garden, and ere long a good supply of warm bedding, so necessary for our comfort. . . .

It was, indeed, a trying time, but when I remember accounts I read of the terrible catastrophe at San Francisco, the disaster of March here seems small in comparison. Relief funds have been sent, and faithful agents distributed aid to the needy and distressed of all classes. My sister stamped many thousand tickets—I think 12,000 in a single day—for the poor to present to the bakers and receive a stipend of bread.

I am sorry to cause you the pain it will give you to hear that my precious sister had a bad fall about the middle of May. She was going down outside steps at the girls' school, having been to call on Mrs. Cole, when a bit of railing gave way and she fell on the pavement, spraining her left side severely, and the doctor now caring for her says she broke the top of her

left shoulder. . . . We are now the only missionaries here. The Coles left May 22d, and the German missionaries a little later.

With hearty greetings to all who may read these lines, and earnest request for prayer. (Pray all that a new missionary may soon be found.)

## INDIA

Mrs. Sibley, who has been a devoted worker for women and children for more than twenty years, writes, July 10, 1907:—

Lately I have gone with the Bible women to many of the homes of the Hindu women. It is work I love more than any other branch of the work, though all the work is a joy and a privilege. It is good to go into the homes, Brahman, Marathi, Mohammedan and low-caste Hindu alike, and find many dear women whom we have known for fifteen or twenty years and see how happily they sit down for a quiet hour of listening to the "Old, old story." As I have watched them while the Bible women are speaking, I have recalled the women as they were when we began work among them. Then it was so hard for them to understand the simplest facts of spiritual life. They were thoughtless and indifferent, and much more interested in how many times we combed our hair, or in our sun hats and umbrellas and style of dress. Now they understand so readily and listen so thoughtfully, and as they listen their faces show that their minds and hearts are being fed. They are not avowed Christians, but they love to hear about the Lord Jesus, and their lives are changed and better. They express faith in him as the only Saviour, often murmuring as the message is being told, "Jesus only is the Saviour for all." Many of the women whom we have known during these years have passed away, and their daughters and daughters-in-law are in their places,—good listeners, too, for have they not been hearing this since they were little girls beside their mothers? The fields are whitening, the reaping time is coming; and must we leave these dear women in the homes, the children in the schools, the farmers in the villages, and the bright young men in the towns? Surely it cannot be God's will. Patient, loving, continuous work here means the coming of Christ's kingdom to these people for whom he gave himself. . . . The very difficulties we have to meet prove how much the taking of such places for Christ means to India's coming home to the Father.

Miss Mary T. Noyes, who shares with her sister the care of the girls' high and boarding school in Madura, writes:—

I don't know whether you have heard of Pastor Simon, the former pastor of this church, who was obliged to give up his work on account of being afflicted with leprosy, contracted, it is supposed, in his ministrations. He

was living in a village near Mādura, and on his own account carrying on a little school, and doing much for the young men in keeping them from gambling and other bad habits. He has recently died, and testimonials to his usefulness in many ways and his great desire to win souls came from all sides. His family was of pariah caste, but he and his brothers have been manly, fine fellows. I enjoyed his preaching as well as that of any Tamil man I know, for he always said something new. Our present pastor is his nephew, and one of our teachers is a daughter of a younger brother—one of Dr. Tracy's best pastors. We thank God for such a family.

I feel impelled to tell you a little of the sad part of our work. Within the past few months we have heard of three girls who have been here who have gone wrong. One was here for years, and for several years has been doing good work as a teacher in a Hindu girls' school. Her father was bad, and two of her sisters, and the influence of her community was too strong for her. We did not know of the trouble until it was too late to save her. Another is an orphan sent from another mission, and during the absence of the missionary, who thought every precaution had been taken, a bad fellow got hold of the girl. The third case is the most surprising of all. After vacation a girl—a little girl not more than thirteen—was left at the gate by her brother, and instead of coming here went off with a Mohammedan. We did not know till long afterwards that the girl had left home to come here.

We do try to be so careful of the girls, and not allow them half the liberty American girls have, and yet it seems we are not careful enough. And yet, I am thankful to say, that none of these were girls whom we had felt were thoroughly reliable. But we were hoping they would develop strength.



## HELPS FOR LEADERS

### UNDER THE DRAGON'S BANNERS

*A Series of Programs on China*

BY ALICE SEYMOUR BROWNE

As many of our young people are to be studying China this year, these programs, prepared, at the request of one society of young women, by Miss Browne before she left for China, may be suggestive to other societies who cannot undertake a regular study.



I. *Roll Call—Chinese Manufactures and Exports*

1. The dragon's lair. (A map talk, showing Great Wall, Grand Canal, rivers, ports, provinces, etc.) 2. The dragon's long sleep. (Four thousand years of history, Confucian education, civilization, etc.) 3. The dragon's rude awakening. (Opium war, treaty ports, concessions, Tai Ping rebellion, Boxer troubles, Western commerce and manufactures.)

II. *Roll Call—Chinese Customs*

1. The incongruous congruity of the Chinese religions. (Confucianism, Buddhism, Taoism.) 2. Popular superstitions. (Kitchen god, fengshui, gate gods, etc.) 3. Home and child life.

III. *Roll Call—Confucius' Sayings, Popular Proverbs*

1. Forces the dragon must reckon with. (Hospitals, schools, churches, mission press, commerce, railroads.) 2. How our regiment fights the dragon. (American Board work, map.) 3. The challenge of college men to the dragon. (Cambridge, England, Band, Obelin Band, Yale Mission, etc.)

IV. *Roll Call—Bits of Home Missionary News*

1. The educational mission in Hartford; the dragon's strategy. 2. Followers of Confucius in the Puritan city. (Chinese mission in Boston.) 3. Celestials at the Golden Gate. (Mission work for Chinese in San Francisco.)

V. *Debate—Resolved, That the Geary Chinese Exclusion Bill is Unjust*VI. *Roll Call—Names of Missionaries in China*

1. The secrets of the forbidden city—Peking. 2. The delights of a country trip. (Mode of travel, village life, etc., in North China.) 3. A day in Tung-chou.

VII. *Roll Call—Hopeful Things in China*

1. What missions have done for China. (Diplomacy, civilization, education, medicine, etc.) The dragon's yielding; the educational awakening. 3. China's future and our part in it.



# Our Work at Home

## OUR DAILY PRAYER IN OCTOBER

LAST year the Western Turkey Mission celebrated its seventy-fifth birthday. No human arithmetic can compute the work of these years—the homes brightened, the sick healed, the lives uplifted, the souls led into the way of life. The reports of present conditions emphasize the problem of self-support, increasingly difficult because of heavier taxation and growing poverty; the strength of the growing educational work, with its crowded colleges and schools; the success and far-reaching influence of the medical work, and the progress in the native churches.

The work goes on in six central stations and 92 out-stations, with 85 American missionaries and 400 native workers. The 44 churches, 13 of them self-supporting, enroll almost 5,000 members. Twenty schools, grading up to a theological seminary, give instruction to more than 8,000 pupils; and four hospitals and four dispensaries carry on the work of healing.

Miss Patrick is president of the A. C. G. C., and is now in this country to raise funds for the institution. Misses Dodd, Prime, Griffiths and Jenkins are teachers in the college. Miss Paton has resigned, and her place is filled for the coming year by Miss Mabel Robinson.

Mrs. Herrick, for forty-six years a missionary, and always in delicate health, has done much for the native women in giving them the example of a Christian home, and in many friendly visits and ministrations. Mrs. Barnum, living in Gedik Pasha, in the heart of old Stamboul, is a constant help and support to our workers there. She visits much among the Protestants, and performs many ministries of charity. Her home is a Saints' Rest for many a weary missionary traveler. Mrs. Peet has done much in day and Sunday schools, and various forms of charitable work. Mrs. Greene, with an invalid son, makes a home school for him and for ten or twelve other children. The pupils come from homes of several races and religions; and besides the studying of ordinary branches with music and drawing, are carefully instructed in Bible history and doctrine with hymns and prayers.

Mrs. Marden, Miss Jones and Miss Barker carry on the important work at Gedik Pasha, a kind of city missionary, college settlement work in the

heart of the great swarming city. Evangelistic, charitable and educational work are combined, and could the force be increased many more would be reached with blessing. The Sunday school has 230 pupils, among them a class of 20 fine young Armenian men.

The "Collegiate Institute" at Smyrna numbers about 240 pupils, 40 of whom are boarders. It is in sore need of another missionary teacher, and we must pray earnestly that the right one may soon go to their help.

Mrs. Baldwin has for forty years given much of her strength to training the girls in the girls' boarding school in Brousa, and the love and gratitude with which her former pupils return to her must make glad these later years. Miss Powers and Miss Allen now share the care of the school, which has 33 boarders, 30 day pupils, and 33 tots in the kindergarten. Miss Allen has also had charge of the church choir, of the primary Sunday school, and of the women's meeting.

Miss McCallum, who has charge of the girls' boarding school in Smyrna, is now at her home in Canada, for her well-earned furlough. Miss Pohl has charge of the kindergarten, primary and preparatory departments; and Miss Jillson, loaned to Adabazar for a part of the past year, is teacher of music. The kindergarten not only trains the children, but wins for the teachers entrance to many homes.

Miss Halsey trains the children and their teachers in the kindergarten, and an article in *LIFE AND LIGHT* for October, 1905, shows her with her pupils. She will be in America the coming year.

Mrs. McNaughton shares the evangelistic work of her husband, making long tours with him, and "is like the busy wife of a busy pastor here only more so."

The work and the problems of the W. B. M. I. are similar to our own, though not always identical. As we ask for ourselves grace and wisdom and power, we will ask these gifts for them.

Miss Farnham is at the head of the school for girls in Adabazar, and Miss Kinney, just returned from her furlough, is her associate. We must add a special petition for Miss Madeline Gile, who has just gone out to establish a normal department in this school.

To the great disappointment of all concerned Miss Fowle's health failed after four months of teaching, and she is now with her parents in Cesarea. Miss Riggs is a teacher in the girls' department of Euphrates College.

The school at Adabazar, largely supported and guided by native Christians, numbers over one hundred pupils, and has an immense influence in the community. Mrs. Wingate adds to home cares warm interest in the pupils of the boy's school, under her husband's care. Mrs. Dodd, with her husband, is now in this country for furlough.

The girls' boarding school at Talas numbers nearly eighty girls, half of them being boarders. Miss Orvis is one of the teachers, and she also makes many visits in homes.

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## JUST NOW

BY MRS. C. H. DANIELS

"There is a tide in the affairs of men  
Which, taken at the flood, leads on to fortune."

WHEN these words are read by fellow-workers of our Board there will remain hardly more than two weeks before treasurers of Branches will close their accounts for the year. This is but a narrow stretch of time for action. Yet the figures given in the editorial department call for action. What can we do just now? May we look over the situation?

Five years ago it was agreed, after examination and consideration, that the Woman's Board needed \$120,000 for its regular work, and should make that sum its aim. Natural growth in mission stations could no more be restrained than could an expanding vine in fertile soil. The Branches have loyally worked for this end, and succeeded so well in 1906 that it was possible for the first time, by the help of some extra gifts toward the last, to come up to the goal. This was a cause of rejoicing at the annual meeting in Portland. One of the last thousands, gathered in that city, made up of several sacred gifts, "in memoriam," crowned the efforts of the year.

Having touched the goal with the toe of the foot, have we not all hoped, even expected, to come clean up to it this year? Figures are unyielding. They tell us a straight story, and will not change it for our wishing. Sometimes they stimulate us to further action, and then we are able to marshal them to a better showing. The figures for the ten months of 1907, now passed, tell us that the total receipts for regular work are less than those of the same time last year by \$388.16. That, you say, is not alarming; a small sum easily made up.

Think again. Those extra sums which were raised "toward the last," in 1906,—they must be balanced by gifts in some form this year. We need those sums as well as the \$388.16, and should call the total gain, needed just now in contributions, not less than \$5,400. Legacies have been smaller for the same time by \$16,300.21. This is a difference large enough to tax our cheerfulness.

The outline of need and of loss is before us; better severely simple than in detail enough to complicate thought. The knowledge of this situation

belongs to the whole constituency of the Board. In making it known the officers feel sure of eager interest and warm sympathy from all who hear.

To recur to the question, What can we do just now? May we suggest:—

1. Will you think over this condition of the treasury, putting it beside some glowing facts of which you know from the field, of which you may read in this very number of *LIFE AND LIGHT*? With your heart's devotion fanned into a flame, will you pray that the great Captain who leads our forces will lead us to victory! Speak to him about the money. He alone knows where it is, and can move hearts to give it. Let us be a large praying band for this definite need.

2. Will you look about and see if anything is still lacking which might have been done in your church? Perhaps the young ladies' society, the children, the primary Sunday school, have not given as much as last year, and could still make up the amount. Has your auxiliary kept up to its mark? There may be new, small gifts you could secure here and there; or you might, even in so short a time, succeed in organizing that new society you have worked for, and gather in its first offerings. In some places a suitable entertainment for missions might be quickly arranged, and a little sum be realized just now.

3. While the many might look out for gleanings, as suggested above, there may be a few among our readers who know women of wealth from whom large gifts could be asked for our work. Such requests have often been received with generous attention in the past. Possibly after thought and prayer you will be guided to such a source.

4. May there be need anywhere of a very personal application of the question, putting it thus, What can I give just now?

O Lord, take away every last vestige of pride from our hearts; pride to come up to some mark we have set—the pride of succeeding; and fill them with pure, intense longing to bring a trophy to Jesus Christ, the great head of the church, the great head over all work for his kingdom.

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## SUGGESTIONS FOR AUXILIARY MEETINGS

ALL leaders should have the classified list of our leaflets which illustrate successive chapters of *Gloria Christi*. From those dealing with educational work you can easily make out a program telling in detail the history and present condition of the schools in which your Branch and auxiliary are specially interested. It will be well also to sum up the W. B. M. schools as they appear on pages 171-175 of the annual report. Dr. Creegan's letter in our September number gives a view of some schools, which he assures us are only samples of all. The article on page 448 of this magazine shows how widespread is the opportunity to-day.

## SIDELIGHTS FROM PERIODICALS

INDIA.—*The North American Review*, August 2d, has a careful historical study of the causes of unrest in India. Written by a former English official, it speaks understandingly of the work of the missionaries, and the respect this has won from all classes.

JAPAN.—*World's Work* for September gives two illustrated papers on the financial burdens resulting to Japan from the recent war with Russia, and the spirit in which these are borne. *The North American*, August 16th, contains an article on "The Yellow Press of Japan." Rev. G. S. Eddy, of India, after attendance at the Students' Conference in Tokyo, prepared for *The Missionary Review of the World*, September, an article entitled "Japan and its Lessons."

AFRICA.—In the *Missionary Review* for September there is a character sketch of Rev. François Coillard, of the Zambezi. This article contains a brief reference to the labors of Mme. Coillard also.

ISLANDS.—The improvement of conditions in Porto Rico since its occupation by the United States is presented by Edgar Allen Forbes, in *World's Work* for September. "Missionary Work in Samoa" is the subject of two articles to be found in the September number of the *Missionary Review of the World*.

E. B. S.

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SOCIAL CONDITIONS IN INDIA. During the last few months we have read much of the social and political unrest which has stirred the great empire from end to end, and we have feared that our missionary work would suffer in the excitement. But our missionaries have recently sent a most hopeful message. They feel that the movement is not merely one of discontent and reaction; "it is rather the awakening of a great people from the slumber of ages." They say that though many educated Hindus have conceived an opposition to organized Christianity, yet they exalt the Christ as the Exemplar of mankind. His life and teaching find constant study, deepest regard and veneration, and he is more and more recognized as the perfect ideal for all men, regardless of their outward faith. Is not here and now an opportunity for gifts and prayer and service, such as has rarely been given us?

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"REAL growth in character comes as so many of the best gifts of God come—by the way. In doing what we believe to be God's will for us many things lie in the straight line of that fidelity. Every unselfish act makes unselfishness more possible."

## ANNUAL MEETING OF W. B. M.

THE Fortieth Annual Meeting of the Woman's Board of Missions will be held in Worcester, Mass., Wednesday and Thursday, November 13 and 14, 1907. A delegates' meeting will be held on Tuesday, the 12th. The meetings will be held in Plymouth and Union Churches, near each other on Pearl and Chestnut Streets.

The ladies of Worcester will be happy to entertain delegates appointed by Branches, and women who have ever been under appointment as missionaries by the Woman's Board or the American Board. All such desiring entertainment are requested to send their names to Mrs. Edwin H. Marble, 18 Tirrell Street, Worcester, before October 8th. Reduction in railroad rates on the certificate plan has been granted by the New England Passenger Association from stations on their lines.

## WOMAN'S BOARD OF MISSIONS

Receipts from July 15 to August 15, 1907.

MISS SARAH LOUISE DAY, Treasurer.

## MAINE.

*Farmington—Desert Palm Soc.,* 37 00

## NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord, Bethlehem, Aux., 10; Candia, Aux., 12.50; C. R., 6; Claremont, Aux. (50 of wh. to const. L. M.'s Mrs. H. P. Senter, Miss Fannie Stone), 52; Greenland, Aux., 30; C. R., 6; Henniker, C. E. Soc., 16; Keene, Mrs. Gardner C. Hill, in memory of her mother, Mrs. L. L. Hutchins, 20; First Ch., C. R., 8; Lancaster, Mrs. Clara Howe, 30; Aux., 15; C. R., 9; Mount Vernon, Aux., 20; Milford, Aux., 33.45; North Hampton, Aux., 42.65; Orford, Aux., 15; Penacook, Aux., 26.76; Salmon Falls, Aux. (25 of wh. to const. L. M. Mrs. Eva E. Johnson), 28. 380 36

## VERMONT.

*Vermont Branch.*—Mrs. C. H. Stevens, Treas., St. Johnsbury, Friends, 241.55; Bellows Falls, Mt. Kilburn Miss. Soc., 42; Bennington, 20; Brookfield, First Ch., A Friend, 5; Burlington, First Ch., 30; Castleton, C. E. Soc., 1; Lyndon, 24; Newport, Girls' M. C., 9; North Troy, Aux., 1.50; Randolph Center, C. E. Soc., 2; Richmond, 5; Rutland, C. R., 3.35; St. Johnsbury, North Ch., 18.33. 402 93

## LEGACY.

*Vergennes.*—Miss M. E. Haven thro' Treas. Vermont Branch, 300 00

## MASSACHUSETTS.

*Andover and Woburn Branch.*—Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading, Billerica, Aux., 26; Lawrence, South Ch., Jr. C. E. Soc., 5; Melrose, Mrs. Caliope Vaitse, 25 cts.; Winchester, Aux., 50. 51 25

*Barnstable Co. Branch.*—Miss Amelia Snow, Treas., East Orleans, Orleans, S. S. Miss'y Soc., 25 00

*Berkshire Branch.*—Mrs. Edward Tolman, Treas., 45 Reed St., Pittsfield, Dalton, Mrs. Z. Marshall Crane, 100; Housatonic, Aux., 9.13; Jr. C. E. Soc., 10; Stockbridge, Aux., 6.80; Less expenses, 6.30. 119 65

*Cambridge.*—Friends thro' Mrs. E. C. Moore, 143 00

*Essex North Branch.*—Mrs. Wallace L. Kimball, Treas., 121 Main St., Bradford, Haverhill, Miss Adelia Chaffin, 20 00

*Essex South Branch.*—Miss Sarah R. Safford, Treas., Hamilton, Gloucester, Trinity Ch., C. E. Soc., 10; Salem, Crombie St. Ch., Aux., 40; Tabernacle Ch., Pro Christo Soc., 12; Young Women's Miss'y Soc., Len. Off. 13 55. 75 55

*Franklin Co. Branch.*—Miss Lucy A. Sparhawk, Treas., 18 Congress St., Greenfield, Greenfield, First Cong. Ch., Prim. Ch., 2 00

*Hampshire Co. Branch.*—Miss Harriet J. Kneeland, Treas., S Paradise Road, Northampton, Greenwich, Aux., 11.10; Hatfield, Wide Awakes, 2.55; Southampton, Aux. (to const. L. M. Mrs. William Gunn), 25. 38 65

*Middlesex Branch.*—Miss Mary E. Goodnow, Treas., South Sudbury. Marlboro, Aux., 11; Wellesley, Aux., Mrs. Durant, 100, 111 00

*Norfolk and Pilgrim Branch.*—Mrs. Mark McCully, Treas., 95 Maple St., Milton. Easton, Aux., 23; Stoughton, Aux., 5, 28 00

*North Middlesex Branch.*—Miss Julia S. Conant, Treas., Littleton Common. Ashby, Aux., 11; Fitchburg, Rollstone Ch., Aux., 22.97; Shirley, Aux., 25, 58 97

*Springfield.*—South Cong. Ch., 56 68

*Springfield Branch.*—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Holyoke, First Ch., Aux., 39.50, Jr. C. E. Soc. 5., Second Ch., Agnes R. Allyn Memorial Fund, 20; Springfield, South Ch., Aux., Miss Carrie Lyon King, 10, 74 50

*Suffolk Branch.*—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Auburndale, Aux., 11.90; Dedham, Miss Mary E. Danforth, 15, Aux. (Miss Burgess, 100), 113.72; Dorchester, Pilgrim Ch., Aux., 11; Foxboro, Bethany Ch., Aux., 34; Jamaica Plain, Central Ch., Aux., 50; Newton, Eliot Ch., Aux., 235; Newtonville, Central Ch., C. R., 30.42; Somerville, Franklin St. Ch., Jr. C. E. Soc., 5; Highland Ch., Women Workers, 20., Prospect Hill Ch., Prim. Cl., 3.50; Somerville, West, Day St. Ch., Aux., 23, C. R., 16; South Boston, Phillips Ch., Aux., 5; Wellesley Hills, Aux., 3, 576 54

*Worcester Co. Branch.*—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Petersham, A. D. M., 100; Shrewsbury, C. E., Soc., 16; Worcester, Bethany Ch., Jr. C. E. Soc., 50 cts., 116 50

Total, 1,527 29

#### LEGACIES.

*Boston.*—Mrs. Helen G. Coburn, by Wm. A. Donald, Extr., add'l, 16 90

*Williamstown.*—Mrs. Cornelia A. Allis, by Rev. John W. Lane, Extr. (with ten shares West End St. Ry. Co. Pfd, to const. 48 L. M's), 211 36

Total, 228 26

#### RHODE ISLAND.

*Rhode Island Branch.*—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Chepachet, Aux., 10; Peacedale, Aux., 160, M. B., 5; Providence, Central Ch., Prim. Cl. S. S., 10, Free Evan. Ch., Aux., 19.25, Pilgrim Ch., Aux., 50.83, C. R., 10.19, Laurie Guild, 30, Little Pilgrims, 30, Plymouth Ch., Jr. C. E. Soc., 1, Morning Stars, 56; Saylesville, Aux., 10; Thornton, S. S., 10.70; Westerly, King's Dau., 22; Woonsocket, C. E. Soc., 6, 430 97

#### CONNECTICUT.

*Eastern Conn. Branch.*—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. New London, First Ch., C. E. Soc., 3.28, Mission Study Cl., 1; Norwich, Park Ch., Aux., A Friend, 25, 29 28

*Hartford.*—A Friend, 20 00

*Hartford Branch.*—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Int. on Clara E. Hillyer Fund, 200; Berlin, Aux., 10., C. R., 11.20; Farmington, Aux., 18.30; Hartford, Farmington Ave., Ch., C. R., 63, First Ch., A Friend, 500; Newington, A Friend, 5; South Windsor, Prim. S. S., 2.25; West Hartford, Aux., 55.10 864 85

Total, 914 13

#### LEGACY.

*Norwich.*—Mrs. Bridget W. Allen, thro' Treas. Eastern Conn. Branch, 200 00

#### NEW YORK.

*New York State Branch.*—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. New York, A Friend, 165 00

#### PHILADELPHIA BRANCH.

*Philadelphia Branch.*—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J., D. C., Washington, Ch. of the Pilgrims, Aux., 10, First Ch., Aux., 108, Mission Club (to const. L. M's Miss Charlotte Cynthia Barnum, Miss Kate M. Gibbs, Miss Gertrude See Woodin), 75, Mt. Pleasant Ch., Jr. C. E. Soc., 2.25; Md., Baltimore, Asso. Ch., S. S., 15; N. J., East Orange, First Ch., Aux., 25; Meadville (prev. contri. to const. L. M. Mrs. Angilene D. Downing); Newark, Belleville Ave., M. B., 30.10; Orange Valley, Aux., 50, C. R., 10., Jr. C. E. Soc., 4; Plainfield, Girls' Mission Club, 25; Upper Montclair, Y. W. M. S., 75; Westfield, Aux., 50, 479 35

#### FLORIDA.

*W. H. M. U.*—Mrs. Catharine A. Lewis, Treas., Mount Dora. Jacksonville, C. E. Soc., 13.60; Ormond, Aux., 8.50, 22 10

#### ILLINOIS.

*Chicago.*—Auburn Park Union Cong. Ch., Jr. C. E. Soc., 9 00

#### TURKEY.

*Harpoot.*—Euphrates College, Y. W. C. A., 22, First Ch., Woman's Miss'y Soc., 5, 27 00

Donations, 3,591 93  
Specials, 803 20  
Legacies, 728 26

Total, 5,123 39

#### TOTAL FROM OCT. 18, 1906 TO AUGUST 18, 1907.

Donations, 82,012 92  
Buildings, 4,131 63  
Specials, 3,885 11  
Legacies, 10,152 76

Total, \$100,182 42



# Board of the Pacific

**President.**

MISS LAURA M. RICHARDS,  
Saratoga, Cal.

**Treasurer.**

MISS MARY McCLEES,  
Adams Street, Oakland, Cal.

**Foreign Secretary.**

MRS. E. R. WAGNER,  
San Jose, Cal.

**Editor Pacific Department in Life and Light.**

MRS. E. A. EVANS,  
Mill Valley, Cal.

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## ANOTHER NORTHFIELD

CALIFORNIA has its Northfield! Up in the Santa Cruz mountains, seven miles from the seashore, are four hundred acres of wild, beautiful country recently purchased and set apart for Christian gatherings after the plan of Northfield and Winona. During the opening days of August, one more vision was made real when a group of women representing several denominations gathered at this California Mt. Hermon to form a summer school of missions.

The auditorium is a great comfortable tent with a firm foundation, with sides to be reefed at pleasure, giving entrancing views of the mountains, and valleys and trees. One can look down upon the tops of the "biggest living things in the world." Was not that indeed a place for making visions world-wide in compass? Miss Laura Richards, president of the Woman's Board of the Pacific, set the keynote—"hidden with Christ in God"—in the opening devotional service, and this was followed out in Bible Studies each day. The daily Mission Study class on Gloria Christi, as well as the remainder of each morning, and the young Ladies' Round Table hour, were packed with helpful suggestions.

We had most inspiring Missionary addresses each evening. Mr. and Mrs. Cable, from Korea, made some of our pastors wish their lots were cast on the other side of the great Pacific; and Mr. and Mrs. Price, from China, Ruk, Guam and Berkeley gave us a world-wide view.

We are to be The Mt. Hermon Federate School of Missions, Mrs. H. B. Pinney, president of the Occidental Board is Chairman of the Directors; and Mrs. Geo. B. Smyth, president of the Pacific Branch of W. F. M. S. is our secretary.

You will all rejoice with us in this new union of forces that the kingdom of God may come more speedily here and in the dark places of the earth.

From Miss Louise E. Wilson, Kusaie, Caroline Islands :—

This is our vacation week, and we are ten miles away from home. Miss Olin and myself have our forty-one children with us here, on a little islet about two acres in size, and they are scattered around in all directions, and each one seems to be making more noise than the other, so it is not a very quiet time to write letters; but my time has been so full that I could not get your letter written before coming around here. Now a shower of rain has come up, and they are all rushing into our shelter, so do not be surprised if this letter is something of a jumble. I am so glad that the girls can have this outing, for they have been very closely confined to school and other work for the past two years, without the least kind of a change. This little islet is American Board property, and in former years some of our missionaries lived here, but now we only make use of it for a few days every two months, when the mail steamer comes. Then four or five come around here to get the mail, and as they do not always come on schedule time, we have to be here a few days ahead of time or run the risk of missing the steamer. The cyclone of 1905 destroyed our native building here, and until now we have not had a place where we could bring the girls. The Kusaie king has put up a very nice shelter for them, large enough to accommodate all. It has a thatched roof, with native wood sides, made very much like a lattice door. These walls come up to within a couple of feet of the roof. This open space above the walls allows the air to circulate freely and does not make a draught. There is no floor, but clean, white stones spread evenly over where a floor might be. Over these are spread thick mats made of cocoanut leaves, and on top of these are their sleeping mats. I should find it a rather hard bed, but they do not mind it, as they are used to sleeping on the hard floor with only a mat under them. Miss Olin and I sleep in hammocks. We plan to keep the girls here for a week. It is very much like camping out. They only have their cooking to do and spend the rest of the time in eating, sleeping, making wreaths, and enjoying themselves. We are now about a quarter of a mile away from the principal native village of the Kusaiens, and in a way they seem to feel that we are their guests. Not a day passes by but what some of them bring us baskets of cooked food, and if they had more we know they would furnish enough to keep our large family while here, as they have done in former days. It is so nice to have them all feel so friendly toward us. The Kusaiens are gentle, quiet people, very different from the other islanders of Micronesia. I am planning to go to the Gilbert Islands on this steamer, which is due here June 4, and if possible take two girls with me. One of them has been failing for two years past, and I want to get her back to her home, where I

hope she will gain her strength again. Medicine and outdoor life do not seem to help her. There is no need to send me anything in the way of house furnishing, because I have no place to put anything, and so can keep on using boxes and broken furniture until something is done, or I can go home. I am much better, but not at all well. We are sending our orders for 1907 to Mr. Tenney by this mail, and if anyone cares to send anything to help our school out it could be sent now. Secondhand shirt waists, short lengths of calico for baby dresses, writing paper, pencils, picture cards,—all are useful. With love to all friends of W. B. M. P.

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## LETTER FROM MISS LAURA JONES

(Concluded from September number)

Our next stop was only twelve *li* farther on, which we made after some delay, but the warmth of our reception quite made up for the lost time. They had heard that the "foreign women" were coming, and the village was out in force. They had also heard that one was a doctor, so some who might otherwise have felt too lame or halt or blind to come from sheer curiosity, came to have their diseases treated. We reached the place about noon. "The multitude gathered"—what was not already waiting—and we talked "idle talk," with occasionally a little "doctrine," with the nearer edge of the crowd, till about three in the afternoon, and they would not even leave us while we ate lunch. Then I acted as gate keeper at the door of an inner court, while Mrs. Perkins held clinic until nearly dark. After we had our evening meal it was decided to hold services, the helper taking the men's and we the women's meeting. I was just getting started when the voice of the helper was heard outside the door, wishing to say a few words to me. I made my way out to find the poor man in despair over the crowd he had to deal with and couldn't. They had come to see and hear the foreigners, and they refused to come to order for a native. "Would we be too cold, or were we too tired to come to the meeting in the large yard outside?" 'Twas perfectly horrid, but fearing it might do harm to refuse, we consented, with no light but my lantern. They arranged chairs and a table against a high wall, and Mrs. Perkins and I took our places at one side, and that made the "women's side"; the helper stood on a chair at the other, and that made the "men's side." The dividing line extending from the table out was certainly imaginary! They packed into that yard—men, women and children, some three or four hundred—and stared and gaped at us while the helper preached until his voice gave out. Then he asked them to go home, which some of them did, while others stayed to

await further developments. We went into the inner court to "rest," and the "maddening throng" were not allowed to follow. It was now an opportunity for the women of the house where we stayed to satisfy their curiosity. They had behaved very well during the day, but that night they became most impertinent. The women here were not stupid, but rather ill-bred and insolent, so we urged the two girls of the family to come to the boarding school, and offered the rest a class, if they would furnish me a room in which to teach. The next morning the man of the house, wishing to send us off in style, had brought two covered carts, one for each of us. We objected, preferring one long cart, which we could pack with our bedding, and have a little comfort on the eighty *li* ride that had to be taken that day. They finally consented to our having the long cart, but with evident disgust for our barbaric taste. 'Twas to them as if in America one should choose a farm wagon in preference to a carriage.

This letter is long enough to take in seven months instead of seven days, but they were days full of experiences, varied and interesting to me, so I thought you might like to hear about them, too. Doesn't this glimpse of a portion of our great field full of women anxious to hear the gospel, make you realize how much we need another single lady for Pao-ting-fu? How much we needed her while Mrs. Perkins was able to tour, and how much more now that she is not.

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### STRANGE THINGS ABOUT IDOLS

In Southern India the people of one village gave their god a ride round town on a bicycle. But when a motor car came by them they fell down and worshiped it, thinking it must be a god.

In many of the temples in China the idols are presented with new shoes once a year. Especially is this true of the images in the women's temples, not because the idols wear out their shoes, however—they never budge.

It is said that a special electric car line has been built from one of the Japanese cities to the "shrine of the foxes." Here an old woman set up fox worship some years ago. The people go in the cars to this spot, where there are a great number of idols. What a strange combination—electric cars and fox worship!

In Tibet the people worship idols made of butter. They are Buddhists, and the cow is sacred. Butter made from her is worthy of deification. At their annual convocations they make a great butter image of Buddha and prostrate themselves before it. While they worship, the image slowly melts.—*Selected*.

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## THE BIBLE WOMAN, UYEMURA SAN

BY MRS. GERTRUDE B. CURTIS

KARUIZAWA, JAPAN, July 20, 1907.

It was sixteen years ago, when I first came to Niigata, that I first met Uyemura San, or Gomi San, as she was then called. For the past twenty years, with the exception of a few brief intervals, she has been connected with the work and workers of the Niigata Station, first as Miss Kate Scudder's helper, then in touring with Miss Cozad, Miss Brown or Miss Swartz, and during the past three years with me.

She is a native of the province of Ise, and was converted with her whole family when quite young through the visits of an evangelist. She was educated in our Baikwa Jo Gakko at Osaka. After working with Miss Scudder she went to the Bible school in Kobe, where she graduated, and then returned to Niigata as Bible woman and missionary's helper. She was adopted some years ago by an old widow lady named Uyemura, in order to become the wife of a son in the family; but the son refused to marry her, and left home. The mother, however, loved this adopted daughter, and remained her staunch friend as long as she lived.

This episode has saddened our Bible woman's life, and she has never married. Twice during the last four years she has adopted a child with the purpose of keeping up the family name; but in neither case was the arrangement satisfactory, and the children were returned to their homes.

