

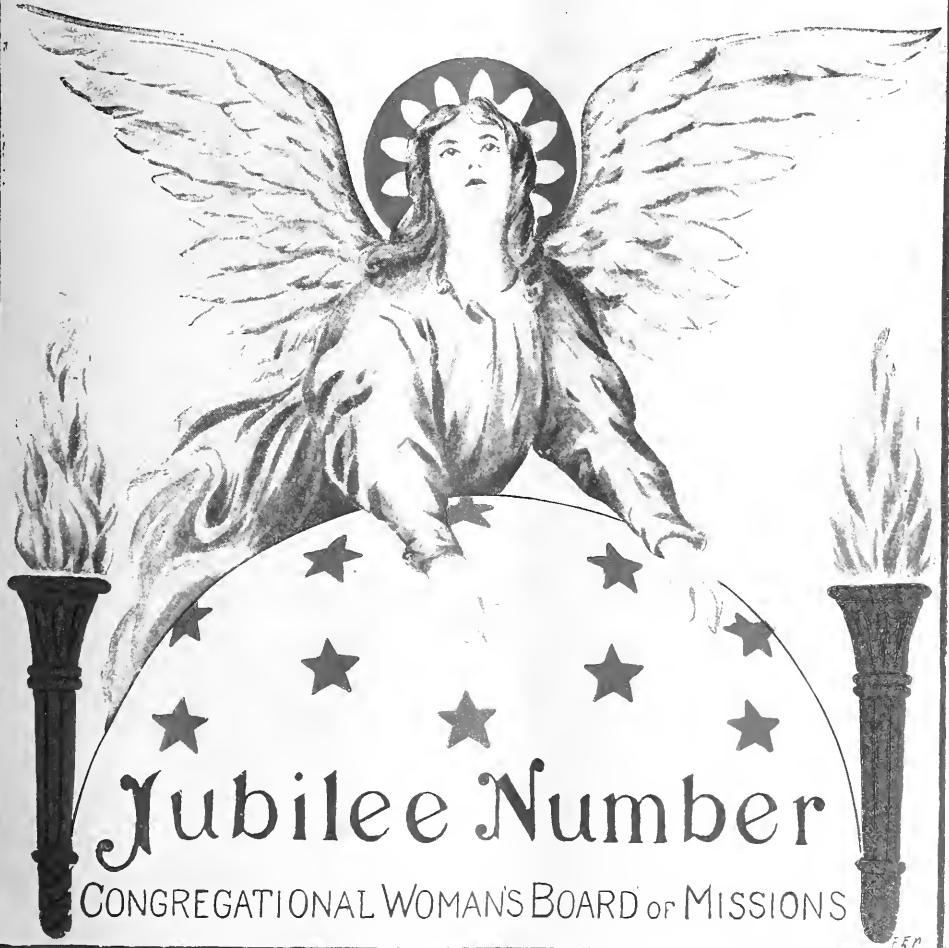
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OL. XLVII

OCTOBER, 1917

NO. 10

Life and Light for Woman



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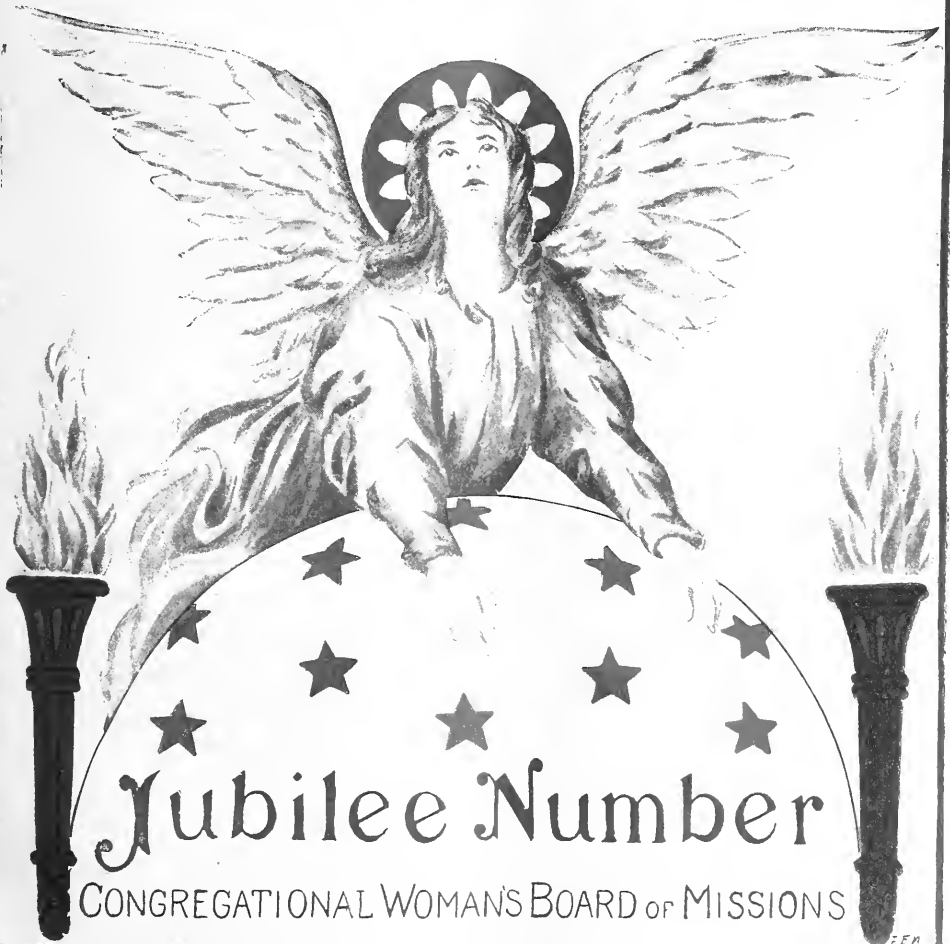
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In making devises and legacies, the entire corporate name of the Board should be used as follows:—

I give and bequeath to the Woman's Board of Missions, incorporated under the laws of Massachusetts in the year 1869, the sum of

Life and Light for Woman



Jubilee Number

CONGREGATIONAL WOMAN'S BOARD OF MISSIONS

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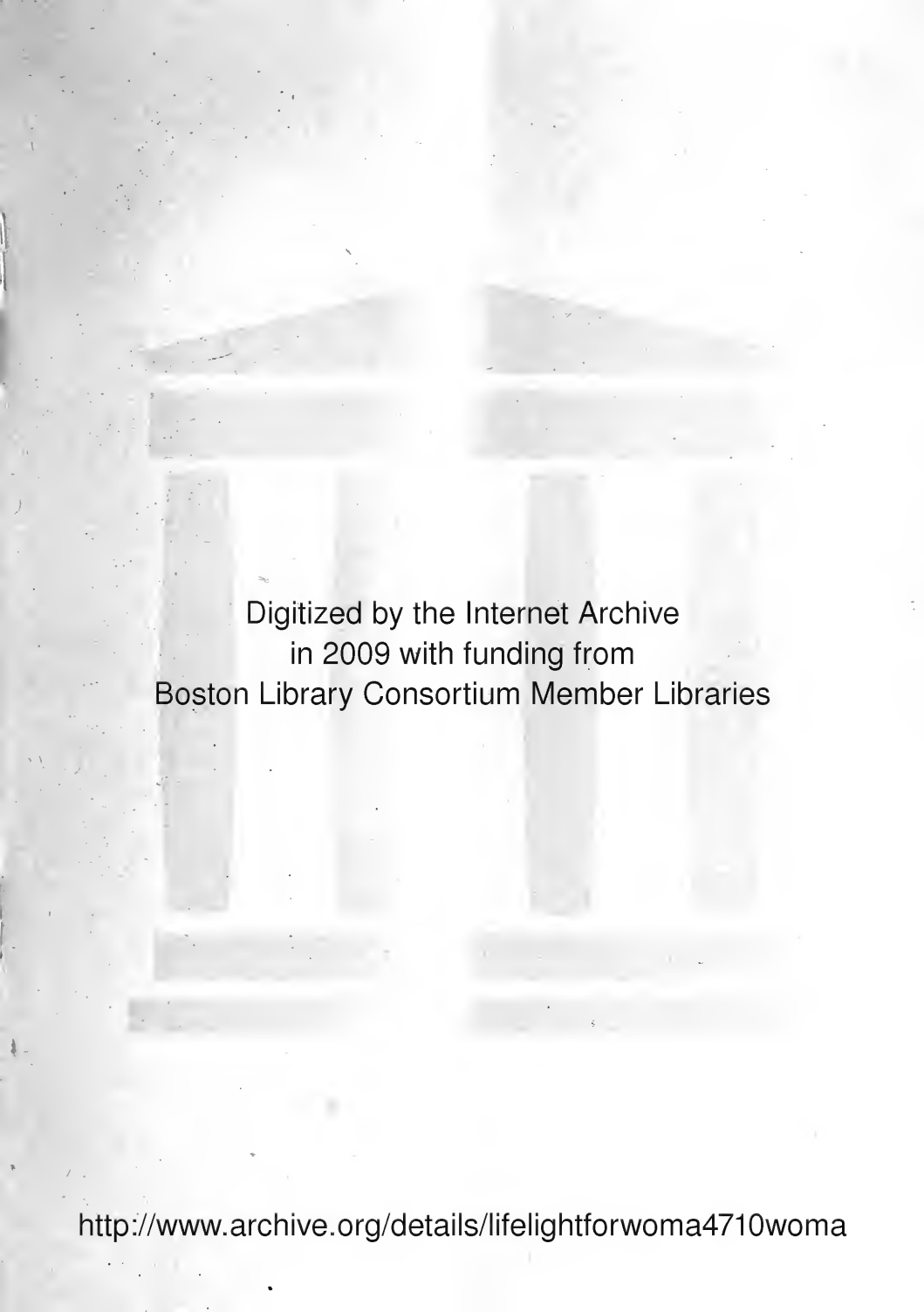
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Mrs. Miron Winslow
Ceylon 1857-1865
Established Uduvil Seminary
in 1824



Mrs. Mary C. Winsor
Sirur, India, 1870-1915
Teacher and Trainer of Bible
Women



Mrs. Mary K. Edwards
Inanda, Africa
First Missionary of the Woman's
Board of Missions



Mrs. Ursula Clarke Marsh
Turkey and Bulgaria
Educator and Evangelist



Mrs. Olive Parmelee Andrus
Mardin, Turkey, 1868-1916

In Him was Life; and the Life was the Light of Men

Vol. XLVII.

October, 1917

No. 10

Foreword

IN presenting this Jubilee Number of LIFE AND LIGHT to our readers the Editorial Committee is sure that all will appreciate the fact that the historical sketch, *Looking Backward Over Fifty Years*, has been written by Miss Frances J. Dyer, who was one of the earliest workers in the Rooms of the Woman's Board of Missions and who has first-hand knowledge of those first years. Within the limits of such an article obviously much of value must be omitted, but in these pages will be found a lifelike presentation of the women who laid broad and deep the foundations of the Woman's Board in 1868.

So far as known Mrs. N. G. Clark, Mrs. John Cummings and Mrs. David Scudder are the only charter members now remaining. Mrs. S. Brainard Pratt who contributes *Some Reminiscences of the First Annual Meeting* was early associated with the Executive Committee where she served so efficiently as Recording Secretary.

It has not been possible to procure pictures of all whose faces we would have been glad to see on these pages, nor to mention all of the earlier missionaries. In the November number there will be additional historical material.

An extra edition of this issue has been published and may be obtained on application to Miss Helen S. Conley, 503 Congregational House. Price five cents.

It should be noted that in 1894 the annual meeting was changed from January to November, thus bringing the celebration of the Jubilee in November, 1917, rather than in January, 1918, when the fifty years would have been actually rounded out, but as two annual meetings were held in 1895 this is really the *Fiftieth Anniversary* of the Board.

Looking Backward Over Fifty Years

THE WOMAN'S BOARD OF MISSIONS AT HOME AND ABROAD

By Frances J. Dyer

A MEMORABLE INTERVIEW

THE dramatic story of the haystack prayer meeting at Williamstown, Mass., in 1806, which led to the formation of the American Board, had its counterpart, more than half a century later, in the origin of the Woman's Board of Missions. One day a woman walking through Pemberton Square, Boston, on her way to an appointment made by Dr. N. G. Clark asked another woman, a stranger to her, the way to the Missionary House. The two entered into conversation and each discovered that the other was burdened with a sense that something ought to be done for women and children in heathen lands. The one accosted then said, "My house is near by; won't you come in and let us pray about it?" Fancy such a proposition under similar circumstances nowadays! They were the two women whom Dr. Clark was seeking to bring together.

The stranger guest was Mrs. Albert Bowker, who became the first president of the Woman's Board, and the hostess was Mrs. Homer Bartlett, its first treasurer. What influences have radiated from those two groups of kneeling figures—the five young men who took refuge from a thunder storm beneath the historic haystack, and the two married women who communed in the quiet of an upper room in a luxurious city home!

The background of the latter scene stretches still farther into the distant past, for one of Mrs. Bowker's remote ancestors had been in the habit of rising at midnight, throwing a shawl about her shoulders and wrestling in prayer that some of her descendants might be instrumental in sending the gospel to heathen lands. The petitions were seemingly unheeded. Generations came and went and there was no sign of an answer. But one night a New England mother, in giving birth to a little daughter, was told that the child's life must be sacrificed in order to save her own. She refused to give her con-

sent. Meantime an aunt in an adjoining room was praying that both precious lives might be spared, and they were. The child was Sarah Lamson, afterward Mrs. Bowker. At last the vision of the remote ancestor was beginning to be a reality. "If it tarry, wait for it, because it will surely come; it will not tarry."

THE PRELIMINARY MEETING

Subsequently Mrs. Bowker sought a further interview with Dr. N. G. Clark, Foreign Secretary of the American Board, to whom she unfolded her plan for a missionary board composed exclusively of women. From a pigeon-hole in his desk he took a pile of letters from missionaries already in the field, each making an importunate plea that unmarried "females" be sent out to work among women and children. This remarkable breaking down of age-long barriers in the Orient, coupled with the fact that several well-educated women at home were ready to go to the foreign field if their support could be assured, was another indication that the time was ripe for action. After months of further conference forty devoted women gathered in the Freeman Place Chapel of the Old South Church, Boston, on January 2, 1868, and formed the New England Woman's Foreign Missionary Society, which later became incorporated under the name of the Woman's Board of Missions. The officers elected were:—

President, Mrs. Albert Bowker. Vice Presidents, Mrs. R. Anderson, Mrs. N. G. Clark, Mrs. S. B. Treat and Mrs. Charles Stoddard. Corresponding Secretaries, Mrs. Miron Winslow and Mrs. David C. Scudder. Recording Secretary, Mrs. J. A. Copp. Treasurer, Mrs. Homer Bartlett. Only two of these, Mrs. Clark and Mrs. Scudder, are still living.

The following October the field at home was divided and the Woman's Board of Missions of the Interior was formed in Chicago.



Mrs. Albert Bowker
Founder of the Woman's Board
of Missions, 1868

In 1873 the Woman's Board for the Pacific was organized. "He hath sounded forth the trumpet that shall never call retreat."

PREJUDICES OF THE PERIOD

It required marvelous faith for that little group, untrained in public affairs, to undertake the stupendous task of sending the gospel to millions of their sisters in non-Christian lands. The measure of their faith can be better understood by considering the prejudices of the period. Anything that savored of "woman's rights," which George Meredith called "the most indigestible fact of the century," was obnoxious to nearly everybody. Ministers looked coldly and distrustfully upon the movement. Their suspicions are shown by the pastor who made it a point to be present at the women's meetings because "no one knew what they would pray for if left alone." A notable exception was found in the venerable Dr. R. S. Storrs of Braintree, who sent \$75 to constitute three "female members" of his household life members of the new Board. He wrote: "Though few days remain to me on earth, may your days be many and your angelic ministries to the forlorn daughters of idolatry and superstition carry joy up to the courts of God." The leaders themselves were not wholly free from traditions. One of them writes, giving her impressions of those early days: "With my good old-fashioned training that it was wrong for women to speak in meeting, I was a bit scandalized and felt that it took grit as well as grace in those dear women who filled the pulpit. How little I realized then what an arrant sinner I should myself become in that line!"