Uyemura San is a tiny little lady, quiet, and rather serious in her manner.

She is very faithful in all her work, very conscientious, and very much in earnest. Her work in Niigata is in connection with the church and Sunday school and the women's society. Always prompt and regular in attendance at church and Sunday school, she is regarded as one of the pillars of the church. She has charge of the infant class, and is very fond of little children, and has a very taking way with them. On Sunday afternoons she conducts a small mission Sunday school at our Furumachi chapel.

She is one of the officers in our women's society, and in connection with this work does a good deal of calling on the women. She takes her turn in leading the meetings of the society, and occasionally gives the special talk to the women. But it is the touring in which she is most valuable and in which she is most interested. Once a month she visits three out-stations—Gosen, Nagaoka and Kashiwazaki, and conducts a woman's meeting at each place. Until six months ago we made this tour together, and I have found her a most acceptable worker among the women. Her age, and quiet, dignified demeanor place her above criticism, and permit her to tour alone, which it would not be wise for a younger woman to do.

At these out-stations the Bible woman calls upon the few Christian women in each place; goes with the evangelist's wife, or alone, to see inquirers; and leads the woman's meeting, which is attended by many non-Christian women and girls, for in all of these places we draw largely from the girls' high schools. At Nagaoka there have been conversions and several additions to the church, recently (especially of young women), as a result of the work done in these woman's meetings. This has encouraged us greatly in our touring work.

In Gosen a song service is held by our Bible women in the public school, where Christian songs are taught the children, a hundred or more of whom attend the service. Although the work is chiefly among women of the middle class, there are representatives of every class in our meetings—schoolgirls and young women who have recently graduated, teachers from the public schools, wives of prominent men, educated and uneducated, rich and poor, young and old, Christian and non-Christian.

As to the value of Bible women in connection with our work I cannot speak too highly. Their work is simply invaluable. Take, for instance, our woman's work as it is to-day in Niigata. There is no single lady missionary now in this field. Mrs. Cobb and I are the only women here. Since Miss Brown withdrew, in 1903, I have carried on the work with my own Bible woman and Uyemura San. Since last fall Mrs. Cobb has also had a helper, a young woman graduate of a Yokohama Bible school. Mrs. Cobb has a baby a year old, and is not able to do outside work. In March

our baby came, and for a year at least I shall not be able to do much work outside of my home—no touring. So if it were not for our efficient Bible women the woman's work in Echigo would be at a standstill, but because of these women the work is going on uninterruptedly. My Bible woman, Mrs. Nakashima, is a woman of age and experience, with children of her own. She tours in the northern part of our field, and under my direction carries on three societies for girls, which meet weekly at our house. She also teaches in two Sunday schools, and carries out my plans for the woman's society here in Niigata, of which I am president.

Uyemura San tours in the three places above mentioned, and Mrs. Cobb's helper goes with her now, taking my place in teaching the singing and playing the organ at the meetings. Thus the work will continue to be carried on until I am again able to take my share in it.

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## SKETCHES OF TWO AFRICAN BOYS

Mrs. Stover, of Africa, gives the following sketches of two young men—Tiago and Sameselis—who are going out to preach the Word of Christ among their own people. The native church to which they belonged raised \$30 to send them off with.

WHEN Tiago first started to come to the mission station he would come perfectly nude, his whole body covered with different plasters, oil and grease. He was a most deplorable and disgusting sight. As the missionaries did not allow anyone to come within the compound in a nude condition, they would give him a small piece of cloth to wrap around the body. He came back several times in this nude condition, and the missionaries finally awoke to the fact that his father was using the cloth for himself or else for trade purposes. But they would have been glad to furnish these strips of cloth for years could they have foreseen what an earnest, active worker he was to become. His first work was to take care of Mr. Cotton's child; from that he worked up into other parts of the mission work, until to-day he is a home missionary, going out from that church with his wife and two little children, teaching his own people.

Sameselis, who gave the farewell address, was a bright lad. He came to the mission station about twelve years ago, and was Mrs. Webster's cook and general servant. When Mrs. Webster got up at six o'clock it was he who prepared the breakfast, and had it ready when she came home. When she was gone all during the day until five o'clock in the evening it was he who did all the work. Now he, with his wife and child, have gone out to the hills among his own people. It had always been his desire to go home

to carry the gospel, which had done so much for him, to his own people. He was one of the teachers in the day school in the afternoon; also went out to the villages to preach.

Sameselis said: "I have come to say good-by to you, my comrades and teachers in the Church of Christ. Some of you are my younger brothers, some my elders. A long time I have stayed among you. I was in darkness, and then I came here and went on learning from one time to another, and it was all good. God has been good to me; now he has called me, as it was with the prophet—a voice came. 'Who will go?' and the answer, 'Here am I; send me.' So with me.

"I think of my own people in the flesh. They are in darkness, and I am with the Word of God, so I go to them. But I am different, for God is known to me. I thank you for your prayers and gifts. You are having a share in the work I go to do there. Do not think we will not work hard at building, field work and other things because you are giving gifts to help us. We will not be lazy. If we do not meet again here we will meet before God. We are of the same spirit in Christ and our teachers who are in America. If we do not behold their faces here we will meet them when we see God. Peace be with you."

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## AN INLAND JOURNEY FROM OORFA TO AINTAB

BY MISS MYRTLE M. FOOTE, TURKEY

IT is a bright, hot afternoon late in June, but a busy time at the mission house, for one of its members is preparing for a journey. The Turkish escort, well mounted, very shabbily clad and armed to the teeth with gun, cartridge belts and knife, and with a tremendous air of importance, has been secured. The government permission has been obtained. The horse and his keeper, a Kurd, engaged to carry the box and bedding are ready. Quantities of strange edibles have been brought in by friends. A favorite for journeys is a kind of hard, dry biscuit or cracker ring slightly sweet; also a generous supply of green cucumbers for quenching thirst. These are stored in the saddle bags with some other supplies. The supply is generous, for the journey may last nearly four days; and the first two days we pass no resting place where other provision than water is to be had, and these are very rare.

About five o'clock the party set out, led by the guard. The missionary, whom the guard respectfully addresses as *Khanum Effendi* (lady lord), follows him with an Armenian companion. The horse carrying box and



bedding having started on a short time before, a large party of native friends goes out of the city "to set them on their way." About a half-hour's journey from the house, farewells are said with some tears; for although the journey is but a short one and the separation for but a few weeks, days of travel are full of possibilities. At last the crowd is left behind, and the pace quickens.

For a few hours the way passes over a fairly well graded carriage road, over which a carriage has probably never passed more than five or six times. The bare hills rise on either side almost to the proportion of mountains. The sun soon sinks behind them, and the air becomes pleasantly cool. With the quiet of night a calm and peace steals over the heart. Bedtime comes, but there is neither bed nor sleep for our travelers. The road has greatly changed. Now only an occasional stone bridge high in air without approach from either end indicates the presence of man.

The road now followed is only a path over the rock worn smooth and shining by numberless feet, and in some places in sight of the telegraph poles. But it is night, now, and men cannot see where the rocks are smooth and shiny, neither can the horses; but a sudden and awful fear comes over the party that the poles are gone. The guard, who is guide as well, assures them that the poles will soon appear again. So they move on, but no poles appear. Minutes pass; they seem hours. Steps are retraced. The party pass to this side, then to that, as the rough, rocky expanse will permit. Different plans are tried, but no poles appear. The truth must be confessed—they are lost! lost on a rough desert in the night! They may be hours from other human beings, again, possibly too near, for there is much talk of robbers.

After much consultation it is decided best to wait for daylight. The baggage is unloaded and the saddles loosened to relieve the horses. A sufficiently level spot is found on which to put up a cot bed, on which the "khanum" lies down to sleep; but sleep does not come till after a long thought of the Eye that never sleeps and a Power which is just as near in a Turkish desert as in the far-away home in America. Bandits might be near, but they know nothing of the arrival of this party, so the other members wrap themselves in their overcoats and lie down too, but with eye and ear alert for any surprise. The "Khanum Effendi" sleeps, but not for long. The gray dawn gives the signal of approaching day, and the first light must be greeted with animals loaded and mounted. No time for elaborate toilets, no water to tempt anyone to take time to wash her hands.

Led by a kind of Oriental instinct, working best by daylight, after an hour or so the telegraph poles are again sighted, and progress is made in the beaten

path. The dry cakes taste good, and the cucumbers are a welcome substitute for water. Before noon the inn is reached, where the travelers were due before daylight. Former experience declares that the low, dark, close room will be infested with vermin, in which the flea variety predominates.

So it is decided to seek the shade of a kind of open porch, built of stone, as a refuge for the weary, and also to the memory of some departed Turk of wealth and philanthropy. Other pilgrims have reached there earlier, but an unoccupied corner is found. A jug of water stands near. Beware of malaria, and patronize the cucumbers still for drinking purposes. The prepared "chicken lunch" is brought out of the bags and a "square meal" is enjoyed. The two followers of Islam eat separately.

After a rest of about three hours preparations begin for resuming the journey; both guard and "baggage master" very docile—made so by the experiences of the previous night. So when the foreign "khanum" insists on traveling by daylight little resistance is offered. In the middle of the afternoon the party set out, weary and sore from the long ride, the sleep beneath the stars and the heat of the morning sun. The "baggage car" hangs behind, regardless of the whacks and shouts of the driver. It is not safe to get far separated from the baggage, lest it become the easy prey of bandits, so the travelers had often to stop and wait for it. Once, while waiting in the hot sun, the lady's pony quietly knelt down and rolled the rider off.

An hour or so before midnight the travelers reached the village on the banks of the Euphrates; a village of trees and gardens, with better accommodations and more people. After a time of waiting the baggage arrives safely. Up to this time but one tree was passed on the whole journey, but the travelers have learned the blessing of "the shadow of a great rock in a weary land." An upper room is secured for the night. It is fairly light, unfurnished and very dirty. The cot is put up, and after a hurried supper the "khanum" retires. The Armenian companion spreads his bed outside the door, which has no lock, but is thus guarded.

The journey next morning begins with crossing the river Euphrates. For this purpose there are large, funny looking boats shaped like a Turkish shoe, with toe high in air and heel flat. These are backed up to the bank, and one rides on and sits there while the boat is propelled across by men working a long pole on one side. But the boat cannot go to the opposite shore, because of the shallowness of the stream on that side; so it goes as far as it can, and there the passengers ride off and wade the rest of the way.

These curious boats cannot be induced to cross after sundown nor before sunrise, so in coming from the opposite direction it is of great importance to reach the river in season. A missionary, once returning from a long jour-

ney, was met here by his wife, but, alas, just too late to be taken across! While he could see his wife on the other side, who had come a long, weary distance to meet him, he must spend the whole night in a poor miserable shed, with the river rolling between them, all because of being a few minutes too late.

After crossing the river, the travelers passed through a pleasanter land, with an occasional stream, its banks gay with wild oleanders and with many orchards of olive and apricot. At several villages the people came out to gaze in wonder at the "khanum with only one leg," as the side position impresses them. Fruit and cucumbers are now plentiful.

At last, just at nightfall, the castle hill and acres of Aintab gravestones appear in the distance. The journey is near its end. Oh, the joy of it! for a welcome awaits the traveler there, also rest and quiet sleep and friends—and a bath tub. The luxury of it! With feelings of weariness and gratitude, of gladness mingled with lameness, the pilgrim feels that the goal was worth the cost.

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## THE MARDIN KINDERGARTEN

BY MISS J. L. GRAF

THE year just closed has been a unique year, and in some ways the hardest year since my coming here. It began with the resignation of our much valued and beloved head teacher, leaving only half trained or untrained helpers to carry on the work. Three helpers worked two thirds of the day in the kindergarten, spending the remainder of the time in study. Mrs. Emerich gave us much needed and valuable assistance in the training work, the lesson in the "Mother Play," Gifts, Occupations, etc., being just what had been lacking. At Christmas time we again had a tree furnished by kind friends, who, for a number of years have gladdened so many young hearts in this sad land.

During the year we celebrated a number of birthdays, most notable among them "Khanaja Frobel's," as the children lovingly call him. Once we had an outing in the pleasant yard of the boys' high school, where the daisies grew thick and the little ones reveled to their hearts' content. On June 7th we had a picnic, intended by the director to celebrate her birthday, unbeknown to the children; but, on her appearance on the scene, they surprised her by singing a song composed for the occasion and by serving simple refreshments. These had been furnished by our kind landlady (Khalie), who has been most kind and helpful, always calling me her

daughter, though she is a Catholic. The children love her dearly, and those who have left the kindergarten, to her great delight, run in to greet her every morning and evening as they pass by on their way to the primary school.

The coming year will be a busy one, in that we expect seven young girls to take the course. A call for kindergartens is being sounded in our field, and we wish to be ready to respond as soon as the people are willing to assume a fair share of the support. Because of the poverty of the land it is impossible to do the work on an independent basis. Your gifts, dear friends, alone make the kindergarten and training class a possibility. Of the seven desiring to take the course, not one is able to assume the expense without help. Three are orphans; one, a young widow with a little girl a year and a half old; one having a father, but who married again, leaving her to be brought up by her grandmother, now an old woman; another has a blind father; and the last is a daughter of our school servant, who tries to support his family on a salary of \$3.50 a month.

Poverty is one of the many difficulties; others are a language containing no word for "home," nor other expressions needed to bring before the pupils some of the fundamental ideas of child culture; not a book in Arabic on pedagogy or kindergarten principles; a land where woman is no better than a donkey, where motherhood is a shame, where girls are a burden. But brighter days are in store for the children of our field, and you have a special work to pray and labor for the little ones of Armenia.

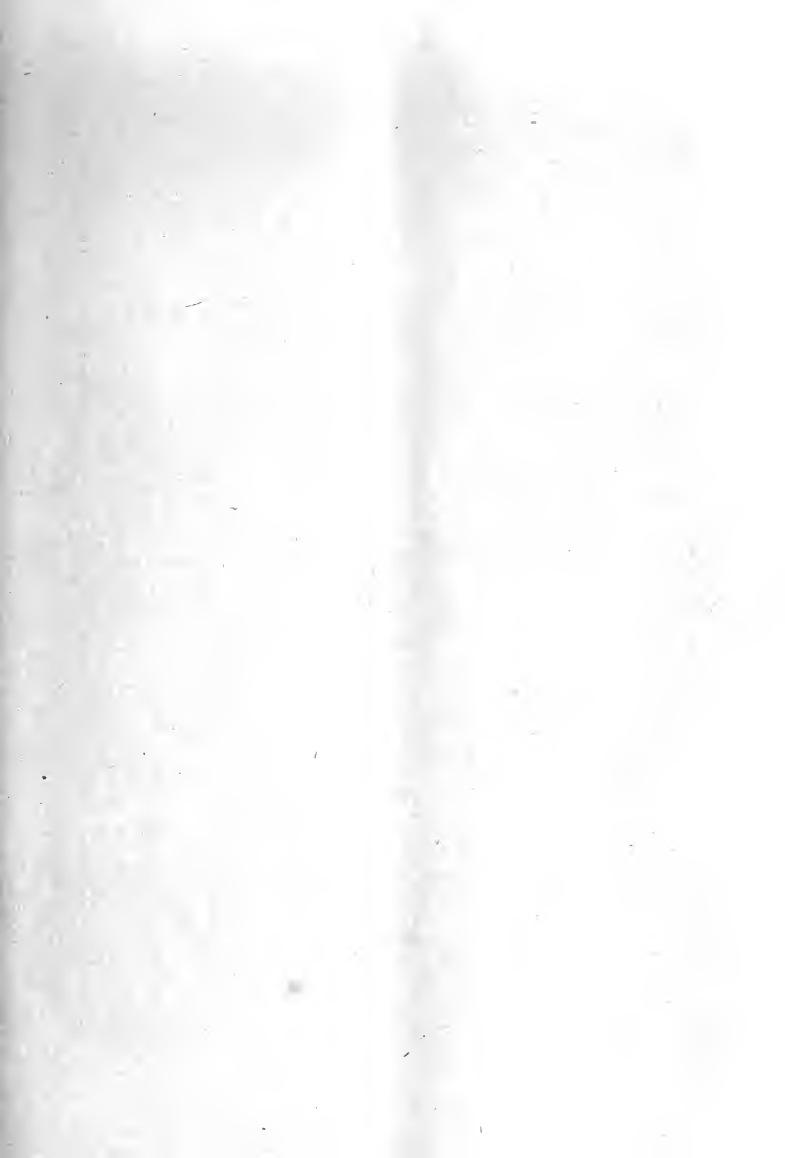
## WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM JULY 10, TO AUGUST 10, 1907

COLORADO . . . . .	377 59	MASSACHUSETTS . . . . .	485 12
ILLINOIS . . . . .	1,377 54	CHINA . . . . .	5 00
INDIANA . . . . .	25 00	TURKEY . . . . .	9 50
IOWA . . . . .	487 43	MISCELLANEOUS . . . . .	220 75
KANSAS . . . . .	56 95		
MICHIGAN . . . . .	935 09	Receipts for the month . . . . .	\$5,483 23
MINNESOTA . . . . .	36 42	Previously acknowledged . . . . .	49,044 15
MISSOURI . . . . .	478 70		
OHIO . . . . .	431 94	Total since October, 1906 . . . . .	\$54,527 38
OKLAHOMA . . . . .	10 17		
WISCONSIN . . . . .	264 43	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
WYOMING . . . . .	5 00	Receipts for the month . . . . .	\$543 00
NEW MEXICO . . . . .	1 60	Previously acknowledged . . . . .	1,112 86
CONNECTICUT . . . . .	250 00		
FLORIDA . . . . .	25 00	Total since October, 1906 . . . . .	\$1,655 86

MISS FLOA STARR, Ass't Treas.





AHMEDNAGAR SCHOOLGIRLS

# Life and Light

Vol. XXXVII

NOVEMBER, 1907

No. 11

**MISSIONARY PERSONALS.** Three young women sailed from Boston, September 14th, all going as missionaries to Turkey. Miss Alice C. Bewer, of New York, goes to Aintab, to serve in the hospital in Aintab, taking the place so long and faithfully filled by Miss Elizabeth Trowbridge; Miss E. Gertrude Rogers, of New Britain, Conn., Mt. Holyoke, 1898, who goes to Van to take charge of the girls' school, a post vacant since the return of Miss Grisell McLaren, and Miss Ethel Jaynes, of Illinois, who will teach science in the girls' school at Marsovan. We feel enriched in the going forth of these recruits, each apparently providentially fitted for just her destined place.



MISS ALICE C. BEWER



MISS E. GERTRUDE ROGERS



MISS ETHEL JAYNES

Miss Adelaide Daughaday, of Sapporo, Japan, has returned to this country on furlough, and we have received brief visits from Miss Elizabeth S. Webb, soon to return to the school at Adana, Central Turkey, and from Mrs. C. A. Nelson, of Canton.

**OUR FRIDAY MEETING.** The first meeting of the season was held on October 4th, and the few who gathered in spite of pouring rain found it good to be there. After the helpful lesson on the joy of Christian fellowship and service, most of the remainder of the hour was taken by Rev. Ph. A. Delaporte, for eight years a missionary on Pleasant Island, now known as Nauru, about four hundred miles southwest of Jaluit, the head station of the Marshall Islands. When he went to the island the 1,600 natives were naked heathen, knowing no sin but that of intertribal marriage. Now they have a church of six hundred members, not very strong or wise, but living faithful Christian lives. He has established four schools, and the children learn much of the Bible in them. The Christian Endeavor Society, after its morning service, divides into groups which go to several neighborhoods, there to carry on gospel meetings.

Mrs. Delaporte, a trained nurse, has done much for the sick, and has so taught the natives that they have laid aside many of their former practices, which were both disgusting and dangerous. Mr. and Mrs. Delaporte are sent out by the Central Church in Honolulu, and are the only Protestant missionaries in Nauru, but six or eight Roman Catholics are now at work there. The Pacific Phosphate Company have many employees on the island, and Mr. Delaporte conducts services for them also.

We cannot expect to have a missionary at every Friday meeting, but very often one, or more, is there, and even without them, the gathering is well worth while. Plan to come if possible. If not able to be present can you not join your prayers with ours for those who so much need the service of intercession?

**SILVER ANNIVERSARY.** The Twenty-fifth Anniversary of the Old Colony Branch was celebrated October second in Taunton at the Broadway Church, where it was organized. There was a variety of interesting exercises, including much reminiscence. The joy of the day culminated in the afternoon when the silver offering was received, and added enough to the previous receipts to bring the contributions up to the amount asked of the Branch by the Woman's Board, with several hundred dollars besides for an extra gift for an object which for months had been the goal of their efforts.



**OUR CONTRIBUTIONS FOR THE MONTH.** In the month ending September 18th our treasurer received \$10,919.89 in gifts for the regular pledged work of the Woman's Board of Missions. This is a gain of \$1,920.51 over like receipts in the corresponding month in last year. The record for the current year will be closed ere this reaches our readers. At this date we record a gain of \$1,565.65. We hope, with trembling, that enough to meet the need may come in ere October 18th.

**GOOD CHEER FOR MISSIONARIES.** "I never should have thought of sending such an absurd book as *Pigs is Pigs* to our missionaries in China." But some one else did, and it gave much amusement to our dear Mrs. Perkins, suffering from broken bones, and to her husband, who was ill at the same time. And some one else sent *The Call of the Wild* to India, thinking that the story of Arctic adventures might bring a suggestion of "pleasant coolness in the heat." Some rare postage stamps gave much pleasure to one of our missionaries in Eastern Turkey, who has been collecting them for many years, and who finds them a solace in the long, quiet evening after a hard day's work. A recent magazine or a fresh bright story passed along, to our workers in Mexico, furnishes something worth lending to their English-speaking visitors. Cannot the readers of **LIFE AND LIGHT** do more of this? It costs no more to send a book by mail to China or India than to send it to the nearest town at home. And it is "not what we give, but what we share, for the gift without the giver is bare."—PHŒBE.

**"LEADERS IN COUNCIL."** The attention of all leaders of Young People's Work is called to the article in this issue on "Leaders in Council." We hope that all leaders will help to make this department a success by sending in questions or answers based on their own experience of problems or their solution.

**ATTENTION** is called to the new program for the coming thank-offering meetings. This has been arranged by Mrs. C. H. Daniels. It has the advantage of having not only the responsive readings in full, but also the hymns to be used. Let us have large-hearted, warm-hearted and true-hearted gatherings, and many a precious thank-offering in recognition of some signal blessing from Heavenly Love. Price, one dollar per hundred. Smaller quantities at same rate.

The Prayer Calendar for 1908 has been prepared by the women of the W. B. M. I., and is very attractive. We wish, and our missionaries wish, that every woman in our churches might follow this calendar day by day, that so in praying together we might bring great blessing to the workers, both in the field and at home. Price, 25 cents; by mail, 30 cents. Send to Miss Hartshorn.

**A WORD** A letter recently received by our treasurer says: "While IN DUE SEASON. convalescing from a severe cold the LIFE AND LIGHT was brought to my bedside as the only mail which came to me that morning, and, having nothing else to take my attention, I was able to give this valued periodical more than usual attention, much to my delight and spiritual profit.

"While not wise in missionary lore, I have the pleasure of knowing a few missionaries, and always look in every number for a word or two about my dear childhood teacher, Miss Laura Farnham, of Adabazar, Turkey. Then I like to hear from Mrs. Pettee, of Japan, our brave Ellen Stone, and the work in Spain. Of course, anything about Pao-ting-fu interests me, for I had met both dear girls of blessed memory, Annie Gould and Mary Morrill. I also know some of Miss Worthley's family in Brunswick, Maine. Imagine my pleasure, then, at all the good things which met my eyes in this number.

"With these delights came Mrs. Daniels' 'Just Now,' and I had only to read it to feel sure that the five dollars remaining of my 'tenth' should be sent to you to help make up the deficit mentioned in 'Just Now,' and I hasten to send it with the prayer that many more 'fives' will come to you in the remaining two weeks in answer to that appeal. Now, why have I written all this? Simply to show that I think reading my LIFE AND LIGHT alone, with no other reading or duties pressing, the Holy Spirit could more strongly impress its contents upon my mind, and make me feel more keenly the duty and privilege of giving."

**THE OTHER** One of our subscribers recently received a call from a young **SIDE.** Armenian who had come into the church life in her home town. As she welcomed the young man he spied upon her table the October issue of LIFE AND LIGHT, and immediately seized it and began to look over the pages. "I have never seen anyone so interested in the magazine as this young foreigner," says our friend. As he looked at the photographs of Harpoot villages, he said, "I know this place, and this; I am acquainted with this woman; I used to see this Bible woman. I knew her husband." It was with reluctance that he could be turned from the perusal of the story of home—that was the secret. To him it was not "foreign missions," but good news from a far country, his home land, and as he laid down the little book, he said, "Oh, this is a great work you are doing; you do not know how great it is."

Perhaps if more of us thought of these lands as the adopted homes of our dear missionaries, we might be more eager for the "news" of LIFE AND LIGHT.

A NEWSPAPER MAN'S  
CONVICTION.

Mr. F. A. McKenzie, an English newspaper correspondent during the Russo-Japanese War, begins an article in the *Sunday Strand* by avowing that he is a believer in foreign missions: "I believe in them as an essential part of living Christianity, because life involves growth, and the church which is not a missionary church is dead. I believe in them, too, because of what I have seen of the lives and the records of the representatives of the churches in distant lands. I believe further in foreign missions because I have witnessed something of the lower levels of life from which Christianity seeks to raise men."

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## OUR WORK IN MADRID

BY MISS KATE G. LAMSON

[Foreign Secretary of the W. B. M., and recently with Miss Day, our Treasurer, our delegate to Spain.]

WHEN laboring continuously in any great effort it is often the case that the worker becomes so much absorbed by details as to lose sight of the results which are really being accomplished. The peculiar satisfaction of seeing how much has been done is less frequently given to the workers most actively engaged than vouchsafed to a more temporary observer. Such was the privilege given two officers of the Woman's Board of Missions on a recent visit to Spain. One can hardly realize now the small beginning made by Mrs. Gulick so many years ago with one pupil as the nucleus for a school. Since then that school has grown to the point of overflowing all available space, and to-day those who would come to receive its benefits must oftentimes wait their turn or be disappointed altogether. Fifty-two girls constituted the family found in two houses near to each other on the Calle Fortuny in the spring of 1907. It would be difficult to discover in any school abroad or in our own land a brighter, happier, more attractive set of girls. They had been gathered from homes scattered well over Spain, and the families which they represented were of many social grades. The daughters of day laborers were there, with those of men in responsible business positions, of pastors of the Protestant churches, and of professors in Spanish institutions. Yet, only one grade was to be found in the school, and that was one which constituted a united Christian family, differences which made themselves recognized in the outside world being undiscoverable except when direct questions were asked. With the efficient and devoted staff of lady missionaries of the Board, who have the school in charge, there labored Spanish teachers, themselves formerly pupils, and now assisting in the work of teaching, in the housekeeping and industrial departments of the family life, and exerting everywhere an influence strong for good.

On the other side of the same street lies the property owned by the International Institute for Girls in Spain, a corporation organized in 1892 under the leadership of Mrs. Gulick. Up to the present time it has devoted its energies principally to the work of providing suitable buildings for the school, and Alice Gordon Gulick Memorial Hall, now nearly completed, will furnish class rooms and laboratory facilities for all our educational work. In the fall of 1906 the school was divided, and the corporation assumed the responsibility for students in the three upper classes of the Government Institute course:



PUERTA DEL SOL

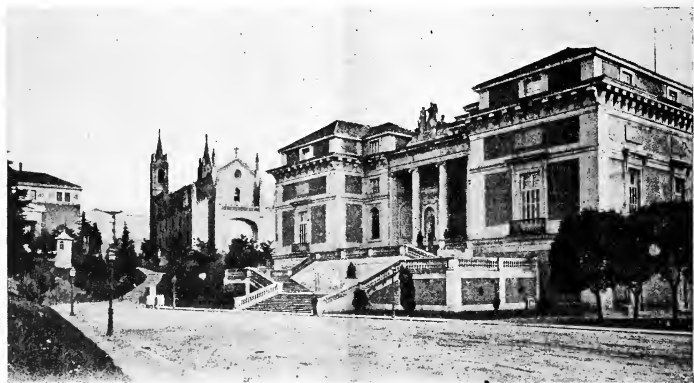
They also offer other courses to attract girls of the upper social classes. As yet only a partial faculty has been sent out by the corporation, and the greater part of the instruction has been furnished by that of the Woman's Board School. The school of the corporation retains the name, "International Institute for Girls in Spain," so long identified with the whole institution, while that of the Woman's Board will be known as "The Normal and Preparatory School for Spanish Girls." The latter includes the Normal, the first three years of the Institute, and all the preparatory courses. The two schools are financially independent of each other. The corporation will look to the Woman's Board to pay rental for the use of the class rooms

needed, while it will pay the Board for instruction given by members of that faculty to students of the corporation school. The present article deals altogether with the great work developed by the Woman's Board and dependent upon that organization alone for its support.

The educational standard set before the school is a high one. Everyone is familiar with the later history, all know how the students have been prepared for passing government examinations, where requirements are of a very high order, and where apart from the pupils of these two schools none but young men strive for the honors. LIFE AND LIGHT has told us of the successful struggle made year after year by these girls to pass the examinations. The list of studies embraces Spanish history, rhetoric, Latin, literature, mathematics, pedagogy, astronomy, ethics and psychology, chemistry, botany, natural history, besides music and instruction in sewing and embroidery, and modern languages. An interesting feature, and one which shows how wide is the scope of the work, is found in the kindergarten, which has been taught for the last two years as a labor of love by an American lady who is a skilled kindergartner. Some of the little ones gathered there come from English families, some from Spanish. They go back to their homes day by day after the happy hours spent in the kindergarten to testify among their families and friends in Madrid to the value of a school which gathers in the little children as well as those of a larger growth. From the age of ten pupils are received, and are led up from the elementary classes to the more advanced work if they prove able to undertake it and if their families are willing that so much time should be devoted to an education as yet not too much esteemed by the Spanish people. This esteem which was so conspicuously absent in the early years of work, has been growing with the growth of the school, slowly but surely. That the Spanish people, as a nation, are not yet reached by it is shown by the fact that only in these allied schools of our own W. B. M. and the I. I. G. S. is the advanced work done which has been noted above. At no other point in all Spain are girls prepared for government examinations or in any of the higher grades of study.

While enumerating the studies prescribed nothing was said of religious instruction. This omission was intentional at that point since it affords a topic in itself. The religious life of the school is the foundation of everything done within its borders. The faculty realize that only through Christian education can the girls of Spain be elevated, and that to know books without the knowledge of God is a poor preparation for any work in life. Hence, each school day opens with prayers in the assembly hall, participated in by all. This exercise is followed by classes in Bible study. On one evening of the week each teacher gathers about her in her own room a group

of girls committed to her for her special care and guidance throughout the year. At this quiet evening hour the thoughts of the girls are directed toward the highest things; here teacher and pupils come heart to heart as well as face to face, and from these groups prayers to the God of all truth and wisdom arise. On Sunday evening the school assembles as a whole, two Sundays in the month for meetings of the Christian Endeavor Society, the other nights being given to a song service. It was sweet, indeed, to ears not familiar with the Spanish language, to hear many of the same hymns which we have sung so often with dear English words, sometimes accompanied by Spanish, which so closely followed our own version that it was intel-

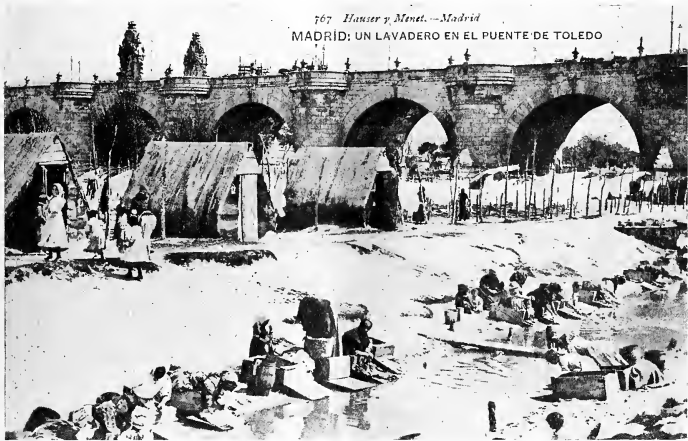


THE PRADO PICTURE GALLERY AND CHURCH OF ST. JEROME IN MADRID

ligible to the strangers. Sometimes both music and words were quite unfamiliar. The sweet voices of the girls, joyous with the love of music and ringing with a faith new born in some, stirred the heart of the listener as they called often in song on the name of "*Jesus mi Salvador.*" In the Christian Endeavor meeting the girls acquire ability to conduct similar gatherings when they leave the school. We must remember that these, our pupils, are themselves to be the gauge of the highest and best in life when they return to their homes, that they will be the leaders in the community, and that what is done to foster the Christian life will be done largely by them. Furthermore, they have not the aids to constant growth, intellectual and spiritual, which abound with us, and what they learn in those hours of fatness at Madrid must suffice to feed them through years of leanness after-

wards. This made their Christian Endeavor gatherings full of pathetic interest to the onlooker; and the ingenuity shown in presentation of the topics, the variety of subjects put, and the spirit which pervaded all, were astonishing. On Sundays when the two Endeavor Societies do not hold their meeting together a little knot of younger girls may be found in the afternoon surrounding the teacher who guides them in their Junior Endeavor exercises.

Attendance at church services is required of every pupil. If a girl comes from a Protestant Church, which is represented by one of similar denomina-



BRIDGE, AND A WASHING PLACE BY THE RIVER, MADRID

tional connection in Madrid, she is sent there. By far the larger number attend the Presbyterian Church, and this would be the choice of almost every girl in the school if left to herself. Even those of Catholic faith greatly prefer the simplicity of this plain, unelaborated service and the directness of the preaching given by the pastor, once himself confessor to Queen Isabella. A goodly number of the students attend the Episcopal Church. A few whose parents wish them to be present at Mass are sent to the Roman Catholic Church.

The question naturally arises, to what do the girls go when they leave school? The work of teaching is that which is open to them to a greater extent than any other. Many times they return to their own homes to take

charge of the local school. Those who pass government examinations have no difficulty in obtaining positions of high grade. As yet the fields of usefulness for women in Spain are limited, but a new day is dawning for this land which has so long resisted progress. We believe that the future will show an increasing demand for young women with business training to go into offices, and we hope that preparation for such occupations will be given as the need becomes more imperative. In speaking of the life work of our girls we cannot overestimate the importance of the positions of usefulness which they occupy as wives of pastors and makers of Christian homes. We should need to follow these children of our love to their homes all over Spain, and trace their course not there alone but where, as is often the case, the years lead them away from their own country into other lands, in order to realize the influence which the school has exerted. Such an inspection would make us turn our thankful hearts to the God who blesses every labor done in his name, and believe with new understanding that by his Providence, it is true of them that,—

“Not one life shall be destroyed  
Or cast as rubbish to the void,  
When God hath made the tale complete.”

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### FRESH NEWS FROM THE ORIENT

[Dr. J. L. Barton and Prof. E. C. Moore, sent last year by the American Board to visit their missions in China, returned in September. Their report is full of interest, telling much that women ought to know.]

THEY had the privilege of conference with high officials of the Chinese Empire, with many representatives, diplomatic and commercial, of the United States and other governments, with gentlemen of various nationalities engaged in business in China, with editors and authors, both Chinese and foreign. They visited many of the imperial and private schools, colleges and universities of the empire, and made the acquaintance of several national leaders in moral reform. They traveled within the empire of China and along its coasts by steamer some 3,600 miles, by railway within the country about 3,500 miles, and by the ordinary Chinese methods of conveyance, as by cart, mule litter, by drays borne by coolies, by 'rickshaws, on foot, and in native river boats some 2,300 miles, making a total of 9,400 miles within the empire.

#### EDUCATIONAL AND OTHER REFORMS

They discovered absolute religious tolerance on the part of the government, with the exception that pupils and teachers in government schools



are required periodically to do homage to the Confucian tablet, although avowedly Christian teachers are exempt from this rule. A sweeping revolution has taken place within the last two years in education. By imperial edict the old system of examination in the Confucian classics has been superseded by examinations in mathematics, in modern sciences, in European languages, in general history and geography. This has led to the organization of secondary and higher schools, but the supply of properly trained teachers is wholly inadequate. Thus the mission schools have a great and unexpected opportunity. They are called upon to supply the need of the national schools for teachers of the new learning. English has precedence over all other foreign languages. Under the stimulus of the new intellectual awakening there is extraordinary demand for modern literature of every sort, including discussion of scientific matters, of politics, economics, geography, history and religion. Bookstalls are found on every hand and new publishing houses are constantly springing up. The missionaries of the American Board have an honorable record in Bible translation and in the production of well-known works in science, history and theology. A practically unlimited field is open to those who have gifts in this direction. This amazing reform has led also to the establishment of schools for women, who have exerted great influence, from time immemorial, in the social system of China. The modesty, reserve and strength of the Chinese women profoundly impressed the members of the deputation. The need of an intelligent and sympathetic guidance of the woman's movement in China on the part of tactful and devoted Christian women from the West cannot be overestimated. Work for children in the kindergarten was found to be a most popular and effective educational agency. This revolution in education is sufficient, if properly guided, to accomplish the gradual reorganization of the whole empire. It is a deplorable fact, however, that the spirit of unrest and of political agitation is rife among some, at least, of the 20,000 Chinese students who are at present studying in foreign lands, the most of them in Japan. This tendency, together with a traditional reverence for the scholar, makes the student class at the present time an element hard to control and dangerous if misguided.

The Chinese press, almost without exception, speaks in derision of idol worship. Temples have been frequently converted into schools, the images being walled up in a dark closet with the explicit assertions that in a few years they would be taken away.

**CHINESE INITIATIVE.** In view of the improved means of communication in the country, and of the growth in number and efficiency of the Chinese Christian leaders, missionary forces are being concentrated at strategic

centers rather than scattered over a wide area. This lays the burden of the evangelization of China directly upon trained native agents, who are showing great power of initiative. In the judgment of the deputation, the time is fast approaching, even if it is not already here, when in China, as in Japan and elsewhere, the direction and control of their Christian Church should be in the hands of the Chinese themselves.

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## OUR MEDICAL WORK IN INDIA AND CEYLON

BY DR. C. C. CREEGAN

In Dr. Creegan's recent tour around the world the work in our hospitals impressed him deeply, and unsolicited he gives this testimony to their excellence:—

THE best hospital, with one exception, which I visited in nearly seven thousand miles of travel through India and Ceylon, is the one under the efficient direction of Dr. Ruth Peabody Hume and Dr. Eleanor Stephenson at Ahmednagar. When I asked Dr. Robert Hume to let me see the wards on the second floor he said: "My daughter has charge of this hospital, but in order that the Mohammedan and high-caste Hindu women might be free to come for treatment without the fear of meeting men I have never been upstairs." The new and beautiful bungalow near the hospital furnishes a satisfactory home for these skillful physicians, who are bringing the light of the gospel as well as the ministry of healing to thousands. It is said of Dr. Louise N. Grieve, that she has saved several hundred plague patients—a larger number than any other physician in India. As she has had the plague, and is therefore immune, she feels a special call to this work of philanthropy. I went with her through the streets of Satara; saw the humble homes from which the dead had been taken only a few hours prior to my visit; sat by her side in the tonga while she treated a child who was ill with the disease; and thus came to see from her point of view something of what it means to be a lady medical missionary in India. When one learns that Dr. Grieve treated during the last year 4,478 patients unaided by hospital or trained nurses, one cannot but feel that funds should be provided at the earliest possible moment for a well-equipped hospital. Moses was not the only one who has tried to make bricks without straw.

Dr. Harriet E. Parker is probably the best-known lady physician in India. In her hospital, which is altogether too small for her large and growing practice, she treated last year, at Madura, not less than 18,000 patients. In addition to the hospital work proper and the clinic of often more than one hundred patients a day, she has constant calls to outside

practice, often to neighboring cities and towns. Last year she went with one of the lady missionaries on a ten-days' tour among the villages. One day she treated two hundred and eighty patients and on another three hundred and thirty-five, making an average of about two hundred for each day during the tour. Is it possible to estimate the good done by Dr. Parker and others who are doing a similar work? Is not life worth living when one can touch thousands of lives not only as a thoroughly trained physician, but at the same time teaching them of the Great Physician and his power to save as well as to heal?

The largest and finest hospital which I have yet seen connected with a mission station is the McLeod Hospital at Irsuvil, Ceylon, under the efficient care of Dr. Isabella H. Curr. When I visited this splendid hospital, with its ample grounds and spacious buildings, of which New York or Boston would be proud, I could not but wish that some others among our faithful and worthy medical missionaries could have buildings half as good. Dr. Curr, who had just resumed work after her vacation, was rejoicing to have as her assistant a trained nurse who has had large experience in Syria.

Perhaps if one will note the large and successful work of these elect medical women in India and Ceylon, and add the names of many others who are doing a similar work in other lands, one can have some idea how far-reaching and blessed this ministry is. Let me in closing congratulate the three Women's Boards upon the army of true, consecrated, efficient and heroic women who represent them on the foreign field "of whom the world is not worthy."

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## FAR WORSE THAN FAMINE

BY REV. H. G. BISSELL

[Mr. Bissell is the son of missionaries, and the brother of Dr. Julia and Miss Emily R. Bissell. His addresses in our churches during his recent stay in America will not be forgotten by any hearers. See *frontispiece*.]

THE effects of a famine are long lived, yet famines are occasional. The following is a sample experience repeated perennially in nearly all parts of India. In a village near Ahmednagar there lived in the quarters for the outcasts a poor family consisting of father, mother and four daughters. The two older girls were married in infancy. (Government census records in one state, or presidency, five hundred widows under one year of age.) When they were twelve or thirteen years old the father was stricken with paralysis. There were no boys in the family. The main bread winner was disabled. What would the family do? The mother made some plans;

she told the two daughters to go to the great city, and enter houses of ill fame. They did so.

The third daughter came to be thirteen. Ever since she could walk she had been going to the Mission School. She had been with the teacher's wife a good deal; she had learned many sweet songs and Bible verses; she knew about Jesus. Her mother whispered the same sad message in her ear, "Go to the city, daughter, and live with your sisters." But she refused. "Then you starve and die," said the mother, and her home was closed. She stayed anywhere, ate what she could beg or find, and slept

on the steps of Maroti's temple, the guardian god of the village. Four days she fought her battle. The mother heart yielded a little. She found the girl, and said, "Daughter, go and cook for your sisters, sweep for them, do the marketing, the grinding at the mill, do anything, but you must go." The innocent child yielded.

But the same night she ran away from the haunting horrors of the house of sin, and came in tears and trembling to us. "Take me to some safe place," she cried. "Hide me from the demons. Oh, does no one care for me?" She told us her sad story after she had quieted down in the safe shelter of friends. I talked over other plans for her with the



SIRUR SCHOOLGIRL

parents. They were pleased to think she was to keep on with her books. She was taken, by my sister, into the girls' boarding school at Ahmednagar. Later she learned to weave rugs, and earned her living, sparing her mite for the salary of the pastor who received her into church communion.

There was a fourth daughter. While she was still a child of four her mother took her to the temple of Khandoba, the deity to which Hindu girls are sometimes wedded, and thereafter lead lives of prostitution. In her despair at the father's continued illness the mother had said to Khandoba that she would offer him her child to lead such a life in his name if only he would recover the husband. The father never fully recovered. The little child was never rescued. No one knows where she is. I am not sure just who cares.

About eight out of ten girls who might run away to us for help as the first one did, we would refuse to take for lack of fifteen or twenty dollars a year to keep them, educate them and give them some useful pursuit for life. Nine out of ten of the second kind whom we might rescue, after getting the permission of the parents and the gods we would have to refuse to take for the same reason. Many of the rescued famine girls have doubtless been saved from such ruin as this; a ruin worse than the sufferings from starvation. People often object to giving toward the support of children with parents. Here were three daughters in a single family, whose parents started them on the road to ruin. Fifteen dollars a year for a few years, from a Chicago friend, saved the other one. One hundred and fifty dollars gives a boy or a girl ten years' schooling in Ahmednagar.

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## HE GAVE HER A SIGN

BY MISS ELLEN M. STONE

(Long a missionary in Bulgaria.)

[The capture of Miss Stone by brigands, and her detention in unknown hiding places for five months, will not be forgotten.]

A DOZEN years or more ago a branch Sabbath school was started in the village of Novo Salo (the new village), perhaps two miles from Philippopolis, Bulgaria. It encountered a pretty stiff opposition at first from the villagers, but Brother Demeter, who had opened his house for the school, was unaffrighted. After a time one of the earnest-hearted, motherly women of the church in the city assumed charge of the school. Friends provided funds for carriage hire, when necessary, and this faithful worker continued her service of love, alike through the heats of summer and the mud and cold of winter. Of course the school grew and strengthened.

Her way led near to the artillery barracks. The soldier boys quickly learned to watch for the coming of the lady on her way to the village, for she gave them something tempting to read—tracts, copies of the mission paper, the *Zornitsa*, or Scripture text cards. How eager they were for them, and not less to listen to the motherly talks which their new-found friend stopped to have with them. This loving-hearted woman has grown-up sons of her own, and knows how to win the hearts of other mothers' boys.

After a time some of them asked permission to go on with her to the village. She gladly accepted their escort. Thus the artillery soldiers reinforced her school. When they completed their term of military obligation, and were mustered out of the ranks of active service into the reserves, some

of them carried in their hearts to their village homes the good seed of the kingdom of God, which their faithful friend had sowed by the way. New men came in their places and the work went on, quietly and without much observation from men. That it was powerful, became blessedly evident from the following letter, which this Bulgarian sister received one day not long since. It was addressed to Mrs. D. Gradinaroff, Protestant Missionary, Philippopolis, Bulgaria. "In haste," written large across one end of the envelope, carried it safely to her. Her heart was filled to overflowing with joy, as she read:—

"We salute you, Mrs. Gradinaroff. We desire to become acquainted with you, God willing. We learned of you through a boy from our village, who was in military service in Philippopolis, and who had been to your teaching (Sunday school). He has told us of the very beautiful instructions and discourses you have preached, and we desire them. We consulted together, about thirty young men, even more, but we will not boast ourselves, nor do we lie to you; but we all wish with one heart to buy each one a Bible and a Testament. I took the responsibility to say that with God's help I would get them, and wrote to B's bookstore in Sophia, but he paid no attention. (This B. is a rabid Socialist, with no use for the Bible.) As we could not find out from where to get the Bibles, we were very sorrowful and thoughtful. At the same time the above-mentioned boy advised us to beg Mrs. Gradinaroff, and we hope you will pity and help us, and with God's help deliver us from despair and we be saved from destruction. We all pray you, Mrs. Gradinaroff, have the goodness to become the means of saving us, and send us twenty Bibles of medium size. There are also twenty more boys, but they are poor and cannot pay for themselves. Have the goodness to help them, we earnestly pray you.

"As we are unacquainted with you, forgive us this step we have taken in writing to you, and since we are unknown, send them C. O. D. to the city of H., and we will get them from there. Take this trouble and God will reward you for it, and deliver us from this sorrow about the Bibles.

"If you cannot fulfill our request, at least send us a letter, and the prices of the Bibles and Testaments and other godly books. Do not forget us and God will not forget you. And about the Bibles for the poor. If they cannot be had at a reduction, we will gather a present, and you the same, and so you will send a package of twenty Bibles for the poor, for Jesus' sake. For the other twenty we have gathered the money. Do not laugh at our letter. We are ignorant peasants. With obedient salutations,

G— E—, the church carpenter."

Upon learning of this letter, Dr. G. D. Marsh started off at once, with the good colporter, to carry the books to the ex-soldier boys, and to explain to them the teachings which they were so eager to know. He found them watching for their Bibles, of which they bought and paid for twenty at once. The writer of the letter, who seemed to be a leader among them, was at work in another village, so they did not take the second twenty, but a large discount was promised them. Later they sent to Philippopolis for twenty Testaments, a lot of single gospels and Golden Text cards, which were at once sent to them by mail. They say they are all reading, the village teacher and everybody. "How far that little candle throws its light," and what joy has come to the faithful worker who took to her heart not only the villagers in Novo Salo, but the throngs of soldier boys from the barracks.

Mrs. Gradinaroff was doubly happy over the letter from her former scholars, because it came to her when she was tempted to be discouraged. Some people who ought to help her were criticizing her work adversely. A few of her scholars had left, and she was wondering if she ought not to give the school up to some one else, though her missionary friends knew that no one could begin to do as well as she does. She prayed, "Lord, show me a sign. Shall I keep on, or shall I give up this work?" Then came this letter and she felt that she had her answer. Mrs. Gradinaroff was one of the early pupils of the girls' school in Samokov, and honors it.

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## HOW THE INNER COURT WAS REACHED

BY MRS. B. C. BROOMHALL

[The wife of an official in Tai Yuan Fu, besides being an opium smoker, had been seriously ill for many months, so her husband sought the help of a medical missionary. In deference to Chinese ideas of propriety the physician sent his wife to make a preliminary examination, and she tells the story of the case, which we have regretfully condensed.—ED.]

A BRIEF inspection showed me that no plaster, ointment or "washing medicine," as she suggested, would cure her, but that operation would be essential. She received the news very calmly, and then added, "But you will have to do it; this is a ladies' court, and no man could possibly enter here." Then the Bible woman chimed in: "Do not fear, do not fear, the foreign doctor is as used to women as to men; in our hospital he sees women day after day; in foreign lands he has used the knife on hundreds of women, and there and here the sick have gone home rejoicing and well." This speech had the desired effect, for Mrs. Bao promised to consult with

her husband and let us know the result. Then followed refreshments, tea, cake, sweets, pears and divers nondescript dainties. Although this was my first visit, when one feels loth, as one does at home, to push "the doctrine," the circumstances and her pathetic story made it easy to tell her of the God of all comfort who is near to us in all our sorrow, and as the Bible woman had with her Chinese illustrations of Psalm xl. we had quite a nice talk with Mrs. Bao before leaving, during which, however, the daughter and servants, in stage whispers, discussed my personal appearance, clothes and powers of speaking Chinese. The result of my visit was that the next day the official himself, clad in crimson silk and furs, and attended by two outriders, came to call on Dr. Broomhall, and it was agreed that the doctor should be allowed to see the lady as operation seemed necessary. On the appointed day we went together; Dr. Broomhall was escorted to the guest-room, I to the women's court, where we awaited the advent of the gentlemen. It was most amusing to behold the scuffle when the gate was opened and the doctor appeared in the court—such a hobbling and running as the daughters and younger women speedily vanished behind unthought-of curtains at the approach of a strange man. The usual formalities were gone through—"Your honorable age," etc., and the professional part of the visit began. Examination proved that operation was necessary if Mrs. Bao wished to be relieved of her discomfort, and a day was finally fixed upon for the event.

When the day came I went on ahead to make preparations and to order as much boiling water as they could produce, and partly to comfort the poor patient, who, in spite of being cheerful and full of hope, was inwardly in a state of great trepidation. I found her adorned in a brand new royal blue and black garment, the gloomy canopy removed from her bed at our request. and Mrs. Bao herself quite excited about the "dream medicine," which was to send her to sleep so that she should feel no pain. As soon as the necessities for the operation had arrived from the hospital we began. The chief assistant mounted the "kang" with the anæsthetics, the boy nurse stood ready, while the doctor, in his shirt sleeves, commended her in a few words of prayer to the God of love of whom she as yet knew so little.

It was a strange mingling of the East and West that morning. The silence only broken by the irregular breathing of the patient, the constant clatter of the instruments in the tray, the quiet orders of the surgeon, an old cock greeting his neighbor from the courtyard wall, the doleful wail and drumming of a funeral band at one end of the street, and the shrill pipe and clanging cymbals of a heathen wedding a few doors off. The fumes of ether blended strangely with the smells of opium, old tobacco, ancient food, and that smell of all smells which pervades all things Chinese and seems to



be an essential part of China. It was a strange operating theatre, too, the ceiling and walls begrimed with the dust of ages, dusty paper pictures suspended from rusty nails, pots, kettles, vases, old clocks, basins of food and potatoes, tobacco and opium pipes and chopsticks vying with one another for a place on the floor, table or window sill, and the brick floor almost slippery with the dirt of ages—and no wonder! as onto this floor the family spat, emptied water, threw nutshells, paper, peel, ashes and sundry relics of everything imaginable.

In spite of the surrounding filth one spot in that room must have been clean—the region of operation. It seems like one of the “miracles of modern missions,” for in spite of fearful odds, everything did perfectly. The operation was far more difficult than had been anticipated, the hemorrhage was appalling, and under the trying circumstances work was difficult. When all was over we went home, and in the afternoon I returned to see that everything was progressing.

I found Mrs. Bao sleeping heavily, but she soon awoke, and her first remark was, “Is that the Si-niang—won’t you pray to the Heavenly Father that I may get well soon?” And so I prayed, and then she did, very simply and quietly at first, but then she seemed to be dozing off once more as her prayer changed from a childlike petition to heathen repetitions of almost unintelligible words. From that day onwards began a succession of enjoyable daily visits to do the necessary dressings of the wounds. I boldly dispensed with the services of the Bible woman, realizing that the plunge had got to be made some time or other, and it is far easier to pay one’s first visits and give the simple teaching one can without the listening ears and maybe kindly criticism of anyone who has listened to one’s first blunderings in the new and awful tongue. So impressed were they all, ladies and servants alike, by the Western skill and the result of the operation, that day after day I was free to do and say exactly what I pleased. Day by day the kind welcome met me, and day by day was I asked to sit on the patient’s bed and chat with her as long as I liked. One day she even said, “I have not washed for five days, but I will wash to-day in the same water with the Si-niang to show that I like her.” But I took good care to wash quickly that day!

Usually we went to business first; I did the dressings and the pleasures followed. They were much impressed by the fact that I washed my hands with foreign soap before and after touching the wounds, and they were quick to learn that the one and only family towel which mopped Mrs. Bao’s perspiring brow, polished the table, rubbed down the chopsticks, dusted the chairs, and was used as family sponge and kettle-holder, was not the towel on which I wished to dry my hands before setting to work. The three

daughters, two grown up and betrothed, and one a sweet, large-eyed child of twelve, proved very able helpers, and servants were sent flying at their command for me. When the work was done the eldest daughter would say, "The Si-niang truly troubles her heart and uses her strength for us," and then all would press me to eat the dainties provided. It was hard work at times to have at all times of the day to submit to feeding on the delicacies prepared, and always an ordeal to sit gazed upon by seven or eight pairs of eyes as I endeavored to pick up nuts, sweets and cakes with long, thin chopsticks. Still worse was it, armed with these implements of torture, to eat half bad poached eggs floating in hot water, huge sweet potatoes, ordinary potatoes dipped in sugar, and sticky rice balls. Just at the critical moment when I thought the slippery egg had reached its destination, the chopsticks would twist and with a splash the egg would descend into the basin and the hostess politely say, "The Si-niang's manners are good—she is like a Chinese lady." Such daily visits gave one a real footing in that home, and I had an insight into the smaller details of daily life, which alone made it worth while spending an hour and a half with Mrs. Bao. To her time was of no consequence, and to this day she cannot understand why I will not go and "sit a whole long day and chat."

When work and refreshments were at an end there came the most interesting part of all; and although until my first visit Mrs. Bao had apparently no idea of the existence of such a one as the Son of God, yet it was usually she who began to speak of higher things. "Tell me about the birth of Jesus," she said one day. "How does God forgive sin?" on another; and always she was ready with keen questions, which, with my limited knowledge of Chinese, were difficult to answer. One great help was that she could read, so that texts and portions of Scripture could be left with her, and from day to day I found that she read them constantly, even adding punctuation marks in one or two cases that she might understand more readily. It was such an intense joy—a joy that one cannot conceive of at home, where every child even has some initial knowledge of the things of God—to find this lady literally drinking in and really grasping the simple truths of the gospel as she heard them. One day I read to her the story of the prodigal son; she literally beamed, and turning to the servants, who were listening, said, "These words are good; do you understand them?" and repeated the story, explaining perfectly clearly the deeper meaning of the parable and the love of God for us. She was truly touched by the love of God; of that I am certain; and it was really pathetic to see how, as the light dawned, though so little as yet, on that dark mind, she felt the need of somehow thanking God for all his goodness to her, especially in her recovery from the operation.

At times it was a visible struggle between ignorance and knowledge, darkness of heathenism and the true light; and more than once she asked me to pray with her, and even prayed herself. One Sunday afternoon she was extremely interested, but not so the attendants. While we two talked they chattered; and while I was praying one was even pulling the heel of my shoe to see if it was wooden; another playing scales down my spine to see if my underclothes were thick or thin; the daughter was pulling at my hairpins to see if they were metal, while a little slave, loudly remarking, "What does she shut her eyes for?" poked her face right up into mine to see if they were really shut. And this while I was praying in still unfamiliar Chinese. The noise and racket often made me long for a quiet room in which to talk to those who would listen, but here we have to be thankful if we even may talk.

I had often said that I should be pleased if the three daughters would come and see our home and little baby—Mrs. Bao was not able to go out yet—and they immediately reminded me of this, and on receiving an invitation came. I invited three people, and thirteen came. On Wednesday afternoon the gatekeeper came in, saying, "The guests have come, three carts full!" Not only had the three daughters come, but they had brought three ladies of their acquaintance, likewise two children, and between them five serving women, to say nothing of attendant men servants and carters.

Their excitement was terrific, and almost before the formalities of tea were over they were asking for the foreign baby, who was duly produced, and much admired. Then a procession began, and went all over the house, excepting into rooms which I wilyly closed, and hoped they would not notice; but they played the harmonium, shrieked with delight over my machine, admired the baby's cradle, and finished up by dancing with childish ecstasy on our spring mattress, and I sighed a sigh of relief when at last they all departed.

I have not seen them since, nor Mrs. Bao, but we feel now that we have a sure and certain welcome in their house, permission to speak of Him for whose sake we are in China; and not only in that home, but also the friends who accompanied the daughters to our house were most pressing in their invitation for me to visit them. It has taken many weeks to get thus far, but the work must necessarily be slow, for we have not time to go to the same home many times a week, for there are so few to go visiting; and amid the stress of work there is so little time to follow up the medical work, which we believe will in due time open the doors of numberless homes in this city for the gospel of our Lord Jesus Christ.—*From Medical Missions at Home and Abroad.*

## WORK AND WORKERS IN TUNG-CHOU

BY MISS MARY E. ANDREWS

[For almost thirty years Miss Andrews has been a devoted and successful worker; not only women and children, but the young men in the theological seminary sharing her instruction. The case of losing a good teacher, which she describes, is only one of many all over the field in China, which try the wisdom and faith of our missionaries.]

ONE of our largest and most prosperous schools, situated near our old home in the city, was completely broken up last spring by the teacher's suddenly leaving to take a position in a government school in Peking. It is a large, well-endowed boarding and day school for girls, having about one hundred and fifty pupils. The teacher has very light work, teaching arithmetic, geography and physical culture for three hours a day, and the salary is nearly five times what we pay our teachers. As the family were in straightened circumstances, it is not strange that she accepted the offer. No wrong worship is required of her, and as the Sabbath is a holiday, she is able to attend Sabbath services at the Presbyterian Mission, which is not far from the school. Of course she is not allowed to teach Christian truth, but she says she has access to the homes of many of the girls, and in visiting them she is at liberty to talk of the Saviour, and the way of salvation as she chooses. I do not know how much use she makes of the opportunity. Meantime, we succeeded, after some delay, in finding a teacher to take her place, and the school was reopened. But the scholars, nearly all of whom were from heathen homes, had scattered, some of the older boys finding places to work, and others entering government schools, and it has been impossible to gather back more than half of them. Then, too, the new teacher, while quite equal to the work so far as Chinese scholarship is concerned, has never had any school training, and does not know how to teach. However, she has two daughters in our Woman's Union College in Peking, and they had just come home for vacation when I left Tung-chou. I hope much from their influence and help in the school during the summer.

It may seem strange to friends at home, that after all these years during which we have sent our girls to Peking for training in the Bridgman School, we should be so at a loss for teachers. It would seem that we ought to have a teaching force increasing from year to year. But that is not the case. The girls marry soon after leaving school, and if their husbands have their business and homes in places where it is desirable to open schools, their wives may be available as teachers, but otherwise we cannot

use them. Then, too, we must face the fact that our educated girls will be wanted more and more as the years pass to fill positions in government girls' schools, since the Chinese are coming to feel more and more dissatisfied with the teaching done by many of the Japanese teachers who thus far fill those positions. So the outlook for our Mission day school is a little dubious. We have hoped to start village schools in some of our out-stations, but thus far, since the Boxer outbreak, we have not been able to do so.

Our girls' boarding school is prospering under Miss Browne's care, and increasing in numbers. She has had the entire charge during the year, and since the Chinese New Year she has been doing a good deal of teaching in the school, besides the general oversight. She will, of course, write of that part of the work herself.

I have not much to write about touring. I have done but little of it myself the past year, because, since the outbreak, there are very few near villages open to us. I mean near enough to go and return the same day, and my college classes make it impossible for me to take the longer trips. Miss Chapin has been out in the country with the Bible women a good deal, but she has not had Mrs. Ingram's companionship and help in that work as she had last year. Mrs. Ingram broke down in health in the autumn, and has not yet recovered her strength, but she is gaining, and we hope much from her summer here in Kalgan.

Our women in their Christian Endeavor Society have given a larger amount for foreign missions this last year than ever before. Of that I have already written to the treasurer of the W. B. M. In connection with their various committees, too, they have done good work during the year. I have had a share in the work of two of those committees, and so know more about them than I do of the others. The members of the hospital committee find their work mainly in the dispensary waiting room where they meet the many women who come for medicine, and talk with and teach them while they wait. It is a good opportunity for scattering gospel seed, while we are able to give more careful teaching to those who remain in the hospital for treatment. The members of the Committee for Outside Work go out on Sabbath afternoon to hold little neighborhood meetings here and there in the city, or to visit our "shut-ins" in their homes, or sometimes to visit a heathen home if one is open to them, to tell of Jesus to those who know nothing of his love. We want, wherever we go, to have a message to give for our Lord, and we know well that without his power in our own hearts, and in the hearts of those who hear, our words will be powerless to help. So we gather before the morning service for a little time of prayer

together, asking especially for a message, and for the Holy Spirit's power with us.

Some months ago I started a little Sunday school at Tsao Tang, a village some three miles from Tung-chou. It is a place where we formerly had quite a circle of Christians, many of whom were killed by the Boxers. Now there is one Christian family there, but there is a very bitter feeling against the truth and against Christians. But I thought I might perhaps reach the children, and through them the older people in time. I go only every other Sabbath, as I need the time in other places as well. Each time I tell as simply as possible some little story from the Saviour's life, using one of the large Sunday-school pictures as a help, taking also a short, simple Bible verse written in large characters to hang on the wall, and a quantity of small pictures to give to those who master the verse. The first Sabbath I had some thirty or forty children, and a little company of women, but after that as the busy harvest time came on the number was smaller, and one Sabbath not a single child came in. They were all off gleaning, but a group of women, also gleaners, came in and stopped awhile to rest, and with them I had a good talk. But I never know whom to expect, and if you could see the little throng of ragged, dirty children, many of them wholly without clothing if the day is warm, having not the slightest idea of sitting still or of listening, just wanting to laugh and talk and play or quarrel, and to run out and in as they please, you might hardly think it worth calling a Sunday school. But the children do want the little pictures, and so many of them take real pains to learn the verses, and who can tell what the Lord may do with those little Bible words.

It is too early still to tell how much the government will accomplish in regard to opium, but I believe they are in earnest.

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## MISSIONARY LETTERS

### INDIA

A recent letter from Mrs. Winsor at Sirur in the Marathi Mission tells a pitiful story of need. Anyone who knows what epidemics are will be filled with sympathy. Who can help?

I am starting to Ahmednagar and perhaps to Poona for another trained nurse. One has kindly been sent for a few days. Fifty-one girls are down with relapsing fever. Our Beverly school in point of health has had a wonderful record, but see this sad news, of the one hundred and fifty girls, fifty-one are ill! One dear assistant teacher, the loveliest of all, has succumbed to this. Do you know what relapsing fever is? Twenty-five have

just died in a village near one of our villages, Phalave; there is no doctor there. Oh, what could a doctor not do in our field! There are more people here than in Pittsfield and Springfield together. Look at the hospitals and doctors and ministers and teachers and nurses clubs helping the poor. Look at them in those two cities, can you count them? And for all these ninety thousand there is one lone missionary and one lay-worker. There are fifty asking for baptism in a village. They want a new teacher there, but instead must shut up schools. They want sixteen new schools. In this sickness I have taken of my salary and other money. I have had to borrow wine, brandy, essence of mullein, milk and trained nurses, and other women. I have eleven women now at work, eleven extra. Please, I pray you, collect at least as much as possible and send it out. And by and by I know some one will help about the schools in the district needed. Do not condense work.

What can you do for me in my great need? I am still grateful for much, and have ever a thankful heart for favors received in all the past. I am now off on a long Tonga ride in the rain. Then I hope to have some one tell me the good news that true relief has come.

I wrote just as my ponies were standing to take me the twenty-two miles to our first railroad station. I think I never wrote a letter quicker. And I know with your kind heart you will forgive any burdens I may have put upon you by my earnestness.

But I was and am burdened. Dr. Hume tried to get something to help me. He was so kind to undertake it. But had not time to do much which perhaps he would have done. He obtained about one hundred and eighteen rupees, or about thirty-eight dollars. I must try to get more in some way. I need the money right off so much. I have already paid out over two hundred and fifty rupees, and I fear it will be more than double that amount if the disease should still spread. Just think, the terrible plague did not attack one of the dear Christians. But this fearful disease, relapsing fever, has caused us much anxiety and expense.

We have much to encourage; many appear ready for baptism; fifty in one place and thirty in another, and men have been asking and waiting for some months. I have two ordained helpers, a pastor and an evangelist who are to be relied upon, but I want right off a teacher to put into Ambrudie where the fifty people are, and Rue where the thirty are waiting. And instead of that I must close one school. Tell me what I may do. I can get two efficient teachers if I had the means. You see what I am forced to appeal to you for is immediate help for this expense in this illness. Fifty to sixty cases are most urgent and help needed for two more schools. The

cause is urgent—and for a medical missionary. Our ordained men are taking care of the churches. It is doing them good. Our pastor, educated in Dr. Hume's class, is fine, and an earnest Christian. Our evangelist ordained is well known. Who will help us?

I am so sorry that it is so hard for me to get money to commence schools, or even to go on with schools commenced, but I have done my best. If I am as well as I am now I hope to get through to my tenth year without furlough. I have this for which to be grateful. I thank God for his mercies.

#### EASTERN TURKEY

Miss Mary L. Daniels is at the head of the girls' department in Euphrates College; and her interest reaches out to the homes whence her pupils come, and fills even her vacation time with missionary service:—

I have spent a month in this city with one of my "daughters." It is the first time in my life that I have been away for any long time in the summer. I was very tired and needed the change. I have learned much of the needs of the women, and oh, how my heart aches for them!



REAPING IN TURKEY

I hear them start off at one, two, three in the morning, to reap in the distant fields. They return just before dark to milk the cows and to prepare the food. Then there is a short night with the brute husbands, who do not allow the women to be free even the day that the child is born. Oh, how my blood boils and my heart aches for the sorrows of the poor women!

The other day a poor, bent old woman made her winter fuel under my window. Manure was gathered into a pit, mixed with straw and water, and kneaded with the fuel, made into ashes, and dried on the walls. Then



it is put in large baskets and carried on the backs of the women to their houses.

My heart just longs for our girls to be so on fire with God's love that they may go out into such villages and win the women to the Lord. Do pray that we teachers may win many workers to the Lord!

The life of Anna is like a ray of sunshine in the village. As she passes the women with a smile and loving word they look refreshed; and the baby, with his dainty clothes and cleanliness, is teaching the women many lessons of sweetness and purity. The people cannot understand a high life. Because Housep carries the baby and helps his wife, they say, "He is his wife's slave." I am resting finely; all that love can do for me is done, and I am happy to get so near the people.

More and more we feel that our girls must be trained for service. Thirty-eight graduates and girls have been teaching in various cities and villages. Many of them have been earnest in their efforts to lead the girls and women to Christ. Every few weeks letters come from them, and so we keep in touch with their work.

Twenty-eight girls have been in the normal class. Special efforts have been made for them, and they have had both theoretical and practical training. We have sent courses of study to all the villages, and have urged the people to grade their schools like ours. There are so many villages that have but few books that we have started little libraries to loan our girls for use while teaching. The poverty of the people seems on the increase. There are villages too poor to support a teacher, so our girls have been giving their "mites," and we hope to open a school in some neglected place, and to send a worker from the school.