UNCONSCIOUS PREPARATION

It seemed a most unpropitious time for women to seek the emancipation of their sisters across the sea, but the stars in their courses were fighting against the forces of opposition. Just before the Civil War a great tidal wave of prayer swept into the hearts of American women and led to a revival of the old Maternal Associations. Through them confidence was gained in conducting public meetings. A union society was formed and over 1,000 mothers attended the first annual meeting in Park Street Church, Boston. Colleges for women were just coming into existence.

Then came the war, which did more than any other single agency to develop feminine powers of administration and initiative. It marked an era in the so-called woman movement. Having learned to federate their forces in service for their country, the logical result was unity for other ends. Praying bands of women in Ohio began a crusade against the liquor evil which ended in the organization of the Women's Christian Temperance Union. The first women's clubs, the Sorosis of New York, and the New England Woman's Club of Boston, started almost simultaneously with the Woman's Board, the latter having only a few weeks' priority. No doubt the new enterprise felt the stimulus of this general awakening, and it was singularly fortunate in the quality of its leadership.

MRS. BOWKER AND HER ASSOCIATES

Sarah Lamson, the little girl whose life seemed to be miraculously saved at birth, grew up in a home of affluence in East Boston and was sent at the age of fourteen to the Ipswich Female Seminary. There she came under the influence of two notable teachers, Zilpah P. Grant and Mary Lyon. They saw that the new pupil had good intellectual capacity, a resolute will, strong imagination, and a peculiar power to dominate other minds. They agonized in prayer for her soul with the fervor born of the theology of the times, and her conversion was a marked experience.

By a strange blunder, her father received word that his daughter was dead and he drove to Ipswich, taking with him the casket for her burial. It was a dramatic scene when she met him at the door in full health and strength. The thought that the rumor might have been true intensified the religious impressions already received. She felt that she was a spared monument of mercy for some great work, and a remarkable deliverance from accidental death later in life deepened this feeling. On her return home she plunged with the zeal of a young Crusader into the activities of Maverick Church, of which she was one of the ten original members. She visited homes of the poor and prayed at the bedside of the dying. She taught a Bible class which grew to nearly 100 members. Marriage to Albert Bowker and the birth of two daughters only quickened her enthusiasm for humanity, and the Civil War set her soul on fire with patriotism. No

general on a field of battle marshaled his forces with greater energy than she displayed in organizing measures of relief for the soldiers. For many years she was president of the Union Maternal Association. Such were some of the training schools in which her mind was broadened to grasp the needs of women in lands outside the pale of gospel privileges, and which fitted her for the presidency of the Woman's Board of Missions. During the more than twenty years of her service as president she never missed a meeting.

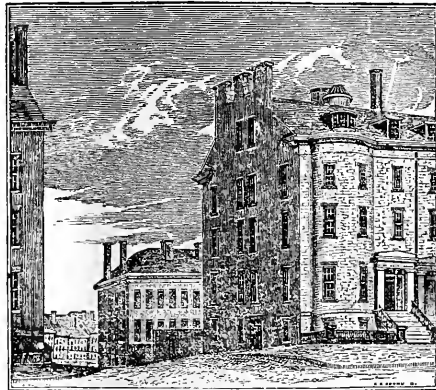
Mrs. Bowker, as an incident narrated by Mrs. N. G. Clark reveals, traced the beginning of her knowledge of missionary work to her interest in a schoolmate, Mrs. Ballantine, who went as a missionary to India. Feeling that she would certainly not live in such a hostile land and wishing to be informed of her death, should it occur, Mrs. Bowker subscribed for *The Missionary Herald*, and through this medium the missionary cause became to her a vital concern. Great is the power of the printed page!

She and her associates formulated an ideal plan of organization. It embodied the principle of federation, then an unheard-of thing in women's societies. Auxiliaries were to be formed in every church and twenty of these would constitute a Branch, co-operating with the parent Board. The aim was "to arouse in every Congregational woman and child a living interest in foreign missions." The Philadelphia Branch was the first to rally its forces with twenty-five auxiliaries; New Haven followed with thirty-nine. To-day there are twenty-four of these Branches and one Conference Association having a membership of 47,113, the latest addition this Jubilee year being the Southeastern Branch, formed in Tampa, Fla., last April.

Each of the four vice presidents, Mrs. Anderson, Mrs. Treat, Mrs. Clark and Mrs. Stoddard, was the wife of an American Board secretary, and therefore able to contribute a rich fund of information concerning conditions in foreign lands. The two corresponding secretaries, Mrs. Winslow and Mrs. Scudder, had served in India as wives of missionaries, and the former was skilled in the use of pencil and brush for making large missionary maps, which were a wonderful help in public assemblies. The recording secretary, Mrs. J. A. Copp, a person of unusual ability and charm, was the wife of the pastor of a large and influential church in Chelsea. The

treasurer, Mrs. Bartlett, was the wife of a wealthy manufacturer and a woman of great heart and of far vision. With them were associated twelve managers prominent in social and religious circles, including such well-known names as Mrs. Daniel Safford and Mrs. Henry F. Durant. The Board was immediately enlarged by adding seven more vice presidents, all except Mrs. Richard Borden of Fall River living outside Massachusetts; also another corresponding secretary, Mrs. George Gould, and a home secretary, Miss Abbie B. Child, a name soon to be known and loved all over the world. It is noticeable that she was the only unmarried person in that first official family of thirty members.

They and their constituents were probably the most influential and wealthy group of Christian women who, up to that time, ever united their forces in a common cause. Such union to-day is too commonplace to awaken comment, but then it made a veritable sensation. Their service was wholly voluntary, and no salary higher than \$1,000 has ever been paid by the Board. An incredible amount of writing was done by those volunteers. Long letters from workers on the field were transcribed by hand, in beautiful script, and sent broadcast to the auxiliaries. The same laborious process was applied to appeals and miscellaneous information. A glass stylus on carbon paper was the only form of duplication, and this slow method insured but a single copy. Their office was a little room in the Missionary House in Pemberton Square, kindly furnished free of rent by the American Board.



First Headquarters of Woman's Board of Missions
Pemberton Square, 1868-1873

Of course a magazine was indispensable and the initial number of

a modest quarterly called *Life and Light for Heathen Women* appeared in March, 1869, followed the next year by a juvenile publication, *Echoes from Life and Light*. At first these magazines were mailed from Mrs. Bowker's home and for years the wrappers were addressed by hand by voluntary helpers. Both became monthlies in 1873 and the word "Heathen" was eliminated from the title of the former. In 1882 *The Mission Dayspring* took the place of *Echoes*. There was no such plethora of reading matter as women have to-day and the pages of *Life and Light* were eagerly read. In course of time the circulation reached over 19,000.

The first year's receipts barely exceeded \$5,000 and the sacrificial gifts were many. One old lady of ninety-seven sent a pair of stockings which she knit herself, being too poor to contribute money; the stockings were sold repeatedly until \$10 was realized. A pine cone basket made with much labor by a poor invalid girl as her offering, shortly before her death, was kept in the rooms and the card attached telling her story made its silent appeal for funds.

The financial policy instituted by the Woman's Board in its first year, that of gathering the money for its pledged work one year to be expended upon the foreign field the following year, has been continued. Thus no year of its life has been clouded by a debt.

* THE PIONEER MISSIONARIES

The new organization at once pledged the support of seven missionaries and eleven Bible readers. The first to be adopted was Mrs. Mary K. Edwards, an Ohio girl, who, after the death of her husband, offered her services to the American Board. She sailed from Boston in August, 1868, and started a school for Zulu girls at Inanda, South Africa. At the age of eighty-eight she is still living and working at Inanda Seminary and has not been in America for forty years. Her versatility is evidenced by the fact that when nearly eighty Mrs. Edwards took a correspondence course in nursing in order to pass on the instruction to Zulu girls and women.

Miss Mary E. Andrews, also from Ohio, sailed from New York in March, 1868, for Tungchow, China, then a three months' journey. She has been at her post ever since, and is now teaching young men in the theological seminary in Peking.

* See articles in current number of LIFE AND LIGHT.

Miss Olive L. Parmelee, a graduate from Mt. Holyoke in 1861, and afterward a teacher there for five happy years, left in August, 1868, to take charge of a boarding school for girls in Mardin, Turkey. Later she became the wife of Rev. A. N. Andrus and died August 25, 1916.

Miss Ursula E. Clarke, another Mt. Holyoke girl, heard the call from Turkey, sailed in October, 1868, for Brousa, and opened a boarding school. In 1874 she married Rev. George D. Marsh and went with him to Eski Zagra. The city was sacked and burned and they barely escaped with their two little children. Her varied activities continued until September, 1915, when she left Bulgaria to make her home with sisters in Claremont, Cal.

Miss Adelia M. Payson arrived at her station in Foochow, China, in January, 1869. In her first letter to the Board she wrote: "I am trying to master this barbarous tongue and am told that after twenty years of study I shall not be independent of teachers." After nine years' service she severed her connection with the Board and went to Honolulu to teach the Chinese in connection with the Anglican Church.

Miss Rebecca D. Tracy, daughter of an American Board missionary in Siam, went to Sivas, Turkey, and two years after her arrival married Rev. Mr. McCallum.

Miss Maggie Webster, an appointee for Ceylon, married an English missionary a few months after reaching her destination.

Whenever criticism was expressed because a missionary gave up



Mrs. Mary K. Edwards

The first missionary adopted by Woman's Board of Missions

her work to become a wife Mrs. Bowker would say, "You must remember, ladies, that matrimony is an older institution than the Woman's Board."

By the second-year this pioneer group had expanded to eighteen, and soon included such familiar names as the Ely sisters of Bitlis, each of whom gave a long lifetime of service—founding the Mt. Holyoke School,—Miss Myra A. Proctor, who superintended fourteen village schools in addition to her boarding school at Aintab; Misses Seymour and Bush at Harpoot, the latter coming home only once in twenty-three years; Mrs. Wheeler of the same city who helped her husband found the Euphrates College, the Turks not allowing the name of Armenia College; Mrs. Cora Welch Tomson; to take up her residence at the new Constantinople Home; Mrs. S. B. Capron, whose influence reached thousands of women in Madura; Eliza Agnew, who devoted forty-four years of her life to Uduvil Seminary, Ceylon; Susan R. Howland, who served the same school for a period nearly as long; Dr. Sarah F. Norris, a pioneer medical missionary in Bombay; Miss Eliza Talcott, the first unmarried woman to go to Japan; and Miss Hance, a lonely pioneer in Africa, forty miles from other missionaries and seven miles from a post-office or the nearest white neighbor.



Mrs. C. H. Wheeler
Harpoot, Turkey
1857-1896



Mrs. S. B. Capron
"Mother of the City" Madura, India

SOME PHASES OF THE EARLY MEETINGS

The numerous conventions and congresses of women at the present day certainly lack the element of novelty which was conspicuous in the early public meetings of the Woman's Board. An elderly woman was asked recently what about them impressed her most, and she said with the utmost frankness, "At that time I had no interest in foreign

missions and I was fascinated at the glib way those women in the pulpit reeled off unpronounceable names of unheard-of places." Here was not exactly a case of coming to scoff and remaining to pray, but of being drawn through sheer novelty to the ardent espousal of a noble cause. Who that was present will ever forget that first annual meeting, January 5, 1869? A dangerous ice storm and slippery pavements made it doubtful if many would venture out, but over 600 women assembled in Mt. Vernon Church, then located in Ashburton Place. The time came when three church edifices were necessary to accommodate the crowds. Miss Myra A. Proctor, fresh from ten years' experience as a teacher in Aintab, Turkey, under the American Board, was listened to with breathless attention as she pictured a land where men, women, children, dogs, donkeys, chickens and sheep were often sheltered beneath the same roof, and where a girl might not speak aloud in the presence of her mother-in-law till a year had elapsed. Mrs. William Butler, a pioneer missionary under the Methodist Board, described the wretched condition of women and little child widows in India. Many in the audience wept freely at these recitals. Verily, here were lands where their sex needed to be "emancipated"!

In the early sixties a journey to Europe was a great adventure for an American woman, and a pleasure trip around the world an unheard-of experience. Illustrated lectures were rare and movies unknown. So the stories of travel and actual life among "heathen" and cannibals by returned missionaries were "thrillers" to multi-



Miss Myra A. Proctor
1859-1885

tudes who passed their days in uneventful routine here at home. It was exciting to hear about visits to zenanas, harems and kraals; of perilous journeys over the mountains and plains of Mesopotamia; of fording the Tigris; of frugal meals of bread and raw onions on the banks of the Euphrates; of adventures with robbers; of entertainment at native inns with cattle in close proximity; of sleeping in mud khans and stables; of curious customs at weddings and funerals; of a native who was astonished to find that the missionary lady never swore, and asked, "What do you do when your soul is squeezed?"

These tales had a real educational value, but they also touched the springs of motive and action. They sent the visitors home full of a holy enthusiasm for humanity because the stories came from the lips of those who counted not their lives dear unto themselves, but had laid them willingly upon the altar of sacrifice.

AT THE END OF FIVE YEARS

1868-1873

The strength of this awakened womanhood began to be felt in the churches and the next five years show a remarkable growth of the new enterprise. Mrs. Rufus Anderson stated a fundamental truth in saying that "a large amount of educated female talent in our churches is unemployed, languishing and dwarfed for want of useful, helpful development." The moment this new channel for self-expression was opened there began to flow into it streams of activity which were simply amazing in their volume and power. Thousands of women and children were enrolled for service in auxiliaries and mission circles. Vermont, Rhode Island, Maine and New Hampshire followed Philadelphia and New Haven in forming the larger unit called a Branch, and 211 other auxiliary societies allied themselves with the parent Board. These, with over 100 mission circles filled with the enthusiasm of youth, constituted a splendid working force.

Removal to the new and spacious Congregational House, at the corner of Beacon and Somerset Streets, in 1873, afforded much better facilities for work. Two large rooms on the first floor were assigned to the young organization. A modest sign, "Woman's Board," was

placed on one of the doors, and evidently attracted the attention of a lady seeking winter quarters, for she approached the secretary and asked what she charged for board! The caller's indignation at what she said was a "false and misleading sign" rather astonished the innocent scribe at the desk.

The support of the girls' schools under charge of the American Board, and of all single ladies in their employ, was now assumed by the Woman's Boards. What was accomplished in Turkey alone during the first five years is thus summarized in an annual report: "Thirty unmarried ladies, most of them educated in some of the best institutions of the United States, devoting their culture to special labors in behalf of their sex at sixteen of the principal centers of influence in the Turkish Empire, in charge of ten boarding schools with over 200 pupils in training for Christian work, working in Sabbath schools, visiting the women in their homes, gathering them by hundreds to the place of prayer, establishing mothers' meetings with special reference to the training of Christian households, going out often with the missionaries from village to village, and awakening new hope and aspiration where life had been a wretched burden and a prolonged misery—this is the great work now carried on by the Woman's Boards."

Doors of opportunity opened wide elsewhere, especially for medical work in India and China. Japan sent tidings that the government and people were asking education for their daughters; the Mikado soon decreed that English should be the second language in the empire. The first Protestant school in Spain was started in San Sebastian by Mrs. Alice Gordon Gulick; the college for girls in Madrid is an outgrowth of that early seed-sowing and the Board school continues at Barcelona. The Dakota Home for Indian girls at Santee Agency was an expression of interest in a backward race living in our own land.



Mrs. Alice Gordon Gulick
Educator and Missionary to Spanish
Girls
1870-1893

Among the larger undertakings of this period was the opening of the Constantinople Home, a school for girls in old Stamboul. It began with twenty-five pupils under Miss Julia A. Rappelye and is now the American College for Girls with an enrollment of 425 pupils and a rank equal to similar institutions in the United States. Mary Mills Patrick, Ph.D., the accomplished president, entered



Early Graduates of Home School, Constantinople
Founded by Woman's Board of Missions as the Home School
for Girls

the service of the Woman's Board in 1871 as a teacher of a girls' school in Erzroom and is a fine Armenian scholar. The college holds a charter under Massachusetts and is now controlled by a board of American trustees. At the end of two years the school moved to Scutari on the Asiatic side of the Bosphorus, where it remained until 1914. Only a few months before the outbreak of the Great War it returned to the European side and took possession of four noble stone buildings—the Russell Sage, Henry Woods, Mitchell and Gould Halls—crowning the Arnaoutkeuy Hill. The college stands to-day an island of safety in an ocean of conflicting elements. The alumnae have gone forth to be centers of light and influence far beyond the boundaries of their native land. A few, like Mrs. Vaitses, a Greek, are working among people of their own nationality in Boston and other cities of the United States.

The original group of seven missionaries now numbered forty-

seven. The Board also employed forty-nine native teachers and Bible readers, and supported thirty-two schools. The stage of experiment had passed. The fitful fires of enthusiasm, incident to every new enterprise, had given place to a glow of steady, intelligent purpose not to cease or falter in efforts to evangelize the world, so long as our Lord's last commission stands.

THE NEXT TWO DECADES

1874-1894

From the hilltop of the twenty-fifth anniversary in 1893 the outstanding events of the next two decades may be considered. The wisdom of the original plan of organization whereby the Board is able, through its Branches, to come into immediate touch with its large constituency, became more and more apparent with the rapid expansion of this period. Changes in personnel could not shake this sure foundation-stone in its policy.

Mrs. Bowker resigned in 1890 after twenty-two years of unwavering devotion to the cause. Her memory is enshrined in two enduring monuments which bear her name—one a hall in the college at Constantinople, and another in the boarding school building at Bombay. She was succeeded by Mrs. Judson Smith, who filled the office with great ability until her death in 1906, when Mrs. Charles H. Daniels, the present incumbent, was elected. Three treasurers, Mrs. Bartlett, Mrs. Benjamin E. Bates and Miss Emma Carruth, had entered into the life beyond, and their successors were first, Miss Ellen Carruth, then Miss Sarah Louise Day, who retires this year after twenty-one



Miss Gertrude R. Hance
Pioneer Worker at Umvoti and Esidumbini,
South Africa, 1870-1899

years of efficient and successful service. A voluminous and constantly increasing correspondence called for a larger secretarial force, and several women of deep spirituality, of broad culture and extensive travel, among whom were Mrs. E. E. Strong, Mrs. Joseph Cook and Miss Ellen Carruth, gave lavishly of their time and strength to this particular service. Mrs. S. B. Pratt was recording secretary for twenty-five years and her reports were a delightful feature of the annual meetings. She had the rare gift of enabling her hearers to visualize the entire mission field by presenting it through the lens of her own vivid imagination. Since 1901 Mrs. J. Frederick Hill of Cambridge, Mass., has filled most acceptably this office of recording secretary.

The versatility of Miss Child, in the double capacity of home secretary and editor of LIFE AND LIGHT, added to the legal bent of her finely trained mind, gave her a commanding influence in all the councils of the Board.

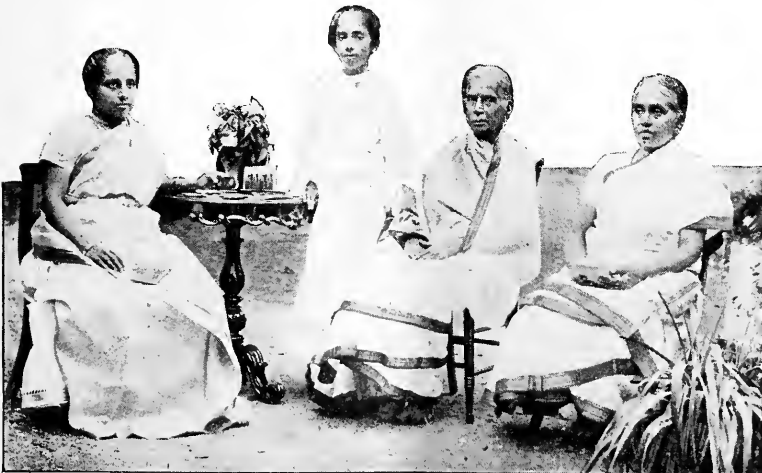
The Branch officers represented the finest flower of American womanhood, and the high standard set by the pioneers has been maintained to the present day. They were women of exceptional ability who consecrated their talents, wealth, homes and social position to the advancement of the cause. Among the first who contributed to the development of the Branches may be mentioned: Mrs. Ray Palmer and Miss Anna P. Halsey of Philadelphia; Mrs. Burdett Hart and Mrs. G. P. Prudden of New Haven; Mrs. Horace Fairbanks of St. Johnsbury; Mrs. H. W. Wilkinson of Providence; Mrs. William H. Fenn of Portland; Mrs. Cyrus Richardson and Miss Abby E. MacIntire of New Hampshire; Mrs. Roland Mather of Hartford; Miss Emily S. Gilman of Norwich; and Miss Susan Hayes Ward of Newark. The directors, too, were women of distinction endowed with rare spiritual and intellectual gifts.

Plans for training children to have an intelligent zeal for missions were soon formulated. As early as 1874 a mass meeting of mission circles was held in Park Street Church, and later the annual May Festival in Berkeley Street Church attracted crowds from the near suburbs. The exercises, mainly by the children themselves, who marched in bearing banners aloft on which the name of the mission circle was inscribed, were novel and picturesque. The boys and girls

who impersonated strange peoples and dressed in their bizarre costumes really learned a great deal about missions. The countries to which their pennies went became more than a "geographical expression" to their childish minds. These Festivals were a prophecy of the comprehensive scheme, embracing everything from cradle rolls to young people's rallies, whereby the youth of to-day receive their missionary education.

By degrees a lovely reciprocity of gifts was established. A group of little African girls begged to be fed with samp instead of rice that they might save money for the Morning Star; pupils in Inanda Seminary sent money to Aintab for the sufferers from massacre; pennies from a kindergarten in Japan helped the famine children in India, and an orphan asylum aided in the support of other orphans in Monastir; King's Daughters in Constantinople paid the expenses of a pupil in San Sebastian, and a society in Paotingfu sent funds to a school in Ponape. Such gifts, insignificant in themselves, are foregleams of that world brotherhood for which Christians labor and pray.

A new department called The Bureau of Exchange was opened in 1876 under the superintendence of Mrs. Minerva B. Norton. Its function was to furnish manuscript letters, fresh from the field, to



Four Generations of Pupils at Uduvil Seminary, Ceylon
Trained by Miss Eliza Agnew and Miss Susan Howland

the auxiliaries and to supply speakers for meetings. After a short term of service an admirable successor was found in Mrs. E. H. Barnes, who resigned to become the wife of Rev. S. P. Leeds, D.D., of Hanover, N. H. In 1882 the Bureau passed into the hands of Miss E. Harriet Stanwood, an eminent teacher of Latin, first at Elmira and later at Smith College. She enlarged the scope of the department until it became a potent factor in quickening the zeal and intelligence of the constituency. In the winter of 1892 Miss Alice M. Kyle was called from her home in Portland, Me., to assist Miss Child in the office, and also, as field secretary, to inspire the young people's societies through her winning addresses. An additional impulse was given to girls through the appointment of Miss Kate G. Lamson as secretary of Junior work. She made effective use at their meetings of a covenant card with the promise: "I will not cease to make offering of time, prayer and money to the end that the daughters of sorrow in heathen lands may know the love of Jesus."

Later Mrs. J. Frederick Hill became chairman of the committee on Junior work, and at the annual meeting in 1888, for the first time in the history of the Board, a united voice from the young womanhood of New England colleges and seminaries was heard through their chosen delegates. These educational institutions were stimulated by having their own representatives on the foreign field. Mt. Holyoke, which had sent out many daughters before the Board was organized, continued to furnish the largest quota of new recruits. With Bradford were linked the immortal names of Harriet Newell and Ann Hazeltine Judson. Wellesley and Smith represented the modern colleges. Alice Freeman Palmer added the weight of her magnetic presence to many of the public gatherings.

The younger women in the churches were made largely responsible for the support and development of medical missions, and they rose splendidly to this challenge of their ability to manage important enterprises. Missionary daughters who had been sent to the United States for their education were conspicuous among the reinforcements. One from Wellesley was Dr. Julia Bissell, who joined her parents in Ahmednagar for what she said was "the sweetest, saddest and noblest work in which a woman could engage."

The beginnings of medical work by the Board belong to this period.



Dr. Kate C. Woodhull

Foochow, China, 1884-1912. First Class of Medical Students

Dr. Sarah F. Norris had previously been sent to Bombay and Dr. F. M. Morris had served for five years in Africa. The first woman physician to be sent to China was Dr. Kate Woodhull who, with her sister Hannah, went to Foochow in 1884. Her equipment included study in Zurich and Dresden, besides a year's practice in Chicago at the Foundlings' Home. When they reached Foochow there was no hospital building, and the quarters first secured for one were so dark, dirty, smoky and unsanitary that the problem of their transformation was enough "to stagger a whole board of health in America." The enrollment of three native women to study medicine and be trained as her assistants was a sublime act of faith by a woman of vision, for the Chinese wall of prejudice against the education of girls was then mountain high. Dr. Harriet

E. Parker, until recently the only woman physician in Madura, waged a similar war against filth, disease and superstition in India, and has the satisfaction of seeing a noble superstructure upon the foundations she laid in the face of gigantic obstacles. Two hospitals in India, one in China, six dispensaries, and the support of several nurses in American Board hospitals, represent to-day's medical work in charge of the Woman's Board.

Forms of settlement work were seen on mission ground long before Toynbee Hall in London, or Hull House in Chicago, gave concrete expression to the modern spirit of social service. Indeed, the very essence of the settlement idea—taking up one's residence among the neglected and outcast—has been the glory of foreign missions from the outset. Mrs. S. M. Schneider opened one room after another of her "own hired house" in Gedik Pasha, in the late seventies, as a social center where coffee was freely dispensed, and also Bibles in five languages. Maria A. West, author of *The Romance of Missions*, had a similar place in Smyrna called "The Rest." Many years later Alice P. Adams started her "Loving-all Institution" in a slum district of Okayama. The nucleus was a crowd of ragged, dirty children gathered from the street into a Sunday school. Then a house was secured, day and night schools for boys and girls working in the factories were opened, also a dispensary, day nursery and other features of an up-to-date settlement. The staff of sixteen workers includes an evangelist and his wife and a Bible woman.

By this time schools in the Orient, where no general system of education existed, had multiplied into hundreds. Their equipment in the earlier years was ludicrously small, as shown by this report from Miss Proctor of one of her first graduating classes: "The pupils have completed their studies in arithmetic, geography, physics and grammar, reading Turkish both in the Armenian and Arabic characters, and have made excellent progress in their Bible lessons. They have no schoolhouse and so have met under a tree in summer, and in winter in a shed-like room whose only comfort is a huge fireplace. The examination was held under a large walnut tree. A few boards had been arranged against the fence, on which were hung blackboards and maps. On a long bench in front of this sat fifteen girls and eight boys neatly dressed, and on mats a company of eighty or ninety

spectators. Near the trunk of the tree was the teacher's table with its vases of flowers and its bell. As for the rest, imagine any well-trained American school—perfect obedience to the little bell, good recitations, excellent compositions and lively dialogues and singing.”

A kindergarten was found to be as desirable in darkest Africa, priest-ridden Spain and Austria, caste-bound India, conservative China and alert Japan as in progressive America. The first one was opened in Smyrna by Miss Cornelia Bartlett in 1885. The first Christian Endeavor Society on alien soil was formed in 1884 on one of the Sandwich Islands, as they were then popularly called, and the second in the city of Foo-chow, China. Soon came reports of flourishing societies in India and Japan, also from every part of the historic land pressed by the feet of the Master himself—from the hills of Aintab, the snow-capped mountains of Van, the recesses of Euphrates College. Young Women's Christian Associations and



Gnanapiragasi, For Many Years a Bible Woman in Madura

King's Daughters societies were equally active in a foreign environment. Dusky maidens from Inanda Seminary, from Umzumbe and Umvoti in Africa, donned badges of blue ribbon signifying “no beer,” and red badges meaning “no snuff.”

A notable event in India in 1885 was the opening of the Calcutta Exposition to zenana women. One day in the week for several weeks all males were rigidly excluded, and hundreds of these poor creatures who had lived such cramped lives roamed at large through the spacious building, reveling in the sight of what human genius had

wrought. From that day they were filled with a noble dissatisfaction with their lot, and 50,000 of them signed a paper addressed to Lady Dufferin, thanking her for what she had done in securing this privilege for them. Mrs. Capron said that this was "the most significant event which ever took place in India,"—this in a land where fathers say of a girl baby, "Nothing is born." Yet more than a thousand of these "nothings" were taught by Mrs. Capron in the city of Madura alone, besides thousands of other Hindu women who were reached though Bible readers trained by her.

Another distinctive feature of this period was the number of native Christians who came to the front as assistants. A few had the advantage of study in the United States after preliminary instruction in mission schools at home. Probably no woman's college in the land to-day is without its contingent of Oriental students, but their first coming awakened much curiosity and comment. One of these at Mt. Holyoke was an Armenian, Anna Felician. From a humble helper in the home of Mrs. Leonard in Marsovan she rose to the position of teacher and house-mother in the Anatolia Girls' School, and wielded a wonderful influence for good throughout the community. Another native worker was Fatima Hanum of Stamboul. Like the Vaudois teacher of whom Whittier sings, she gained access to Turkish harems through the sale of laces, thread and needles carried in a basket where tracts and portions of the Bible were concealed. When past seventy she was forced to flee to Philippopolis, on account of the Armenian massacres, and spent the remaining eight years of her life there in her customary useful service as a Bible reader.



Miss Anna Felician

Teacher and Helper in Marsovan Station for
nearly fifty years

A distinguished native physician is Dr. Karmarkar of Bombay.

She and her husband came to America in 1888 at their own charges, she to enter the Women's Medical College in Philadelphia and he as a student in Hartford Theological Seminary. On their return five years later they made their Christian home a center of power socially as well as morally. Her skill as a doctor has been severely tested in times of plague and famine. They adopted twelve famished little waifs, one of whom is now studying medicine in the University of



Dr. Gurubai Karmarkar, Bombay, India
With Mohammedan Patient

Pennsylvania. Twice she has been a delegate to the international conference of the Y. W. C. A., first at Paris in 1906 and again at Stockholm in 1914. She became a widow in 1912 but continues to practice her profession as a medical missionary of this Board.

A geisha girl, Sumiya San, was transformed into a Bible woman through close companionship with Miss Talcott, when they toured together in Japan, mutually sharing perils and persecutions. She is still living and working at Tokyo. Mrs. Yin of Peking, who with her husband and their three little girls nearly perished in the Boxer riots, and Hu Ching Ging, once a child gambler and now head of a Training School for Christian Women in Foochow, are other good illustrations of natives who are helping to redeem their own race. Two Bulgarian girls, one a teacher in Miss Clarke's kindergarten in Sofia, are students this year at Columbia University where they are making a brilliant record. It is only a question of time when

leadership in Christian work will pass out of foreign into native hands. It depends somewhat upon whether Americans help or hinder the upbuilding of God's kingdom in the lands where their missionary representatives are at work.

An innovation in 1880 was holding the annual meeting outside of Boston. The other cities in which the Board met, up to the time of its twenty-fifth anniversary, were Springfield, Providence, New Haven, Worcester, Hartford and Brooklyn. The time was also changed from January to November on account of the disadvantages of travel in midwinter. The delegates often arrived when the mercury was at zero or below, and departed in a blocking snow storm.

The only friction during this period arose from a difference of opinion over the policy which restricted the local societies both in their gifts and methods of work. A committee of thirty-seven, of which Miss E. S. Gilman, president of the Eastern Connecticut Branch, was chairman, labored patiently ten years for a settlement of this perplexing problem. It was happily adjusted by a change of policy allowing a larger degree of freedom to the auxiliaries. It was a good experience for American women to work together for the promotion of these world-wide interests. They became larger in thought, broader in judgment and more gracious in spirit because lifted out of and beyond themselves.

At this halfway mark in the life of the Board it had in its employ 123 missionaries working in Africa, Turkey, China, India, Ceylon, Japan, Austria, Mexico, Spain and Micronesia; also twenty-nine boarding schools and 259 day and village schools. Like a banyan tree the original stock had multiplied into hundreds of auxiliary societies at home, besides organizations in Hawaii and Armenia. In addition, it had twenty-three branches representing over 1,700 organizations with a membership of 35,000, outside of the sister Boards of the Interior and the Pacific. Beginning with no missionary literature, it counted over 32,000 subscribers to its various publications. Its total receipts for the quarter-century were \$2,041,925. "Our God is marching on."