This year girls have come to us from several new places. I always feel that I have a treasure when such an opportunity is offered, as I long to have one or two educated girls in each town or city. A thorough, practical course in sewing and embroidery has been arranged that pleases the parents very much. Our sewing teacher has not spared herself to perfect the course. The work of each girl is examined, marked, and then arranged in a book.

We have longed to become better acquainted with the mothers, so we have had gatherings for them, and talked about their daughters over our cups of tea. Often during the year we have invited a class of girls or the teachers for a social hour.

We have had blessed hours alone, with the girls and God, when some soul has entered into a deeper, fuller life. There has been no special interest, but there has been a real growth in character and consecration on

the part of many. As never before, the underlying thought in all our work has been to give our girls a good, practical education, to lead them to Christ, to inspire them with a love for souls, and then to send them out to meet the great need all about us.

Miss Dewey, who, with her widowed mother, has gone back to Mardin, the home of her childhood, tells us something of her work and the people:—

This spring we had a great deal of rain and crops have been good. On the plateau above us there are miles of good pasture not half used, and much of the land good for cultivation; but only a little wheat and barley is raised here and there, some poplar trees for building wood, and a little tobacco is about all.

Mrs. Emrich's lace work among the women has been a Godsend to them. Some girls can make enough to support their families. The difference is noticeable when poor young men try to get brides. The girls are getting independent, and they prefer to support themselves comfortably.

I have only taken one long tour yet. Mamma and I were gone through the month of October in the mountains—making Midyat, where Mr. and Mrs. Andrus used to stay, our headquarters. We visited five villages within two days' journey from Midyat, where there are helpers, and passed through others. In three of these the people were anxious to have a teacher; but they are poor and can't pay, and we haven't all we would like to do with. We couldn't do much but get acquainted with the work and people, and hold some women's meetings.

Mamma has helped superintend the community schools in the city, and the women's meetings and Bible women. She has been able to give the latter weekly Bible lessons, and these have helped her to get a better hold of the written language than she has ever had. She, fortunately, has been quite well, and able to do a good deal. I have taught an English class in the girls' school, so as to relieve Mrs. Andrus. I have had five pupils on the organ, each two lessons a week, gymnastics in the girls' school, and a teacher in Arabic grammar every day, and in writing once a week.

I planned the Christian Endeavor meetings three weeks a month, had a few women's meetings, and had a meeting this spring for the primary teachers once every two weeks, giving them geography lessons. I have visited the two ward schools on the other side of the city occasionally, but not as often as I wished. In the winter it is hard to get through the streets, and I couldn't spend less than three hours each time, so it was hard to find time. I don't feel that I accomplished all that I might have, but I hope to do better another year.

Mr. Emrich wants me to teach a simple geography in English, and Miss

Fenenga wants me to keep up the English class and music lessons, but I don't want these to interfere with touring if I can help it. Mr. E. is going to introduce more English, trying to make the school come up to the Beirut standard. We have tried to keep out English before, as it only helps the people to leave the country, but they will go anyway.

#### CENTRAL TURKEY

Doctors and nurses find "grateful patients" in missionary land as well as at home. Miss Charlotte F. Grant, of Aintab, tells of vacation experiences that must have cheered her heart:—

It is always hard to close the hospital and send away the unfinished cases and the chronics. But we were able to provide places for them quite well this year. One poor man, who came to us from Malatia, and was taken in in an apparently dying condition, after several weeks of care, recovered strength enough to walk about, but was too ill to travel. He had no friends in the city, no money, and our washwoman, though quite poor herself, offered to give him a place to sleep and such food as she herself had—a good Samaritan indeed. The man's gratitude was most touching for he expected to be quite turned out after all that had been given him free.

Dr. Hitchcock and Dr. Creegan were much impressed on their journey up from the coast with Dr. Shepard by the place the physician holds in minds and hearts of the people. I wish they could have taken a little journey into the mountains with him. He is obliged to forbid any patients coming to him in his retreat, otherwise we would have no retirement, whole armies would "sit down upon us," as the Turkish says. In former years he saw urgent cases, but soon they all became urgent. Now he goes to the village of Eybez once in ten days or two weeks. Last week I went down with him, and in seven hours, with one half hour for noon meal, at which four patients sat patiently as spectators, he saw one hundred and twenty-seven patients. At 3.30 P. M. he mounted his horse and rode four hours up the mountain. I remained all night to visit with the people. These patients often come four or five days' journey.

At every village we passed on our journey up here the sick ones were gathered, waiting our coming, in all varieties of dress and undress. Sore eyes seem to predominate in all these villages, for which I blame the flies largely—the babies, clinging to their mothers' backs or to another baby a few inches bigger than themselves, with faces black with flies. I would like to teach these small mites gymnastics to fight flies.

One noon we stopped under a tree for our rest and lunch. A woman came bringing a pail of the fermented milk, which is so delicious on a hot

day. Soon after, a man came with a dish, which he proceeded to open; first he took off a cloth, rather questionable in its looks, next came a sheet of the thin bread. But there was no uncertainty in the good appearance of the soup! It was hot—butter, eggs and onions, sounds rather queer, but it was good. It is very queer how most of us take so readily to the dishes of the country, while the natives are so very shy and suspicious of a foreign dish which we offer them. Dr. Shepard expressed surprise at their trouble for us, but the man answered, “You have often passed by our village before but never stopped to be our guests till now.” We were not aware we were guests except to the tree and the spring. The village was some distance from us, but they had seen us coming and prepared their gifts. Real Oriental hospitality. And only one patient in the bargain! Everywhere we meet old patients; and such is their devotion to Dr. Shepard and Miss Trowbridge that we are loaded with attentions and offerings. The Georgians are in a small settlement an hour or more down the mountain, and because the little Ismail was so successfully cared for last year, they send donkey-loads of provisions to us frequently, as also from the French monastery. One Sunday we went over and had a little meeting with the women. It was a great surprise to them to hear one woman read and explain the Fifth of Matthew. They listened so eagerly. How nice it would be if some of us had the time to visit around these many hundred Moslem villages to reach the women. Many of them are densely ignorant, but many are longing for the light. I wish all the tired workers could enjoy a few weeks in these beautiful mountains as free from care and worries.

## MEXICO

Miss Octavia Matthews is a teacher in the Corona Institute at Guadalajara. She tells us on August 26th:—

School is going very pleasantly. We have already enrolled seventy-two this term. The older girls have shown rather more enthusiasm than usual in their work. Did you notice in *El Testigo* the mention of the paper, *El Coronense*, which the literary society edits? Each contributor writes her article very carefully, and these are all tied together in a blue, hand-decorated cover to form the magazine, which is read aloud in the meeting of the society, each girl reading her own part, and so getting practice in appearing before an audience as well as the practice in composing and in handwriting.

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IF we knew our brother as God knows him, we should never dare to despise him any more.—*G. H. Morrison.*



# Junior Work

Evangelistic Medical Educational

## A NEW DEPARTURE—LEADERS IN COUNCIL

BY MISS HELEN B. CALDER

"HELPS FOR LEADERS"—how useful is this department to you who are leaders in young women's work, in mission bands, in Sunday-school classes, or in cradle rolls? Are all your questions answered here? We have always tried to present on this page practical suggestions, which, if followed, would make your endeavors more successful. We would like you to write and tell us of ways in which this page could be of more definite aid to you in your missionary service.

The Committee on Young People's Work has decided to conduct this department for a time on the question and answer method, and invites your co-operation in working this plan. Miss Lucia C. Witherby, the new Secretary of Young People's Work, will have charge of the correspondence, receiving questions which you wish to send concerning any details of your work, and also all answers, which you will volunteer out of your experience, to questions asked by others. Do not hesitate to write about the simplest thing that may be bothering you; and if your difficulty is one that is not likely to be common to others, you will receive a personal answer. We will bring to bear on these problems all the material which can be obtained from conference and institute gatherings, from books, and from successful leaders. In our central office we are in close touch with many helpful sources of information, and we would like to make this corner of LIFE AND LIGHT a clearing house of best methods. We need the help of all leaders if this new plan is to succeed. Send your questions, and send them soon; then send your answers to other leaders' questions, and send them often.



# Our Work at Home

## OUR DAILY PRAYER IN NOVEMBER

THIS is a day of limitless opportunity in Mexico. But the workers are few, their load too heavy for their strength, and the financial support quite inadequate to meet the need of the field. Some Christians feel little interest in the work in papal lands. Could these critics see the gross darkness that covers the people in these countries, and realize the world-wide difference between the Roman Catholic Church where it has sole sway, and the same church as it is modified by Protestantism, we should never hear that word again. Our missionaries in Mexico deserve our warmest sympathy and our substantial as well as prayerful support.

Miss Prescott, with Miss Dunning, has charge of the school and kindergarten in Parral, numbering together one hundred and seventy pupils. The school has won a warm place in the affection of the community, and is a center of influence in a wide territory. Many are turned away from lack of room. Miss Dunning has been borrowed for awhile to meet the pressing need of the Colegio Chihuahuense in the absence of Miss Long.

Miss Gleason has the care of the Instituto Corona, and Miss Matthews is her efficient associate. This school has a course of study covering twelve years, and has now about seventy pupils. It very much needs a suitable and permanent building for its home.

Mrs. Eaton works in Sunday school with the women and the young people, and lends a hand to the colegio near her home; too many cares for one never really stroug.

Miss Hammond's delicate health has compelled her, very reluctantly, to resign, and Mrs. Jamison has also, with her husband, withdrawn from the field.

Mrs. Howland's tasks are multifarious. Homemaker, pastor's wife, teacher, visitor of many poor and sick, guide of women's meetings, organist in church, friend of all the needy, she has never an idle minute. Mrs. Wright, whose activities are like those of Mrs. Howland, has recently removed with her husband to Parral, and she is now for awhile in the States.

Mrs. Wagner and her husband are the only English-speaking missionaries in a field of fifty thousand people. She does much for the native women, and her home is a center of light.

Mrs. Hahn, with her husband, is now in Guadalajara, and though only a little while in the country she is able to do much for the women.

Turning to Turkey in Asia we find Mrs. Tracy, for forty years a missionary, living a blessed and beautiful afternoon of life among her dear people. The position of her husband as president of Anatolia College brings her many openings for personal service. She also visits much among the poor and needy, going frequently to the hospital where she brings help to sin-sick souls.

The girls' boarding school enrolls about 160 pupils, about one third being boarders, and many girls from well-to-do families are coming. Miss Cull has resigned her work, and is now in this country. We will pray for her still, and for Miss Ethel Jaynes, who has just gone to assist Miss Willard. (See page 481.) Miss Platt teaches music in the boarding school, and has done some touring with Miss Willard.

Miss Mills is a teacher in the Collegiate Institute at Smyrna, a school of nearly 250 pupils.

The work of Mrs. Riggs outside her home is chiefly among the women. Mrs. Smith holds the important post of matron in the college, which means mothering 250 young men.

Mrs. Riggs, with two little children of her own, gives interest and sympathy to mothers around her.

Mrs. White, whose husband is dean of Anatolia College, adds to the care of her own children much personal work with the young men under Mr. White's care, sometimes teaching one or more classes.

Mrs. Carrington finds endless openings for service in connection with her husband's hospital and training school for nurses.

The kindergartens in Cesarea and Talas care for about 100 little folks, and Miss Burrage oversees them wisely and patiently, at the same time training several young women in the good work.

Mrs. Fowle has done much in organizing and conducting meetings for women.

Mrs. Chambers improves well the many chances that come to her for helping the young men under the care of her husband, and their love and gratitude repay her abundantly.

Mrs. Allen has been in Constantinople for some time, and she adds to the care of her five children much work in day and Sunday school, the care of women's prayer meetings, and many visits among the sick.

Mrs. Baldwin's active work is in some measure finished, but her influence and sympathetic advice are still a help to many. Miss Powers and Miss Allen carry on the school at Brousa with about 60 girls.

The mission in West Central Africa has five stations, with 23 missionaries and 67 native helpers. Mrs. Fay, with her family, is now in this country; sent hither that Mr. Fay might undergo a serious operation, now happily over. Miss Campbell is a teacher, as are Miss Stimpson, still waiting in America to build up her strength, and Miss Arnott. Mrs. Sanders has rendered invaluable assistance in medical service, and Mrs. Wellman is sharing with her husband the good and the perplexities of pioneer work—Mt. Elende being a new station.

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## SUGGESTIONS FOR AUXILIARY MEETINGS

FOR JANUARY, 1908

TOPIC: MEDICAL MISSIONS, CHAPTER III OF GLORIA CHRISTI

IN taking up this subject we may well give a few minutes to showing how the gospel of Christ brings salvation for the body as well as the soul. He was the great physician, and no true medical science is to be found to-day outside of Christian countries. Show the wonderful advance of medical and surgical skill, the multiplication and beneficent work of hospitals, the tender care of children and the aged in Christian lands. Then give the contrast, the agonies and the crippling caused by foot-binding, and by the use of opium in China, by child marriage in India, by filth and squalor and superstition in many places, the misery of lepers, the numbers of blind, the frequency of infanticide where the people do not know of Christ.

Articles will be found in past numbers of *LIFE AND LIGHT* to illustrate these points on pages 60 and 498 in 1903; 58 and 340 in 1904; 348 and 488 in 1905; 58, 153 and 261 in 1906.

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## SIDELIGHTS FROM PERIODICALS

INDIA.—“A Nation in the Making,” by W. M. Zumbro, President of American College at Madura, *Review of Reviews*. “The Present Unrest in India” is further discussed by three articles in the *Missionary Review*. *Harper's Monthly* has an illustrated article on “The River of Pagoda Land,” describing a voyage among the villages of the Irrawaddy. “The All-India Moslem League,” *Contemporary Review*.

KOREA.—In the September *World To-day* is a summary of past and present events in Korea, entitled, “The Passing of Korea.” “The Japanese in Korea,” in the *Review of Reviews* describes the situation from a Japanese standpoint.

ISLANDS.—*The World's Work* gives a survey of present industrial conditions in the Philippines in "Dawn of a New Era in the Philippines." "Signs of Progress in Guam" are described by our own missionary, Rev. F. M. Price, in the *Missionary Review*. The October *World To-day* describes conditions in some of the South Sea Islands, under the title, "In the Outposts of Germany's Advance."

AFRICA.—The *Westminster Review* presents Leopold's misconception of government in "Cause of Congo Misrule."

*The American Journal of Sociology* has a comprehensive and appreciative article on the "Political Values of the Missionary." Some of the difficulties of the missionary in translation are graphically told in *Harper's Monthly* in "The Bible in Four Hundred Tongues."

F. V. E.

## ANNUAL MEETING OF W. B. M.

THE Fortieth' Annual Meeting of the Woman's Board of Missions will be held in Worcester, Mass., Wednesday and Thursday, November 13 and 14, 1907. A delegates' meeting will be held on Tuesday, the 12th. The meetings will be held in Plymouth and Union Churches, near each other on Pearl and Chestnut Streets.

The ladies of Worcester will be happy to entertain delegates appointed by Branches, and women who have ever been under appointment as missionaries by the Woman's Board or the American Board. All such desiring entertainment are requested to send their names to Mrs. Edwin H. Marble, 18 Tirrell Street, Worcester, before October 8th. Reduction in railroad rates on the certificate plan has been granted by the New England Passenger Association from stations on their lines.

## WOMAN'S BOARD OF MISSIONS

*Receipts from August 18 to September 18, 1907.*

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

*Western Maine Branch.*—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Income Abbie Hart Chapman Memorial Fund, 40; Bethel, C. E. Soc., 2; Portland, Second Parish Aux., 2; Wells, Second Cong. Ch., Aux., 16.50,

60 50

### NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. Amherst, Aux., 4.50; Atkinson, Aux., 20, Flowers of Hope, 8, C. R., 2; Barrington, Aux., 22, C. E. Soc., 5, Jr. C. E. Soc., 1; Bath, Aux., 20; Candia, Aux., 7.50; Chester, Aux., 16; Concord, 14.50; Concord, West, Aux., 10; Derry, East, Aux., 5; Dover, Aux., 40.60; Dumbarton (with prev. contri. to const. L. M. Mrs. Flora Burnham), 19.57; Durham, Aux., 29.87; Gilmanton, Aux., 7.70;

Goffstown, Aux., 40; Greenfield, Aux., 16.65; Hampton, C. R., 10; Hollis, Aux., 25.75; Hudson, Aux., C. E. Soc. and Happy Workers, 14; Jaffrey, Aux., 14.50, Monadnock Bees, 5; Keene, Court St. Ch., Aux. (with prev. contri. to const. L. M's Mrs. C. W. Clark, Mrs. Isabel Redding), 40; Kingston, Aux., 6; Laconia, Aux., 50; Lancaster (prev. contri. const. L. M's Mrs. Harriet B. Benton, Mrs. Frances Stearns); Lebanon, Aux., 50; Lisbon, Aux., 23.50; Lyme, Aux., 47.82; Manchester, First Ch., Aux., 95, Franklin St. Ch., Aux., 215, South Main St. Ch., Aux., 51.31; Marlborough, Aux., 8.50; Mason, Aux., 6.20; Meriden, Aux., 20; Merrimack, Aux. (25 of wh. to const. L. M. Mrs. Grace M. Rose), 30, Merrimack Conference, 10; Nashua, Aux., 10.87, Pilgrim Ch., Y. L. M. S., 2; New Boston, Aux., 10; Newfields, Aux., 12; Newington, Aux., 3; Newport, Newport



Workers, 60; North Hampton (prev. contri. const. L. M. Mrs. M. F. Mevis); Northwood Center, Aux., 16; Piermont, Homeland Circle, 6, Miss B. Hodson, 5; Plaistow and North Haverhill, Mass., King's Messengers, 3; Plymouth, Aux., 26.60; Portsmouth, Aux., 66.25; Rindge, Aux. (25 of wh. to const. L. M. Mrs. Mary K. B. Towne), 29; Rochester, Aux. (25 of wh. to const. L. M. Mrs. Annie G. Percival), 40, King's Daughters, 10; Seabrook and Hampton Falls, Aux., 9; Walpole, Aux., 39.50; Webster, Aux., Mrs. Stoll, 2; West Lebanon, Aux., 26.90; Wilton, Aux., 22. Less expenses, 10.09, 1,401 50

## VERMONT.

*Vermont Branch.*—Mrs. C. H. Stevens, Treas., St. Johnsbury, Ascutneyville, 5; Bakersfield, 4.48; Barnet, 15; Barton, 21.10; Barton Landing (25 of wh. to const. L. M. Mrs. G. L. Shaeffer), 35; Bellows Falls, 44.33, M. C., 5; Bennington, 39; Bennington, North, 22; Benson, 14; Berkshire, East (with prev. contri. to const. L. M. Miss Annette Anderson), 9.50; Bradford, 22; Brattleboro, 40; Brattleboro, West, 5; Brookfield, First Ch., 15.50, Second Ch., 6.25; Burlington, College St. Ch., 13.25 First Ch., 72; Cabot, 14.40; Cambridge, 11; Cambridgeport, 3.50; Chelsea (with prev. contri. to const. L. M. Mrs. Laura D. Lake), 15, Jr. Benev. Soc., 5; Chester, 11; Colchester, 3.15; Corinth, East, 7; Coventry, 11.75, Prim. Dept. S. S., 4.25; Craftsbury, North, 9; Danville, 24.30; Derby, 7.75; Dummerston, East, 10.50; Enosburg (25 of wh. to const. L. M. Mrs. Harriet C. S. Dow), 30; Essex Junction, 13.75; Fair Haven, 15; Ferrisburg, 1.35; Georgia, 15; Greensboro, 11.35, C. E., 8.95; Hardwick, East, 18.75; Hartford (with prev. contri. to const. L. M. Mrs. Mary Pease), 20.27; Hinesburg, 2; Irasburg, 5; Jericho, Centre Ch., 21, Second Ch., 9; Johnson, Aux., 17.50, Infant Cl., S. S., 3.50; Ludlow (25 of wh. to const. L. M. Mrs. Charles Raymond), 34; Lyndon (prev. contri. const. L. M. Miss Ruth E. Hoffman), Buds of Promise M. C., 12; Lyndonville (Th. Off., 14.70) (to const. L. M. Mrs. M. S. Stevens), 25, Busy Bees M. C., 20.50; McIndoe Falls (to const. L. M. Mrs. Jennie Bodwell), 25; Middletown Springs, 30.24; Milton, 9; Montpelier, 19; Newbury, 65; Northfield (25 of wh. to const. L. M. Mrs. Rebekah L. Simons), 26; Norwich (with prev. contri. to const. L. M. Eclastina H. Bush), 19.15; Orwell, 43.91; Peacham, 45.50; Pittsford, 96.50; Post Mills, 42; Poutney, East, 5.20; Randolph, 10, C. E. Soc., 8.57; Randolph Centre, 10; Richmond, 10, Light Bearers M. C., 2.50; Rochester, 13.09; Rupert, 4; Rutland, 41; Sharon, 6; Sheldon (Mrs. S. F. Jennison), 2, 5; Shoreham, 22, Jr. C. E. Soc., 3; South Hero, 20.25; St. Albans, 15.50, C. E. Soc., 2; St. Johnsbury, North Ch., 88.73, S. S., 10, Miss'y Round Table, 22, South Ch., 36.45, C. R., 4.50, Searchlight, 39; Springfield, 71.85; Strafford, 11.87; Sndbury, 7.60; Thetford, 20; Underhill, 13.90; Vergennes, 21; Waterbury, 29.22; Waterford, Lower, 4.50; Waterville, 6.50, Prim. S.

S. Cl., 1; Wells River, Mrs. Ellen Baldwin, 5; Westford, 8; West Rutland, 10, C. E. Soc., 5; Williamstown (to const. L. M. Mrs. Lucia H. Sibbey), 25; Williston, 10.25; Wilmington, 13.50; Windsor, 26; Woodstock (Th. Off., 83.05), 117. Less expenses, 7.89, 2,019 32

## MASSACHUSETTS.

*Andover.*—Friends, 15 00  
*Andover and Woburn Branch.*—Mrs. Margaret M. Richardson, Treas., 22 Berkeley St., Reading, Lawrence, Lawrence St., Ladies' Benev. Soc., 70, South Aux., 20; Lowell, Highland Aux., 4; Wakefield, Aux., 86, 180 00  
*Barnstable Co. Branch.*—Miss Ellen H. Underwood, Treas., South Dennis, Falmouth, Aux., 74.73; Hyannis, Ladies, 16.20; Yarmouth, Aux., 17.75, 108 68  
*Berkshire Branch.*—Mrs. Edward Tolman, Treas., 45 Reed St., Pittsfield, Hinsdale, Aux., 21.17; Lee, A Friend, 165, A Friend, 135, Senior Aux., 223.55; Richmond, Aux., 11.60; Stockbridge, Aux., 21.77. Less expenses, 13.90, 564 19  
*Essex South Branch.*—Miss Sarah R. Safford, Treas., Hamilton, Hamilton, Light Bearers M. C., 20; Lynn, Central Ch., Aux., 48; Saugus, C. R., 11, 79 00  
*Hampshire Co. Branch.*—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton, Amherst, North, Aux., 5; Hatfield, Aux., 66; Northampton, Edwards Ch., Aux., 6; Westhampton, Aux. (to const. L. M. Mrs. Henry Harrington, Mrs. Elizabeth Crowell, Mrs. Ella C. Hathaway, Mrs. Achsah L. Montague), 100, 177 00  
*Old Colony Branch.*—Miss Frances J. Rannels, Treas., 166 Highland Ave., Fall River, Assonet, Aux., 13.47, Mrs. Leonard Woolsey Bacon, 25, Morning Star Band, 4.17; Attleboro, M. C., 72; Attleboro Falls, Aux., 15; Berkley, C. E. Soc., 1; East Taunton, C. E. Soc., 2; Edgartown, Aux., 3.65; Fall River, Aux., 38.95; Middleboro, Aux., 6.28, Sunshine Miss'y Girls, 10; New Bedford, C. R., 26.75, Trin. Ch., Mission Guild, 40, C. R., 20.80; North Middleboro, Aux., 15.46; Rochester, Aux., 6; Somerset, Aux., 12; South Dartmouth, Willing Workers, 9.50; Taunton, Broadway Ch., Young Ladies' Guild, 15; West Wareham, Miss Julia R. Morse, 69.60, 406 63  
*Springfield Branch.*—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield, Chicopee, Third Ch., Aux., 7, C. E. Soc., 10; Holyoke, First Ch., Aux., 8.15, Second Ch., S. S., Prim. Dept., 3.82; C. R., 10; Springfield, North Ch., Anna Emilia Topliff, in memory of her aunt, Emilia L. Topliff, 1,000, Olivet Ch., Golden Link Aux. (25 of wh. to const. L. M. Miss Florence R. Somers), 60, South Ch., Aux. (25 of wh. to const. L. M. Mrs. William Wallace), 25.37, S. S., Prim. Dept., 5; Wilbraham, Aux., 7, 1,136 34  
*Suffolk Branch.*—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge, Boston, Park St. Ch., Aux., 50; Dedham, Aux., 74; Roxbury, Eliot Ch., Aux., 35; Somerville, Broadway Ch., Y. L. Aux., 40; Waltham, First Ch., Aux., 22.47, C. R., 14.53, 236 00

<i>Wellesley.</i> —In memory of Mrs. E. H. Ryan (Amanda L.),	5 00
<i>Worcester.</i> —J. E. G.,	715 15
<i>Worcester Co. Branch.</i> —Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester Furnace, Aux., 6; Launcester, Mission Study Ch., 30; Millbury, Second Ch., Aux., 65, Spencer, C. E. Soc., 10; Whitinsville, Aux., 943.35, K. D., 80, Extracant-a-day Band, 15.50; Winchendon, Aux., Th. Off. (25. of wh. to const. L. M. Mrs. Mary P. Goodwin), 30, S. S., 5,	1,184 85
Total,	4,807 84

## LEGACY.

<i>Bernardston.</i> —Legacy of Mrs. Martha C. Ryther, add'l,	39 00
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## RHODE ISLAND.

<i>Rhode Island Branch.</i> —Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Pawtucket, Park Place Ch., Aux. (100 of wh. to const. L. M.'s Mrs. August Boehke, Mrs. Geo. Bullock, Miss Florence Bullock, Mrs. David Harley), 127; Woonsocket, Globe Ch., Prim., S. S., 2.30,	129 30
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## CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Anna C. Learned, Treas., 255 Hempstead St., New London, Bozrah, Aux., 1; Lisbon, Aux. (Th. Off., 12.75) (25 of wh. to const. L. M. Mrs. Henry Kendall), 32; New London, First Ch., Aux., 8.90; North Woodstock, Aux., the Misses Bishop, 10; West Woodstock, Aux., 11,	62 90
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<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Int. on Clara E. Hillier Fund, 400; East Windsor, C. R., 5.68; Ellington, Aux., 36; Manchester, Second Ch., 13; Mansfield Center, Prim. Ch., S. S., 2; Newington, Aux., 100; Suffield, Aux., 100, Ladies' Foreign Missy's Soc., 9.96; Tolland, Aux., 27.33; Unionville, Aux., 24.40,	718 37
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<i>New Haven Branch.</i> —Miss Julia Twining, Treas., 314 Prospect St., New Haven. A Friend, 50; Branford, Aux., 16; Bridgeport, Olivet Ch., C. R., 7, West End Ch., Aux., 20; Bridgewater, C. E. Soc., 6.25; Cromwell, Aux., 14.50; East Canaan, C. E. Soc., 5; Ellsworth, C. E. Soc., 3; Goshen, Jr. C. E. Soc., 6; Higganum, C. E. Soc., 10; Ivoryton, Aux., 22; Kent, C. E. Soc., 10; Litchfield, Aux., 62.90; Meriden, First Ch., Aux., 35, C. R., 20; Middletown, First Ch., Aux., 693.71, C. R., 5.73, Jr. C. E. Soc., 2, Long Hill Chapel, C. E. Soc., 10, Third Ch., C. E., Soc., 15; Milton, C. E. Soc., 10; Nepang, C. E. Soc., 8; New Hartford, Aux., 8.12; New Haven, Grand Ave. Ch., C. E. Soc., 5; Norfolk, M. B., 10; Salisbury, Aux., 21.50; Sharon, Busy Bees, 50; South Canaan, C. E. Soc., 1; Stamford, Aux., 25; Trumbull, Invitation Circle, 10; Wallingford, Sunbeam Circle, 10; Warren, C. E. Soc., 13.47; Washington, C. R. (100 of wh. to const. L. M.'s Abby Hollister, Grace Kilborn, Lyman Tremaine, Helen Wersbe), 105.61; Watertown, Dau. of Cov., 40, C. E. Soc., 10; Westport, Aux., 10; Westville, C. E. Soc., 10; Winchester, C. E. Soc., 12;	
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Winsted, First Ch., Aux., 16.55, C. E. Soc., 10; Woodbridge, Aux., Miss Elizabeth Russell (to const. L. M.'s herself and Mrs. Albert Sperry), 50; Woodbury, First Ch., Aux., 20,	1,470 34
Total,	2,251 61

## NEW YORK.

<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Antwerp, Aux., 6; Berkshire, Aux. (to const. L. M. Miss Sarah J. Andrews), 25; Bridgewater, C. E. Soc., 25; Brooklyn, Lewis Ave. Ch., Earnest Workers, 24.64, Plymouth Ch., Aux., 25, South Ch., Aux., 30, Mrs. Edw. Bailey's S. S. Cl., 2.14, Richmond Hill Ch., 25, Tompkins Ave. Ch., Aux., 10; Buffalo, First Ch., Aux., 40, Whatsoever Cir., 7.50, Plymouth Ch., Little Helpers' Cir., 2.30, Sunbeam Cir. 3; Elmira, Park Ch., Aux., 15; Fairport, Aux., 20; Flushing, Aux., 60; Gloversville, Jr. Branch, 5; Harford, Pa., Aux., 10; Jamestown, Aux., 10; Millers Place, C. E. Soc., 10; New York, Bethany Ch., C. R., 10.55; Northfield, C. E. Soc., 4.75; Oxford, Aux., 15; Port Chester, Aux., 20; Poughkeepsie, Aux., 48, Vassar, Christian Ass'n, 385; Riverhead, First Ch., Aux. (to const. L. M.'s Miss Lucy Howell, Miss Mary Hubbard Howell, Mrs. A. E. Johnson), 75; Rocky Point, Mrs. M. S. Hallock, 15; Sherburne, Aux., 20, Dau. of Cov., 25; South Hartford, Aux., 20; Utica, Plymouth Ch., Aux., 20; West Winfield, Aux., 26.40. Less expenses, 100,	940 28
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## PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas., 312 Van Houten St., Pater-son, N. J. N. J., Asbury Park, Aux., 30; Plainfield, Aux., 25; Va., Herndon, C. R., 2.73,	57 73
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## FLORIDA.

<i>Tampa.</i> —Auxiliary,	5 00
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## OHIO.

<i>Junction.</i> —Mrs. M. A. Milholland,	5 00
Donations,	10,953 19
Buildings,	500 00
Specials,	224 89
Legacies,	39 00
Total,	\$11,717 08

## TOTAL FROM OCT. 18, 1906 TO SEPT. 18, 1907.

Donations,	92,966 11
Buildings,	4,631 63
Specials,	4,110 00
Legacies,	10,191 76
Total,	\$111,899 50

## Extra Gifts for the Work of 1907.

<i>Massachusetts.</i> —Boston Friends, 3.58;	
Merrimac, Aux., 5,	8 58
Previously acknowledged,	4,961 42
Total,	\$5,000 00

# Board of the Pacific

President.

MISS LAURA M. RICHARDS,  
Saratoga, Cal.

Treasurer.

MISS MARY McCLEES,  
Adams Street, Oakland, Cal.

Foreign Secretary.

MRS. E. R. WAGNER,  
San Jose, Cal.

Editor Pacific Department in Life and Light.

MRS. J. K. McLEAN.

[As no copy has reached us from the Board of the Pacific, we fill these three pages with other matter.]

## SUPERSTITION IN AFRICA

NO one is more of a fetich worshiper and heathen than a black Moham-  
medan in Africa. The old heathen superstitions exist in spite of all.  
And even when the disciple of Mohammed makes his salaam with fervor,  
even when he has the name of God upon the lips, even when he proclaims  
himself submissive to the will of God, he lives none the less in a superstitious  
terror, in an unreasoning fear of spirits, of sorcerers, of demons, of  
djinns. He is still a heathen, and he has the superstition.

Not long ago I was at M—; suddenly my eyes fell on a long pole  
fixed before a group of huts and tipped with the horn of a sheep; at once  
that seemed to me suspicious. It was not the hut of the village chief, for  
his hut was in another corner; neither was it a mast to indicate a pavilion.  
I asked one of the people, "What is that there?" "That; that is nothing."  
Now I was sure; for when a black man answers to a white man who ques-  
tions him, "That is nothing," one can be sure that something special is  
there. It is something which concerns his beliefs, his habits, his family life,  
his superstition. But the black man, fearing or suspecting that one would  
laugh at him, answers, "That is nothing." However, I was not discour-  
aged, and asked again, "What is it good for?" "For nothing, only it is  
pretty." Then I turned to a new comer, and said, "But this horn at the  
end of a pole; that must be good for something?" "Certainly," answered  
the second, "that is a *grisgris*; that will protect us." "How will this  
horn and this stick protect you?" "Certainly, in the horn there is a  
writing; it is the priest who did it, and we have bought it from him, and  
now this *grisgris* is our protector." "From what will he protect you?"  
"This one from the sorcerers. There are many sorcerers. There are some  
even in the village, and with this *grisgris* they cannot touch us or do us  
harm." Now I allow myself to doubt the existence of the sorcerers, and I

say to my interlocutors, who are now at least fifteen: "Sorcerers; those are only in your imagination; and it is the fear which you have of the sorcerer which makes them exist. That there are bad men who would poison you—you and your flocks—is possible, but that a wicked man can bring you evil by his look, his thought, his will, that cannot be;" and I added, "you say that you believe in God only, but if you believe besides that in sorcerers and in their power, they also are gods, and you offend the real God in believing in them." Then a fine old man answered that the sorcerer was not absolutely all-powerful; and to convince me he told me how the sorcerers work to catch the men. "Have you seen the nets of fishers?" "Yes." "They have the meshes, larger or smaller; well the sorcerer, he has a net." I broke in to ask, "Have you seen the net of the sorcerer?" "No, no one has ever seen it, but he has a net. The sorcerer throws this net over individuals, but many escape. He throws it often without catching anyone; and when he catches them he does not take more than one or two, for see, it is God who has allowed the fisher to tie the meshes of his net, but he has not given to the sorcerer the secret of making the knot strong. He arranges his net as well as he can, but as it is not well done the holes grow too large and let the men pass through. They have not seen the net fall over them; they do not know that they have escaped from the sorcerer, but all the same they have slipped away from his grasp; but when a man is taken there must be a *grisgris* to deliver him. Do you see this pole and this horn? That is a *grisgris*. In that house there a man was sick with a lung trouble for six months. It is the sorcerer who has caused it; but our *grisgris* will be stronger than he, and he will protect us."