ENTERING THE TWENTIETH CENTURY

1895-1910

Dark and ominous clouds hung over the mission fields of the world during the closing years of the nineteenth century and the opening of the twentieth. But

“behind the dim unknown

Standeth God within the shadow, keeping watch above His own.”

Some of the more startling and significant events were the Boxer uprising and the overthrow of the Manchu dynasty in China; the revolution in Turkey; fresh and more terrible massacres of Armenian Christians; wars in Japan and the Balkan states; famines in India and Africa; persecutions in Ponape; hampering restrictions in papal lands; the sensational capture by brigands of Ellen M. Stone and Madame Tsilka; and the unspeakable tragedies in the Near East following the outbreak of the Great War. Against the blackness of this background the work of our missionaries stands “appared in celestial light.” These upheavals and overturnings opened new doors of opportunity and led one of the Board’s representatives in Turkey to say: “We do not want your *pity*. Few American women in their elegant homes are as radiantly happy as we.”

The toll of death both at home and abroad was exceptionally large. Mary S. Morrill and Annie A. Gould won the martyr’s crown in the whirlwind of fury at Paotingfu during the Boxer riots. Eliza Talcott, founder of the first woman’s college in Japan at Kobe, and angel of mercy to hundreds of soldiers in the Kyoto hospital during the war with China, completed her nearly forty years of earthly service. Alice Gordon Gulick lived long enough to see her “castle in Spain”—the higher education of girls—an accomplished fact. During her last furlough in the United States she was able to comfort the Spanish prisoners interned at Portsmouth, N. H., with words in their own language.



Miss Eliza Talcott
First Missionary of the Woman’s Board
of Missions in Japan
1873-1911

Among those taken from the ranks at home was Abbie B. Child, an almost irreparable loss to the Board. She, too, saw the fulfillment of a dream before the sudden call to the heavenly home, following her return from the annual meeting in Washington in 1902. At that time her plan for the united study of missions, over which she had brooded and prayed for years, was adopted and has had a phenomenal success. No more constructive piece of work has been projected since the Board started. One of its offshoots is the summer school at Northfield where women of all denominations gather for a comprehensive study of missions. An offshoot from the school is the colony of girls' camps, assembled there for the same purpose. The first one, Camp Aloha, was opened by Miss Helen B. Calder of our own Board and outranks the others in attendance. Miss Child's memory is perpetuated abroad in two schools bearing her name, one in Ahmednagar, India, and the other in Diongloh, China. These words spoken by Florence Nightingale might easily have been said by Miss Child herself: "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."

After the death of Miss Child an extensive readjustment of the work of the home office became necessary. Miss Stanwood was elected home secretary, Miss Kate G. Lamson became foreign secretary and Miss Helen B. Calder of Hartford, Conn., a graduate of Mt. Holyoke, was called to fill the office of secretary of young people's work. Upon the retirement of Miss Stanwood in 1912, Miss Calder became home secretary. As Miss Child had served in a double capacity, that of home secretary and editor of LIFE AND LIGHT, it was necessary after her death to find some one to take charge of the magazine and Mrs. Charles M. Lamson served as editor for seven years, after which it passed into the hands of Miss Kyle who became editorial secretary. During late years the working force in the home office has received help from several young women, one each from Radcliffe and Smith Colleges, while Miss Mary Preston of Mt. Holyoke has brought to the office of secretary of young people's work enlarged usefulness, and Miss Anne L. Buckley from the editorial staff of *The Congregationalist* has become associate secretary.

The development of this period was along lines already laid down,

but it is noticeable to what extent the leadership passed into the hands of daughters of missionaries. A kindergarten connected with Capron Hall in Madura is in charge of Gertrude E. Chandler, who represents the third generation bearing that honored name. The kindergarten in Sofia, which enjoys royal patronage in the person of Queen Eleanore, is taught by Elizabeth C. Clarke. Some of the mothers of the children were students in the girls' school at Samokov or in the Constantinople Home. The building is also a center for a great variety of religious and philanthropic activities. During the wars which have raged there in recent years it has served as a relief station for wounded soldiers, and a haven for Macedonian refugees, 9,000 of whom crowded into Sofia at a single time.

Dr. Ruth P. Hume, another missionary of the third generation, is at the head of the Ahmednagar Hospital and Dispensary for Women and Children, and employs fourteen native assistants. About 10,000 patients are treated annually, and the hospital is instrumental in breaking down caste. In the same city Clara H. Bruce superintends the large boarding school for girls, assisted by twenty-five native teachers. Elizabeth M. Trowbridge is a successful worker among Moslem women in Aintab. Anna Marsh served in a military hospital in the Balkan War with such conspicuous success that she was decorated by the Queen of Bulgaria. Mrs. Alice Brown Frame, born in Turkey, is devoting her life to the uplift of women in China. The story of her tours in the springless native carts, and of her wonderful station classes, has kindled the enthusiasm of the Mt. Holyoke alumnae, to whom she specially belongs. Thus the torch lighted by the pioneers is handed on to their descendants.

OUR JUBILEE YEAR

The divisions of time used in this sketch are merely for convenience and should be interpreted in a broad and general sense. Therefore "our jubilee year" is not supposed to be exactly twelve months but an indefinite time covering the latest achievements of the Board. These are both numerous and glorious. Two which stand out prominently are the new measures for missionary education of young people at home, and the growing spirit of Christian unity abroad as symbolized in such institutions as the Union College for Women in Madras,

India, the proposed Women's Medical School at Vellore, India, and the Union Woman's College in Peking.

Plans for the instruction of young people in missions have progressed by leaps and bounds. They include summer assemblies at Silver Bay, Northfield and Ocean Park; winter study classes taught by experts from specially prepared text-books; graded material for use in Sunday schools, and the support of a missionary to be the children's very own. The first one to fill this unique office is Carolyn T. Sewall (Mt. Holyoke '10) whose station is Tientsin. The Junior Department of the Woman's Board raised money for her outfit, traveling expenses and first year's salary, and already feels more than repaid by her charming letters about her varied ministry to the Chinese boys and girls. Monthly leaflets called *Here and There Stories* have succeeded *Mission Dayspring*.

Much has been accomplished in these fifty years, but "there remaineth yet very much land to be possessed." Streets lighted by electricity and a few miles of railroad in a great empire like China, or a continent like Africa, do not spell Christian civilization. The work of the seven pioneers is now carried on by 128 women in almost every field occupied by the American Board. May they, with their sisterhood in the churches at home, enter upon the next half-century with hearts more closely knit together in love, hands more widely outstretched in blessing, feet more swift to run on errands of mercy, and eyes looking for guidance to Jesus only.

Annual Meetings of the Woman's Board of Missions

From 1869 to 1879, Boston, Mass.	1901, Nov. 6-7, Pittsfield, Mass.
1880, Jan. 13, Springfield, Mass.	1902, Nov. 5-6, Washington, D. C.
From 1881 to 1885, Boston, Mass.	1903, Nov. 4-5, New Haven, Conn.
1886, Jan. 13-14, Providence, R. I.	1904, Nov. 2-3, Providence, R. I.
1887, Jan. 12-13, New Haven, Conn.	1905, Nov. 8-9, Boston, Mass.
1888, Jan. 11-12, Boston, Mass.	1906, Nov. 14-15, Portland, Me.
1889, Jan. 16-17, Worcester, Mass.	1907, Nov. 13-14, Worcester, Mass.
1890, Jan. 15-16, Boston, Mass.	1908, Nov. 11-12, Hartford, Conn.
1891, Jan. 14-15, Hartford, Conn.	1909, Nov. 10-11, Boston, Mass.
1892, Jan. 13-14, Brooklyn, N. Y.	1910, Nov. 9-10, Brooklyn, N. Y.
1893, Jan. 11-12, Boston, Mass.	1911, Nov. 8-9, Norwich, Conn.
1894, Nov. 7-8, Montclair, N. J.	1912, Nov. 13-14, Andover, Mass.
1895, Nov. 6-7, Boston, Mass.	1913, Nov. 12-14, Springfield, Mass.
1896, Nov. 4-5, Manchester, N. H.	1914, Nov. 11-13, Philadelphia, Pa.
1897, Nov. 3-4, New London, Conn.	1915, Nov. 10-12, Burlington, Vt.
1898, Nov. 2-3, Springfield, Mass.	1916, Nov. 8-10, Northampton, Mass.
1899, Nov. 1-2, Syracuse, N. Y.	1917, Nov. 14-16, Boston, Mass.
1900, Nov. 7-8, Boston, Mass.	

Presidents of the Woman's Board of Missions

Mrs. ALBERT L. BOWKER
1868-1890

Mrs. JUDSON SMITH
1890-1906

Mrs. CHARLES H. DANIELS
1906-

Treasurers

Mrs. HOMER BARTLETT
1868-1872

Mrs. BENJAMIN E. BATES
1872-1882

Miss EMMA CARRUTH
1882-1888

Miss ELLEN CARRUTH
1888-1896

Miss SARAH LOUISE DAY
1896-

Home Secretaries

Miss ABBIE B. CHILD
1869-1902

Miss E. HARRIET STANWOOD
1902-1912

Miss HELEN B. CALDER
1912-

Secretary of Bureau of Exchange from 1882-1902

Early Auxiliaries of the Woman's Board of Missions

1868-1869

Middlebury, Vt., first auxiliary to join the W. B. M.
Southampton, Mass., organized in 1803
Jericho, Vt., organized in 1806. Became auxiliary in 1877

Wells, Me.

Monson, Mass.
Salem, Mass., Tabernacle Church
Stratham, Mass.
Townsend, Mass.
Uxbridge, Mass.
Wellesley, Mass.
Whitinsville, Mass.

Dorset, Vt.

East Dorset, Vt.
East Rutland, Vt.
Montpelier, Vt.
Rutland, Vt.
St. Albans, Vt.

Providence, R. I., Beneficent Church
Providence, R. I., Central Church

Ashby, Mass.

Billerica, Mass.

Bradford Female Academy, Mass.
Cambridge, Mass., Shepard Church
Groton Junction, Mass.

Berlin, Conn.
Bozrah, Conn.
Colchester, Conn.
Norwich, Conn., Second Church

Lancaster, Mass.

Lawrence, Mass.

Longmeadow, Mass.

Lunenburg, Mass.

Buffalo, N. Y., Westminster Church
Fayetteville, N. Y., Onondaga County
Auxiliary.

NOTE.—This is an incomplete list of the societies which became auxiliary to the Woman's Board in the first two years of its organization. Other societies which have had a continuous existence as auxiliaries to the Woman's Board since these early dates will be placed upon a Roll of Honor in the November LIFE AND LIGHT if reported by October 1 to the editor.

Greetings from One of the Earliest Pupils at Inanda

TABITHA HAWES SENDS A JUBILEE LETTER

EKUBUSISWENI M. S., NATAL.

Dear Friends,—As one of the fruits or daughters of this Board, I am thankful and proud to address a few lines to you to thank you for the work that you have done and are doing through our dear missionaries for our country Natal and many others. It is glorious



Tabitha Hawes
Early Pupil at Inanda

work. I believe it true that it is through her women that a nation will rise to a higher standard of morality. The worker (woman especially) is a great lesson. At first she is a puzzle to the heathen mind, who do not understand why she comes from across the seas at all, why she takes all the trouble to teach, train, and preach the word of salvation with such patience and long suffering! Then she becomes a study to the better informed, who after knowing the devoted worker a little better finds and feels that she has not come for money nor for a better home, as she

is always willing to spend and be spent for the sake of the people she has come to serve, and she must have had a better home and friends to love her better where she came from.

The changes for better now brought about in Natal as well as in many other countries speak louder than tongue,—changes from dark, dirty and immoral habits of heathen homes, to clean, quiet and comfortable Christian homes; homes spread far and wide; homes kept by wives and mothers who had had moral and religious benefits at a training school or home for girls, a seminary, or a Mission station.

I fully appreciate woman's work and dearly love the workers and their friends across the seas. I am trying to follow in their train, by teaching and working for their Master and mine among my people; especially for women and young people.

I am one of the first daughters of Inanda Seminary. When Mrs. Mary K. Edwards first opened the Home I was taken to her, a child between seven and eight years. I had all my teaching and training at the Home from A, B, C.

With best regards and kindest wishes,

(Signed) TABITHA EMILY HAWES.



Almira F. Holmes
Appointed to West Africa

Our
Jubilee
Missionaries



Bertha K. Smith
Madura, India



Carolyn D. Smiley
Ahmednagar, India



Carolyn Welles
Sholapur, India



Pauline Jeffery
Madura, India



Edith M. Coon

A Group of
Jubilee Missionaries
representing
India, China, Turkey
and Spain.



Grace M. Breck



Adelaide Thomson



Annie E. Pinneo



Margaret A. Smith



H. Constance Barker



Alice M. Huggins



Elisabeth U. Wyer

Then they which feared the Lord,
spake often one to another.

Some Reminiscences of the First Annual Meeting

By Mrs. S. Brainard Pratt

FIFTY years is a very short time in the retrospect, and it seems but yesterday that I sat, an interested listener, at the first annual meeting of the Woman's Board. It was held in the old Mt. Vernon Church in quiet Ashburton Place, and the house was well filled notwithstanding the fact that the day was stormy. The record says that six hundred were present; perhaps not all of them came solely from pure missionary interest. Curiosity probably brought some, for in those days it was somewhat rare for women to occupy pulpits for public speaking. As one of the audience said, "Those women must have *grit* as well as *grace*." They surely had both qualities in large measure, those brave pioneer women who laid broad foundations for the work. It meant sanctified courage, but, as one of the saints said, "Public speaking is almost the only cross left for us to carry for Jesus."

Of course Mrs. Albert Bowker presided, the Board's first president: alert, zealous, with her whole soul in the service, she had brought to it rare gifts of organization, executive ability, and the power of awakening enthusiasm in others.

The long platform was filled with others of the elect—ladies who had given themselves heart and soul to this service for the world's womanhood. Mrs. Daniel Safford in whose parlors the first meeting for organization had been held; Mrs. Henry F. Durant; Mrs. Linus Child whose daughter, Abbie B. Child, was later to have international fame in connection with missionary work; Mrs. Miron Winslow, Mrs. David Scudder and Mrs. George Gould, all three of them returned missionaries, who served as corresponding secretaries;



Mrs. S. Brainard Pratt
Recording Secretary
for twenty-five years

Mrs. Edwin B. Wright whose original poem was sung that day; Mrs. Lemuel Caswell and others of sainted memory.

Mrs. Rufus Anderson, with her motherly face, her plain, almost Quaker dress, and her personality that was a benediction, made an earnest plea for enlisting every woman in the churches of New England.

Mrs. J. A. Copp who graced the office of recording secretary for so many years gave the annual report. Not then did she wear the crown of silver hair with which we associate her in later years, and not yet was she written a widow.

The first treasurer, Mrs. Homer Bartlett, who had consecrated herself and her wealth to the Board, reported that the receipts had exceeded five thousand dollars, so they thanked God and took courage.

Mrs. George Gould read letters from the foreign field. The missionary speakers were Miss Myra Proctor of Aintab and Mrs. Dr. Butler of the Methodist church. It was a one day meeting and the afternoon session was conducted by gentlemen, warm friends of the new organization.

Dr. Edward N. Kirk, the first pastor of Mt. Vernon Church, presided. Dr. N. G. Clark, secretary of the American Board, brought greetings from that body, saying this uprising of Christian women in behalf of their sex was one of the most cheering signs of the times.

Rev. George Washburn of Constantinople, not so well known then as later, made an address picturing in dark terms the condition of the women of Turkey.

Dr. Webb, pastor of Shawmut Church, recently returned from travels in the East, also drew a dark picture, saying that but for the omnipotence of God, and the fact that Christ had died, the missionaries would fail in the attempt to reach the women. Dr. Kirk made a brief address closing with a powerful exhortation, and the first annual meeting was over.

Another remarkable gathering was held in the early seventies, when Mrs. Bowker with princely hospitality entertained for three days in her large house in East Boston a conference of officers of Branches, missionaries and friends of the Board. Some of the guests found lodging with near neighbors and friends of Mrs. Bowker,

but they were all fed at her own table. An intimate friend said she was praying that old Bridget (a long-time servant in the Bowker home) might be kept well and good-natured! Housekeepers who have had capable but superannuated Bridgets of their own will see the fitness of the prayer, but history has it that Bridget's soul was kept in peace while thirty or more guests were fed, and that great good came of the conference.

Extracts from Letter of Dr. N. G. Clark

[Read at first meeting of the Woman's Board of Missions, January 2, 1868.]

The time seems to have fully come for new and enlarged efforts to extend the blessings of the Gospel to the women of heathen lands. The barriers which so long stood in the way are breaking down at many points already. There is nothing to prevent such efforts, and there is every reason to suppose that the field will now open quite as fast as the church will be ready to occupy.

Mrs. Ladd at Smyrna, Mrs. Wheeler at Harpoot, Miss West and Mrs. Walker at Diarbekir, by visiting from house to house, by inviting the native women to their homes and attending female prayer meetings, found ready access to the hearts of those who in former years had been utterly neglected. The places just referred to are all in Western Asia where the greatest advance has been made.

In view of the opportunities presented and the results accomplished, one of the missionaries at Constantinople is seriously considering the question, of turning all his attention to the religious welfare of the women in Turkey.

We feel that there is a great number of earnest Christian women in our country that really need some such work for Christ, who would gladly engage in it, whose example and support would be of great value to the piety and consecration of their sex at home.

Any assistance we can render you, through our agencies at home or abroad, in the furtherance of this blessed work, is at your service in accordance with the statement I had the pleasure of making you some months since.

Yours in the Gospel,

N. G. CLARK.

Mary E. Andrews

THE WOMAN'S BOARD OF MISSIONS' FIRST GIFT TO CHINA

This article has been prepared by Mrs. Chauncey Goodrich of the North China Mission, long and closely associated with Miss Andrews. Owing to the exigencies of space much of interest concerning the early years of this honored life has been omitted. It is a regret that it was thought by Miss Andrews herself unwise for her to attempt at this time the journey to this country that she might be present at the Jubilee Meeting.

NOW I wish I could make every reader of this little sketch know our Miss Andrews! She is a tiny body with wrinkled face,—why should it not be at seventy-seven?—but her hair is still dark, scarcely touched with gray, and if you really stopped



Miss Andrews

The Woman's Board's First Gift to China

to speak to her you would see a smile of love light up her face and the dear eyes fairly glow with interest in you and with the light which is never lit save on the altar burning with fire from above.

Miss Mary E. Andrews is one of the first seven missionaries sent out by the Woman's Board of Missions. Not only that, but she is still engaged in active, fruitful service. In spite of having been born with one of the biggest "musts" a woman ever had, she lives and continues to live in loving, harmonious relationship with all her fellow-missionaries,—a woman who is daily proving that while the first of life was good, the last is better still.

Her early home was in Potsdam, N. Y. It was a humble home but boundless in its love. Later the family removed to Cleveland and Mary attended the high school, and later taught in the public schools of that city. Through her mother's brother, Rev. Horace Foote of Syria, she early became interested in missions, and at sixteen when she gave her heart to Christ decided also to consecrate herself to the work of foreign missions.

When the opportunity came her mother at first shrank from giving this loved daughter to go so far away, but steadily refused to hold her back, and after some indecision, during which the Board suggested she should go to Mardin, Turkey, it was settled that she should go with Father and Mother Hunt, family friends, to China, to enter upon the new work of winning the women of Tungchow to listen to the story of The Way.

Many of her friends were amazed that a single woman should dare to undertake a task at that time so almost unheard of, but her Sunday school superintendent, Joseph Perkins, gave her his blessing and did all in his power to forward her preparations.

HOME IN CHINA

On the 22d of March, 1868, with that rare first missionary of the Woman's Board of the Interior, Mary H. Porter, as companion, and Father and Mother Hunt as chaperones, Miss Andrews sailed from New York for Aspinwall, as this was before the railroad had completely spanned the Continent. After many experiences on divers steamboats, railways and house boat, June 12 brought them to Tungchow, the river port of Peking and for many years Miss Andrews' China home.

They found Mrs. Dwight Chapin in the yard on her knees, trying to see if the garden seeds she had sown in that barren court were coming up. What a sower of seeds Mrs. Chapin was! No soil, whether in the ground or in hearts, was unpromising to her. If love would coax seeds to grow, no matter what the variety, she poured it forth. "She did kind things so kindly." In her own loving impulsive way she folded to her heart the Mary for whom she afterward made "the happiest of happy homes for fifteen beautiful years." Mr. Chapin later said: "We welcomed you to our home. We prayed from the time we sent the call for a lady missionary that we might make a happy home for whoever came." In counting the cost, Miss Andrews says, "One thing I gave up was a home, and lo and behold, I have never all these years lacked for a real home."

Mr. and Mrs. Chapin had two children. Abbie, the baby, was two months old, the same Abbie Chapin who for over twenty years has been a most beautiful worker, first in Tungchow and now in Paotingfu.

Miss Andrews often eased the hunger of her heart in playing with the children, and Miss Chapin owes not a little to the "Aunt Mary" who came so early into her life. The tie between them is one of the most beautiful to be seen on the mission field, so warm and self-giving without a sign of the one being to the other a dominating personality, a thing so disastrous to the wisest self-development.

LANGUAGE STUDY

The language study began at once. How meager were the helps in contrast with to-day! The young missionary was told her pronunciation of the aspirates was not marked enough. They were obliged for the summer to flee from the unsanitary city to the Hills. Can you not picture the young missionary going each day, when torrential rains did not prevent, to the rocks in the midst of a mountain stream, and there, where only trees and birds could hear, practicing on "Ch-en Ch-in, P-en P-ay," etc., etc.?

When Miss Andrews arrived in China, the Chapin family had been in Tungchow less than a year. There wasn't a Christian in the city, hardly a home open to them. There was a school of ten boys allowed by their parents to be taught because everything was furnished. This school expanded until it became the North China Union College and is now a part of the Peking University. The missionaries had to *hunt* work and win hearts before winning listening ears. Suspicious hearts too they were, that said no one but a fool would leave his own land to come to China unless to get something for himself or his country.

In those days, so different from to-day, when a woman has a soul, the women were rarely ever on the street. Miss Chapin and Miss Andrews would often go out on the street, hoping from curiosity some woman would come to the gate of the court so that they could smile at her and possibly say a few words, or they would get donkeys and go to the nearest villages. When they came to a well they would stop and ask for a drink just in hopes of gaining a chance to talk. Sometimes they would find a country woman grinding corn, or perhaps two women. Not infrequently they were able to talk with them. How difficult it is to paint the picture of our two missionaries so eager to speak the words of life which had led them to come to China.

Suddenly in 1870 occurred the Tientsin Massacre when a priest and several Catholic sisters were done to death. News reached Tungchow and for twenty-four hours an angry mob knocked at the gate of the Mission Compound ready to do them harm. From that day on for a long time every door before slowly opening was closed, every heart gradually softening grew hard as steel. Was this little band discouraged? No one who has gone to the mission field with a sense that God chose him and ordained him to go and bring forth fruit ever really gets discouraged, although at times very heavy of heart, for they believe that "the kingdoms of the world shall become the kingdoms of our Lord and of His Christ."

BIBLE CLASSES

Miss Andrews, seeing she could not then gain an entrance into homes, began Bible classes for two hours each day in the Boys' School and for one and one-half hours taught Mrs. Tsway, a neighbor who had come into the court to help and who by this time had been won for Christ. Mrs. Tsway was really a very lovely soul who served as Bible woman for a number of years after this careful preparation by Miss Andrews and later, when health prevented work outside, as matron of the Boys' School and one they all loved as mother. Her children and grandchildren and great-grandchildren have been in our schools and shared in Christian service. By 1874 the strain of life with heathenism pressing down on every side became too great and a furlough became imperative.

FIRST-GIRLS' SCHOOL

Returning in 1876 Miss Andrews started the first girls' school in Tungchow. There were only four little girls and Miss Andrews the only teacher. One of these little girls, a granddaughter of Mrs. Tsway, later became the valued wife of Pastor Meng of Paotingfu. Mr. Meng is now pastor of the Chinese Christian church of Peking—Independent. It was Mrs. Meng's earnest words to Mr. Yung Tao, Peking's philanthropist, who presented 5,000 Bibles to officials and others, which led Mr. Yung to decide to come out as a Christian.

The Mission home in the city had been rented to foreigners because it was "haunted." In 1877 the materials of the buildings were pur-

chased and remodeled houses for residences, chapel and school were erected in the northeastern part of the city. Other workers had come to share the labors in building up a Christian constituency, a higher school and in the training of men to become preachers throughout the mission. Here Miss Andrews lived and labored for twenty-three years, until compelled by the Boxer uprising to flee in the night to Peking.

Among the little girls Miss Andrews taught were two, Sala and Hana, two good Bible names. After much persuasion and prayer on Miss Andrews' part, trepidation and fearfulness of heart on the mothers' part, and suffering of petty persecution on the children's part, the feet of these girls were unbound and they were sent to Peking to be educated at the Bridgman School, the first fruits in the then goodly city.

It was decided to start a missionary society to train the women to have a larger outlook. China was to be the first subject, and footbinding to Miss Andrews seemed a subject to be considered in a meeting on China. Mrs. Sheffield said, "Go ahead and God bless you." Great preparation and prayer was made that the Scripture texts might not seem borrowed, but through them the women might be shown how the body was God's gift and hence to be used by Him, not crippled and distorted. So moved was the mother of Mali (who had kept binding this daughter's feet tighter and tighter so she would sit in school holding one then the other as she studied), that she said at the close of the meeting, "My second daughter's feet shall never be bound," and they never were. A talk given by Miss Andrews to the young men students resulted in a movement against footbinding so that the following year at mission meeting they started an Anti-Footbinding Society.

AT HOME IN CLEVELAND

When this term of service had reached ten years, Miss Andrews felt she should go home to help her sister in the care of the aged mother who now needed her. After two years of rest she took up teaching in her sister's school for girls and young women. The loved mother at last heard her "Well done" and then in spite of great interest in her teaching, China wooed Miss Andrews' heart so that after six

years in the homeland the fall of 1892 found her face turned again toward Tungchow.

A NEW WORK

Already Miss Andrews had proved herself an expert Bible teacher so that on her return she was voted a member of the Theological Faculty of the Seminary. It is easy to tell how at different times she has taught the Harmony of the Gospels, Acts and the Epistles, the Prophets in their settings, the Wisdom Books, especially Job, but not so easy to make it plain that she went to her classes after long hours of study of the best books she could purchase in England and America, and that God gave her the grace and wisdom and sound sense not to confuse her pupils, but to take the great vital truths and make them live before them.

She taught the college students too, and they drank in her teaching, believed in it and loved her for it, so that they would seek her out, until her room in Tungchow became a hallowed spot for many a tempted or troubled lad or full-grown man, often seeking her help in deciding their life work, or to ask her to unite her petitions with theirs in praying for some companion or relative or friend.

Miss Andrews never failed to give half time to woman's work for she never forgot that her support came from the Woman's Board, nor would she herself wish to do otherwise, for her heart is very tender toward women and little children and toward those in need. The Woman's Board has been very broad of mind and generous in heart in giving their full consent to this rather unusual division of her time.

VILLAGE WORK AND STATION CLASSES

Year after year for two or three days in the week, Miss Andrews might be seen starting off in her chair, with a simple lunch to eat by the way, going to some village school or to hold a meeting, returning at dusk and then teaching classes all the evening.

At Tungchow for many years the plan was to gather every woman either from the city or country who became a Christian or showed interest in the truth in monthly station classes. What a rare and rich treat that month proved for these women, separated from heathen surroundings and brought under Christian influences!

Miss Andrews thrilled them by some exposition of God's Word. She loved too to visit homes, and into her ear was poured all the sorrows of the women and all their longings.

SIEGE OF PEKING

June 8, 1900, found Miss Andrews fleeing much against her will with the other Tungchow missionaries to Peking. The going was in the night and by two days later every mission building was in flames. Twelve days in the Methodist Mission and fifty-five in the British Legation taught her something of the fury to which Chinese natures may be roused by the encroachment of foreign nations, and the thought that missionaries were stealing the hearts of the people. One hundred and fifty of the Christians or probationers whom in some way or other her life had influenced were slain. Every other Christian was either in hiding or in the Legation quarter. All vestige of schools, college, theological seminary, church and homes was wiped out. Loved associates were martyrs, and she with others suffered in spirit until they were numb, with no capacity to suffer more. But through it all "God was a Refuge and Strength, a very present help in time of trouble." Never did soul rise higher on the wings of faith. After the "snare was broken and we escaped" Miss Andrews went home on furlough for a year of recuperation, returning a year later to welcome still more into the Kingdom, to share with others the refashioning them through God's spirit into His likeness. She returned to find a new China, a nation as a nation no longer looking back to the days of Yao and Shun, but a nation with faces turned to the future and in the hearts of some the glorious hope of China bringing something worthy into the brotherhood of nations.

CALL TO PEKING

The Seminary was removed to Peking in 1905, becoming a union institution. In 1914 Miss Andrews was unanimously invited by the Board of Directors to come to Peking to teach in the Theological Seminary. This institution is now affiliated with the Peking University and is far removed from Miss Andrews' home with Dr. and Mrs. Wilder, but she is teaching in the Union Bible Institute to prepare evangelists, also in the Union Bible School for women and in the

Woman's College. The wish to conserve her strength to do the teaching which she carries on with the old zeal and enthusiasm makes it seem wise that she could continue in this line of work, but no words can tell how the Christians of Tunchow, especially the women, miss their friend and lover—the one to whom they took every burden, spiritual, social and economical.

CHARACTERISTICS

Many and many a missionary mother is not only grateful to Miss Andrews for her ministry to their new-born babies but for investing the ministry with a peculiar sacredness possible only to one who knew God. They are grateful too that she always gave the new missionary wife and mother a share in the work for the Chinese women and children, arranging the work so it need not interfere with home duties, thus encouraging many a one to become a worker and a more proficient speaker of Chinese. The writer remembers so well during the years between 1886 and 1892 when Miss Andrews was in America the frequent question by non-Christian women of where she was and when would she return and the almost universal remark, "Miss Andrews loved us Chinese." Only the other day an old student of nearly forty remarked, "Miss Andrews has great influence with us Chinese because she loves us and we know it."

She has seen God's Kingdom being set up, from the days of closed doors and steeled hearts to the day when this Kingdom is growing and steadily gaining nation-wide influence, with doors of opportunity opening on every hand. The Apostle Paul has had great influence on her life and she has put into Chinese the *Story of His Life and Letters*.

Paul's three virtues she has made her own,—Faith, Hope and Love. Love too has run through all her life and left its crown upon her.



The Friend and Lover of Chinese Women

Now have I seen with joy Thy people who
are present here offer willingly unto thee

The Golden Anniversary Gift

A REVIEW OF THE TASK NEARING COMPLETION

By Clara P. Bodman

NEARLY five years ago the plan for raising \$250,000 as a Golden Anniversary Gift was first presented to the Board of Directors. I remember my own sinking of heart at the mighty task. I remember too the faith and courage of many and how they inspired us to attempt this big thing. And big tasks are stimulating! Even my garden pruners which shiver and fail in cutting a limp string will attack a big shrub with joyful readiness and will succeed!

The needs were imperative,—buildings inadequate for the growing work must be enlarged, roofs must be mended, window-casings and stairways eaten by the industrious ant must be restored, government requirements as to space must be met or grants would be refused. From the east and from the west and from the south came the appeals. Should we pray for converts and refuse to welcome those eager crowds for lack of room? Should we plead for workers and refuse them equipment?