I tried several arguments to make them doubt the power of the *grisgris*, but the best was furnished me by the people themselves. You know that I never go into the country without carrying some medicines. This helps me to gather the people. During the distribution of these medicines I saw a man arrive whom I already knew. It was the sick man of whom they had spoken to me. His brother, who had already told me about the sorcerers and their evil deeds, and had boasted of the power of the *grisgris*, brought him to me that I should see him and cure him. Then I said in astonishment, "I thought your *grisgris* would protect and heal him; you do not need medicine then." "Yes, give him the medicines, for you see they will comfort and will heal him." "So then you know that the *grisgris* is useless, while the medicines bring help?" The black man did not answer, but he keeps still his *grisgris*, his fetich; he trusts in it, while he appreciates our remedies. This old superstition belongs to the heathen belief of his ancestors, and he is really a heathen Mohammedan. Now as it is generally recognized that the heathen is more accessible than the Mohammedan, I am sure that if we can live in the midst of this people, still so superstitious and so heathen, we can with patience convince them, attract them, show them the folly of their credulity, and make them accept the Saviour, who destroys the idols, dethrones all the vain beliefs, because he will not accept a divided heart, and because he has enough to fill the soul and all the thought.—  
*From Journal des Missions Evangeliques.*

## DOES IT PAY?

BY MISS ELLA J. NEWTON

Missionary of the W. B. M. I. in charge of Girls' Boarding School at Foochow.

PART of the work of our college matron is to visit in the homes of the neighborhood with the girls of the Evangelistic Band. Among the interesting cases met in these visits was that of a daughter of a well-to-do cloth merchant, who gave her, when a little baby, to a friend, as the future wife of his son. She had grown up in this new home, a poorer one than her own, but somehow she had kept up the acquaintance with her father's family, and was allowed at times to visit them. This girl listened with eager interest to all she heard about the Christian schools, as well as to the Bible teaching given by the Evangelistic Band, and soon began to ask if she could not come to school. When the request first came to our ears we paid little attention to it; but again and again it was repeated, and at last we learned that she had coaxed her own father to meet her expenses, and one of our Christian men was willing to go security for her remaining with us for a term of years.

And so Seuh Gieu came to us a year and a half ago, shy, ignorant and unassuming, but with a great hunger in her heart for an education. More readily than seemed possible she fitted herself into our school life, making rapid progress both in Chinese and English. But better than all was the spirit in which she grew into the knowledge and love of Jesus.

The last Sabbath before the close of the spring term was our communion Sabbath at the Dudley Memorial Church, and Dr. Barton was to be present, —his last Sabbath in Foochow. Five of our girls, four from the college and one from the preparatory school, had expressed their wish to unite with the church. Among these was Seuh Gieu; and while her daily life left us no doubt that she loved Jesus, we questioned whether the two families concerned would be willing, and if it might not result in her being taken from school and all Christian instruction. So a trusty messenger was sent to each of the homes she represented, and we found our foolish fears were groundless. The future mother-in-law said she dared not hinder the girl, and told of the beautiful spirit she showed at home in vacation, yet refusing any part in idolatry, and trying, as far as possible, to have everything connected with it put away. Her own father's message was even more gratifying; *i. e.*, that when he granted her request to come to school it was a proof that he was not afraid of Christianity, and he wished to congratulate us that she was so soon prepared to take this step. And so the dear girl stood with her schoolmates and took the vows of God upon her. Can you think how much it means to her and to both the families concerned? Is it too much to hope that through her life and her zeal they may all be brought to know her Saviour? And, girls, do you realize that the pennies and the dollars which you have collected or earned and given, have made possible this and many other cases where the light is driving out the darkness and hastening the coming of the kingdom of God in China?

## LETTER FROM LIN CHING

PERHAPS you will want to know something of how we spend our time. In the first place you must not forget that most of the first four years is supposed to be spent studying. In addition to this, Dr. Tallmon sees a few patients, has charge of the little girls' school, and has a class of little girls to teach on Sundays. Mrs. Ellis has charge of the boys' school, directs the women in their Sabbath and mid-week prayer meetings, and has a catechetical class of women preparing for admission to the church at the next "large meeting," as well as being our home maker. On Mr. Ellis falls, among other things, the treasurership of the station, the direction of the evangelistic work, and the hundred and one details that would naturally fall to his lot as the only foreign pastor.

NEEDS OF LIN CHING.—We want to put first what we have new reasons to believe is the first thing,—prayer. One of the young men said the other day: "The ordinary physical things of life one can do with the ordinary physical strength. It is when one attempts to use spiritual forces that he feels the need of connection with another Power than this world knows." We can hire people to do many things with the money you send us, but there must be something in their hearts that money alone won't put there, before they can be used of God to save souls. We can rent chapels and buy land, but the Spirit must accept these gifts before they can be used to make men see the glory of the Cross. Second, we want some of you to "come over and help us." The estimated population of this field is over three millions, in which no other Protestant missionary work is done. In Mott's *Evangelization of the World*, the request is made for one missionary for every fifty thousand. At that rate we ought to have here sixty men instead of one. The United Brethren have a field in the Philippines, with a population of two hundred thousand, to which they have sent six families; at that rate we ought to have a hundred families here instead of a single one. Third, one of the special things that we have on our mind is the fact that there is no provision for the expense of training a young man in the Union Medical College to become Dr. Tallmon's assistant. We think that we know a young man who might be fitted for this work, and we are hoping the fifty dollars a year will be forthcoming to send him. Fourth, it costs eleven cents a day to pay the expense of a preacher, and five cents more a day if he is given a donkey to help him make long tours. Fifth, it costs ten dollars a year to support a boy or girl in boarding school for a year. Sixth, a girls' school would be a great blessing. A building would cost four hundred dollars. Seventh, the fact that now there is no place in which to see patients, save as we let them come into our own rooms, makes a dispensary of some sort an absolute necessity. Nine hundred dollars would put up a permanent building. Half the amount would put up a building adequate for present needs.

# Board of the Interior

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## LETTER FROM LINTSINGCHOU

LINTSINGCHOU, VIA TSINGTAO, CHINA, JUNE 16, 1907.

DEAR FRIENDS:—

You may think from the heading of this letter that we are writing from a new place, but we hasten to assure you that this is only the new official spelling of Lin Ching, and that a letter addressed either way will reach us, although the new spelling is preferable. By way of explanation it may be added that the syllable "chou," marks our city as one of the second rank, that Tsingtao is the German port of this province, Shantung.

We have written many letters these last months about the details of our daily lives, and now it is time to write about our work in general. After two months of studying at the North, the fall found us settled for the winter, three very inexperienced missionaries carrying upon our hearts a church of nearly six hundred and a parish of over three millions, living in over fifteen counties. There were visitors at various times during the year. Rev. G. W. Verity, of the American Methodist Mission, at Taf An Pu, made it a point to be with us over Sunday. That he helped us all is shown by the number of times different ones have referred to his sermons. Miss Grace Wyckoff and Miss Lyons, of Pang-Chuang, were here at Chinese New Year time, examining the little girls in their lessons, and helping in many ways with their advice. The ninth of March Rev. J. L. Barton, D.D., of the American Board Deputation, and Rev. C. A. Stanley, Jr., of Pang-Chuang, were with us. Dr. Barton's visit was an inspiration to us, and as we write to him hereafter it will be an entirely different matter from writing to the man whose broad sympathy and brotherly kindness we had not personally known.

While we have felt very keenly the loss of Pastor Chia, a strong, faithful man whom God took to be with himself, we have not been without a native pastor. The Tung-chou church loaned us Pastor Kung to help this year, and he has fitted so well into the work here, taking his place among the helpers as a brother and as a fellow-worker. Besides Pastor Kung, we have eleven native preachers, a boys' school-teacher, a student in the Theological Seminary, and seven chapel keepers.

Every field has its problems, and Lintsing is no exception. How shall the helpers be kept on fire for the saving of souls? How shall we maintain interest in the hearts of the inquirers who often come from mixed motives? Shall helpers use the personal method or the mass method in striving to reach people? Then again, how much shall the helpers be paid, use what scale of wages? They get from three dollars to five dollars a month now with an addition for traveling expenses. When the inquirers have become members, how shall they be taught in order that they may grow in the wisdom and knowledge of the Lord? How much time can the foreign pastor afford to give to lawsuits even when the case presented is one of persecution of a church member? There is a whole chapter which might be written on this subject: Christians refuse to pay assessments for repairing heathen temples, and are arrested and put in prison; a Christian wedding turns into a neighborhood fight; there is a quarrel over money contributed for the building of a chapel; intolerance on the part of Roman Catholics; placards defaming the Christian church are posted in a village, and so much time is used in investigation, and it is often hard to see how such matters can turn out to the glory of God.

There have been signs of progress. In one place the church members have increased the size of their chapel, mostly by local contributions; at another place the members have provided their own communion set. This communion set consists only of two small Japanese tin plates and two Chinese tea bowls rather nicer than they commonly use; the whole set probably not costing twenty-five cents, but it marks a movement toward church self-consciousness. The little church gathering still continues in the home of the blind peanut seller, though the community has been greatly disturbed by a murder in the family of an inquirer there. The well-built chapel at Sung An Ts'un is all paid for. At Lin Ching itself the work has been carried forward. The street chapel connected with this yard has been opened irregularly. This spring for three months, good work has been done at the South Street Chapel. It is an item of interest to know that three of the twenty post offices in this region are in charge of men who have in the past been in the employ of the church as preachers, and who are still leaders



in their communities. Contributions come in for the general work; and about the same amount of money has been pledged for the boys' school as was raised last year. We hope that these will year by year increase. They are coming slowly to assume the local expenditures in the way of chapel care. We have twelve boys enrolled in the day school here and two in the academy at Pang-Chuang.

The physician of the Lintsing station was on her field only about three and a half months. For the most part the health of the members of the station has been very good, due no doubt to earnest and satisfactory attempts at rational living. Although advised by all that study must be the first duty, even a newly arrived woman physician is regarded by helpers and church members as bearing a paternal relation to them, and so some time had to be given to them. Three rules made upon arrival in Lintsing have been adhered to almost without exception: to send no medicine to patients who have not been examined, to make no outside calls, and to allow no medical work to interrupt study hours. Forty-two individuals have been treated, suffering with thirty-one ills, most of which belong to the realm of minor surgery. In all, two hundred and eight treatments have been given. Had there been an assistant of even partial training, not more than one third of these would have required attention from the foreign physician. Two little children of servants were seriously ill with bronchitis, and, though we agree with the older and wiser missionaries that it is dangerous to set precedents, we felt that the results justified the bringing of these little ones into our own warm rooms, for we believe that but for this care at least one of the little lives would have gone out.

The patients treated have ranged in social standing from the first military official of this region to the very poor, who have asked that they might come early in the day for their treatment, and so still be able to take their places among the hundreds who in the winter daily receive free food at the place of public distribution. Of the patients treated nearly half have been men, but since these were from among the church members, for the most part, it does not represent the proportion that may be expected in future work, though it does suggest the question whether the present physician's work should be limited to women and children, and whether Lintsing should not have a young man in training in some medical school.

There are many questions that come up to bother the new missionary physician. Shall fees be charged, and if so, how much? Shall an attempt be made to cultivate a pay practice among the rich of this city? What about the church members who lovingly mention the good old days when they say everything was free? Since the doctor had few other resources

than a case of pocket instruments and a small supply of medicines loaned by the hospital at Pang-Chuang, it will be readily seen that she has had little with which to work. Occasionally her own room, sometimes the porch, or more often the prayer-meeting room was the scene of her activities. It is surprising what riches of dressing and bandage material a ragbag may furnish when other supplies are inadequate, and what good results may be obtained from the free use of soap and hot water with vaseline as a final application. The generous gift of one hundred dollars by the Woman's Board of the Interior, and a re-arrangement of the compound giving a dispensary room, will be appreciated factors in the work of next year. Being in the city and having no hospital, the dispensary work will call for efficient evangelistic work in order to make the practice of medicine the effective arm of missionary service that we hope and pray that it shall be.

It was good in going to Lintsing to find a nucleus of women who can read some and who are earnest Christians. But while this is true of the city itself, the out-stations have not this in their favor. Lintsing has never had a single lady worker of her own on the field to do the evangelistic work for women, so it is not to be wondered that the proportion of women in the church is about one woman to eight men. Many men have heathen wives and mothers, and it is not surprising that the church member in such a home grows cold after a few years.

The little girls' school under Dr. Tallmon's care has been taught by one of the Pang-Chuang schoolgirls. Five of the eight little girls enrolled have made good progress. They have bought their own books and paid a small tuition. An effort was made by her maternal grandmother to bind the feet of one of the little girls, but her father interfered, and she returned to school with the explanation that they hadn't really meant to bind her feet, just keep them from becoming too broad. We have four girls in the girls' school at Pang-Chuang and one in the Bridgman School at Peking. The W. B. M. I. have promised a girls' school building. The five hundred dollars is the gift of the Congregational Christian Endeavorers of Michigan, and we are planning to have girls in from the out-stations to study next winter.

Regular work has been carried on here in the city on Sundays and Thursdays for the women. Dr. Tallmon has had the little girls on Sunday. The women have met to study, and many times have carried the missionaries over hard places by their prayers. One station class for women in the city was held just after the Chinese New Year, and it was good to see the way that the women took advantage of the opportunity. The most of them came regularly and spent little time in gossip. Four of these went to another and longer class at Pang-Chuang, and two of them did especially well. When

the station class was over Mrs. Ting and Miss Chang, the school-teacher, made a short trip to the East. During the twelve days they met many interested women and girls who want to enter school. For six Sundays trips were made into the country, and the Bible women found welcome everywhere. Mrs. Chang, the Bible woman, who has been so long in our employ, died in January. The woman, Mrs. Ting (Ding), taken on in her place, cannot read so well, but is energetic and earnest. We have two volunteer Bible women here in Lintsing who are very helpful.

As to the future, we are trusting that the call of the Lord shall be to "Arise, and go forward"; go forward to more earnest spiritual life on behalf of us all, native and foreigner alike; go forward to give the gospel to those who have never heard it; go forward to establish boarding schools for the Christian training of the sons and daughters of our church members; go forward to rebuild the walls so ruthlessly laid low by Boxer fury; go forward to erect the temple of God, the homes for his priests, the dispensary for the healing of both bodies and souls. Seven years have passed, and as we look over the ruined compound we are tempted to cry out, "How long, O Lord, how long?" Seven years is, we trust, the perfect number of years which in God's providence has been allotted for the desolation of Lintsing and now at its end. May the command of the Lord come, "Arise and build the waste places!"

We have already referred to the visit of Dr. Barton, Foreign Secretary of the American Board. With him at mission meeting it was our privilege to meet Dr. E. C. Moore, of Harvard Divinity School, who is Chairman of the Prudential Committee. Dr. Moore told us of the difficulties encountered in trying to "run with eight hundred thousand dollars a plant which demands a million." Dr. Barton told us "the only thing that is the matter with the American Board is its stupendous success—a success that has not been equalled by the gifts of the churches." These men told us of retrenchment past and contemplated. Among the twenty Congregational missions of the world, North China is not the only one whose forces have been depleted. To the west of us is the Shansi Mission, which had eighteen members before 1900, and which now has only seven, about the same proportion as our loss here at Lintsing. Before Boxer time there were three families here, and now only one family and a woman physician. We rejoice to know that two or three families have been appointed to Shansi.

Mentally, we realize all these things, and why the Board is talking of retrenchment; but it was only natural that we should hear with sorrow that if the work is to be cut down to the extent of reducing the number of sta-

tions in the North China Mission, it seemed to the mission that the least loss would be incurred if the Lintsing station should be merged with Pang-Chuang. We love Pang-Chuang very dearly, but it seems to us that only one station for such a large field cannot but mean less in this field. You can understand that we could not but share with our people the feeling of disappointment that we were unable to bring back to them any promise of a reopened station, and that the compound which has stood in ruins for seven years must remain so for at least another year. But soon after our return from mission meeting we welcomed a guest who made the trip by steamer and train and cart from the Shanghai conference that he might see with his own eyes the work of the Lintsing station. Rev. Samuel Greene, D.D., is a member of the Plymouth Church, of Seattle, which does so much for the Lintsing field. The visit, coming when it did, seems providential. He was with us for the week end only, but this Sunday was one of the semi-annual gatherings of the Christians. Dr. Greene was thus able to see many of the church members, to be present when thirty-eight new members came into the church, either by baptism or on probation, and to speak to them through an interpreter. Since the great fourth-month fair was at its height at this time, he could see for himself, too, as he watched the long lines of pilgrims, that the temples of China are used, and that, in this region, heathenism is by no means dead. He brought messages of love and encouragement for us and for the native Christians, and the assurance that this field is growing dearer to them, and will be increasingly in their thoughts and prayers.

From many other friends, also, have come letters which brought much of encouragement. The assurance that here and there throughout the home land are those who remember us, has been an uplift. The gifts that have come tell of loving hearts who have made our work theirs also. You will be glad to know that money for the support of the student in medical school has been provided for the first year, and we believe the money available for the native preachers and Bible women is more than ever before. For this we thank God and take courage, believing that the Lord of the harvest will soon fill our latest need—the need of reinforcements.

E. W. ELLIS, M. C. ELLIS, S. B. TALLMON (M.D.).

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## AN EPISTLE SENT UP TO MISS BEMENT AND OTHER LADIES

YOUR LADYSHIPS: Your servant respectfully states that in the Uong-t'ai branch of the field, from the time when Mr. Kuon Ken-se was sent there and rented a chapel up to the present date, it is only three years, and

though we cannot say that things have been very greatly flourishing, yet we do have sufficient cause for gratulation.

Before the said Mr. Kuon went there some of the gentry and merchants hated the "Teaching," while others were afraid of it. The hostility of those who hated it was due to one or two pretended Christians and their bad behavior. Those who feared, feared that there was some crafty plot concealed in the starting of a church there, and there could be no telling what misfortunes might follow. The timid saw in it a fierce tiger, and the prominent men looked upon it as an enemy. But this was all because they did not clearly understand the aim of the Way of Salvation.

But when Mr. Kuon had once come within their border, he spared not day and night to proclaim abroad with sad voice Salvation by Grace; and in the little chapel the "baby" organ helped them to hear. This he did again and again, and yet again, minding neither ridicule nor angry railing, until now in Uong-t'ai with over eight hundred families, and in the twenty to thirty surrounding villages there is not one who does not know what is the pure and true Doctrine or the Lord's Way, and reverence it. Those who had slandered it now praise it; and those who had been enemies have changed over and are friendly. Though they themselves have not yet come into the church, all their relatives and friends in the outside villages exert themselves to come to the chapel. As to the former unfruitful disciples, the false ones have lost hope (of any gain) and have scattered, while the converted ones have renounced the old and changed to the new. Although just now only twenty to thirty families have joined us, they are almost all genuine. The highest thanks be to God.

But what we now regret is that the Christians are mainly poor farmers, and such as barely have two meals a day; and hence their offerings are not much so that the church is in a destitute condition. The first thing is that they have not strength to build a "sacred hall," which is saddest of all. But thanks be to God we have been recipients of favor from yourself and other ladies whose hearts are plump full of love, so that Uong-t'ai has been helped with much money, and the Christians have attained to a large house which comes out on the street, and is six rooms wide and five partitions deep, or about sixty-seven feet each way, and also empty land over one hundred and ten feet each way. The cost of this was put at three hundred dollars, silver; but the seller was willing to contribute over one hundred dollars of this amount.

But how came it to be so cheap as this? It was the Lord's will. The house had been very much out of repair, and it had been bought by a rich man who paid over three hundred dollars, silver, for it, and then inclosed

all the premises with a wall at a cost of more than three hundred dollars more. But, alas, before they got round to repairing the rooms and partitions, while working on a door in the wall, one of the masons by mischance fell to the ground and died. Then no one dared to live in the house, and the owner was glad to sell it cheap to the church, and was also willing to help with the gift of one hundred dollars, silver. We also obtained that Miss Bement and the other ladies were moved to help. Had we failed of either one of these two things, nothing could have been done. Hence the Uong-t'ai Christians on the one hand cannot refrain from ceaseless thanksgiving in prayer to God, and on the other hand to unendingly thank the ladies. And when the fruits of the Uong-t'ai Church are offered up fresh to God, it will all be because of what the ladies have given. Your love has also moved Mr. Kuon more earnestly to exert himself in proclaiming the Lord's Way at all times, and never fail of due response to your love for Uong-t'ai. We also beg that you and your friends will pray untiringly day and night for the Uong-t'ai branch that month by month and day by day it may extend and prevail.

But, alas, the harvest is great, the laborers few. Mr. Kuon, one man, cannot cover the whole ground, and countless souls are perishing daily. It is a shame that the Board cannot supply a large fund, and each chapel must reach out ten and fifteen miles, yes, and even twenty-five and thirty miles. Yet there is only one man to a chapel, and we cannot have two, just like Uong-t'ai, which is so destitute. We hope the ladies will offer up in our behalf prayers and thanksgiving.

The respectful writer of this epistle, in behalf of the Uong-t'ai branch, Mr. Kuon and all the Christians, with low-bowed head humbly thank you, and invites upon you the peace of the Way and all rare grace. *Finis.*

PASTOR DJONG.

## WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM AUGUST 10, TO SEPTEMBER 10, 1907

COLORADO . . . . .	60 76	MISCELLANEOUS . . . . .	4 50
ILLINOIS . . . . .	1,354 33	Receipts for the month . . . . .	\$3,803 05
INDIANA . . . . .	1 00	Previously acknowledged, corrected . . . . .	54,577 38
IOWA . . . . .	501 29	Total since October, 1906 . . . . .	\$58,380 43
KANSAS . . . . .	220 70		
MICHIGAN . . . . .	176 12	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
MINNESOTA . . . . .	157 75	Receipts for the month . . . . .	\$46 00
MISSOURI . . . . .	111 52	Previously acknowledged . . . . .	1,655 26
NEBRASKA . . . . .	108 18	Total since October, 1906 . . . . .	\$1,701 86
OHIO . . . . .	650 00		
SOUTH DAKOTA . . . . .	114 55		
WISCONSIN . . . . .	281 88		
GEORGIA . . . . .	25 00		
LOUISIANA . . . . .	10 00		
TURKEY . . . . .	25 47		

MISS FLORA STARR, Ass't Treas.





THE CHILD WITH THE CROWN OF THORNS.

(Attributed to Botticelli.)



# Life and Light

Vol. XXXVII

DECEMBER, 1907

No. 12

**MISSIONARY PERSONALS.** The supreme sorrow has come to our beloved missionary, Mrs. Annie M. Fay, of Bailundu, West Africa, in the death of her husband, Rev. W. E. Fay. They had returned to America with their children for the sake of his health. After a severe surgical operation a second was found to be necessary and from that he could not rally. He had been a valiant soldier of the cross, and many in two continents will mourn his departure. Mrs. Fay, with her children, is at Oberlin.

Miss Wiley, of Foochow, is making the work for the women of that city vivid and appealing as she tells of it in this vicinity.

Miss Lucy E. Case, of Osaka, Japan, has gone to Denver for the winter, the New England climate being too severe for her. Miss Daughaday, of Sapporo, Japan, and Miss Bushee, of Madrid, are both at home on furlough.

Miss Mary L. Hammond, long of Chihuahua, is making an excellent recovery from a severe surgical operation.

**INTERNATIONAL INSTITUTE FOR GIRLS IN SPAIN.** This name has long stood for the entire educational work carried on at the headquarters of the mission to Spain, first at San Sebastian, then during its temporary sojourn in Biarritz, and now at Madrid. It is desirable that the readers of LIFE AND LIGHT should understand that this work has now been divided. The corporation, organized in 1892 through the instrumentality of Mrs. Alice Gordon Gulick, was then legally incorporated in the Massachusetts Legislature under the above title. This corporation, and the league which works in conjunction with it, have sent out a partial faculty to care for their interests in Madrid, and have assumed responsibility for the preparation of the three upper classes for the government Institute examinations. They will also offer special attractions in English courses for the daughters of families desirous of having knowledge of that language. The school supported by the Woman's Board of Missions will now be known as the Normal and Preparatory School for Spanish Girls. The work of that school

will be the same as in the past, with the exception of the instruction of the three upper classes in the Institute course. It is expected that the scope of the school will be narrowed in this one direction only, and that this will make it possible to receive more girls in the preparatory and normal departments. The treasuries of the corporation and the Woman's Board of Missions being entirely distinct from each other, the woman's board would request all contributors to its work to send gifts designated carefully as for the Normal and Preparatory School for Spanish Girls.

**GOOD CHEER FOR ALBANIA.** The most important thing at the Cleveland meeting, says Secretary Patton, was the presence on the platform of Mr. and Mrs. Kennedy, just ready to sail for Albania. This little province, shut in by mountain ranges, has been held for generations in the grip of Mohammedan Turkey. During recent years some of her people have found their way to America, and Jamestown, N. Y., has been a center for them. The Christians there have received them cordially, and thirty or forty have professed their faith in Christ. They have written many letters to friends at home telling of the good country to which they have come, and of the wonderful blessings of the gospel. Naturally, those in Albania covet such blessings for themselves and their home land, and for some time they have been asking for missionaries to come and teach them the true way. Through a chain of circumstances, manifestly and beautifully providential, the American Board is now able to answer this appeal, and we must pray for rich blessing on these new workers and their new work.

**MISSION STUDY GRATIFIED.** A criticism was sometimes heard in the early days of "United Study of Missions," to the effect that we were giving too large a proportion of time to the study of history, while the progress of missions of to-day was neglected.

If, with confidence in the judgment of those who planned the course, we have followed the outlines laid down for us in the six volumes of the *Christus* series, we now have our reward. Each chapter of *Gloria Christi* is a challenge to the awakened interest of students, bidding them note what is doing now in evangelistic, educational, medical, industrial and philanthropic lines the whole world over. And what an inspiring record!

E. B. S.

**OUR ANNUAL MEETING.** The second Wednesday of November comes so late this year that it is not possible to tell the story of our meeting in Worcester in this number without delaying the magazine more than we are willing to do. We have promise of many good things for the two days, and hope for a large gathering and enlarged and enkindled interest therefrom.

**OUR TREASURY FOR THE YEAR.** The annual report given at the meeting at Worcester (see page 564) makes us both thankful and thoughtful. For the first time the contributions from the Branches, with individual gifts for the regular pledged work, have reached the sum of \$120,000, the sum for which we have been striving for five years. The receipts of \$2,000 from three friends on almost the last day of our year makes possible this glad statement. We recognize with cheer and deep appreciation the effort and sacrifice of many faithful workers, which has brought this sum to the Master's treasury; and we shall go more bravely into the work of the coming months, because we believe that we shall not fall below this sum in future years. This has been accomplished by steady, earnest, honest work. But this is not the whole story, and we are still very anxious. Legacies have fallen off alarmingly, and the receipts from that source have been only \$17,470, a sum less than in any year since 1895, and far below the average; so that in spite of generous gifts we are still lacking about \$10,000 of what we need to carry on our present work. The high prices that rule here prevail on most of our mission fields, so that larger grants and salaries are inevitable. A steady increase of gifts is imperative in order to keep pace with the growth of the work abroad.

**A RARE OFFER.** One of the best, certainly the broadest of the missionary magazines in the English language, which is saying in all the world, is the *Missionary Review of the World*. Thoughtful editorials, vivid and picturesque articles by missionaries at the front, and carefully collected and edited news from all over the planet combine to make it most informing and stimulating. Now we can offer this magazine to our readers at such a rate that \$2.50 will bring both **LIFE AND LIGHT** and the *Review*. The **LIFE AND LIGHT** subscription may be a renewal, that to the *Review* must be new. This offer holds good till January. We wish that every auxiliary might avail itself of this proposal, and we are sure that the circulation and reading of the *Review* among our Christian women would kindle deeper interest in all missionary service, and in the work that belongs specially to us.

**A TRIP WITH SANTA CLAUS.** A Missionary Christmas Story for Children by Lucy W. Waterbury: 48 pages; colored illustrations; board covers. Price, 40 cents. *The Beautiful Life* by the same author, 25 cents. Send post office order to M. Leavis, West Medford, Mass.

**CALLED HOME.** BY a brief cable message we learn that the Madura Girls' Training and High School has sustained a severe loss in the death of Miss Bessie Browning Noyes, who for seventeen years has been

its efficient and honored principal. Joined after three years' service by her sister, Miss Mary T. Noyes, this school has become a leading educational force in the Madura Mission and in Southern India.

Miss Noyes has bravely overcome the limitations of a frail body often over-weighted with attacks of asthma, and has accomplished a mission which has far-reaching results in the changed lives of many a woman in India.

Bessie Browning Noyes was the daughter of Rev. J. T. and Mrs. E. A. Noyes, who joined the mission in 1853, and whose graves are in India. She was born in Madura, July 20, 1860, and graduated at Wellesley in the Class of '82. After teaching a year in the South her heart was drawn toward the land of her birth. By letters recently received we knew that she was ill with fever and asthma and we must wait for further details. It is a comforting thought that Miss Helen E. Chandler, associate with the sisters, is already on her way to the one now so needing her sustaining and helpful companionship.

S. B. C.

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## SOME PRESENT ASPECTS OF WORK IN SPAIN

BY MISS KATE G. LAMSON

AS Madrid is the center and home of the Board's work in Spain at present, we naturally begin there with inquiries as to the results and the present conditions, as well as the widespread influence of the labors which crystallize there. The study that we base upon these inquiries is gratifying, and makes us wish that in the earlier hard years of seed sowing Alice Gordon Gulick might have had the prophet's vision, to look afar off



THE STATION CARRIAGE TO PRADEJON

to see the things which are now, but were not then. She has her reward, and we may rejoice with those who, having entered into her labors and added thereto, are now blessed with full scope for every power and a boundless horizon of opportunity—an opportunity for which time, strength and means are all too scanty. To one traveling through Spain in company



TYPICAL HOUSE AT PRADEJON

with a representative of the work at Madrid, it is astonishing to find friends everywhere; the greeting, unreserved and hearty, given by people of widely differing faiths; the pastors of Protestant churches coming with eagerness for the right hand of fellowship; the parents and friends of pupils now in the school gathering from near and from far to inquire about their progress; and any girl once a member of the school coming with eager feet to catch sight of the face of one who was perhaps the best friend she has ever known, and plying her with questions regarding the life that was so dear in her student days.

From one rich mining district we find that girls are each year sent on scholarships contributed by those interested in the people among whom commercial interests have brought them. These students, who come from



ASCENSION, A VILLAGE SCHOOL  
TEACHER

Rio Tinto, are picked with reference to their ability to make the most of the educational advantages to be offered them. They are girls who command respect in the school and when they return to their homes, or go to fields of labor in small, secluded places. We find the graduates of this school satisfied to work among the humble people in the midst of privations. Some of those who did not shine in their school course as students of even average ability, whom the teachers have sent out, questioning what the future could have in store for such, have, in doing the work which came to their hands in the place where Providence set them, made for themselves



FIRST HOME OF NORMAL AND PREPARATORY SCHOOL

a record of noble Christian lives spent for the uplifting and enlightening of a little community.

At San Sebastian, so long the home of the mission before the Spanish American War made necessary its temporary removal to Biarritz, it is interesting to notice the changes that time has wrought. From the first here was a center of persecution for any Protestant worker. Every effort was made to keep away the girls who attended the day school. Indignities were heaped upon teachers and pupils when outside the building which was their home. Religious services were difficult to maintain, and yet the work grew and large results followed the labors of those difficult years. Since the

removal of the school, first to Biarritz and then to Madrid, thus withdrawing the missionary force as well, the struggle has been more fierce and the little band of Protestant Christians has found it still harder to hold its own. Migration to South America depletes many Spanish communities. We miss from San Sebastian now many strong workers of past years, but we feel that the loss to the work at that point is the gain to those distant lands into which they have gone. They have carried with them the sturdy Christian character built up in their home land. While numbers are now not so large at this point as formerly, the respect of the community for the work has been preserved in spite of the persecution which goes on at present with renewed vigor. The children in the school are largely from Catholic families, though the public schools in San Sebastian rank higher than in any other part of Spain, and tuition in them is gratuitous, while in the mission school one *peseta* (twenty cents) a month is charged. When we inquire why Spanish families prefer to send their children to our school, even at greater cost, we are told that for some reason difficult to define Spanish schools do not succeed in teaching the children. Boys remain in them for a long period, and then leave in almost absolute ignorance, whereas in the little Protestant school, children of both sexes really learn what they are taught. Here, as in Madrid, the best things underlie all the education given, and almost all the members of the school are attendants of the Sunday school as well.

In each place where work is being carried on under the auspices of our Board we find different characteristics. At Santander, the earliest home of the work, there is a very large and strong day school. At Saragossa, while the schools are prosperous and influential, the church is perhaps more so. Its light shines throughout Spain, and it is everywhere known as a stronghold for Protestant Christian work. At other places the schools are made up from the families of laborers, and the poor among



PROTESTANT FAMILY AT PRADEJON

men receive the uplift for which in all lands they have shown themselves more ready than have the higher classes.

What shall we do for our Protestant work in Spain? The future must decide. To an observer, after a short residence at the heart of the work at



SCHOOL CHILDREN AT TAUSTE

Madrid, it would seem that the day of opportunity is just ahead, opportunity such as the present with all its activities does not offer. Progress is knocking at the closed door of Church and State for Spain. From other lands comes the imperative voice of commercialism, which will enter and will not be ruled out, and into the palace has entered a queen from a strong Protestant land. Although she comes having cast aside the faith of her fathers, an influence has come with her which is

already making itself felt, and will surely set ever further open that door, even now swinging on its hinges. For those who love the cause of Christ in Spain this is no time for retreat. Rather should we press forward to possess a land slow to be won, but a rich trophy to be laid in his own time at our Saviour's feet.