So the ball began rolling, gathering up the returns from boxes and envelopes,—gifts of every kind, large and small, the nickles gained in a downtown office from renting an umbrella, the dime earned by a small child and brought with pride as if she alone were building that kindergarten. And there were large sums, too, given with sacrifice because love was great. Possibly none have been more touching than the gifts from other lands. The first to come was from Kusaie, \$90, a great sum from that struggling little church. From Harpoot, where even then the black clouds were gathering, the native women sent \$129, given out of their poverty. Girls at Capron Hall, Madura, have recently sent \$140. Nearly every station is represented in this beautiful freewill offering. These “young things in the Kingdom of God” are certainly givers of gifts! And what has been accomplished? In our school in Southern Africa great things have hap-



Hauling Timber for Industrial Building
Inanda Seminary, South Africa. Golden Anniversary Gift

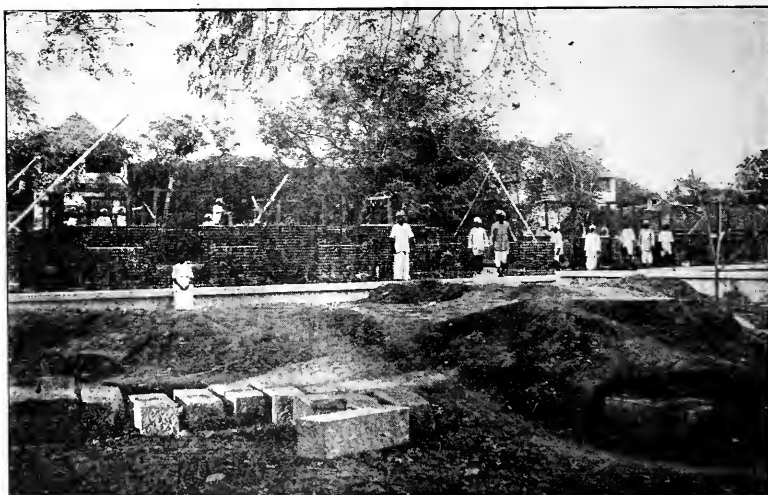
pened for the tribe of God. In Inanda the new dormitory and industrial building are already started and great is the rejoicing, for it means the rescue of many more girls who might be lost in the forest. A recent letter speaks of the popularity of cooking-classes. With our present passion for food conservation we note sympathetically that they too are wrestling with johnnycake and wheatless gems. At Umzumbe the white ants will be far less corpulent now that the new building is assured. With the new dormitory, storehouses and water-tank at Mt. Şilinda, the training of these new Africans will be far more satisfactory.

In India there are projects large and small. Money has gone to Sirur to buy for the Beverly school a spacious compound, healthful, well-located, with fine trees, a refreshing change from the old building with its limited quarters in the village. This gift of \$500 in memory of Miss Sarah W. Clark was given by the Beverly Auxiliary who have long counted Mrs. Winsor as their dear missionary. At Wai a new station school is under construction. Miss Gordon writes that after the breaking of the monsoon two of the old classrooms were uninhabitable, a third leaking. "It was a dreary place, but with the hope of the new building we took it most cheerfully. Our hearts are filled with joyfulness and gratitude." The school is to be on a hill with a superb view of the Mahableshwar mountains, near the new hospital and newer church. At the recent dedication of the latter a Brahman priest was heard to say wonderingly, "Our temples are full of darkness while yours are full of light.

The whole day was wonderful. It seemed as if God drew aside the curtain to let us see what He was doing in the hearts of the people here."

In Madura the splendid Capron Hall has had much needed additions to kindergarten, kitchen and bungalow. Its nearly 500 pupils had outgrown all bounds so that they were eating, sleeping and reciting on the porches.

We are glad to share in the noble work of the Bible women here



The New Woman's Hospital in Madura
In process of construction. Golden Anniversary Gift

by providing headquarters for Miss Root and her band of self-sacrificing women, working in 92 villages.

The largest attempt of our Golden Gift is the hospital at Madura, where Dr. Harriet Parker is in charge, a woman with a hand and a will,—a hand of marvelous skill and a will of indomitable strength. There are no roof gardens and marble baths in our plans, but clean, sanitary, convenient wards which will make many hearts grateful and lead them more easily to the Loving One, whose tender thought the new building symbolizes. We remember the old days, the patient in the windowless bathroom, the smallpox case near the

new baby, for there was no isolation ward, the long line of sad-eyed women who came to the dispensary, and we are grateful every day for Dr. Parker's self-sacrificing labors, rejoicing that after many years she can have this adequate plant. Last year at this hospital with its meager appointments there were over 47,000 treatments, 1,407 operations.

The school in Uduvil, Ceylon, has been very patient; their main building crowded to overflowing, their English department reciting in little shacks with mud walls melting in the persistent rains. For them there could be no better celebration of the centenary of their mission than the purchase of "Naboth's vineyard" and the rising of the new walls for the English school. Sherwood Eddy once said that Uduvil was doing the most far-reaching work for women of any school in Asia. Suffolk Branch, which has toiled hard and faithfully to supply the \$25,000 needed, must feel that her gift is wisely placed.

In China a new spirit is abroad, a spirit of expectation, of hope. In trying to respond to that hope, the schools of Foochow, Paotingfu



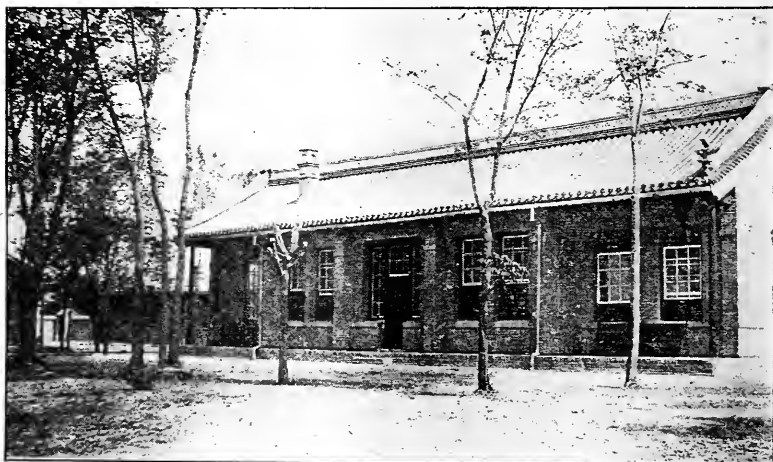
Dormitory for Uduvil Girls' School

Notice coconut mats in place of steel frames. Golden Anniversary Gift

and Tungchow have been strengthened. Miss Perkins writes that when the good news first reached her she could not sleep for the joy of building castles which one knew need no longer be kept in

the air. Miss Brown is jubilant over the new home for the Bible Women's Training School. It is airy and full of sunshine,—the brick and mortar realization of the dream of years. Paotingfu has found some magic wand that shall multiply by four. Where money for one building was forwarded, four new houses have appeared. We remember the small rooms, the girls crowded around the tiny stove one wintry morning, and we can realize how happy they are in their larger freedom.

Miss Sewall writes from Tientsin: "Did you hear the shout of



One of Four New Buildings at Paotingfu
Where the Girls Study and Recite

joy that went up from this compound when your letter came assuring us of the new residence and kindergarten home? Such an abundance of blessings makes us very happy and thankful." Throughout the big city there is no real kindergarten, and the benefits to our mission of this new department can hardly be measured.

In the opinion of many there is no country where native Christian leadership counts for more than in Japan to-day, and the wives of these leaders must be trained if we would have the Christian home at its best. In Shikoku there is one Christian school, only one, and the island has a population of three million! Its home at Matsu-

yama was so poorly equipped our faces burned with shame and confusion. But a better day is coming, and in the beautiful location on Castle Hill this fine school can expand into a new life.

In all our stations many other repairs and changes and new ventures have been made possible by the gift, all adding to the efficiency of the work.

And now we are thinking of Turkey. But even here it is not all sadness. Out of the greater suffering has come the greater heroism. Guns cannot destroy the sites that have been bought, and even where our new buildings have been occupied by soldiers there may come a glimmer of light to some stubborn Turk as he lives day after day inside those walls and sees the evidences of infinite pains used in bringing a knowledge of Christ to his people. In the Russia of religious freedom a new and unparalleled opportunity is coming and we must be ready to meet it. Our golden ball has rolled swiftly. It has now gathered \$220,290 and the whole sum will surely come. In this great enterprise every Branch of the Woman's Board of Missions has had a part large or small according to its ability.

Some lonely and disheartened missionaries have been cheered by the gift, some gates have been lifted that the King of Glory may come in, but the work is not done when these few buildings are finished. It will never be done if our prayers for growth are answered. And is it not worth the doing?

O ALMIGHTY GOD, Lord of the harvest, Who hast blessed with fruitfulness the labors of Thy servants during these fifty years, honor, we beseech Thee, their efforts to gather a gift of thanksgiving and rejoicing on behalf of Thy needy children in distant lands. Put into the hearts of many faithful women who have much of this world's goods to bring an offering worthy of the Love which has blessed and sheltered them from childhood, and multiply through prayer and effort the gifts of those who are denied the privilege of giving so abundantly of material things, that all may rejoice together in the Feast of Ingathering. "The beauty of the Lord our God be upon us and the work of our hands establish Thou it." In the name of Him who is our Chief Corner Stone, Jesus Christ. Amen.

Ursula Clarke Marsh

A PIONEER MISSIONARY OF THE WOMAN'S BOARD

By Margaret Haskell

This delightful sketch of Mrs. George D. Marsh has been written for the Jubilee Number by her longtime associate, Mrs. Henry C. Haskell, who with her husband was for many years a member of the same mission. Mrs. Marsh, then Miss Ursula Clarke, went in 1868 as one of the first missionaries of the Woman's Board of Missions to Brousa, Western Turkey, where she founded the Girls' School. Miss Clarke was born in Rowe, Mass., and was graduated at Mt. Holyoke Seminary in 1864. Her brother, Dr. James L. Clarke, was for fifty-eight years a missionary of the American Board in Bulgaria. See frontispiece for early picture of Mrs. Marsh.

I FIRST met Mrs. Marsh, then Ursula Clarke, in the spring of 1869 when she came to visit her brother's family in Philippopolis. Dr. Clarke went to the coast to meet her. There had been heavy rains and the journey up was a tiresome one and not without danger. They were delayed in reaching us, and knowing of swollen streams that must be crossed we became very anxious. When they arrived, the buoyant spirit that always characterized Miss Clarke laughed at our fears; she declared that she had enjoyed every minute of the way and "liked *anything* for an experience,"—a phrase which became quite a proverb with some of the Mission circle.

She was then teaching in the Girls' School in Brousa. Mr. Haskell and I returned to America in 1872 and filial duties kept us here until 1887. When we returned to Bulgaria I found Mrs. Marsh living in Philippopolis and the mother of four children. In the interval of our separation she had certainly *had experiences*. The story of the recapture of *Eski Zagra by the Turks during the Russo-Turkish War of 1877-1878, the enforced flight of the missionaries, almost without warning, so they had neither food nor clothing suitable for the journey,—the Marshes with two small children, one a babe,—their slow progress to Adrianople by carriage and then by almost slower train to Constantinople, would in detail read like a romance. The first night out they could watch the burning of the city they had left, and knew that all their possessions were being destroyed. They arrived in Constantinople in sorry plight,—the baby almost dead from hunger, Dr. Marsh sick from sleeping on the ground without covering, and Mrs. Marsh utterly worn out from weariness and anxiety. But they were welcomed, nursed and comforted by missionary associates

*Old Zagra when the Bulgarian Mission was organized in 1871.

and later went to Malta for some months to recuperate. When the war was over and conditions permitted they ordered a refit of goods from America and were stationed at Philippopolis.

Friends in America naturally added nice things to the new outfit for the comfort of their dear ones, but, alas, the ship that carried the boxes was accidentally sunk in Constantinople harbor and again the Marshes were stripped of earthly goods.

But Mrs. Marsh's faith and hope never seemed to falter. Little by little household effects were gathered into the old Turkish house at Philippopolis where the Marshes lived for some thirty years. In later days children were tempted to slide down the incline in some of the dilapidated rooms. Though plain and simple in its furnishings the house was always immaculate, a model home where good cheer reigned, and whose hospitable doors were ever open to receive guests,—American or Bulgarian who were in need of rest and change. Many a feeble one was there nursed back to health of body and spirit.

A little garden plot in the yard of this quaint old place was the delight of our friend, who is an ardent lover of flowers. From early spring, when English violets gave forth their sweet perfume, to the chrysanthemums of autumn there was a succession of blossoms, but the queen of all was the magnificent La France rose which grew with tropical luxuriance. I think it blossomed six months of the year and always obligingly furnished roses for any special occasion, as a wedding or the coming of guests from abroad, as well as cheering a great many friends during the season.

Mrs. Marsh's home duties were never neglected. She was a devoted mother and gave all necessary time to educating and training the children who to-day "rise up and call her blessed," but her activity was not confined to the home; especially after the children came to America she was indefatigable in direct missionary work. Her labor in house-to-house visitation was marvelous. Up and down the hills of Philippopolis, over the cobblestoned streets, she went everywhere on errands for the Master. To the sick and poverty-stricken she ministered generously from her own purse. She admonished the wayward, and encouraged and piloted those whose faces had begun to turn Zionward until they were safely anchored in the harbor of Christ's love.

As a Sunday school worker Mrs. Marsh has exceptional gifts. For

many years she taught the primary class in the Philippopolis Sunday school and organized the children into a Loyal Temperance Legion. Years after, when touring, I met a boy of fifteen who inquired for her, and said: "I am so thankful to Mrs. Marsh for her temperance teaching! But for that I should be spending my money in smoking and drinking like my comrades here in the village." I am sure there are many others who would give the same testimony. Later, when some one else was found to teach the children, Mrs. Marsh came to the help of the Sunday school superintendent by taking that unmanageable class of boys that is the hope and the despair of every earnest superintendent. It was a surprise to see how soon they became quiet and interested, even writing examination papers for the reviews, previously voted a bore.

For several years Mrs. Marsh carried on a Sunday school composed of women and children in one of the suburbs of the city,—a very poor quarter, ironically called "Little Paris." The people were very ignorant, but the Gospel hymns and Scripture lessons found a response in their hearts and there were some substantial fruits of her labors.

The Ladies' Aid Society of the Philippopolis church, the W. C. T. U. and the woman's prayer meeting owed much to her prompt, constant and efficient help. To the prayer meeting she brought messages and prayers that were edifying and uplifting and will not cease to influence many lives.

The Turkish language, which she had learned in Brousa, was a great asset in her missionary life. It gave her access to the Armenian population and enabled her to superintend the work of an aged Bible woman, a converted Moslem to whom she was a great comfort, finally going with her into the "valley of the shadow," and sending her over the river to the accompaniment of sacred songs and Bible promises. The pastors' wives and former teachers in the Philippopolis field will not forget Mrs. Marsh's visits to the small towns among which she toured, usually two or three times a year, either alone or with her husband. It was her delight to watch the growth of the work and to encourage and counsel the workers, often also supplying them with needed creature comforts. These tours also gave precious opportunities for strengthening those weak in the faith and for telling the glad tidings to those not yet acquainted with Jesus.

In the spring of 1903 the Turks, excited by the revolutionary move-

ment in Macedonia and Thrace, perpetrated dreadful massacres and looting in the regions of Monastir and Adrianople. Some months after Dr. and Mrs. Marsh went to the latter district to distribute relief to the suffering people. I think the funds came largely from England. From Adrianople Mrs. Marsh wrote: "I enjoy my part of the work so far,—that of interpreter, whether with the Vali Pasha or in buying farming and carpentering tools and the absolutely necessary household goods." Later she writes: "We spent two weeks in Kirk Killisse supplying the villages around with material for clothing, two grades of heavy cotton yarn for weaving, and sacking for mattresses—so many are sleeping on bare boards or on the earth. In one village the children are afraid to sleep in the house, the rats are so bold and hungry. Over a hundred families were supplied in an afternoon, but we had worked two evenings till nearly midnight getting the things ready. The good Bulgarian Bishop with whom we work had made a list of the people needing help, not only the number of children in each family, but their ages, so we knew how to apportion the cloth and yarn given in each case." Again she says: "Since coming here we have given out nearly 1,000 kilos of barley, rye and wheat,—mostly the last,—and strictly for seed,—and a great deal of clothing." The work was strenuous and Mrs. Marsh returned home very worn and it seemed to me that she never regained the strength and endurance expended during those weeks.