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## REUNION OF THE BEES

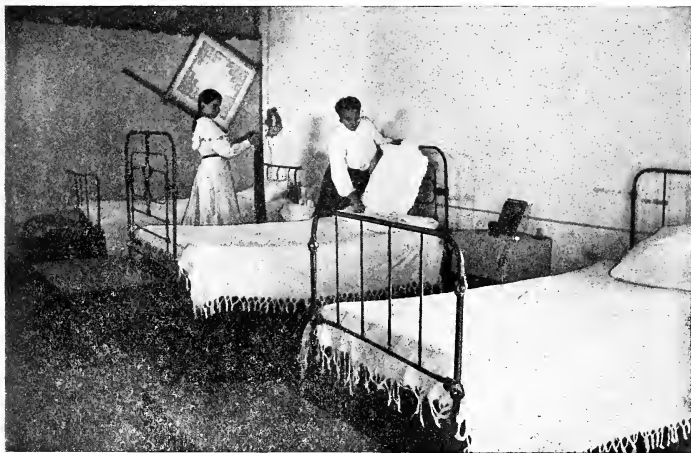
BY MRS. GERTRUDE C. EATON

THE Mexicans are a poetical people. This shows itself in their tendency to give striking and appropriate names, not only to their flowers, but even to such prosaic things as the small pieces of bread they make, and which are known as *coronas* (crowns), *rosas* (roses), *torcidos* (twists), *doblados* (folded), *gorra* (cap), *rosca* (ring-formed), *sentado* (seated), *cortado* (slashed), *bolilla* (little ball), *laberinto* (labyrinth), etc. The madeira vine, so hard to exterminate when once rooted, is known as *sin verguenza* (without shame); and the columbine is *palomas en consejo* (doves in council); the pansy is *pensamiento* (thought); foxglove, *perrito* (little dog); four-o'clock, *maravilla* (miracle); verbena, *alfombrilla* (little carpet), etc.



So it is not surprising that the same tendency is found even in the mission schools, and that the name chosen for the school paper, in *Colegio Chihuahense*, was *La Abeja* (The Bee); nor that the corresponding term *colmena* (beehive), was applied to the place itself. It was well chosen; for a busier place, or a happier, it would be hard to find.

Some of the bees found their way back a few days ago, with their "swarms" of little ones; and what a pleasure it was to welcome them on Sunday in the Bible service, just before the Independence Day that had attracted them.



PART OF THE DORMITORY IN THE "COLEGIO CHIHUAHUENSE"

On the spur of the moment it was decided to have a gathering of them all, with others whose homes are in this city, on the following Tuesday, the day of the women's meeting every week. We got the word around as speedily as possible, and in Christian Endeavor Social Hall welcomed mothers, children and friends to the number of forty, for a brief prayer meeting, followed by a social time, with ice cream and knickknacks. Inside the circle of chairs were placed the little kindergarten seats for the children, who were remarkably quiet and good through the services; and then how their eyes sparkled as their little hands appropriated the "animal" crackers that were passed to them repeatedly!

There was Martina, one of the first three girls who ever came to the

boarding school. Sweet and attractive matron, mother of five beautiful children, all of them in the school, she is the efficient director of the sewing department of the women's society. Josefa Madrid, the brightest of the trio that formed the first graduating class, in 1897, under Miss Hammond, was one of the visitors, from her distant home, with her half-sister and two dear children. Though they have lived for much of the time in mining dis-



MAKING "DRAWN-WORK"—A FAVORITE OCCUPATION  
WITH MEXICAN GIRLS

tricts, and have had but few advantages, the Christian training was evident, as the children joined in gladly with the others in the children's hymns. Maria Cota, plump and matronly, with three dear children, represented the Salvation Army, her husband being one of the officers in El Paso. Prisciliana de Gonzalez, formerly a teacher in the school, whose eldest, Gilberto, is now in the kindergarten, graced the occasion with her two younger children, fair and bonny as one could wish to see. And there was Maria Holguin, sweet and girlish yet as when she graduated in 1899, with her two little girls, who might have served as models for some of Raphael's cherubs.

Then came the present teachers from the school, including Miss Juanita Case and her sister, and the chatting went back over the years, as the "girls" recalled their beloved teachers, Miss Dunning, Miss Hammond and Miss Long, and the experiences of those care-free years.

When Miss Dunning first came to us, she was often comforted by the thought of what her father once said: "If you have only one girl who becomes a Christian mother, one of whose children may become a minister

of the gospel, your work will not have been in vain." How he would have rejoiced to see this day when not one, but many Christian girls are making Christian homes and training their children, as Moses urged the Israelites to train theirs, in the nurture and fear of the Lord.

We trust the "bees" returned to their homes laden with new honey for future use.

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## PICTURES FROM BOHEMIA

BY MRS. J. S. PORTER

[Mr. and Mrs. Porter, with Dr. and Mrs. Clark, are the only American missionaries in the great city of Prague, a city where the pure gospel is sorely needed.]

YOU see we live right in the heart of Europe. Would that it were "in the very heart" indeed in more senses of the word than one. This noon a pretty German girl, who has been visiting us for several days, left for her home in a German village, almost on the boundary line of Bohemia. She is a daughter in the family where we have spent several summer "vacations," and is hungering to know more of God. Just a glimmer of light in her heart and no church or Sunday school to help it on while many a wind and shower would quench it—but the kingdom of God is like a mustard seed, and God himself is nearer than any church.

At six o'clock this evening our neighbor across the street was brought down on a stretcher, shoved into an ambulance wagon and rolled away to the hospital. The crowd of boys gathered to see the sight have dispersed but the sadness remains in my heart. I can see the little room in the fourth story over across the way, the two pale little children who have breathed the fetid air over and over again, the young mother now preparing to return to her work in the shop, the poor old grandmother who "keeps the house," and even the now vacant bed by the window and the tub of clothes soaking in the tiny entry. The little home will soon be broken up. A few days or weeks in the hospital (in all human probability) will end the long, hard fight with consumption, but, thank God, it has been a good fight, and I believe a "crown," the "mansion prepared," and the "eternal weight of glory," are all in waiting. The picture is a sad one, but it is not dark. Mr. K. is a young Christian, but his handsome face has often shone with God's own light for he "knows God," and his patience and faith have been a joy and wonder to us.

Down under the hill lives a letter carrier, and if you had traveled in Prague you might easily have seen him, for one of the city promenades is on his beat, and his fine, large uniformed figure and pleasant face are good

to look upon. Our *listonosh* (postman) earns his living by delivering letters, but I truly think he lives to do God's work and win souls to him.

We went a visiting, but on the way, as we stood wondering whether to turn to the left or right, a young woman met us who used to live in the same house with the postman, and she led us to our destination. Strangely enough, before this young woman became a Christian, and while defending her neighbors, Mr. and Mrs. "Listonosh" (postman), to certain people who were making light of them and their new faith, as she was telling what she thought the Christian life was as lived by them, and in the very act of explaining the way of salvation as she herself had heard it of them from the "Word of God," a flood of light broke over her soul as the conviction flashed upon her that she herself could find Christ by accepting the same terms of salvation. Then and there she accepted Christ and received the assurance of sins forgiven.

At the door she left us regretfully to go home to her brother who is slowly dying of consumption. For his sake she left not long ago a position in Russia, which she took with the express aim of doing work for God.

A warm welcome awaited us. Some of the neighbors came in and we eat around the table which was drawn out into the middle of the kitchen floor. And such a cheery place it was! The kitchen utensils hung in shining rows by the white tile stove, the floor and benches were as spotless as hot water, soap and sand could make them, and the fleckless lamp chimney shone with—that which is "next to Godliness." Furniture filled the sides of the kitchen and we ourselves the middle. Chairs were brought from "the room" for some of the guests, the washbench served for others, while our quick-witted hostess improvised a seat for herself on the coal box, and, by an emphatic gesture of the hand, she directed the little white dog to his place in the corner by the stove. And so we sat close together; and to such places I verily believe the spirit of God loves to come.

Our host, the letter carrier, beamed on the company assembled, and explaining by way of introduction that the friends on his right were neighbors who had become interested in the "Word of God" (the name almost always used by our people for the Bible), he asked a young married woman among them to tell how she stood and why she had come.

"Well," said the young woman, "it is about like this; I have always said my prayers and gone to the church, and have been a good Catholic, but sometime ago when Mr. and Mrs. Listonosh moved in here, they told me about something different and lent me a Bible. As I read I began to be dissatisfied. I continued to go to church, but praying to the saints brought me no joy or comfort. I find something different in the Bible, and I want

to know more about it. This is where I stand and why I came to-night, and this is my brother and his wife; they, too, have read a little. We are all upright, pious Catholics seeking for light."

Now, I think Mr. Porter is never quite so happy as when sitting side by side with people who need to know our Lord, and so, opening his Bohemian Bible at the eighth chapter of Acts, as did Philip to the Ethiopian, he preached unto them Jesus and the way to find him. "Why!" exclaimed our host at the end, "just before you came we were reading together the fifty-third of Isaiah," and removing the glasses from his nose he proceeded to add a few remarks of his own, wholly to the point and clear as the crystal he was polishing the while. And only three years a Christian, thought I almost in wonder, for I knew he had stood as a rock for what he felt to be right, and from whence had he this wisdom? Truly God can do much in and through a life wholly his own.

It was very interesting to watch the faces around that kitchen table. When the young matron was asked how she thought she could "become a Christian," a little doubtfully she replied, "Oh, I would read and read the Bible, and then, perhaps, sometime, somehow I might find Christ." Her face shone with a new light as the thought came home to her that by following the Ethiopian's example and believing the promise, "Him that cometh unto me I will in no wise cast out," she need not wait until the indefinite future before finding Christ.

"Wife," said our host in the course of the conversation, "can't you find a Testament for this young man?" There was a few minutes' search in drawers and boxes when the little woman appeared with a determined look on her face. "I'll tell you what we'll do," said she, "you just take our Bible," laying her hand on the large "Kralická" Bible open on the table. "If we gave you a Testament (playfully shaking her finger at the young man), likely enough you would lay it on the shelf to gather dust, but here is our Bible all marked; take it for awhile and then, if you are interested, you can buy one for yourself. It does not cost much, only a *gulden* and thirty *kreutzers* (fifty-two cents). And mind you begin right here where I've put the mark in at John. That's the best for you. Soon you will come to this; you see it here marked with red (placing her finger on the verse and reading impressively) 'God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life.'" All present were led to look away from church, form and ceremony, and to fix their gaze on the Lord himself, the world's Redeemer.

After prayer a song was sung and the little company dispersed, but oh, I

wish that all over the world we Christians knew how to use our homes as nets to "catch men."

*Later.*—Dear Mr. K., who lived "across the way," has left all his suffering down here on earth and has gone to his reward in heaven. The young matron "down under the hill" has found the Lord Jesus Christ, and if it were the beginning instead of the end of the letter I would like to tell you of the little celebration the "Domovina" (Rescue Home) had the other night when we all wore flowers, played games and had such a merry, happy time; and I would tell you of the dear old sister in the church we met yesterday, resting the heavy basket of clothes she had ironed on the park bench; and of the woman bringing coal on her back away up the hill from "Unslé," because there they throw in an extra shovelful; and how Miss Jehlicka has an invitation to lecture (away out somewhere) in a "Reformed State Church" (her father is very poorly now, and she could leave only for a day); and how the city is being beautifully decorated for the Emperor's coming on Monday.

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## GOING A PILGRIMAGE IN INDIA

BY DR. LOUISE H. GRIEVE

[Dr. Grieve, about coming home for her furlough, has done valiant work in Satara since 1900.]

AND has our dispensary done nothing because there is nothing to show? In a recent little trip we took into the district, forty miles away from here, where no missionary ever goes, the only ones we found who had ever heard of Christ were the few who had been into dispensary. In a village thirty miles away is a *Shimp* family daily reading the gospels received in dispensary two years ago. In a village, thirty miles in a different direction, is a Mohammedan government servant studying the gospels he received when he brought his child to dispensary. In a village forty miles away in still another direction, is a Brahman family worshipping the true God, about whom they heard in the dispensary. And so on throughout the district and the city. Many enter the kingdom of God who never enter a church, or are counted here. But it is said our field is unfruitful and unpromising.

This hot season I had two interesting little trips—one was to Pandharpur, the great place of pilgrimage for all this part of India. So many of my patients go there every year and bring back cholera by the way, that I determined to go, for the more we know of these people's religion, which governs all their lives, the closer we can get to them. We were the only Europeans

and the only Christian workers at that festival. At the biggest festival in June or July, seventy-five thousand people attend, and at the one we were at there were over thirty thousand, the chief constable told me. It is only eighty miles from here, for Sholapur district joins ours, you know, and most of the people walk or go in bullock carts; but we had to take a long round to get to it by train.

A new railroad has been put through from Barsee Road especially for the pilgrims. Each car is in one long compartment, seats running lengthwise, and I counted nearly three hundred people in the car we were in, and there were eight or ten cars thus packed with pilgrims. They were a most interesting crowd, too, of all castes and conditions, all sorts of holy beggars mixed in with wealthy Brahmans and poor low castes. There were many sick ones, too, brought for healing.

I was surprised at the number of Brahman families. All were happy and enthusiastic, intent on one object, getting blessing. The educated profess not to worship idols, and this is almost pure idol worship, so I was surprised at the number of educated people there. We fell in with a wealthy *Guzerati* Brahman family from Bombay. The women were beautiful, most richly dressed. One was all in green, various shades of the richest, soft brocaded silks. Her jewels were all green and old gold, very handsome; the nose jewel a magnificent diamond. The family belong to the Saraswati Somaj, a division of the Prartarna Somaj, of which one son is the secretary. They were bringing for healing one daughter, who was very ill. But they seemed to have more faith in me than in all the ceremonies they were to perform, and begged of me to prescribe for her, which I did. The people belonging to these Somajes are supposed to be among the most enlightened. But these coming there showed what a strong hold Hinduism—and a low form of it at that—still has on them. This man had never read the gospels, so he bought one and we read John iii together. He said some of their Vedic hymns, and we sang "How sweet the name of Jesus is." Everyone at the end of the car was most attentive, and this man and his mother were especially interested. The old lady took off her two strings of *tulsi* beads and gave them to me. They are worth only a few *pice*, but I valued them from her as she had worn them round on her pilgrimages. She was delighted when I gave her a little hymn book. And so we found the pilgrims all willing to listen. The town people are ugly, and a band of Pundita Ramabai's had been there, and they were very ugly and stoned them, one girl being cut. But they did nothing worse than shout "Christi, Christi" after us. I had my camera along, and was surprised at the way they wanted their photographs taken. The priests at some temples cleared away the

crowd for me to get a view of the god. Perhaps they thought I admired their gods, anyway it made them friendly. No Christian is ever allowed to see the great god, Vithoba; only high-caste Hindus can see it, and at the big festivals the crush is so great that, though the police beat them back with big whips, they say some are always crushed to death or badly hurt.

I wish I could tell you of all we saw in those two days—the bands of pilgrims going the round of the holy places carrying banners and singing, with bands of music, a great enthusiastic throng, and the crowds bathing in the river or prostrating themselves in front of hideous idols and burning camphor. We had to keep moving on and on in the changing crowd, till the heat and the smell of the incense and the flowers made us dizzy. But being Christians we could not get a drop of water there. We got very tired as the heat was intense, and then I realized the truth as never before of the words, “He prepareth a table before me in the presence of mine enemies,” for God touched the heart of a Brahman who got up from his sleep, invited us into his shop, and gave us his blankets to rest on, while he made me a cup of tea. Whenever we got a chance (I had my Bible woman along) we said a word for Jesus. How I wished two or three churchfuls of Christian people from home could have been there to get a little idea of the awful hold Hinduism has on these people, and the awful need there is to give them something better. Train time came all too soon, and with the pilgrims we crowded into the gay little boats and crossed the river. And as we crossed the people looked back at the many temples, and folding their hands in adoration sang in unison a refrain of praise to the gods. The people in other boats took it up. It was sweet and solemn, but so sad. And then we all crowded onto the train again, and again the pilgrims listened as we told of Jesus. Whenever we passed a band of pilgrims the refrain of Glory to God Vithoba swept through the whole car. I do not suppose our going did much good, but I learned a lot.

They tell us they worship the one true god. The trinity Brahma, Shiva, Vishnu, comprise their one god. The 300,000,000 gods of India are all incarnations of one of these three, hence of the one true god, and when anyone worships any of these gods he worships the one true god. This is the theory, but in truth the mass of the people worship many gods, and a large number worship the material idol. I found out how they get rid of their sins by bathing in the river. When they bathe in the river the god or goddess of that river, India or *Bhema*, or whoever it may be, takes himself their load of sins. He carries these sins, but the load grows very heavy and he himself must get rid of them. And so he does some great work of merit, which so pleases God that he removes the burden, for it is only the



great God after all who can really forgive sins. And for the first time I see the beauty of their idea of heaven being absorbed into God. I always thought of it as a state of nothingness, where all knowledge and desire are lost. But instead the soul, purified by much suffering till all earthly desire is done, when absorbed into God is all knowing, all wise, for the soul lost in God is part of God, it is God himself. To the proud Hindu, with all his philosophizing and unreal reasoning, the way of the Cross seems too simple. And yet the Crucified and Risen Christ is the only hope for India.

This letter is quite too long for me to tell you of our little tour into part of our own district. I took my native nurse, and we went over 100 miles of road, giving out medicines, telling the story. And though it was a privilege to tell the story to those who had never heard it before, we were weighed down with the realization that in that and other parts of our own district there are hundreds of villages where Christ's name has not yet been named. And what is it all over India? We Christians are so ready to cast our burdens on the Lord and have him carry them. Why do we not take part of Christ's great burden of sorrow for a lost world? Would not that be taking Christ's yoke upon us?

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## MISSIONARY LETTERS

### MICRONESIA

Every word from our valiant, far-away workers in these lonely islands is welcome. A letter from Miss Olin, dated July 11th, says:—

It is now five weeks since Miss Wilson went to the Gilbert Islands. She took two girls with her, one on account of her health, which made it imperative that she should have a change; the other one with the thought of having her married to the young man to whom she was engaged, if everything in his conduct during the year he has been away from here, should prove satisfactory. They had to go first class, all three, as the *Germania* has no second class where they will admit women; at least, not white women, and of course the girls could not be put below by themselves. The regular fare from Kusaie to Butaritari, the first stop in the Gilberts, is 75 marks, but being missionaries, they give us a discount of 20 per cent, making the passage \$15 each way.

We spent a week at Lelu with all the pupils before Miss Wilson left. The people, as usual, did all they could to make our stay pleasant. The king had, at our request, put up a house for us, just a roof, with walls closed in half way up; and coral pebbles for a floor. But it was very com-

fortable, and as we had very little rain that week, we did not mind the open sides. After Miss Wilson left, I came back home with my flock, and spent the next week in cleaning, inside and out, on our premises. It is discouraging to see how quickly the grass and weeds grow. One no sooner gets them cut down before they come up again. The second week we began school, the Gilbert girls hearing each other recite, as my time is fully taken up by the Marshall and Kusaien part of the school. Thus I have no more school work to do than when Miss Wilson is here, but of course I have to look out for everything.

It is breadfruit season, and once a week I have taken the girls, sometimes all of them, sometimes about half, and gone with the boys to gather breadfruit. It is a man's work, but when we have only two boys, or young men, to help us, it would take all their time to gather it. So they climb the trees and pull off the fruit, and the girls stand around and see where it falls and then gather it and carry it to the canoes. By going myself once a week, we have been able to live entirely on breadfruit these four weeks, with a few bananas for variety. And even so we have not been able to use it all, but I have allowed the Kusaiens to take some, and a part even has gone to waste. I wish the poor, starving Mortlock folks could have had it. Miss Baldwin writes me of the cyclone there and the resulting scarcity of food.

#### EUROPEAN TURKEY

In the annual report of the girls' school at Monastir we read:—

No matron is employed, as we find it most satisfactory to put the various household duties upon the girls, under the direction of an assistant teacher. This is best for the development of the girls themselves, and is necessary in order to reduce expenses as much as possible. The cost of living in this city has increased greatly in the last two years, and it has been necessary to raise the charge for board from eight to ten *liras*, though reductions are made as may seem best in particular cases, the lowest sum for which any boarder is received being three *liras*.

#### EASTERN TURKEY

Of all the work under the care of the Woman's Board none is more directly fruitful, perhaps none is more arduous than that of the humble Bible women. Miss Poole, of Harpoot, shows us something of the life of one in that city:—

Now I want to tell you about some calls I made yesterday. I went with the Bible woman on the other side of the city to visit her scholars in the lower quarter of Harpoot, *Sinamood* (a poor section of the city), and the Syrian quarter. She has thirty-five scholars, and we visited twenty-three of them. She teaches reading, writing and spelling. Most of her pupils

have graduated from the primer and are reading in the Bible. She questions them on what they read and has spiritual talks with them. One woman has eleven children, the youngest a baby in arms, yet she is taking lessons and has advanced so as to be able to read in the Old Testament. Another woman, perhaps forty years old or more, is taking lessons with her grown daughter, and asked me to pray for her especially, because it is difficult for her to learn. Another woman, not young, was learning simple words from the primer. She told me that she has five children living, and two



LOWER QUARTER OF HARPOOT

have died. She said that she wanted to take the time she would have spent in caring for those two who have died in learning to read.

All the women have many household cares and duties, and it means a good deal to devote time every day to preparing and reciting a lesson. The Bible woman's territory is a large one, and she has to go up and down steep streets in heat and cold, snow and ice and mud, and I feel that she deserves every *para* that she receives. I questioned her scholars, and also tried to speak some encouraging words to them, and we gave each one a Bible picture.

Miss Mary W. Riggs, formerly of Adabazar, now teaching in the girls' department of Euphrates College at Harpoot, tells us something of village life near the city:—

Sunday afternoon a blind girl, who has been for some years in the German orphanage in Mezereh, but who is now with her mother in the village, took me to her home. Her mother is an old woman, and has just recovered from a long, severe illness. She is very ignorant, and cannot sympathize with her daughter, whose mind and soul have been somewhat enlightened in the orphanage. The other women and girls of the village are also densely igno-

rant, and they are quite satisfied with their condition and greatly opposed to accepting any new ideas. I think the poor girl has a very hard life, but still she keeps a bright face, and wants to do all she can to bring her friends and neighbors to Christ. It must be terrible to live alone that way—blind, with no one in sympathy with you, and to feel that every word you speak for Christ rouses hatred in all hearts about you. I hope the girl may be kept close to her Saviour, and have such sweet communion with him that the lack of human sympathy will seem a trifling thing. She says that when we hold meetings there the people attend and appear interested and in earnest simply to win our favor. After the meeting they go away and laugh at all that has been said, and make fun of the speakers. She wants to tell Bible stories to the children, but their parents will not allow it. They have a horror of being made Protestants, and will do all they can to prevent anyone in the village from listening to serious talk of any kind.

It is very hard to know how to win such people, when they are so self-satisfied and opposed to any kind of improvement. That village has suffered much for the name of Christian, but not for Christ, and they can see no difference. They are sure they will be saved and rewarded, because they have kept that name through centuries of persecution. But their Christianity goes no deeper than the name. About certain things they are very conscientious. They will never work on Sunday. Their work during the summer is to go off fishing all night, and then they sleep during the day; but Saturday night and Sunday night they always stay at home. Then all day Sunday they lounge about with nothing to do but gossip and quarrel, of which they do a great deal. We must all pray that this village and the many others like it may receive the sight soon, and be saved from this terrible darkness.

#### JAPAN

A recent letter from Miss Gulick speaks of her approaching furlough and possible retirement after more than thirty years of arduous service. But her heart clings to her work, and she adds words that must appeal to some young woman as meant for her:—

But where is the young woman to be preparing to take my place? She can't do much without three years, mostly of study; and the whole Huiga field is waiting for woman's work for woman, which I cannot do. Dr. Barton says, "Institutions appeal more to young women than general evangelistic work." But if the country and village woman are to be evangelized, it must be done in some other way than by any institutions that I know of.

Miss Colby, a teacher in the Baikwa School for Girls, at Osaka, is one of those who works for souls as well as for intellect. A recent letter says :—

As we have now learned, the Japanese are very like New England people, so much so that they are called the Yankees of the East, and like us they are mighty self-respecting, and we are the foreign element, so I seek not so-called Bible women, but companions who will work, not for foreign money, but who will be so earnest that they will see what is needed to be done, and do it, while the money that you send keeps them working in connection with me instead of in some other place, and thus my influence is tremendously augmented as you can easily see. If they have the title of teacher of course they are welcomed anywhere. The greatest need of the missionary in Japan is of course the Holy Spirit, and then money to hire assistants who are men and women whom the Japanese must respect, and I am happy in being in the closest touch with three such women of whom I have written.

Two Sundays ago I happened to meet Miss Miyagawa on one of the principal streets, with a lot of children, twenty at least, and perhaps more than thirty, that she was getting to Sunday school. I wonder if many beautiful young women in Boston would walk a mile or more down Washington Street, with the stores all open as on any day, with a lot of poorly dressed children, who needed to have their noses often wiped, to get them to Sunday school. Such women as these can go gracefully into the highest places, or as helpfully into the poorest rooms. Some people seem to think that it is only to the low down that the gospel is preached, but all real Christian workers know that there is a terrible need of the love of Jesus Christ among the rich-poor, and also that the latter need to be lead into the joy of helping along the kingdom of God.

One of our latest letters from Miss Daughaday, of Sapporo, now at home for furlough, impresses us anew with the opportunity at that center :—

Our quiet, steady-going Sapporo, that we have always thought of as so remote from the great world, is changing—the world is coming to her, bringing traffic, tourists and bustle. Last year the Hokkaido Industrial Exposition held here drew crowds, and brought her conspicuously under the public eye. The Agricultural College has risen to the dignity of a university, with fine equipment, and accommodation for at least six hundred students; also, arrangements are being made to make Sapporo a strong military post.

Hitherto almost off the line of world travelers, of late many distinguished tourists have been led to visit us, some of them addressing large audiences, and leaving a deep impression. In some instances, to show them

great honor, the Assembly Chamber of the largest government building, a commodious and beautifully appointed hall, was offered for their lectures, although it was known they were to be of a distinctly Christian character. Among the guests from abroad, who did us much good, were our own secretaries, Drs. Creegan and Hitchcock. So you see Sapporo is becoming one of the strategic centers for Christian work. On the whole, it seems as if the churches feel the necessity of rising to meet these new responsibilities and opportunities, despite the crippling effect of a conflagration in May, which swept away the largest church, a chapel, banks, newspaper offices, and many of the most important business houses. We have suffered another loss in the removal of the Bartlett family to the city of Otaru; but as there is a distinct gain to Otaru, the largest city of our northern island, we feel we must cheerfully relinquish them, and bid them "God speed" as they enter upon their great mission there.

In Hokkaido we, in a small way, are seeing what, taking the empire in the large, is manifest everywhere, the growing up of a nation, the development of a people from the childhood of inexperience to the selfpoise of matured strength and conscious power. But development everywhere is not always symmetrical, some parts grow faster than others; so to-day there remain many social evils almost untouched. Here in Sapporo is the largest thing on the island—an immense brewery plant. Also, an effort is being made, and sanctioned by those in power, to greatly increase the number of brothels here and in other cities. And do not nations, as well as individuals, sometimes suffer from "arrested development"? Immorality and intemperance are sapping the physical strength of the young manhood of the nation, and the wave of extravagance and materialism sweeping over its social life seems to be coarsening the fiber of this naturally esthetic, romantic people. Never was there greater need of most urgent aggressive Christian work than now.

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## INDUSTRIAL MISSION WORK

OUR missionaries are making a continually increasing effort to train the natives in various kinds of manual labor, and interesting reports of their success come from many stations.

The list of industries under missionary care in Turkey is long, and includes rug making, spinning and weaving gingham and cotton cloth, tailoring, shoemaking, carpentry, cabinet making, smithing, farming, stone laying, silkworm culture, bakery, laundry work, copper working, needlework, embroidery and lace making. The industrial work in Oorfa employs

over fifteen hundred women and girls, and the cabinet and iron work of the young men is acknowledged to be the best done in the city. To thousands of homes this work, supervised and paid for by the missionaries, and afterwards sold by them, means the difference between squalor and starvation, and a life of tolerable if scanty comfort.

Similar training is given in India, where the lace, embroidery and metal work done by the pupils of mission schools receives the highest praise. In Africa, too, the missionaries give much time and strength to teaching the arts of civilization, a real part of Christianity.

A writer says:—

The need of such training has been overlooked and underestimated by many, largely because its universal importance in civilized lands renders it so easily attainable. In America and England almost any child learns without effort what would seem to the savage mind mysterious and complicated operations. In America industrial training is considered of secondary importance, because its universal importance renders it an all-pervading influence. In pagan Africa the case is quite different. Unless special effort is put forth to give the native industrial training, he remains quite ignorant of civilized industries, and does not realize his need. As a result, we might see persons, who, having made some advancement in literary culture, still remain quite ignorant of the simplest industries of civilization, such as using a spade or a plow, an ax or a grindstone, building a fire in a stove, washing dishes, sweeping a room, or even shutting a door.

Throughout the Christianized islands of the Pacific many of the useful arts and manufactures have been taught by European and American missionaries, such as the working of metals, improved methods of house-building, various handicrafts, the planting of previously unknown fruit trees and vegetables, together with the production of nuts, roots, dyes and fibers of commercial value. All this has of course opened up trade, and is employing large numbers of white immigrants in various ways. John Williams was the first to construct a seagoing vessel at Raiatea, and the story of his ship-building is one of the most romantic episodes in Polynesian mission history.

In the earliest missions in the South Seas Christian artisans were a very considerable force. In Madagascar carpentry and improved methods of metal work, tanning and leather dressing, the manufacture of bricks and tiles, the use of roofing slates, the making of soap and numerous chemical products, useful in the arts, were all due to artisan missionaries. It has been the same in other countries. In Madagascar the erection of four stone memorial churches by London Society missionaries produced a school of native workmen, by whose subsequent labor and teaching a town of wooden

and rush buildings became at length filled with brick and stone structures, many of them of considerable architectural merit. In South Africa missionaries have not only been architects, but engineers. They have made tunnels by which water has been brought to irrigate extensive districts, formerly dry and barren, while in New Guinea they have constructed piers and harbors.

Industrial schools are carried on at many mission stations, a notable example of such work being the Scotch Presbyterian colony at Lovedale, South Africa, where artisans of all kinds have been trained. In numerous places the printing press has been introduced, and the various processes in the manufacture of books have been taught to natives, who have become very skillful and expert workmen. Missionary ladies have taught in Madagascar the manufacture of lace, which now gives employment to a considerable number of Malagasy women; and the same beautiful art was taught by missionaries' wives to Hindu women and girls in Travancore, with the same results. Photography, first introduced by missionaries, is now carried on as a profession by many Malagasy young men, and their productions are tasteful and artistic. These are but a few examples merely of work done everywhere by mission agency.

In the whole group of islands, barbarism, savagery and cannibalism have been swept away, the people have been civilized and enlightened, and commerce and industry have been greatly promoted. The beginning and the moving power of all this has distinctly been the work in the great island of New Guinea and other Melanesian islands and in the interior of Africa, and the same results are being produced.

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## ITEMS OF MISSIONARY NEWS

**CHINA INLAND MISSION.** This mission maintains about 900 workers located in 203 stations. Last year saw remarkable outpourings of the Spirit in several districts, notably among the aboriginal tribes of the southwestern provinces. In Kweichow alone 1,500 came into the church, and the whole number of baptisms was 3,600.

**THE DARK CONTINENT.** Europe, India, China and the United States could all be laid down in Africa and still leave room around their borders. This great continent has now nearly 2,500 Christian missionaries, with more than 13,000 native assistants. There are about 4,800 places of regular worship, 527,000 professed Christians, almost 4,000 missionary schools with 202,000 pupils, and 95 hospitals and dispensaries.



**ROMAN CATHOLIC MISSIONS.** The figures in a Roman Catholic missionary atlas recently published, show us that that church has now in foreign fields almost 4,000 men as missionaries, and more than 5,000 women. Their schools number 10,347, and the enrollment of pupils is about 316,000.

**MISSIONARY WORK IN PERU.** The Regions Beyond Missionary Union carries on a hopeful work among the Indians in Peru, with centers in Lima, Arequipa and Cuzco. The natives hold a religion which is an inherited degraded form of Roman Catholic doctrine, and they greatly need the pure gospel. In Arequipa are 40,000 Spanish-speaking people of many races, but in Cuzco almost all are Indians, who speak only their native Quechua language. They have a greeting which they always use when one meets them on the road, "Hail Mary, most pure!" The person addressed responds, "Conceived without sin." These are among the few Spanish words they know, and one hears them again and again along those Cuzco roads and byways. They never say "How are you?" Might not our mere personal greetings with propriety give place to inquiry concerning the affairs of the kingdom?

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## THE SCHOOL AT MT. SILINDA

[Taken from the Annual Report]

It must be noted that while the boys have a good home and all worthy applicants can be admitted, though under crowded conditions, only such girls can be received as can be accommodated in the homes of the missionaries and Zulus, as the new dormitory is not yet completed. The day school is made up of the smaller boys and girls who live on the mission farm in their kraal homes. For them attendance is compulsory. This does not, however, include all those whose homes are on our farm, for many of them have voluntarily cast in their lot with the boarding pupils, and are reckoned among them. Boys over fourteen, moreover, are no longer compelled to attend because of the yearly pound tax which makes it necessary for them to leave home and work at least part of the time.

Many of the older boys in the boarding school (and some of them are men grown) come from long distances. Some while working at the mines or in towns met there our former pupils, who told them of their faith and their school, taught them in some cases to read a little, and sent them on to Mt. Silinda. A very valuable addition to the school has been the nine boys from Beira, whom Mr. Bunker sent on from his school in order that they might escape further persecution by the Portuguese. Men who have en-

duced scourging and imprisonment for the name of Christ and stood firm, cannot help but have an uplifting influence upon our untried Christians, especially as their characters are in other respects above the average. The fact that some of them have been saved from lives of great immorality, and have a corresponding greater sense of gratitude and devotion, gives them more influence among the students. One tells that he was an habitual thief until his conversion. Another was a drunkard in the streets of Beira, and sank so low that he was driven from door to door, and had scarcely a piece of cloth to cover himself, till the missionary took him in and led him to Christ.

One man came to the school last year through the influence of a former student, whom he had met at the mines. During the Christmas vacation he went to seek his parents from whom he had been separated in childhood during a raid in Gungunyana. He was successful in his search, and returned with two brothers, who in due time became Christians also. Not long since he was obliged to return to his home on account of protracted fever, and his brothers accompanied him. They returned after some weeks, and reported that the invalided brother had been preaching among his friends and relatives with the result that the whole kraal wish to become Christians, and were considering the advisability of moving to the mission farm, that they might cut themselves off from old heathen influences.

The general conduct of the school has been the same as in preceding years. The academic classes are carried on from 9 A. M. till 12 M., after which all receive two hours' instruction in industrial work, the boys under the general supervision of Mr. Fuller. The boarding-school pupils work all day, for the most part, to pay for their board and buy books and clothes. The girls spend their two hours in sewing under the care of the Zulu women. During the year the upper class have completed one hundred and three (103) articles of apparel, from the sale of which the expense of materials has been paid, with a balance gained of over three pounds (£3).

Only one day pupil is a church member, and she was in the boarding school in past years and lives in a Christian home, and very few have made any profession of Christianity. In our last year's report, we noted that no Ndaug girls in the school were church members at the beginning of the year; therefore, we wish particularly to call attention to the fact that nine joined during that year and eleven this year. We believe that this is an indication of genuine spiritual advancement among the girls. Some of our most earnest Christians are now girls, so that we believe it can shortly be no longer said that the girls are more backward than the boys in moral purpose and spiritual interest.



# Our Work at Home

## CHRISTMAS CAROL

PHILLIPS BROOKS

The sky can still remember  
 The earliest Christmas morn,  
 When in the cold December,  
 The Saviour Christ was born.  
 And still in darkness clouded,  
 And still in noonday light,  
 It feels its far depths crowded,  
 With angels fair and bright.  
 No star unfolds its glory,  
 No trumpet's wind is blown,  
 But tells the Christmas story  
 In music as its own.  
 No eager strife of mortals  
 In busy field or town,  
 But sees the open portals  
 Through which the Christ comes down.

O never fading splendor,  
 O never silent song!  
 Still keep the green earth tender,  
 Still keep the gray earth strong;  
 Still keep the brave earth dreaming  
 Of deeds that shall be done,  
 While children's lives come streaming  
 Like sunbeams from the sun.  
 O angels sweet and splendid,  
 Throng in our hearts and sing,  
 The wonders which attended  
 The coming of the King;  
 Till we, too, boldly pressing,  
 Where once the angels trod,  
 Climb Bethlehem's hill of blessing,  
 And find the Son of God.

Amen.

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## CHRISTMAS THOUGHTS

(SELECTED)

THE reason why Jesus cannot find room for his gospel is closely analogous to that which he encountered in his birth, viz., that men's hearts are pre-occupied; they are filled to the full with their own objects already. It is now as then, and then as now; the selfishness and self-accommodation, the want of right sensibility, the crowding, eager state of men in a world too small for their ambition—all these preoccupy the inn of their affections, leaving only the stable or some by-place in their hearts as little worthy of his occupancy and the glorious errand on which he comes.—*Horace Bushnell.*

THE voices of nature, of humanity and of divinity blended sweetly in his advent. The very air seems holy since it bore such a message from heaven; the very earth is consecrated by the coming of the Son of God. May our hearts receive the Lord of heaven and earth, who still comes as a little child to every soul that seeks his peace.—*J. P. Thompson.*

WITH beautiful simplicity was ushered in the grandest event in the history of the world—the incarnation of the Son of God for our redemption. In the stillness of the night, to a few shepherds watching their flocks in the lonely fields that slope away from the hill of Bethlehem, came the wondrous song of the angels announcing the birth of the Redeemer, and these honest, simple-minded men went and saw the babe, and then told all that they had seen and heard. Thus Christ challenges our faith in his divinity by the lowly and gentle way in which he entered.

Who can forget, never to be forgot,  
 The time that all the world in slumber lies,  
 When like the stars the singing angels shot  
 To earth, and heaven awaked all his eyes,  
 To see another sun at midnight rise.

See how small room my infant Lord doth take,  
 Whom all the world is not enough to hold,  
 Who of her years or of her age hath told?  
 Never such age so young, never child so old.

—*Giles Fletcher.*

How seldom Christmas comes, only once a year; and how soon it is over, a night and a day! But surely that need not and ought not to be the whole of Christmas, only a single day of generosity, ransomed from the dull servitude of a selfish year, only a single night of merry-making, celebrated in the slave quarters of a selfish race! If every gift is the token of a personal thought, a friendly feeling, an unselfish interest in the joy of others, then the thought, the feeling, the interest, may remain after the gift is made.—*Henry Van Dyke.*

THOUGH I am poor send me to carry some gift to those who are poorer, some cheer to those who are lonelier; and light thou my Christmas candle at the gladness of an innocent and grateful heart.—*Henry Van Dyke.*

God more bounty showed,  
 Giving himself to make man capable,  
 Of his return to life, than had the terms  
 Been mere and unconditional release.  
 And for his justice, every method else  
 Were all too scant, had not the Son of God  
 Humbled himself to put on mortal flesh.

—*Dante.*

SON of God and Son of man, in faith and love we come to worship with the shepherds at thy feet. We bless thee that the glory of thy presence has transformed the earth and filled its desolate hills with song and put a thought of thee in every ministry of loving gifts, and made the glory of heaven

appear in common paths of life. Grant that our eyes may see the coming of thy peace to men. and make us sharers of the everlasting kingdom of our God.—*Anon.*

To be of good cheer because the world has been overcome and death vanquished; to feel oneself a part of the infinite meaning and value of life; to feel the mortal putting on immortality, claiming an eternity for itself, and living as seeing him who is invisible, because life means so much, and is worth such consecration and such courage and such faith—this is the achievement and the message and everlasting gospel of the one to whom the prophets and the sages were clear but distant voices, crying in the wilderness, “The kingdom of heaven is at hand.”—*Frederic C. Dewhurst.*

THE birth of Jesus is the sunrise of the Bible. Toward this point the aspiration of the prophets and the poems of the psalmists were directed as the heads of flowers are turned toward the dawn. From this point a new day began to flow very silently over the world—a day of faith and freedom, a day of hope and love. When we remember the high meaning that has come into human life and the clear light that has flooded softly down from the manger cradle in Bethlehem of Judea, we do not wonder that mankind has learned to reckon history from the birthday of Jesus and to date all events by the years before or after the nativity of Christ.—*Henry Van Dyke.*

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## MISSIONS IN SUNDAY SCHOOL

Many teachers are wishing to interest their classes in missions, and hesitate, not knowing how to begin. The way to learn swimming is to swim; to know how to interest others, talk to them right out of your interested heart. Now we have many helps in this effort. You will like to see how one young woman succeeded years ago, before modern helps were thought of. This letter is dated July, 1884:—

Thanks for your suggestions in regard to interesting others. I think I may do a little in that line in Sabbath school occasionally; in fact I have made a small beginning.

One Sunday I spent the Sabbath school hour on this subject of missions with a class of young ladies, ages 14 to 21. We asked each other informal questions. I told them what I knew of the new African mission, something about Burma, and considerable that had been in my mind about missions in general. It was surprising to see how little they knew about the subject, and equally so to see how well they listened and how much we enjoyed the hour. I tried to make it as interesting as possible, and could see that the effort undertaken with fear and trembling was a success. I used nearly all

my material, and felt I must seek some reservoir myself before repeating the experiment. If any one could have read my heart as I went home, he would have found mingled feelings of astonishment to think I could interest any one in the subject of missions, even for an hour; wonder that I had dared to try, and joy at the result.

When the next review Sunday came around I thought I would try again, having the same class. This time we took up the Sandwich Islands. I had subscribed for a copy of the *Mission Dayspring*, which contained an account of the Islands. Taking the number that had pictures of the idols, we read the account in turn, then talked it over together. There was not one who knew anything of Hawaii's missionary history, and the nearest any one could come to locating it was in the South Pacific!

Another Sunday the subject coming up incidentally, I asked how they thought the missionaries procured food and clothing. One thought they took money with them; the next that they lived on their own money; another that they sent to some board or other every time they wanted; one young lady thought they got their support from the natives; still another, that food and raiment were brought to them in ships. I told them I actually did not know, but supposed they were paid salaries just as teachers were, and that the missionaries managed their money affairs like other people. Do they have salaries? After all I don't see how they manage, for they can't have letters of credit in all the queer places to which they go.

Is there any book that gives just such interesting little details about points like these? It would make the missionaries and their work much more real if we could know about the manner of their lives. For instance, the fact that Mrs. Ann H. Judson adopted the dress of the country while there would attract the attention of the average child.

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## OUR DAILY PRAYER IN DECEMBER

MISS CUSHMAN, a trained nurse, is busy in the hospital, under charge of Dr. Dodd. The nurses teach the patients to read, furnish Christian literature, and act as book agents in the hospital and outside. An article in *LIFE AND LIGHT* for November, 1905, tells of one of her tours in surrounding villages. At the mothers' meetings she gives useful talks on nursing to the women. Mrs. Irwin, in addition to home care, does much for the boys' club. Seeing the lads roaming the streets with only evil sights and thoughts to occupy their minds, plans were made to give them something better, and now seventy or eighty gather for games, athletics, study of English and the like under missionary guidance.

Miss Dwight, a teacher in the girls' school, is detained in this country on account of uncertain health. Miss Loughridge has charge of the boarding school.

Miss Graffam and Miss Rice carry on the manifold cares of the girls' schools, 335 pupils, 25 of them boarders, gathering for instruction in the mission compound. Mrs. Perry leads the weekly prayer meeting for women, teaches a large Bible class and does much personal work. Mrs. Partridge is now in this country on furlough with her husband. Mrs. Clark adds to her own housekeeping cares the supervision of that department in the hospital. Mrs. Crawford superintends the schools for both Greeks and Armenians, and often lends a hand in teaching. She directs the work of the four Bible women, and helps the work in many ways. Trebizond is a strategic point, and the population of the district is nearly a million. Yet they have only three missionaries. The opportunities for work among Mohammedans increase. Pray that we use them well. We have in the Western Turkey Mission 17 Bible women, 292 native teachers, and 136 village schools.

The work in Japan is developing and changing; it needs much prayer. Mrs. Walker, now studying Japanese, is to teach in Kobe College. Miss Warren did not go to the field. Miss Gulick is doing valiant service in touring and evangelistic work in a region greatly needing it. The latest mission report tells of 49 independent churches, with 38 more under care of the Japanese Missionary Society, and 74 native pastors. Mrs. Clark, whose husband and home, with a large part of her heart, are in Miyazaki, is still detained in this country. Mrs. Olds teaches music and Bible classes, leads women's meetings, and makes home a lesson to many visitors.

Mrs. Curtis carries on work for women and children in Niigata and outside villages, sometimes making wearisome tours to reach them. Mrs. Newell and Mrs. De Forest are both at home on furlough, as is also Miss Bradshaw.

Miss Griswold adds to her teaching much work that is directly evangelistic. Mrs. Pedley, with her family, are at home on furlough. Miss Parmelee gives much time to the care of the home for factory girls, a home greatly needed by these weary toilers, and crowded to its limit. She also teaches and does evangelistic work.

Mrs. Rowland carries on a large work for women, well organized for various purposes, and directs many meetings. Mrs. Warren gives helpful bi-monthly talks to girls and women on domestic matters, as food, sanitation, child training. She also, with her Bible woman, makes many calls, especially in surrounding villages.

The Doshisha has the largest enrollment for many years, 765 students, and with its new president, expects increased usefulness.

Miss Daughaday, an evangelistic worker in Sapporo, is now at home for her furlough long overdue.

Miss Judson's night school gives full primary and grammar school training to more than one hundred poor children, providing also work and dormitory privileges to a limited number, "while the institution and the entire community are saturated with a Biblical atmosphere through the influence of its teachers." Mrs. Gulick gives her time and strength largely to woman's work. The girls' school shares Miss Judson's care with the night and industrial school.

Mrs. White is just returning to this country for furlough.

## SIDELIGHTS FROM PERIODICALS

**SOUTH AMERICA.**—The November *Missionary Review* has a group of articles on South America, headed by an article by Rev. F. E. Clark, D.D., entitled, "South America as a Mission Field." Then follow "Evangelization of Brazil" and "Present Conditions in Bolivia."

**THE ISLANDS.**—"Under the Palm Trees" in the October *Sunday at Home*, and "Perils Among the Heathen of New Ireland" in the November *Missionary Review* illustrate phases of the work in the Pacific Islands.

**JAPAN.**—A defense of Japan's policy toward Korea is given in the November *Forum* under the title of "Korea, an Example of National Suicide." The October *Munsey's* has an article on "Leading Men in Japan."

Our "Missionary Marine Service," in the November *Missionary Review*, bears on our general topic of Missions and Social Progress.

Among miscellaneous articles of interest is one in the November *Review of Reviews* on "The Regeneration of Persia," and another, "To-day in the Waldenses," in the October *Sunday at Home*. F. V. E.

## WOMAN'S BOARD OF MISSIONS

Receipts from September 18 to October 18, 1907.

MISS SARAH LOUISE DAY, Treasurer.

## MAINE.

<i>Norridgewock.</i> —A Friend,	3 00
<i>Portland.</i> —Mrs. Delia F. Wentworth,	5 00
<i>Western Maine Branch.</i> —Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Alfred, Coll. at Conference, 3.80, C. E. Soc., 12.20; Scarborough, L. G. O., 1, M. S. O., 1; Waterford, Aux., 10.50. Less expenses, 1.06,	27 44
Total,	35 44

## NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Miss Elizabeth A. Brackett, Treas., 69 No. Spring St., Concord. Barrington, Aux., 3; Bosca-wen, Aux., 6.50; Franconston, Aux., 15.25; Hampstead, Aux., 11; Henniker, C. E. Soc., 9; Hinsdale, Aux., 20; Littleton, Aux., 47; Manchester, Franklin St. Ch., Aux., 35; Meriden, Aux., 5; Orford, Aux., 2; Piermont, Miss Sarah Converse, 3.75; Stratham, Aux., 12.50; Wakefield, Aux., 6.76; S. S. Miss'y Soc., 3.50, C. E. Soc., 2,	182 26
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## VERMONT.

<i>Vermont Branch.</i> —Miss Mary E. Manley, Treas., Box B., Pittsford. Barton Land-ing, Aux., 8.25; Bellows Falls, Aux., 1; Brattleboro, Genevive M. Slate, 5; Brownington, Aux., 2; Castleton, Aux., 11; Cornwall, Aux., 26; Peacham (prev. contri. to const. L. M.'s Mrs. Laura Palmer, Mrs. Jennette Varnum, Mrs. Arabella Hilden, Mrs. Martha Jennison, Miss Lydia S. Stockbridge); Pittsford, Aux., 5; Rupert, Aux., 15; St. John's	
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bury) Miss'y Round-Table, 8, North Ch., 25.07; West Brattleboro (to const. L. M. Mrs. L. M. Keniston), 25; West Glover, Aux., 6.75; Windsor, Aux., 1,	139 07
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## MASSACHUSETTS.

A Friend, 180, A Friend, 500, A Friend, 500, A Friend, 1,000, A Friend, 2, A Friend, 25 cts.,	2,182 25
<i>Andover and Woburn Branch.</i> —Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading. Andover, Free Ch., Aux., 40, Seminar Ch., Aux., 27.86; Ballardvale, Aux. (with prev. contri. to const. L. M. Mrs. Nellie L. Smith), 16; Chelmsford, Central Cong. Ch., Aux., 30; Dracut Centre (to const. L. M. Miss Lottie A. Thissell), Aux., 20, Prim. Dept. S. S., Birthday Off., in mem. of Bertha R. Fox, 5; Lawrence, Trinity Ch., Aux. (25 of wh. to const. L. M. Mrs. Arthur Barber), 61, C. E. Soc., 5, C. E., 10, United Cong., Aux., 17.72, Jr. C. E. Soc., 5.58, C. R., 3.45; Lowell, Eliot F. M. Soc., 38, First Ch., Aux., 111, Highland Ch., Aux., 9, High St. Ch., Aux., 50, Kirk St. Woman's Assoc. (50 of wh. to const. L. M.'s Miss Elizabeth C. Kennedy, Mrs. John A. Stevens), 60, Pawtucket Ch., Ladies' Benev. Soc., 25, Trinitarian Ch., Aux., 10; Malden, Aux. (25 of wh. to const. L. M. Mrs. Mabel Martin), 180, Edgeworth Chapel, Dorcas Soc., 5; Medford, Mystic Ch., Aux., 126; Melrose, Aux., 100; Melrose Highlands, Woman's League, 15; Methuen, 25; North Chelmsford, Aux., 18.47; North Reading, Mrs. J. H. Hoffman, 2, Friends, 5; North Woburn, Aux., 17; Reading, Aux.,	



20.67, C. R., 20.03, Young People's M. B., 94; Stoneham, Aux., 30; Tewksbury, Aux., 10; Wakefield, Aux., 7, Mary Farnham Bliss Soc., 10; Winchester, Aux. (25 of wh. to const. L. M. Miss Elizabeth C. Richardson), 106, Seek and Save M. C., 30, C. R., 25, Mission Union, 50, Second Ch., Woman's Miss's Soc., 10; Woburn, Aux. (100 of wh. to const. L. M.'s Mrs. Ella D. Putney, Mrs. Carrie B. Fox, Mrs. Florence W. Crosby, Miss Emily Pollard), 130,	1,580 78
<i>Auburndale</i> , E. R. A.,	50 00
<i>Barnstable Co. Branch.</i> —Miss Ellen H. Underwood, Treas., South Dennis. Centerville, Aux.,	30 00
<i>Berkshire Branch.</i> —Mrs. Edward Tolman, Treas., 45 Reed St., Pittsfield, Dalton, A. Friend, 270; Lee, C. E. Soc., 10; Middlefield, Mary A. Rockwood Soc., 25; North Adams, Aux., 73; Pittsfield, South Ch., Aux., 21.06; Williamstown, Aux., 204. Less expenses, 14.90,	588 18
<i>Boston.</i> —A Friend,	3 22
<i>Cambridge.</i> —Friends, through Mrs. E. C. Moore,	58 00
<i>Essex North Branch.</i> —Mrs. Wallace L. Kimball, Treas., 121 Main St., Bradford. Georgetown, Memorial Ch., Aux., 45.11; Haverhill, Riverside Ch., Thought and Work Soc., 10, Union Ch. Aux (25 of wh. to const. L. M. Miss Mary P. Merrill), 27; Ipswich, Jr. Aid, 5; Newburyport, Belleville Ch., Round the World M. B., 28; West Newbury, First Ch., C. E. Soc., 15, Second Ch., Aux., 9.60, C. R., 1.80, Helping Hand Soc., 3,	144 51
<i>Essex South Branch.</i> —Miss Sarah R. Safford, Treas., Hamilton. Beverly, Dane St. Ch., C. R., 14.20, Jr. C. E. Soc. 10, Washington St. Ch., Aux., 86; Boxford, Aux., 25, Willing Workers M. C., 15.50; Cliftondale, Aux., 46; Danvers, First Ch., Aux., 20, Mission Study Class, 26, Prim. Dept., S. S., 4; Essex, Aux., 58; Gloucester, Aux., 49; Hamilton, Aux. (with prev. contri. to const. L. M. Mrs. George W. Fitz), 18; Lynn, Central Ch. Aux., 18, Prim. Dept., S. S., 8.25, First Ch., Aux., 25, C. R., 8; Lynnfield, South, Aux., 10; Manchester, Aux., 45, C. R., 10; Marblehead, Aux., 20; Middleton, Aux., 15; Peabody, South Ch., Sunshine Band, 6.50; Salem, Crombie St., Aux. (to const. L. M. Miss Lena W. Berle), 25, South Ch., Aux., 31, Tabernacle Ch., Aux., 192.15, C. R., 22.85, Young Woman's Aux., 6; Saugus, Aux., 11.15, Willing Workers, 8.14; Swampscott, Aux. (75 of wh. to const. L. M.'s Annie H. Alden, Miss Jennie McLean, Mrs. Eliza B. Merritt), 91.75, Pro Christo Soc., 12; Topsfield, Aux., 36, Miss Abby W. Turner, 100,	1,073 49
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas., 18 Congress St., Greenfield. Buckland, Aux., 1; Greenfield, Aux., 20; Montague, Aux., 12.62; Northfield, Aux., 31.59; Orange, Aux., 12.75, Jr. C. E. Soc., 7.50; Shelburne, Aux., 2, Jr. C. E. Soc., 7; Shelburne Falls, Prim. Class, S. S., 4; South Deerfield, C. E. Soc. 5; Sunderland, Aux., 26.43; Turners Falls, Aux., 10,	139 89
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kuecland, Treas., 8 Paradise Road, Northampton. Easthampton, Aux., 102,	
Emily M. C., 16, Dau. of Cov., 8.50; Enfield, Aux. (with prev. contri. to const. L. M.'s Miss Jennie P. Dodge, Mrs. A. W. Ewing, Mrs. E. H. Howe, Miss Marion A. Smith), 92; Granby, Light Bearers, 3; Hatfield, Aux., 39; Northampton, Edwards Ch., Aux., 30.99; Southampton (to const. L. M. Miss Harriet C. Searle) 25; South Hadley, Mt. Holyoke College Y. W. C. A., 625,	941 89
<i>Middlesex Branch.</i> —Miss Mary E. Goodnow, Treas., South Sudbury. Dover, Powisset Aux., 10; Framingham, Plymouth Ch., Schneider Band, 25, C. R., 5; Framingham, South, Grace Ch., Aux., 80.50, C. R., 6.10, Young Ladies' Guild, 3.50; Holliston, Aux., 23; Hopkinton, Aux., 44; Lincoln, Aux., 50, C. R., 5; Marlboro, Aux., 45; Maynard, Aux., 10; Natick, Aux., 44; Northboro, Aux., 10; South Sudbury, Aux., 15.25	376 35
<i>Newton.</i> —Friends, 100, Mrs. W. Calkins, 2,	102 00
<i>Norfolk and Pilgrim Branch.</i> —Mrs. Mark McCully, Treas., 95 Maple St., Milton. Abington, S. S., 3.67; East Weymouth, Aux., 36.40; Marshfield, Aux., 10; Quincy, Washington St. Ch., Aux. of Home Miss'y Soc., 5.25; Randolph, Aux., 9; Rockland, First Ch., "In His Name," 4; Weymouth Heights, Aux., Th. Off., 29; Whitman, Aux., 20,	117 32
<i>North Middleboro.</i> —C. E. Soc.,	10 00
<i>North Middlesex Branch.</i> —Miss Julia S. Conant, Treas., Littleton Common. Acton, Aux., 11; Ashby, Woman's Union, 11, Aux., 5; Ayer, Aux., 9; Boxboro, Aux., 22; Concord, Aux. 37, Mary Shepard Watchers, 5; Dunstable, Aux. 20; Fitchburg, Calvinistic Ch., Aux., 100; Harvard, Aux., 21.25, C. E. Soc., 5; Littleton, Aux., 11.75, S. S., 10, Littleton Ann. Meet. Gen. Coll., 9.42, Fifteen Ladies, 15; Lunenburg, Aux., 25; Pepperell, Aux., 35, Friends, 5; Townsend, Aux., 31; Westford, Aux., 56.50,	444 92
<i>Old Colony Branch.</i> —Miss Frances J. Runnels, Treas., 166 Highland Ave., Fall River. Silver Off., in part, 450; Attleboro, Aux. (100 of wh. to const. L. M.'s Mrs. Louisa C. Bliss, Mrs. Harriet Bushee, Mrs. Eliza G. Daggett, Mrs. Emma C. Dahlgren), 200, Young Woman's Aux., 3.70; Berkley, Aux., 16.12; Dighton, Aux., 50; East Taunton, Aux., 25; Edgartown, Aux., 4, S. S., 5; Fairhaven, Aux., 15.30; Fall River, Aux., 25.14, C. R., 14.36, W. Helpers, 140, First Ch., Mrs. Geo. L. Richards, 40; Marion, Aux., 30; Middleboro, Aux., 98.44; New Bedford, Aux., 210; North Attleboro, Aux., 30; Rehoboth, Aux., 20; Rochester, Aux., 27, C. E. Soc., 10; Somerset, Whatsoever Cir., 12, Pomegranate, 6; Taunton, Aux., 203.74; Westport, Aux., 10,	1,645 80
<i>Roxbury.</i> —H. T. C.,	1 00
<i>South Hadley.</i> —Mt. Holyoke College, Y. W. C. A.,	369 00
<i>Springfield.</i> —South Ch.,	53 50
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Friends, 41.25; Agawam, Aux., 35, S. S. Cl., Mrs. W. B. Rice, 1; Blandford, Aux., 30; Brimfield, Aux., 50; Chester, Aux., 14; Chicopee, First Ch. (25 of wh. to const. L. M. Mrs. Collins G. Burnham), Aux., 17.25, Extra Cent-a-Week Band, 18.33, Third Ch., Aux., 8.70,	

Miss Ella M. Gaylord, 100, Prim. Dept., S. S., 2; Chicopee Falls, Aux., 51.50; Feeding Hills, Aux., 30, Golden Rule M. C., 6.22, C. R., 2; Granville Centre, Aux., 11; Hampden, Aux. (25 of wh. to const. L. M. Mrs. A. H. Warren) 33; Holyoke, Grace Ch., C. E. Soc., 5, Second Ch., Aux., 624.91, Jr. C. E. Soc., 3; Indian Orchard, Aux., 20.40; Longmeadow, Ladies' Benev. Soc., 40, M. C., 26, C. R., 12, C. E. Soc., 10; Longmeadow, East, Aux., 38.50; Ludlow, Aux. (50 of wh. to const. L. M's Mrs. J. B. Irwin, Mrs. Clarence Pease), 70; Ludlow Center, Aux., 11.60, Dau. Cov., 12, Precious Pearls, 6; Mitteneague, S. S., 10, C. R., 5; Monson, Aux., 77; Palmer, First Ch., Aux., 6, Second Ch., Jr. C. E. Soc., 1.50; South Hadley Falls, Jr. Workers, 5; Southwick, Aux., 30.13, C. R., 1; Springfield, Eastern Ave. Ch., C. E. Soc., 5, Emmanuel Ch., Aux., 7, Jr. C. E. Soc., 3, Faith Ch., Ladies' Aid Soc., 31, First Ch., Aux. 7.17, Miss Mary K. Stevens, 30, Jr. C. E. Soc., 2, Hope Ch., C. R., 6.66, Memorial Ch., Aux., 145, Lenda-Hand Soc., 40, King's Helpers, 15, North Ch., Aux., 56.50, Jr. C. E. Soc., 1.25, Olivet Ch., Aux. (with prev. contri. to const. L. M's Mrs. M. R. Barstow, Mrs. Julia H. Clarke), 30, C. R., 1, Jr. C. E. Soc., 2, S. S., 35.20, Park Ch., Aux., 30, C. E. Soc., 7, South Ch., Aux., 87.12, A Friend, 100, Two Members of Y. P. Soc., 10, St. John's Ch., Aux., 10; Three Rivers, Ladies' Aid Soc. 10; Westfield, First Ch., Aux., 339; Light Bearers, 25, Second Ch., Aux., 71.25, Jr. C. E. Soc., 5; West Springfield, First Ch., Aux. (with prev. contri. to const. L. M. Mrs. Joseph M. Smith), 19.25, C. R., 3.75, Park St. Ch., Aux., 77, C. R., 3; Wilbraham, North, Aux. (with prev. contri. to const. L. M. Miss Eunice May Bates), 21, Jr. C. E. Soc., 1.32,

2,703 76

**Suffolk Branch.**—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Aurburndale, Aux., 7.85; Boston, A Friend, 200, Miss Isabel B. Pratt, 10, Berkeley Temple, Aux., 35, Mt. Vernon Ch., Aux., 1, Y. L. M. S., 25, Old South Ch., S. S., Mrs. Capron's Cl., 100, Park St. Ch., Aux., 305, Miss Catharine H. Kennedy, Mem. to Miss Mary Kennedy, 75, Woman's Guild, 25, Shawmut Ch., Aux., 350.12, Union Ch., Aux., 210; Brighton, Aux., 31.69, C. R., 35; Brookline, Leyden Ch., Aux., 10.50; Cambridge, First Ch., Aux., 165.40, North Ave. Ch., Aux., 110, Pilgrim Ch., Aux., 19, Prospect St. Ch., For. Dept., Woman's Guild, 1, Wood Memorial Ch., Aux., 10; Charlestown, First Ch., Aux., 8, Winthrop Ch., Aux., 50; Chelsea, First Ch., Aux. (25 of wh. to const. L. M. Mrs. Charles N. Thorp), 30, World Dept. Women Workers, 12.26; Dedham, Aux., 40.26; Dorchester, Mrs. M. J. Hall, 3.80, Central Ch., Aux., 5, Harvard Ch., Women's Benev. Soc., Len. Off., 2.20, Pilgrim Ch., Aux. (with prev. contri. to const. L. M's Miss Ellen B. Callender, Mrs. Amanda H. Wheeler, Mrs. Carolyn L. Hewitson, Mrs. Mary E. Ogier), 21, Second Ch., Aux. (Thank Off., 27.50), 145.25, Y. L. M. C., 63.85, Village Ch., Aux., 15.82, Y. L. M. C., 25; Everett, First Ch., C. R., 7, Mystic Side

Ch., Ladies' Aid Soc., 18, C. E. Soc., 5; Faneuil, Aux. (Th. Off., 3.39), 4.93; Franklin, Mary Warfield Soc., 5; Hyde Park, Aux., 32; Medfield, Aux., 5; Newton, Eliot Ch., Fog. Dept. (25 of wh. by Mrs. Lucy Trowbridge to const. L. M. Miss Elizabeth Rand), 285, Eliot Guild, 115; Newton Center, First Ch., Aux., 103, A Friend, 3; Newton Highlands, Aux., 24.74, C. R., 16.76; Newton, West, Aux., 274; Newtonville, Central Ch., F. M. Soc., 101.25; Roslindale, Aux., 33; Roxbury, Eliot Ch., Aux., 10, Highland Ch., Aux., 56.50, Immanuel-Walnut Ave. Ch., For. Dept., 51.02, C. R., 6.66; Roxbury, West, South Evan. Ch., Woman's Union, Th. Off., 53.50; Somerville, Broadway, Aux., 22.50, First Ortho. Cong. Ch., For. Dept., Ladies' Aid Soc. (to const. L. M's Mrs. Alice L. Nickerson, Mrs. Louis C. Wright), 50, Winter Hill Ch., Aux., 20; Waltham, First Ch., Aux., 5; Watertown, Phillips Ch., Aux., 20.20; Waverly, Aux., 4; Wellesley Hills, Aux., 75; Wrentham, Woman's F. M. S., 36,

3,592 00

**West Roxbury.**—A Friend, 10, A Friend, 20,

30 00

**Worcester.**—J. E. G.,

99 00

**Worcester Co. Branch.**—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Ashburnham, Aux., 9; Athol, Aux., 42.15; Barre, Aux., 30; Blackstone, Aux., 5; Charlton, Aux., 12; Clinton, Aux., 151.21, S. S., Jr. Dept., 10; Dudley, Aux., 21; East Douglas, Aux., 45; Fisherville, Aux., 20; Gardner, Aux., 71, H. H. Soc., 2.66; Grafton, Aux., 100, S. S., 6.10, Y. L. M. C., 17, W. M. B., 25, C. E. Soc., 4; Hardwick, Aux., 2; Holden, Aux., 10; Lancaster, Aux., 18.67; Leicester, Aux., 120; Leominster, Aux., 91.35; Millbury, First Ch., Aux., 45, Second Ch., Aux., 35; Northbridge Center, 16.62, Jr. C. E. Soc., 1.75; North Brookfield, Aux., 75; Oxford, Aux. (to const. L. M. Miss Charlotte Cady), 25; Royalston, Aux., 30; Rutland, Aux., 17.65; Shrewsbury, Aux., 44; South Royalston, Aux., 6; Spencer, Aux., 150; Templeton, Aux., 5.30, C. E. Soc., 3.25; Uxbridge, Aux., 13.50; Ware, Aux., 10; Warren, Aux., 12.35; Westboro, Aux., 37.43; West Brookfield, 10; Westminster, Aux., 32.65; Whitinsville, Aux., 35.20; Winchendon, Aux., 13; Worcester, Adams Square Ch., Aux., 9.65, Bethany Ch., Aux., 20, Central Ch., Aux., 44.05, Old South Ch., Aux., 16, C. E. Soc., 5, Park Ch., Aux., 9.03, Extra Cent-a-Day Band, 5.95, Piedmont Ch., Aux., 402, Pilgrim Ch., Aux., 13.48, C. E. Soc., 10, Plymouth Ch., Aux. (with prev. contri. to const. L. M. Mrs. Theodore H. Nye), 15, Union Ch., Aux., 40,

2,022 00

Total, 18,358 56

## LEGACIES.

**Barnardston.**—Mrs. Martha C. Ryther, add'l, 5,953 25  
**New Bedford.**—Miss Emily F. Leonard, by Mrs. Jennie W. Gibbs and Geo. C. Gibbs, Extrs., 100 00  
**Northampton.**—Mrs. Mandana Parsons, by Miss Sarah P. Parsons, Extr., 100 00

Williamstown.—Mrs. Cornelia A. Allis, add'l,	1,000 00
Total,	7,153 25

## RHODE ISLAND.

*Rhode Island Branch.*—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Barrington, Aux. (25 of wh. to const. L. M. Mrs. C. H. Bowden), 68.61, C. R., 5; Bristol, C. E. Soc., 5; Central Falls, C. E. Club, 5, Jr. Aux., 100; Chepachet, C. E. Soc., 20; Dartington, C. E. Soc., 3.25, C. R., 5; East Providence, Hope Ch., Jr. C. E. Soc., 2.40, Newman Ch., C. R., 2.75, Dau. of Cov., 11.85, Helping Hand Soc., 22, Jr. End. M. B., 10, C. E. Soc., 5, Prim. Dept., S. S., 5.75, United Ch., Aux., 11.60, S. S., 2.75; Kingston, Aux., 61.95, S. S., 5; Little Compton, Aux., 16.60, C. E. Soc., 10, Prim. S. S., 1; Pawtucket, Park Place Ch., C. R., 5, M. B., 30, Beginners' Dept., S. S., 2.50, C. E. Soc., 7.50, Pawtucket Ch., Aux. (125 of wh. to const. L. M. Mrs. J. F. Browning, Mrs. Herbert Case, Mrs. Geo. Crawford, Miss Mary McDonald, Mrs. William P. Watson), 405, C. R., 9, Golden Rods, 25, Happy Workers, 50, Y. L. M. C., 110.11, Prim. S. S., 6, Smithfield Ave. Ch., Ladies' Aid Soc., 15, C. R., 6.50, Miss Burtwell's S. S. Cl., 2, Prim. Dept., S. S., 5.50, Peacedale, Young People's M. C., 90, C. R., 2, Prim. S. S., 1.15; Providence, Academy Ave. Ch. Missy Club, 8, C. E. Soc., 5, Beneficent Ch., Prim. S. S., 5.60, Miss E. W. Olney, 1, Central Ch., Aux., 747.02, Miss Helen S. Lathrop, 500, C. R., 4.15, Girls' M. C., 60, Wilkinson M. C. (25 of wh. to const. L. M. Mrs. Herbert J. Humphrey), 35, Elmwood Temple, Prim. S. S., 7, Free Ch., C. R., 9, North Ch., Pearl Seekers, 5.42, Parkside Chapel, 4, Plymouth Ch., Aux., 40.10, C. R., 3.12, Morning Stars, 5.39, Union Ch., Aux., 500, C. R., 12.23, Jr. C. E. Soc., 5, Prim. S. S., 7.20; Riverpoint, Wide Awakes, 4.25, C. E. Soc., 30, Prim. S. S., 4.25; Riverside, C. E. Soc., 1; Saylesville, Prim. S. S., 192, S. S., 15; Seekonk and East Providence, Aux., 53.50; Westerly, 10, Pawcatuck Ch., Aux., 3.50; Woonsocket, Globe Ch., Pro Christo Club, 5, M. B., 8,