In 1908 the time had come for the Marshes to enjoy a well-earned furlough, but Dr. Marsh preferred to take his in building a house in which he hoped to reside many years, the one they had so long occupied being no longer safe. Fortunately their son, Mr. Ben Marsh, was in Europe studying economic problems and Mrs. Marsh joined him, and had the comfort of his care and society on the way to America. Most of the furlough was spent in Southern California amid delightful surroundings, where she had excellent medical care, but she returned to Bulgaria not at all like her old self and unequal to the tasks she had always loved. Some of these were now delegated to her daughter Anna, who came in 1906 to spend a year with her parents but whose stay was prolonged until her mother's final return to America in 1915.

It seems proper here to express some appreciation of the services of this beloved nurse in missionary homes and in the military hospital

during the Balkan War (for which she was decorated by the Queen of Bulgaria) as well as of the happy atmosphere she shed around her as she lent a hand in Christian Endeavor and other departments of work in Philippopolis. . "None knew her but to love her."

The unexpected withdrawal of Mr. Haskell from the Mission on account of failing health in 1911 threw a heavy burden on Dr. and Mrs. Marsh. A severe cold contracted by Dr. Marsh resulted in an illness of months which ended his life on September 1, 1913. The Balkan War was in progress during much of this long illness and it was a wonder that Mrs. Marsh survived this double strain. The poverty of the people brought crowds daily to her door with piteous tales of woe. It was heartbreaking to turn any of them away, but sometimes relief funds were so low that only one or two cents could be given to a person.

Miss Marsh was one of a few trained nurses in the country at that time and was serving in a near-by hospital. Her parents were reluctant to call her from her post but she left it to care for her father during the last month of his life. Shortly before he passed away Mrs. Marsh wrote: "As he lies panting for breath all the city bells are ringing out a welcome home to our soldiers, flags flying and bands playing. I can but believe that for him, too, there is waiting a glad welcome from the Master and from the many whom he has led into the paths of righteousness."

After her husband's death Mrs. Marsh was invited to continue in the Mission as a salaried worker, which she did for nearly two years, but she felt the time had come when it was best for her to join her dear sisters in California and on September 1, 1915, she bade good-by to the Bulgaria to which she had given the best of her life, and her love for which rivaled that for her native land. On the ocean, October 1, she wrote: "Just a month since we had our last glimpse of Philippopolis friends, a large group of them on the station platform waving handkerchiefs and singing 'God be with you till we meet again.' They were so dear, so thoughtful, not one of them wept and 'broke our hearts,' not even poor Alexandrina, whose heart *was broken*, we knew. They covered us with flowers and showered us with bonbons and then in a minute it was all over and I was glad. I couldn't have endured all the good-bys and laments another single day."* And so ended almost fifty beautiful years of missionary service.

* Mrs. Marsh will be one of the speakers at the Jubilee Meeting, November 13-16.

Olive Parmelee Andrus

Mrs. A. N. Andrus, one of the first seven missionaries adopted by the Woman's Board of Missions, sailed for Turkey in 1868 as Miss Parmelee. She married in 1875 and entered into rest August 25, 1916, at Mardin, where her life had been mainly spent. Her husband was at the time in Constantinople and has since come to this country. We are indebted to him for data concerning her early life and to Rev. R. S. M. Emrich, her associate in the mission station, for this carefully prepared and affectionate tribute. For Mrs. Andrus' picture, see frontispiece.

OLIVE PARMELEE ANDRUS was a slip of a girl in the early twenties when in 1868 she left the quiet of New England and Mount Holyoke to pioneer in Turkey. She was slight of figure, with delicate, refined features and was endowed with firmness of will and tenacity of purpose. The pioneer spirit of early New England was her heritage. The great industrial revolution with its enormous increase of wealth and changing standards of living had not yet come. The tastes of the day were simple. Life was frugal. The great Civil War had just broken through the crust of convention. The country was alive to reality. The youth of the church was capable of sacrifice.

In this day of newly stirring life, Mary Lyon's adventure bore fruit in a remarkable group, most of them New Englanders by birth, all of them New Englanders in spirit, four of them graduates of Mount Holyoke College. These women went to Van, Bitlis, Harpoot and Mardin, cities of that then remote section of Eastern Turkey.

The story of this group is worth the telling—a story of heroism, achievement and tragedy. They entered Turkey in the same decade, they knew hardship, they enjoyed success, they lived through massacre, they saw the dawn of constitutional liberty and its eclipse. Four of the five heard the call to arms at the beginning of the Great War, whose end is not yet, and amid scenes of tragedy and ruin one by one laid down their lives. To these broad resemblances in character and career was added in each case a rare individual charm which won our chivalrous devotion but which eludes us as we pause to analyze and portray.

As Olive Parmelee in 1868, she laid the foundation of the Girls' High School of Mardin. This scattered Syrian race of Northern Mesopotamia was unlettered and superstitious. Christian in name, they knew little of living Christianity. They were through Christian education to become the leaven leavening the splendid Mohammedan

ances of nomad Arab and peasant Kurd. In 1875 she married and thereafter as Olive Parmelee Andrus continued the work she had begun, but now as teacher and trustee, no longer as principal. The beginnings were small: her students, a mere handful; her schoolroom, a floor space cleared among boxes and trunks,—its only opening for light and air, the low-ceiled door. How often years after as she sat watching the commodious new building rise on its foundations—dormitory for ninety girls and schoolroom for many more—how often must her thoughts have gone back to those early days!

It was an inhospitable environment for Mary Lyon's idea of an educated womanhood—this Turkey of fifty years ago. Woman's position was very inferior. Education was reserved for men—the elect few, chosen for religious or government sinecure.

Yet in this unfavorable soil it took root. She who began patiently rehearsing the rudiments with the wives of those first "preachers-in-training" saw the High School for Girls come to full development. She saw scores of its graduates teaching in villages of the mountain and plain and in far away Arabic-speaking Syria, Arabia and Egypt. She welcomed back the children of graduates, better and finer for an enlightened motherhood. The kindergarten came and then the training class. And forty years after those small beginnings a Mohammedan government threw open the door of opportunity to the Mohammedan girls of Mardin where she had labored.

We felt the limitations which set us about—funds were few, equipment poor and inadequate, progress slow—she saw all things from the beginning. For six years as principal and then as teacher and trustee, she profoundly influenced the character of the school. Nothing was done for display. Thorough, patient scholarship was her own habit. It was contagious. The order, system and cleanliness of the New England housewife reigned in her home and in the school. Like other institutions the school possessed a distinct individuality, and the impress of her character was upon it. Yet not in the school but in her home did her rare personality find fullest expression. It is there we delight to image her.

If these women of Eastern Turkey were the personification of New England womanhood, their homes were cameo reproductions of New England herself as she was fifty years ago. There was, of course, the

old-fashioned wood stove and the "coal-oil" lamp, but there was also the paper "spill" reminiscent of the day when matches were a luxury and thrift a virtue. The appointments of these homes belonged to an earlier period, and the arrangement of all to simple, artless, old-fashioned New England.

Ten years we came and went through her hospitable doors, but no change here save the placing of some Christmas remembrance or the addition of a book to the well-filled shelves. We gave her an Italian print. She made no rearrangement to give it place. We found it beside the familiar ones. For years she had poured her afternoon tea from a beautiful time-worn Wedgwood. On one of her anniversaries a new tea service, lacking the beauty of the old and all its priceless associations, unexpectedly took the place of the familiar one. One who was present describes her as "highly indignant but perfectly controlled." It was never afterward used.

This loyalty to the old in her home, her servants, her friends, was beautiful and significant. Her quiet contentment summons us away from that spirit of desire to which the great increase of material wealth has schooled us. Her happiness was in great companionship with nature, her flowers, her home with its treasured associations, her friends new and old. She was loyal to each one of us. All idle gossip died in her presence. She never exhibited bitterness and rarely spoke her criticism of another. In all her great reserve, however, her personality was expressing itself. We frequently knew in silence her disapproval. Her personality was not yielding, pliant, colorless. It was positive and strong. She was reserved, but with a reserve not of coldness but of reverence. Reverence; indeed, for her own personality—one could not affront her—and reverence for others is among her most beautiful and attractive qualities. But she was above all else gracious.

She was a rare hostess. Her home became yours. Her thought anticipated your needs. Rest and freedom from intrusion we found there, and we always, leaving, felt we had given her pleasure.

Frequently we found her bending over her plants which filled her big bay window. She "loved them up," as the Danish mothers say, and drank from their fair, fresh, fragrant blossoms their fragrance and beauty. There was about her the exquisite quality of flowers. She was, indeed, a fair lily among women.

The last decade of her life was marked by physical weakness. But she learned her limitations and with rare self-control kept within them. She never left the compound and seldom crossed the yard. Yet in spite of limitations she did much. Through her teaching in the school, through her service as trustee, through her wide correspondence with old students and friends, through her home, her personality was giving itself. Through these and other channels she was winning us by her winsome life to ways of quietness and peace, to paths of beauty and strength. So she wrought—this woman of physical weakness but spiritual power, she in whom were so wondrously blended such graciousness and such reverent reserve.

The spirit of independence was strong in her. At times when she needed the nurse's care she refused it, and called the doctor only in extremity. In the latter days of frailty, the dread of dependence was sometimes on her. She could not face with equanimity the thought of helplessness. It was torture to her sensitive spirit. "She will not allow us to wait on her," one wrote. From her own or even from her own servants she accepted willingly; all help from others she steadily refused. And the dependence from which she longed to be spared never came.

Singularly independent, she was also singularly dependent. Suddenly her husband was taken from her. The Great War came and almost as unexpectedly in the fall of 1915 Dr. Andrus was arrested by the Turkish authorities and taken to Sivas. She never saw him again. Human support had failed her—divine strength was still hers. Not her own home was spared to her. Turkish officials took possession. In a home across the way, out of a broken heart but with an unbroken spirit, she gave without measure of the unsearchable and inexhaustible peace which possessed her.

Written amid war and darkest deeds of violence, her last letter breathed a heavenly quietness and peace. On a night in August, 1916, she contracted a slight cold and almost before she was known to be seriously sick had quietly entered the larger life. In this same land, in a saintly home, in an upper room unnoticed by day, glowing with phosphorescent light, by night there hung a cross. Here, too, it hung enshrined in the chamber of her heart. And here amid the shadows of her life's closing day it shines resplendent, glorious—symbol of her life and secret of its power.

One generation shall praise Thy works unto
another and shall declare Thy mighty acts

Jubilee Meditation

By Caroline E. Bush

Miss Bush, a daughter of Dr. Charles P. Bush, for some years District Secretary of the American Board in New York, went to Harpoot in 1870 to join Miss Seymour. For thirty-eight years she and her companions were indefatigable in the evangelistic work in the Harpoot field. Miss Bush is now residing in Auburndale, Mass., frail in body, but of indomitable spirit. During all these years she has been the missionary of the Broadway Tabernacle, New York.

NEARLY fifty years since Dr. Wheeler and Miss Seymour dashed out on their horses to spend the last night of my journey to Harpoot in a tent with me, and Mrs. Wheeler greeted me at the head of the stairs of the old Konak, in her pink calico dress!

I found Turkey alive with interest for me. We kept school in the summer, and had vacation in the winter, so that we could go out to meet the people and hold meetings with them, because they were free in the winter from outside work. Our scholars were mostly the wives of the theological students, who barely knew how to read. My first pupil knew as much of the language, and of reading, and writing, and arithmetic, as I did, and I had to keep well ahead of her so as to teach her anything, but I did not find it a hard matter. These women pupils went into the villages in the winter and taught school.

Before long we made a giant attempt to persuade the mothers to send their unmarried daughters to school. In answer to our pleading we were asked by the mother, "Is my daughter to be a priest, that she should learn to read?" And it was very difficult to get any money from them for tuition, board and clothes. Now, how eagerly they seek to give! On our tours we slept on the floor, and in the hot summer nights on the roof. The richest homes had no furniture except an Eastern divan. The men did not know how to treat us ladies; to stand to



Miss Caroline E. Bush
Touring Missionary in
Harpoot
1870-1908

give the salutation as if we were missionaries seemed too great an honor for us. As for shaking hands or giving us a seat of honor, we soon learned that this was something we could not expect.

One of the happiest times of my life was when Miss Seymour and myself were called over to a big village on the plain where there was a fierce quarrel raging among the members of our Protestant church. The Lord used us to bring concord into the church. The first Sunday after the quarrel was settled we had communion service in our new church building, and as Miss Seymour and I entered the church there seemed no place to sit but the bare floor near a pillar. Instantly the most intelligent and influential man in the church sprang to his feet and handed to us his own cushion, showing how much of a gentleman he really was. There were very few who knew how to sing, and I well remember the scathing look on the chief teacher's face when I was trying to teach the school do, ra, mi, etc., as much as to say: "What futile nonsense it is to introduce such a thing! Haven't we sung without it all our lives?"

But the work that touches my heart most, in these Jubilee days, is the way in which the Lord led me to creep little by little into the homes of the Moslems; like other Christians in the land, I looked upon them as hopeless, but little by little their language found a place in my mind, and wherever I went, in the bag with my English and Armenian Testament I carried one in Turkish, which I found men and women were eager to hear, and I now can remember long talks on religious subjects in one or two cities with a police commissioner, and in villages with farmers, and in cities with a mullah, and in another city with the son of the captain of the armory. These Moslems came to see me in the haremluk, and I sometimes found my way into the salaamluk. A great vista opened up before me for this work, there were wings on my feet as I went from Moslem house to house; but others were called to do this work and I was obliged to come to America on account of my health.

One of the joys of this Jubilee year is the thought of the influence of the missionaries, compared with what they used to have. Think of the position the Board holds among the churches in this land, and even to our Government, and fifty years ago we crossed the ocean in sailing ships. Now the most comfortable of steamships

are considered none too good, and in most elegant saloons missionaries are invited to tell about their experiences in foreign lands.

Why do men like Dr. W. W. Peet and many others hold the enviable position of advisors to ambassadors? Not because they expect it, nor have any such appointment, but because they know so much about the land, the language and the people. Even in a land where women are considered so inferior our missionary ladies are able to deal with officials in a most friendly way. It is the Lord's work, and by the power of the Spirit He makes it to grow, and grow, and grow, until out of these dark and troublous times there shall come a Jubilee song that shall reach up to heaven.

China. An Interpretation. By Bishop James W. Bashford. Published by The Abingdon Press. Pp. 630. Price \$2.50.

The greatest proof that this stately volume has met with a warm welcome and wide circulation is the fact that since its publication in May, 1916, reprints were called for in August and December.

The author, in his preface to the second edition, expresses his gratification as well as surprise that a second edition should be so soon called for. Resident Bishop of the Methodist Episcopal Church in China for the past twelve years, the reader feels that he is being guided by one who is steeped in Chinese history, literature, religion and political life.

Nearly fifty pages is devoted to an outline of Chinese history in Appendix XIV beginning B.C. 2205. It is a fascinating rehearsal of an ancient civilization. In these days when "back to the soil" is the slogan for the whole world it is noted that B.C. 816 "The emperor declined to perform the ancient rite of plowing. This rite was observed down to the fall of the Manchu dynasty in order to show that farming is honorable." In 51 B.C. "Confucianists were appointed to lecture on the Five Classics. 1,000 students or more are reported as in attendance on the lectures." It is a far cry to A.D. 1901 when "An imperial decree ordered a junior college at the capital of each province, a high school at each prefectural capital, an intermediate school at each county seat, and a primary school at each village" and in these educational centers "Western learning" is taught. G. H. C.

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM AUGUST 1-31, 1917

	For Regular Work			For Buildings	For Work of 1917	For Special Objects	From Legacies	TOTAL
	Branches	Other Sources	TOTAL					
1916	\$3,739.23	\$91.00	\$3,830.23	\$743.06	—	—	—	\$4,573.29
1917	3,259.21	1.00	3,260.21	1,114.78	—	\$160.00	\$1,800.00	6,334.99
Gain				\$371.72		\$160.00	\$1,800.00	\$1,761.70
Loss	\$480.02	\$90.00	\$570.02					

OCTOBER 18, 1916, TO AUGUST 31, 1917

1916	\$91,103.30	*\$4,759.92	\$95,863.22	\$41,846.09	—	*\$2,747.92	\$16,562.51	\$157,019.74
1917	96,893.13	4,542.87	101,436.00	53,635.05	\$4,308.31	2,048.92	16,745.18	178,173.46
Gain	\$5,789.83		\$5,572.78	\$11,788.96	\$4,308.31		\$182.67	\$21,153.72
Loss		\$217.05				\$699.00		

* Figures affected by transfer of gifts for Turkish Relief to Specials.