3,188 42

## CONNECTICUT.

*Eastern Connecticut Branch.*—Miss Anna C. Leas, Treas., 255 Hempstead St., New London. Chapin, C. E. Soc., 2; Goshen, Band of Workers, 12.10; Hampton, Aux. (with prev. contri. to const. L. M. Mrs. Mary W. Brayman), 18.85; New London, First Ch., Aux., 10, Second Ch., Aux., 2.50; Norwich, Broadway Ch., Aux., 212.20, Park Ch., Aux., 6, A Friend, 10, Mrs. Osgood, 30; Putnam, C. R., 18; Thompson, Aux., 8.40,

329 05

C., 26.59, C. R., 7.75, S. S., 5; Columbia, Aux., 66; Coventry, Aux., 9; East Hartford, Real Workers M. C., 24; East Windsor, Aux., 26, M. C., 11.26; Ellington, Aux. (Th. Off., 193.32), 104.25; Enfield, Aux., 5; Farmington, Aux., 18.50; Glastonbury, Aux., 246.35, M. B., 100, C. R., 7.02; Granby, Aux., 41.50; Hartford, Farmington Ave. Ch., S. S., Mrs. W. P. Williams' Cl., 18.18, Prim. S. S., 5, Jr. League, 3, First Ch., Foreign Missy Club, 25, C. R., 16.58, Fourth Ch., Dau. of Cov., 25.85, Wethersfield Ave. Ch., Aux., 33.75; Kensington, Aux., 11, Miss'n Study Cl., 7.72; Manchester, Second Ch., Aux., 100; New Britain, First Ch., Aux., Mrs. C. E. Mitchell, 100, C. R., 21.27, South Ch., Aux. (25 of wh. to const. L. M. Mrs. George P. Rockwell), 53.15, Mr. D. O. Rogers, 363, C. R., 19, C. E. Soc., 2, Y. W. Christian League, 25; Newington, A Friend, 5; Poquonock, Aux., 32.50, Cheerful Givers M. C., 10.26, C. R., 6; Rockville, Aux., 70; Simsbury, Aux., 24.50, Covenant Cir., 25; Somers, Aux., 7; South Coventry, Aux., 13.25; Southington, Aux., 7.50, M. C., 5; South Manchester, Aux., 113; South Windsor, M. C., 10, Jr. Cir., 5; Stafford Springs, Aux., 38.35; Suffield, L. F. M. Soc., 45; Talcottville, Aux., 112, Dau. of Cov., 15; Terryville, Aux., 64.20, Y. L. M. C., 5; Tolland, Aux., 6.43; Vernon Center, Aux. (with prev. contri. to const. L. M. Mrs. Mary A. Tracy), 10; West Hartford, Aux., 46.50, Jr. Cir., 10, C. R. (25 of wh. to const. L. M. Mrs. Henry C. Whitman), 29.50; Wethersfield, Aux., 114.30; Windsor, Aux., 58.15; Windsor Locks, Aux., 277, M. B., 20,

2,964 12

*New Haven Branch.*—Miss Julia Twining, Treas., 314 Prospect St., New Haven. Bridgewater, Aux., 20; Cornwall, Second Ch., Aux., 10; Cromwell, C. R., 10; Darien, Aux., 15; Guilford, First Ch., Aux., 82.55; Haddam, Aux., 15; Ivoryton, Aux., 5, C. R., 5; Litchfield, C. E. Soc., 10.40; Middletown, First Ch., Aux., 27.01; Millington, C. E. Soc., 3; New Haven, Center Ch., Aux., 57.50; Salisbury, Aux., 13; Stratford, Aux., 67; Westchester, Aux., 7.50; Westport, Aux., 10; Winsted, First Ch., Aux., 21.50, Second Ch., Travelers' Club, 15, Golden Chain C., 12; Woodbury, First Ch., C. E. Soc., 20,

426 46

*New London.*—Mrs. J. N. Harris, 1,250 00  
Total, 4,969 63

## LEGACY.

*Old Lyme.*—Mrs. Harriet H. Matson, by Chas. A. Terry, Extr., add'l, 125 00

## NEW YORK.

*Corbettville.*—A Friend, 37 50  
*New York.*—Mrs. A. P. Stokes, 335 00  
*New York State Branch.*—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Binghamton, First Ch., Aux., 40; Brooklyn, Mrs. T. R. D., 250, Central Ch., King's Guild, 13, Lewis Ave. Ch., Aux., 25, Tompkins Ave. Ch., Aux., 101; Buffalo, First Ch., Aux., 25;

Honeoye, Aux., 10; Orient, Aux. (to const. L. M. Mrs. Lewis M. Young), 25; Oriskany Falls, Aux., 6; Oxford, Baraca Cl., 5; Roscoe, Jr. C. E. Soc., 8.08; Utica, Plymouth Ch., Aux., 10; Walton, C. R., 5. Less expenses, 48.08

Total, 847 50

#### PHILADELPHIA BRANCH.

*Philadelphia Branch*.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. D. C., Washington, First Ch., Miss'n Club, 66.14, C. E. Soc., 30, Lincoln Temple, Aux., 15, Mt. Pleasant Ch., Aux., 41, C. E. Soc., 20, Boys' and Girls' M. Club, 5; *Fla.*, Daytona, Aux., 15, C. E. Soc., 16.40; *N. J.*, Asbury Park, S. S., 5; Bound Brook, Aux., 34; Chatham, Stanley Ch., Aux., 26; Closter, Aux., 8; East Orange, First Ch., Aux., 20, Trinity Ch., Aux., 15; Glen Ridge, Aux., 157, Y. W. Aux., 15; Jersey City, First Ch., Aux., 5, Faithful Cir. K. D., 5; Montclair, Aux., 233, Children's League, 84; Newark, Belleville Ave., Ch., Aux., 71.61, Y. W. Aux., 30, M. B. 25, Jr. C. E. Soc., 5, First Ch., Aux., 7; Nutley, Aux., 25, Sunshine Club, 10; Orange Valley, Aux., 95.37, Y. W. M. S., 24.25; Passaic, Aux., 12, C. R., 3.90; Paterson, Aux., 45.43; Plainfield, A Friend, 50; Upper Montclair, Aux., 55, Howard Bliss M. B., 25, C. R., 10; Westfield, Aux., 102.39, The Covenanters, 12.02, Ministering Children's League, 1; *Pa.*, Germantown, Jr. Neesima Guild, 15; Philadelphia, Central Ch., Aux., 26.79, Y. L. M. S., 10.65, Pearl Seekers, 18.66, Snyder Ave. Ch., Aux., 10, Rays of Light, 4; Union Ch., Aux.,

1; *Va.*, Falls Ch., Aux., 30; Herndon, Aux., 11.49, 1,503 00

#### FLORIDA.

*Tampa*.—Auxiliary, 8 00

#### OHIO.

*Cleveland*.—Mrs. Frances E. Goddard, 10 00

Donations, 27,208 90  
Buildings, 1,700 00  
Specials, 332 98  
Legacies, 7,278 25

Total, \$36,520 13

#### Income of Designated Funds, October 18, 1906 to October 18, 1907.

##### MARY H. DAVIS FUND.

Income, 40 00

##### MARY H. DAVIS HOSPITAL FUND.

Income, 40 38

##### MARTHA S. POMEROY FUND.

Income, 20 00

##### JULIET DOUGLAS FUND.

Income, 200 00

##### LAURA L. SCOFIELD FUND.

Income, 140 00

##### MRS. W. F. STEARNS MEMORIAL FUND.

Income, 20 00

##### MRS. JANE PALMER MEMORIAL FUND.

Income, 9 30

Total, \$469 68

#### TREASURER'S REPORT.

##### RECEIPTS FOR THE YEAR ENDING OCTOBER 18, 1907.

Balance to the credit of the W. B. M., October 18, 1906		\$113,301 48
Contributions		
For the pledged work	\$120,175 01	
Gifts for buildings	6,331 63	
Gifts for Special Objects	4,442 98	
Extra gifts for the work of 1907	5,000 00	
		\$135,949 62
Legacies		17,470 01
Interest		4,223 23
Literature account		298 66
		<hr/> 158,041 52
	Total,	\$271,343 00

##### EXPENDITURES FOR THE SAME TIME.

Appropriations for 1907	\$116,909 32	
Additional appropriations for general work	4,635 36	
Appropriations for buildings	8,218 44	
Outfits and traveling expenses of missionaries	8,642 07	
Allowances and grants to missionaries in America	5,598 03	
Gifts for Special Objects	4,442 98	
Expenses in connection with legacies	8 28	
Expenses of publishing LIFE AND LIGHT	667 25	
Expenses of publishing <i>Mission Dayspring</i>	320 28	
Expenses of Home Department	9,971 77	
		<hr/> \$159,413 78
Investment of funds for buildings		2,035 84
Balance to the credit of the W. B. M., October 18, 1907		109,893 38
	Total,	<hr/> \$271,343 00

# Board of the Pacific

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## EXTRACTS FROM THE ANNUAL REPORT OF THE FOREIGN SECRETARY

### JAPAN

MR. W. T. ELLIS, who was sent to the Orient by the secular press to inspect missionary work with great thoroughness, reports: "Tokyo is the greatest student center in the world, with more than fifty thousand studying the higher branches. The streets are full of young men and young women students. The facilities for education throughout Japan are not equal to the demand. Japan is a nation of the first class in the process of hunting a religion; Christianity is being weighed in the balance."

Here is an advertisement published this year in a Nagaoka paper, away on the northern coast of Nippon, written by a man who was not a Christian: "*Wanted, Christian Teaching.*—It is a pity that the large town of Yoita should have but one resident Christian. If an evangelist will come and hold meetings here I will guarantee him an audience."

Rev. John De Forest, writing after the famine, says: "Not the famine in Northern Japan, for that is over, and the fields are now fairly white to harvest. I mean the long spiritual famine of a quarter of a century, during which many of Japan's greatest intellects declared their country had no religion, and that all religions were mere superstitions—the famine that starved young men and sent so many of them to despair and to suicide. That great famine is at last over, and these fields, also, are everywhere white to harvest. Of all the changes I have seen here during thirty-two years none surpasses these two—the universal hunger for new knowledge and the very marked and wide hunger for soul food that shall give life more abundantly." He speaks of the violence with which it almost seems the kingdom of heaven is being stormed.

Secretary James Barton, who has twice visited Japan, was not prepared for the tremendous awakening. He thinks it clear that Japan is facing a new Christian day. "One can see large tokens of the dawn, and the sky is rich with promise." He says it is no time to slacken energy or weaken the Christian forces operating in Japan. Nothing he has ever witnessed in any country gives so much promise for the future of Christianity as the way in which the Japanese churches have assumed responsibility, and with intellectual ability and spiritual warmth and earnestness have planned a remarkable campaign of evangelization. It is the genius that conducted the war with Russia carried into the church.

Another great event to all Christians is the appointing of a Japanese Methodist Episcopal bishop for Japan, the first representative of the Mongolian race to be chosen to such an office. This sets the seal of approval of a more conservative denomination on the policy of the American Board from the very beginning to work for self-support, self-control and self-propagation of the churches organized abroad.

That the Japanese need all the help we can give them is evident when we consider that there are less than one hundred and fifty thousand baptized Christians in Japan; less than one per cent of the whole population, and one tenth of one per cent Protestants. The responsibility is more than they can bear.

We are now prepared to realize anew the importance of the post we are holding at Kyoto, and to listen to the appeal that comes to us from our own missionary, Miss Mary Denton. A new era has dawned for the Doshisha, with the appointment of Rev. Tasuku Harada to the presidency. He comes, as so many of the strong, tried leaders do, from Kumamoto, is a graduate of the Doshisha, and has been a student at Yale and in Chicago. He has been pastor of the Kobe, Tokyo and Kyoto churches; he has traveled widely, and been Japan's representative in many councils; an editor, a lecturer in English in India under the Y. M. C. A., and the first president of the Japan Christian Endeavor Union, serving thirteen years. Miss Denton writes of him and of his family as personal friends, and is very happy and enthusiastic, hopeful and thankful beyond words over the election. She is confident that the time has come for a forward movement in our school for girls at the Doshisha, and so asks for: 1. The appointment of Miss Larned to be her assistant. 2. The sum of \$10,000 with which to put up a new building.

#### INDIA

The city of Aruppukottai is thirty miles south of Madura, on a flat plain forty miles long. It is a place of about 23,000 people, the center of a country parish of 126 villages, so that Mr. Perkins and his wife are the only missionaries of the A. B. C. F. M. for a community of 240,000 people. To aid them in this work they have 96 native assistants, 45 evangelists (4 of whom are ordained), 13 Bible women and 38 teachers. This last year has been one of scarcity and hardship; yet the native Christians have contributed 3,302 rupees to the work, giving 275 beyond their pledge for pastor's

support, and other church expenses. "Spirituality is manifested by being and giving, so let the Indian Christian have his own way about the conduct and character of his religious services." Mr. Perkins says this, when referring to the harvest festivals, which present a curious scene to the foreigner, with his peculiar ideas of what is consistent with a religious service. He pictures for us a church crowded with a noisy congregation; on a platform almost hidden with plantain leaves, and covered with bags of rice, are grains and vegetables, together with a number of crowing and fighting chickens, a few bleating lambs and perhaps a pig or two, all in the intense heat of the last of March or the first part of April. This is Thanksgiving Day in Aruppukottai.

A touching incident is told of a man seeking after God, who gave up the elephant-headed idol, and that deity's brother who rides on a peacock, and instead of searching for them in the temples, goes to a little inner room in his own house, where he has built a small platform upon which he has placed a large chair, which he covers with wreaths of flowers. He daily takes his seat on the floor in front of it, for spiritual meditation and prayer. He says that God comes to him at times, and must have a seat. The chair is considered sacred, and little offerings are brought, and there dedicated to the poor. "Oh that I knew where I might find him, that I might come even to his seat!" (Job xxiii. 3.)

Mr. Perkins writes: "It is truly wonderful how I am enabled to carry on this large work, so insufficiently supported by regular appropriations. We have people coming to us almost every month, in places where I have no preacher, teacher or church, and I am at my wits' end to know how to nurture them into Christian life. I add here and there a preacher beyond my regular resources, and for a time am quiet in the faith that the Lord will send the means to keep them. Then in some sleepless night I get to thinking of the payroll, and how many helpers I have beyond what the American Board provides for; my faith weakens, and I get frightened, and determine at the next monthly meeting to dismiss a helper, though the work will be badly injured. But perhaps in the morning, or before the meeting, some donation comes, rather unexpectedly, and I breathe more easily, faith returns, and I am resting. A few months ago we had eighty people join us in a village where we had a church, and one hundred in another where we have neither church, land, preacher nor teacher. I was troubled about the latter, and felt if I did not buy land, build a mud thatch, and place a teacher there, the people would be persecuted out of Christianity. The land, church and teacher's house would cost sixty dollars. Where was I to get the money? It would be of no use to send to the American Board. They gave all they could when they made the appropriations, and would not consider any further appeals. I could say: 'Well, I am not called upon to carry this burden, or spend any more than the Board gives, so I will leave the people alone.' But then that meant that the congregation would grow cold, and not being properly grounded in Christianity would surely return to Hinduism. I commenced negotiations about a small piece of land, and paid fifty rupees for it. A month after a lady in Massachusetts sent me sixty dollars, and the order for a church and teacher's house

has been given. You can understand how happy I was to have my faith so strengthened."

Dr. Harriet Parker, describing a tour taken last February, says: "A party of men crossed the fields to meet our cart, and beg Mr. Perkins to send a catechist to live in their village. It was a request often made before, and as often refused; for he has not the means to support the man."

India's message to the Haystack Centennial was, "We can and we will, if you will what you can, to make India Christ's." And the Christian people sent this in their own tongue, "Because they" (Mills and his associates) "willed what they could, we are to-day Christ's men. By God's help we will what we can to make our Hindu land Christ's land."

#### AFRICA

"Stretching along the east coast of Africa from the Zambesi River southward, lies a land splendid in the beauty and variety of its scenery, well watered and of great fertility. It is a paradise for hunters, and is rich in its resources. In the excellence of its available building sites, in the populousness of the region, in the utter absence of uplifting influences, and consequent needs, it affords a situation unsurpassed as a field for missionary effort." At an altitude of four thousand feet and two hundred and twenty-five miles from the sea is Mt. Silinda, a station opened by the American Board in 1893. To this most fascinating field went Miss Julia Winters in 1904, to teach in the school. A fine linguist, her assistance has been of special value in translation and language work. In this she has been associated with Mr. Hatch of the South African General Mission.

And now comes the sound of wedding bells from Mt. Silinda over all these miles of land and sea—June fifth our Miss Winters became Mrs. Hatch. It is a romantic story, as charming in its primitive setting as any Longfellow ever wrote. How like Priscilla, this picture of the sweet bride in her broad white hat with white strings tied under her chin, mounted on a little donkey made festive with greens and white tape. Seven native boys carried the camp equipage and provisions. And this bridal party forded streams and made their way for a week over a rough trail, most of which had been made for this particular journey. They were going to the fine mission home Mr. Hatch had developed, and to the interesting group of natives he had taught during his six years at Rusitu. It is give and take in missionary annals, and this time we are the gainer, for Mr. Hatch has been accepted by the A. B. C. F. M., and by this time has returned to work at Mt. Silinda. How beautiful it is when one has given up houses and lands, and brethren and sisters and mother for His sake, and the gospel's, to see the hundredfold coming back in this life. The W. B. M. P. sends love and blessing, rejoicing in this new home, founded to carry out God's plan for these young people, and the wonderful work given into their hands.

Mr. Bunker in a recent letter referring to this region, writes: "From every direction there comes to us the knowledge of the earnest longing of the people to hear and learn the message, and receive the gifts of God committed to our trust for them. Now, dear friends, stand by us in prayer and gifts, and we shall see the kingdom of God come with power."



# Board of the Interior

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## OUR WORK AS CHRISTIAN ENDEAVORERS IN TURKEY

PROBABLY the Endeavorers who are especially interested in Adana Seminary and its missionaries know that Adana is the capital of a large province of the same name in Southeastern Turkey. A missionary says, "Although Adana is an important city of fifty thousand inhabitants, while Tarsus, the home of Paul, has but seventeen thousand inhabitants, yet, to make people understand the location of Adana, I say it is about thirty miles from Tarsus."

In this thriving city on the hillside, looking out over the great Cilician plain with its clustering villages, the Christian Endeavorers are supporting, not only Adana Seminary with its departments—Greek and Armenian—but Miss Morley, the youngest missionary.

Miss Morley writes interestingly of matters which show much progress in the establishment of the work, and uplifting of the people. Among other things she says: "The teachers from the boys' school and from the church schools have united with the teachers of the Seminary in holding an educational meeting every two weeks. These native teachers have cheerfully taken up the extra burden of preparing papers.

"With one exception these papers have been in English, and show a spirit of earnestness and of aspiration toward better work. Some of the subjects were, 'What a Teacher Ought to Know,' 'The Training of Our Senses,' 'How to Teach Reading,' 'How to teach Geography,' 'Character Training.' Such meetings are an incentive to reading, and the establishment on the part of the individual teacher of more correct principles and methods.

“December 29th was observed as *Alumnæ Day*. The regular pupils were put in the background, and the house was opened for the graduates of the Seminary. A program was followed by refreshments, but the real success of the day was in the renewing of friendships and the strengthening of the claims of the higher life, which the *alumnæ* must have experienced in returning to the Seminary.

“The religious life of the school has been steady and deep. There has been a sense of the Father’s presence, and the reality of the spiritual life. Three or four have come into the new life for the first time, and there has been much character building and strengthening.

“Eight new Greek girls came as boarders this year, to whom a living, vital Christianity is entirely new. They ask much about sin. The Bible stories, which are mostly new to them, bring out all sorts of questions about duty and right living. One of the Greek girls has, I believe, been truly converted, and has experienced that greatest of all blessings—the forgiveness of sin through Christ.

“The need for more ample accommodations has surely come to be imperative. It is difficult to refuse a second time girls who have a right to expect us to take them—girls who have finished the schools in the villages. The applications for next year far outnumber our accommodations. I believe we could fill the school twice over, taking only desirable girls.”

#### VILLAGE WORK IN HADJIN FIELD

On account of an unusual amount of illness, both among teachers and pupils, it has been impossible for the ladies to tour much among the villages of Hadjin Station this year, but a number of them have been visited by Rev. Mr. Trowbridge. He finds that in spite of extreme poverty the work in these valleys and on the mountains sides is going bravely on.

An opportunity to open a new mission school in a village about five hours’ ride from Hadjin gives great encouragement. One of Mr. Martin’s orphan boys after leaving school returned to his native village. Last summer he married a girl from the Mennonite orphanage, and built a new house, the finest in the village. Both he and his wife were anxious to do something to help the village, so they offered a room in their house for a schoolroom.

Just at this time a gift for village work in Hadjin Station was received from America, and the missionaries felt that the Lord had sent it to be used in this village. So the wife was installed as teacher, and has fifteen pupils.

The Bible women continue to do good work in the villages, and the teacher at Fekke has been able to do some work among the women besides her school work.

There has been a quiet but very earnest work of the Spirit among the girls of the Hadjin Home. A number have been converted, and there has been a marked improvement in those who were already Christians; nine girls joined the church at the Easter communion. Such girls will have an influence in the villages.

#### ERZROOM

Erzroom, like Adana, is the capital of its province, and is a city of thirty-nine thousand inhabitants, located in a mountainous district at about the altitude of Mt. Washington. Here the Christian Endeavorers of Colorado support Miss Ruth Bushnell, who holds the fort practically alone, as Miss Lord has come home to remain, and Miss Myrtle Foote and Rev. and Mrs. Stapleton are absent on furlough.

The girls' boarding school has been greatly prospered. The village schools are also prospering, and one has been established in a new village. It is the pride of the villagers, who promise to do all they can for its support.

Two especially good helpers are the Bible women, Digin Mariam, and the kindergarten teacher, Miss Arousiag Saatelian. Miss Mariam visits from house to house, and also reads and explains the Bible to the sick who come to Dr. Underwood for medicine. All, even the Turkish women, listen to her attentively.

Miss Saatelian was a massacre orphan, and was kept in the orphanage and boarding school until her graduation four years ago, when she asked to be sent to some hard place to teach, that she might show her gratitude to God, who had done so much for her. Accordingly she was sent to one of the hardest out-stations, where she did excellent work as a teacher and Bible reader. She was then given kindergarten training, and has now been kindergarten at Erzroom for nearly two years. She has a winning manner, and the children are devoted to her.

The Gregorian schools tried to entice her away, and offered her nearly twice as much salary as she was receiving, but she is an earnest Christian, and as she had given her word that she would teach in the mission she refused the offer.

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PRAY directly for the conversion of the world. Dwell on the promises that the world shall be converted: read them; pray over them; pray that the fulfillment of these promises may be hastened. Think of the multitudes that perish every year and will continue to perish till the promises are fulfilled. Think of the truth that the conversion of the world can be hastened by prayer, and that it can be delayed by unbelief.—*Mary Lyon.*

## A VISIT TO MARDIN

BY MRS. JEANETTE WALLACE EMERICH

MARDIN, TURKEY, April 1, 1907.

OUR work has gone steadily on since the opening of the year, and a great measure of health has been granted us all.

Spring is with us, and the almond trees are in bloom. Our vases are filled with the early flowers—violets, anemones, daffodils and wild hyacinths. The winter is as long in leaving us as the proverbial caller who says, "Well, I must be going," and then stands and chats at the door for two hours more. Yesterday he sent a flurry of snow and hail, and dropped the thermometer below freezing, just to let us know that he doesn't at all approve of spring becoming master of ceremonies.

But to-day, because the sun is urging us to come out of doors, perhaps you would like to walk around the mission premises and see some of our work and talk with some of our workers.

The first building to which we come is the "kerhana," or factory. It is an imposing name for such a small room, but we hope some day to have a building that will do honor to the name. We have one hundred and ten workers, though there are only seventy in the room to-day. If the girls sat on chairs in good American fashion the room would not accommodate them, but fortunately they can sit crosslegged on the floor as every Turk can, and so occupy a minimum of space. Their work is very dainty, and they improve constantly in cleanliness and accuracy. These people have to be educated to the point where they can see dirt. To wash one's hands is entirely unnecessary, only a tiresome "a la Franca" custom that it isn't well to copy, for it uses up the soap too fast. When the lace was pronounced too dirty they were much surprised. "Can't you wash it?" was the query. But now they know what clean work and what perfect work is, and if sometimes they fail to understand, the deduction of a piaster or two from the piece soon teaches them. The success of this work depends, of course, upon the market we can find for it. So far the outlook has been most encouraging, and we hope that as the number of workers increases here in Mardin the demand for their work will increase in America.

The lace makers are girls ranging in age from twelve to twenty years. They earn from a piaster (four cents) to two piasters a day, a very good wage for a girl here. Prayers are held each morning for fifteen minutes, conducted by teachers from the girls' high school, and twice a month by our native pastor. Classes in reading follow, and after that white aprons

are donned and the lace making begins. You would like to look in on the class of thirty-five or more who meet for Bible study with Miss Graf at twelve thirty. When a girl has learned to read readily she joins this class. Syrians, Armenians and Protestants all sit on the floor in front of Miss Graf studying the life of Christ. This feature of the work is one of the most encouraging, and we hope for blessed results from it.

We have made a long visit at the "kerhana," but perhaps you enjoyed watching the girls. They look contented and happy at their work, and their fingers fly rapidly.

Just a short walk across the yard and we come to the girls' high school. The little girl we passed was one of the orphans. Mrs. Dewey has charge of that work in Mrs. Thom's absence.

The classes are in session at the girls' high school, but we can go over the building. Miss Fenenga, the principal, is patiently waiting for additional rooms. You can see how inadequate the quarters are. The large, hexagonal pillar, several feet through, makes this assembly room anything but satisfactory, cutting off as it does the right quarter of the room. If this room could be used as a dormitory it would do very well, and would also relieve the crowded condition down stairs where the girls now sleep. Two of the teachers have their room—what you would probably call a good-sized closet.

Last week the English Society of the girls' high school gave us a very pleasant program. The first and second classes and teachers from the boys' high had been invited. When I went over to the school in the afternoon I found Miss Fenenga trying to work out the knotty problem of seating them. "Now wouldn't it be just fine," she said, "if we had our big new room, and I didn't have to crowd people together in this fashion?" I agreed most heartily, as you would have if you could have seen the problem with which she was struggling. Stated in mathematical terms it would read something like this: "If I have a box of sardines, and I have fifty more sardines given me, how can I pack them all in one box?" You can see there is but one solution, and that is to enlarge the box.

After a look at the boys' high school, the preparatory school, and the hospital, we will go into the city and see the little ones in the kindergarten. The hospital has been closed for nearly three weeks while our doctor was on a trip to Midyat, a large village two days' journey from Mardin. The proceeds of an eight lira operation was given to the lace industry, and helps toward paying off the debt we were obliged to contract in starting the work. Medical work is but one part of what the doctor has to do when he goes to one of our villages. There are usually church difficulties, disagree-

ments among the members, and a dozen other things that have to be looked after. A medical man in Turkey ought to be a combination of doctor, trained nurse and philosopher, with some of Solomon's wisdom thrown in and much of Job's patience.

You are wondering if these narrow alleyways through which we pass on our way to the kindergarten are the Mardin streets. Yes, they are, and after once experiencing them with their thick mud and filth one does not care about describing them. We may meet half-clothed children or pitiful looking beggars, but we are sure to see dogs. All animals in Turkey are pitiful looking objects. I sometimes think that the cruelty of the Turk to animals is a criterion of his cruelty to his fellow-men.

The old Mardin Castle towers over the city in a most majestic way. Last week when President Riggs, of Harpoot College, and Mr. Graves, the English Consul, from Diabekir, were our guests, we took a trip up there. But a trip to the Mardin Castle is a story by itself.

Another turn, and we are at the kindergarten, and a most interesting place it is. Just at present an epidemic of whooping cough is going through the ranks. Every few minutes a small one retires to finish "his hoop" in the yard. No one thinks of staying at home. The children will all have it anyway, and why not come to the kindergarten. Protection from disease is an unheard of thing.

The kindergarten circle has to be oval shaped, because the room is small, and the children many. How solemn they all look! That is because they are overawed by visitors. Then, too, they are small miniatures of their fathers and mothers. They look as if they were playing at being grown up. Perhaps they will sing a song in English for you. You may wonder what "happy grinting" is, but if you are wise you will understand that it is a "happy greeting" they are wishing you, while they make a most respectful little salam which you must be sure and return.

The three kindergartners who are with Miss Graf have their training work each afternoon. All the work has to be given by translation, for there are no text-books to draw on. Some of the girls show great aptitude for the work, and how happy they and their teachers will be when they go out to open kindergartens of their own in the villages. What a blessing to the starved childhood to which they go.

Our senior missionary, Mr. Andrus, took a five days' trip to Nisibin and vicinity about ten days ago, in company with President Riggs. They stopped at several places where there were interesting ruins, and returned much refreshed by the short trip. To let go of one's work so for a brief time is like taking a new breath. It gives one added impetus to go on.

The work among the women and in the city is carried on by Mrs. Dewey and her daughter. Personal work among the Bible women is done, as well as visiting in the homes and holding weekly meetings.

Each worker has his share, and what a joy it is when we see results following our efforts.

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## CHINA

Miss Flora K. Heebner writes from Tai-ku, Shansi, China :—

What you say about the interest of the children in the Tai-ku work makes us all as happy as children over a new toy. How good. Of course we will send them things about our girls' lives and a bit about the school.

You ought to see how happy they are with the new desks we have just had made for them. I have not tried to take the girls at their studies, but will do so sometime, so you can have an idea of the inside of their bright, airy, comfortable brick floor study and recitation rooms. Dear Mrs. Su has a little six weeks' old baby girl, but she is as efficient as ever in the school-room. Her oldest daughter, Truth (the baby's name is Glory), is in school every day—dear little three-year-old tot—and does just what she sees the older girls doing.

I have just come back from another two weeks' stay in Fen Chou Fu. In October I made a two days' trip to a new village about fifty miles to the northwest. One of the helpers from the Nan Ching Tin field moved to this village about five miles away from there. He has opened an opium refuge for men, and his wife one for women in another house and courtyard not far away. In addition she has started a little day school for girls, and now has eight pupils. The situation is most desirable. But word has just come in that there is persecution there. Temple and idol worshiping taxes will decrease as Christ's church increases, and the evil one won't let a thing like that happen without making a fuss.

From there I went early one morning to visit the home of Mr. Meng, the Christian tailor. They were expecting me, and had a delicious breakfast of Chinese food waiting. But they were a bit disappointed when they learned I was staying two hours instead of two weeks, for two of these women had been to our March class here in Tai-ku, and they were promised that "after summer" they would have a class in their village. About ten women literally "laid hold on me," and said, "Won't you help us? Won't you teach us?" Sounds Macedonian like, doesn't it? I told them I would soon come and bring a woman with me to help me and them, and they were happy.

Leaving them I went on to Nan Ching Tin, and there met the very same conditions—"Come and help us." To these two places I must go after Christmas, instead of to one before the holidays as I had hoped.

November 10th I went down to Fen Chou Fu. Mrs. Corbin and Annie came two days later, and on the 12th we opened up the class there. We had two women reading in the catechism, and Mrs. Corbin had them. Mrs. Atwood had another woman in the "First Principles of the Doctrine." The other women, seven of them, were reading in Luke. They all put in two weeks of hard, earnest study. Two of the helpers gave such invaluable help to them. All the Luke class read quite well, and these are the ones of whom we expect so much. They are all "Jesus' disciples." They do not fear persecution, and all have unbound feet. All but two of them worshiped idols, and now are most appreciative of the goodness of Him who called them away from their gods and worldly lusts. The last day of the class four women came from a distance to "read." When told the class was over one nearly wept, and said, "Oh, but I must read and learn." She with the other three are waiting eagerly now until after Chinese New Year when we plan to have another class for them. Then there are to be some twenty or thirty women. Think of it! I thought we were employed to the utmost with ten, but there seems to be no other way, and these seven who read so well will help with the beginners. When I left they said they were praying for a "Chiao Shih," meaning an unmarried woman teacher. I told them I was praying for two. You appreciate the situation, I am sure.

## WOMAN'S BOARD OF THE INTERIOR

Mrs. S. E. HURLBUT, TREASURER

RECEIPTS FROM SEPTEMBER 10, TO OCTOBER 10, 1907

COLORADO . . . . .	717 60	CHINA . . . . .	5 00
ILLINOIS . . . . .	2,314 33	JAPAN . . . . .	5 00
INDIANA . . . . .	125 25	Receipts for the month . . . . .	\$15,962 41
IOWA . . . . .	2,139 35	Previously acknowledged, corrected . . . . .	58,292 43
KANSAS . . . . .	1,418 98	Total since October, 1906 . . . . .	\$74,254 84
MICHIGAN . . . . .	1,054 32	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
MINNESOTA . . . . .	346 26	Receipts for the month . . . . .	\$389 00
MISSOURI . . . . .	1,287 22	Previously acknowledged, corrected . . . . .	1,651 86
NEBRASKA . . . . .	621 04	Total since October, 1906 . . . . .	\$2,040 86
OHIO . . . . .	3,931 08		
OKLAHOMA . . . . .	41 25		
SOUTH DAKOTA . . . . .	549 74		
WISCONSIN . . . . .	1,318 54		
WYOMING . . . . .	74 90		
MASSACHUSETTS . . . . .	12 55		

MISS FLORA STARR, Ass't Treas.

Additional receipts too late to be acknowledged in detail this month, make the total of the year \$98,246.06, with \$2,515.11 for special objects.