Woman's Board of Missions

Receipts August 1-31, 1917

MISS SARAH LOUISE DAY, Treasurer

MAINE	
<i>Eastern Maine Branch.</i> —Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. South Brewer, Ch.,	5 00
<i>Western Maine Branch.</i> —Miss Annie F. Bailey, Treas., 132 Chadwick St., Portland. Fryeburg, Aux., 5, C. E. Soc., 2; Hiram, Ch., 2; Phippsburg, Ch., 1; Portland, Woodfords Ch., Aux., 11.78, S. S., 1.76; Skowhegan, Island Avenue Ch., Aux., 15.50; South Berwick, Aux., 67; Waterford, Aux., 6; Westbrook, Group of Girls, 4.30; West Newfield, Ch., 3; Yarmouth, Ch., 20,	139 34
Total,	144 34

NEW HAMPSHIRE	
<i>New Hampshire Branch.</i> —Mrs. W. L. Fickett, Treas., 120 North State St., Concord. A Daughter in mem. of her	

Mother, I. H. N., 48; Amherst, Aux., 48.50; Barrington, Aux., 10; Bath, Ch., 13.50; Candia, Aux., 9.10; Concord, East, Ch., 6; Derry, East, Aux., 5; Dover, Aux., 13.62; Durham, Aux., 41.88; Exeter, Aux., 7; Hampton, Aux., 5; Kingston, Ch., 2.61; Newfields, Aux., 5; North Hampton, Aux., 24; Pike, Ch., 90 cts.; Rindge, Aux., 4.25; Salmon Falls, Aux., 12; Stratham, Ch., Ladies, 1; Tilton, Aux., 3; Wolfeboro, Fannie M. Newell Miss. Soc. and Philathea S. S. Cl., 35.70,	296 06
<i>Waterville.</i> —Friends,	1 00
Total,	297 06

VERMONT	
<i>Vermont Branch.</i> —Miss May E. Manley, Treas., Pittsford. Bellows Falls, Ch., 18.63; Bennington, Second Ch., C. E. Soc., 10; Brattleboro, West, Aux., 8;	

Chelsea, Aux., 25; Chester, Aux., 20; Cornwall, Aux., 24.80; Coventry, Aux., 2; Highgate, Aux., 5; Irasburg, Aux., 2; Light Bearers, 1; Island Pond, Aux., 12.75; Johnson, Aux. (25 of wh. to const. L. M. Mrs. Nora Hill), 31, S. S., Infant Cl., 4; Marshfield, Aux., 8; Middletown Springs, Aux., 17.40; Milton, Aux., 15.41; Norwich, Aux., 1.25; Pittsford, Aux., 23.55; Post Mills, Aux., 38.50; Royalton, Sarah Skinner Memorial, 5.35; C. E. Soc., 1.25; St. Albans, Aux., 18.59, Golden Rule M.B., 4; St. Johnsbury, North Ch., C. R., 6; South Ch., C. R., 5; Strafford, Aux., 5; Vergennes, Aux., 7; Waterbury, Aux., 1; Williston, 3; Woodstock, Aux., 3.50, 327 98

MASSACHUSETTS

Andover and Woburn Branch.—Mrs. Henry A. Smith, Treas., 42 Mansur St., Lowell. Lawrence, Trinity Ch., M. C., 18; Lexington, Mrs. Irene H. Armes, 10, 28 00

Barnstable Association.—Miss Carrie E. Mitchell, Treas., South Dennis. Fal-mouth, Woman's Union, 41 20

Berkshire Branch.—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Dalton, Jr. C. E. Soc., 1; Housatonic, Aux., 1.26; Lee, First Aux., 290; Lenoxdale, Miss Carrie Sedgwick, 25; Mill River, Aux., 12.20; New Marlboro, Ch., 1.26; North Adams, Aux., 15; Richmond, Mrs. Crane, 25; Sheffield, Jr. C. E. Soc., 4; South Egremont, Aux., 1.08. Less expenses, 95 cts., 374 85

Essex North Branch.—Mrs. Leonard H. Noyes, Treas., 15 Columbus Ave., Haverhill. Haverhill, Center Ch., C. R., 1.25; Rowley, Aux., 7, 8 25

Essex South Branch.—Mrs. B. LeC. Spurr, Treas., 72 Elm St., West Lynn. Beverly, Dane Street Ch., Aux., 65 00

Franklin County Branch.—Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Bernardston, Len. Off., 6.60; Buckland, Aux., 1; Greenfield, Second Ch., Aux., 5.25; Northfield, Aux., 14.50, Evening Aux., 11; Orange, Aux., 80; Shelburne Falls, Aux., 1; Sunderland, Jr. C. E. Soc. and Prim. S. S., 4; Whately, Benev. Soc., 10, 133 35

Hampshire County Branch.—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, Second Ch., Aux., 26; Hatfield, Aux. (25 of wh. to const. L. M. Mrs. Mary Shank Byrne), 31; North Hadley, Aux., 5, M. C., 1; Northampton, Edwards Ch., Aux., 15.61; South Hadley, Miss Purington, 5; Westhampton, Aux., 86; Williamsburg, Aux., 11, 180 61

Middlesex Branch.—Mrs. Frederick L. Claffin, Treas., 15 Park St., Marlboro. Framingham, Grace Ch., Aux., 40; Natick, Stitch and Story Club, 10; Wellesley, For. Miss. Dept., Friend, 1, 51 00

Norfolk and Pilgrim Branch.—Mrs. Mark McCully, Treas., 115 Warren Ave., Mattapan. Abington, First Ch., 21.85; Cohasset, Second Ch., 3.72; Easton, Aux., 21.50, 47 07

North Middlesex Branch.—Miss Julia S. Conant, Treas., Littleton Common. Ashby, Aux., 3; Concord, S. S., Miss. Assoc., 40; Dunstable, Aux., 18.90. C. E. Soc., 5; Fitchburg, C. C. Ch., Aux., 120; North Leominster, Ch., 11.51; South Acton, Aux., 20, 218 41

Old Colony Branch.—Mrs. Howard Lthrop, 3320 North Main Street, Fall River. Attleboro, South, Bethany Ch., Woman's Miss. Soc., 7.25; Fairhaven, First Ch., S. S., 7.80; Fall River, Pilgrim Ch., S. S., 4.25; Somerset, Pomegranate Band, 6, 25 30

Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Agawam, O. J. S., 40 cts.; Blandford, First Ch., 28; Holyoke, Second Ch., Aux., 50; Huntington, Second Ch., 3; Springfield, South Ch., Aux., 127.59; Westfield, First Ch., Aux., 60; Wilbraham, Miss Elizabeth P. Whiting, 5, 273 99

Suffolk Branch.—Miss Margaret D. Adams, Treas., 1908 Beacon St., Coolidge Corner Branch, Boston. Allston, Aux., 20; Arlington, Bradshaw Miss. Assoc., 37.50; Boston, Park Street Ch., Y. W. Miss. Guild, 5, Union Ch., Aux., 100; Brookline, Mrs. George A. Hall, 260; Cambridge, North Ch., 91.45; Chelsea, First Ch., Winnesimmet Union, 35.21; Dorchester, Romsey Ch., Always Faithful Cir., 10; Second Ch., Aux., 73.25; Somerville, Broadway Ch., Aux., Friend, 35, Prospect Hill Ch., Dau. of Cov., 2; Walpole, Miss. Union, 60; Waltham, First Ch., C. E. Soc., 10; Watertown, Phillips Ch., M. B. and C. R., 10.05, 749 46

Worcester County Branch.—Miss Sara T. Southwick, Treas., 144 Pleasant St., Worcester. Ashburnham, Ch., 3.09; Athol, C. E. Soc., 10; East Douglas, C. E. Soc., 5; Spencer, S. S., Prim. Dept., 4.50; West Boylston, Jr. Band, 2.50; Worcester, Old South Ch., Jr. C. E. Soc., 5, Plymouth Ch., Little Light Bearers, 9.84, 39 93

Total, 2,236 42

RHODE ISLAND

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Barrington, Aux., 48, Sunshine Band, 14; Kingston, C. E. Soc., 5; Providence, Beneficent Ch., Miss Grace P. Chapin, 25, Central Ch., Miss Emma M. Baker, 10, Mrs. W. P. Bradley, 10, Mrs. Charles W. Bubier, 10, Mrs. A. W. Fairchild, 10, Laurie Guild, 30, Union Ch., S. S., Prim. Dept., 5, 167 00

CONNECTICUT

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Canterbury, First Ch., C. E. Soc., 1.06; East Woodstock, Aux., 28, Clover Cir., 19.50; Lisbon, Newent S. S., 1.50; Preston City, Aux. (with prev. contri. to const. L. M.

Mrs. Mary Robbins, 1; Wauregan, Aux., Mrs. H. P. Topliff, 5,	56 06
<i>Hartford Branch.</i> —Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. Clara E. Hillyer Fund, 90; Berlin, Aux., 4, C. R., 7; East Hartland, Ch., 4; Enfield, Aux., 28; Farmington, O. J. S., Jr. Dept., 1, Prim. S. S., 1; Glastonbury, Aux., 53; Hartford, Asylum Hill Ch., Aux., Mrs. Martin Welles, 30, First Ch., Aux., Mrs. E. W. Capen, 25; New Britain, South Ch., C. R., 11; Suffield, Helping Hand Soc., 4; Wethersfield, Aux., 189; Windsor Locks, C. R., 4,	451 00
<i>New Haven Branch.</i> —Miss Edith Woolsey, Treas., 250 Church St., New Haven. Off. at Ann. Meet., 176.63; Mary P. Hinsdale Fund, 100; Friend, 30; Bridgeport, Mrs. Henry C. Woodruff, 5, United Ch., Friend, 25; Waterbury, Miss Helen E. Chase, 10,	346 63
Total,	853 69

NEW YORK

<i>New York State Branch.</i> —Mrs. Charles E. Graff, Treas., 46 South Oxford St., Brooklyn. Spencerport, Ch.,	35 00
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PHILADELPHIA BRANCH

<i>Philadelphia Branch.</i> —Miss Martha N. Hooper, Treas., 1475 Columbia Road, Washington, D. C. N. J., Glen Ridge, Aux., 325; Montclair, Watchung Avenue Ch., Aux., 25; Pa., Glenolden, S. S., 15; Williamsport, Aux., 3.50,	368 50
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OHIO

<i>Port Clinton.</i> —Mrs. Mary W. Hulbert,	5 00
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COLORADO

<i>Boulder.</i> —Mrs. A. E. Chase,	100 00
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IOWA

LEGACY

<i>Onslow.</i> —Martha Campbell, by W. M. Dennison, Extr.,	1,800 00
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Donations,	3,260 21
Buildings,	1,114 78
Specials,	160 00
Legacies,	1,800 00

Total, 6,334 99

TOTAL FROM OCTOBER 18, 1916, TO AUGUST 31, 1917

Donations,	101,436 00
Buildings,	53,635 05
Work of 1917,	4,308 31
Specials,	2,048 92
Legacies,	16,745 18

Total, 178,173 46

GOLDEN ANNIVERSARY GIFT

Previously acknowledged,	219,938 81
Receipts of the month,	1,114 78

Total, 221,053 59

Woman's Board of Missions for the Pacific

Receipts for July, 1917

MRS. W. W. FERRIER, Treasurer, 2716 Hillegass Ave., Berkeley, Cal.

CALIFORNIA

<i>Northern California Branch.</i> —Mrs. A. W. Moore, Treas., 415 Pacific Ave., Piedmont. Berkeley, Bethany, 80 cts., North, 18; Lodi, First, 19.09; Niles, 4.30; Oakland, Calvary, 20, Pilgrim, C. R., 1.19, Plymouth, 18, C. R., 4.31; Pacific Grove, 13.75; Petaluma, 28.75; Palo Alto, 12.50; Personal Gift, 550; Personal Gift for Brousa, Mrs. Kirkwood, 100; Porterville, 10; San Francisco, Ocean View, 3; Saratoga, Miss Parson's Salary, 75; Sunnyvale, 4.75; San José, 50, Armenian Relief, 2, S. S. Armenian Relief, 10; Saratoga, C. E., 2.50; San Francisco, First, Mrs. Blaney, 75,	1,022 94
<i>Southern California Branch.</i> —Miss Emily Barrett, Treas., 178 Center St., Pasadena. Corona, Mrs. Birdsall, 10; Eagle Rock, 6; Los Angeles, East, 7; First, 106.02, Plymouth, 16; Ontario, 8; Pasadena, First, 34.50; Perris, 2.50; San Diego, Logan Heights, 10; Santa Barbara, 7.50; Whittier, 30,	237 52

WASHINGTON

<i>Washington Branch.</i> —Miss Estelle Roberts, Treas., 1121 22d Ave., Seattle. Ahtanum, 15; Anacortes, 5.08; Bellingham, 6.90; Bingen, 20 cts.; Clear Lake, 33 cts.; Colville, 8.90; Everett, 25; Five Mile Prairie, 2; Kirkland, 5; Lewiston Orchards, 1.65; Metaline Falls, 40 cts.; Newman Lake, 1.20; Odessa, First English, 4; Olympia, 1.40; Pasadena, 16 cts.; Seattle, Alki, 10, Columbia, 12.50, Fauntleroy, 1.06, Pilgrim, 100, Prospect, 15, West, 18; South Bend, 5; Spokane, Westminster Y. P., 8.35; Tonasket, 10 cts.; Trent, 57 cts.; Vera, 2,	249 80
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OREGON

<i>Oregon Branch.</i> —Mrs. A. L. Calk, Treas., 421 West Park St., Portland. Atkinson, 16; Beaverton, 15; Forest Grove, 6; Highland, 7.97; Jennings Lodge, 6; Pilgrim, 5; Portland, First, 31.35; Sunnyside, 6.80; Waverly Heights, 33,	127 12
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Life and Light for Woman

PUBLISHED MONTHLY BY THE WOMAN'S BOARD OF MISSIONS, CONGREGATIONAL HOUSE, AND ENTERED AS SECOND-CLASS MATTER AT THE BOSTON POST OFFICE

TERMS: 60 Cents a Year in Advance

SINGLE COPIES, FIVE CENTS

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Five Times Ten, a Jubilee Celebration program for young people's societies, to be given after the Jubilee in Boston. Enquire of your *Branch Junior Secretaries.* Free to leaders.

A Missionary Pageant, **The Gift of Light,** has been written by Miss Anita B. Ferris, and will be given in **Jordan Hall,** Boston, Mass., Monday and Tuesday evenings, November 12 and 13 at eight o'clock.

On and after November 12 the text of the Pageant will be on sale at 503 Congregational House, Boston. Price ten cents.

Jubilee Meeting of the Woman's Board of Missions
Fiftieth Anniversary of its Organization
Boston, Massachusetts, November 14-16

Sessions at 10 A.M. and 2.30 P.M. in Park Street Church
Mass Meeting Thursday Evening, November 16,
in Tremont Temple

at which

Dr. Edward C. Moore will preside and **Dr. John R. Mott** and others
will give addresses

Retrospect—Aspect—Prospect

The Golden Anniversary Gift Session will occur Thursday morning
The Jubilee Increase Campaign will be reported Thursday afternoon
Jubilee Missionaries Presented, A Commission Service Held

Mrs. Ursula Clarke Marsh, pioneer missionary of the Woman's Board,
will speak Wednesday morning. A notable group of mis-
sionaries from Turkey will be present

China, Japan, India, Austria and other fields represented

Dr. Gurubai Karmarkar of Bombay, India, noted woman physician,
will be present and give addresses

Other announcements in November Life and Light

On Monday and Tuesday evenings, November 12 and 13,
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THE GIFT OF LIGHT,

An Historical Pageant, written especially for this occasion

By **Anita B. Ferris**,

will be presented in Jordan Hall, by 300 young people from the
Greater Boston churches and colleges

Tickets 50 cents, 75 cents and \$1.00 to be obtained from

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