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# Life and Light for Woman.

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ANATOLIA COLLEGE, MARSOVAN, TURKEY.

TURKEY.  
MISSION WORK IN MARSOVAN.

THE GENERAL WORK.

BY MISS P. L. CULL.

I HAVE had nearly forty days in Marsovan,—a time long enough for seeing something of the working of things, and not so long as to do away with the sense of newness and wonder. This mission is a living organism, and every member contributes to the general life. The noon-day prayer meeting reveals the secret of its life and growth. The members of the station gather in from the college class room, from the boarding school, from the home for the younger college boys, from the hospital and the two orphanages, and from various workshops. The missionary at whose house the prayer meeting is held, in monthly turn, leads. The time allotted is fifteen minutes. The leader asks in some such words as these, “Are there any objects for which we would especially pray to-day?” And one or more subjects are at once mentioned, as though this was the place where help was surely to be sought and found. One says, “I want to return thanks for the good women I have found to undertake the work in the college kitchen.” Another, “I want to ask for guidance in the decision we must make about our Bible woman;” or the needs of the hospital are brought up, and prayer is offered for the newly arrived and already overworked nurse. One returned after a few weeks’ absence gives thanks for special answer to prayer in a time of much perplexity. Of the one hundred and fifty-six orphans more than ninety are boys. They must have more sleeping room; and the need is brought before the station, and united supplication is made that favorable weather may be given, and workmen may be found to provide the needful shelter before the winter storms set in. Prayer is asked that a neighboring church may be guided in its selection of a pastor. An impending interview with government officials, on which important interests depend, is made the subject of earnest prayer. Again and again the case of the same wayward boy is prayed over, for his soul is in deadly peril, and he cannot be given up. Two subjects of prayer are ever present,—the conversion of the hundreds of young persons gathered in this place for their education, and the unity in spirit of the workers, that all may work together in complete conformity to the Divine will.

It often happens that there is a difference of judgment as to means or methods. It must be so where there are such differences of temperament, but after a careful talking over the matter a decision is arrived at and acted

on, one can hardly understand how, for there seems to be no formal voting nor any deciding by bare majorities. One very marked result of this careful conference and prayer over individual cases is the warm Christian sympathy between missionaries and native helpers. It is the busiest of communities: one sees work done up to and beyond the limits of physical endurance, but no overburdened, anxious faces.

There are two homes at which all the missionaries gather for their daily meals. There is, thus, a great saving of time in housekeeping; and with the changes from month to month the social life is like that of one great family. One wonders where those two busy ladies get time for all the work they do. One of them has returned to-day from a week's stay at Amasia. Her husband took her to the place, and returned to work that had, with difficulty, permitted a two days' absence. When the time came for her return the Circassian guard was dispatched to bring her. To-morrow night we are to come together to hear of her week among the brethren and sisters of that outstation.

Another missionary's wife is hospital treasurer and mother of the orphan boys, of whom she is very proud, considering them the brightest children in the world, and having daily instances to tell in justification of her opinion. She knows all of their achievements as little tailors, shoemakers, and miscellaneous workers, and their knowledge of geography and of passing events is quite wonderful, she would have us believe. To these two missionary homes men and women are coming from morning until night to tell their troubles, to ask for work; most often of all, perhaps, to get counsel in their own domestic matters. Many missionary stations are centers of this kind of work, but the numbers of women coming seemed especially noticeable here, and the sympathetic patience with which each case is considered is more remarkable still.

A third missionary lady has the home for the younger college boys. There are fifty of them. They have always been blessed in having one to care for them who had reared boys of her own. And this is truly a home. The missionary lady who cares for them is present at every meal, and at their daily prayers. They are her boys, to be personally known. A relation of mutual confidence is established that will be transferred later to the different home circles. The influence of this young college boys' home is already widely felt through the country. As one meets these boys in the long vacations at their own homes, one is struck by the humanizing influence that has been exerted upon them. They have a new relish for home life, as though some personal affection had been developed in them. They love social singing and reading, and have a new standard for what is manly.

The orphan girls, sixty to seventy in number, have their home and school in one of the best dwelling houses of the mission. Part of their work is done in a building adjacent, which is fitted up with looms, on which they learn to weave, and they do capital work. The youngest of the missionary mothers, and the last to make acquaintance with missionary lands, has these orphan girls in charge. She has just been getting her loom room white-washed. There are all the people who have to do with these orphans to be supervised. Their clothing, their food, their materials for work, their sleeping arrangements, the care of the sick, are all questions that come for daily consideration before this young mother of the orphan girls.

At the Woman's Missionary Meeting on Wednesday, special mention was made of the women who come to the hospital for treatment. There are some patients whom one would never have expected to see there. And it is just these persons who manifest a great desire to hear the Scriptures read. The hospital is established in answer to the prayers of many years. One learns from the missionaries themselves what it means to them. The time of the doctor is filled to overflowing. All the skilled resources of modern surgery are used. Not the least valuable of the lessons taught is that of implicit obedience to the doctor's authority. Neither dallying nor temporizing is permitted. And so it is a health-giving institution in every sense of the word, not only promoting bodily vigor, but clearing the mental perceptions and giving moral tone,—a most valuable auxiliary to college and seminary in their own special domain.

Eighty boarders live in the girls' school, and the day pupils in attendance raise the number of scholars to one hundred and forty or more. They fill every seat in the great schoolroom, which is situated in the second story of the building. This room has windows in abundance, opening toward east, south, and west, letting in plenty of sunlight the whole day long, and with it the pure air of this broad, upland plain. The whole school building is open to the light and air. There are open galleries instead of narrow, closed passages, and it is simply impossible to shut oneself from the fresh air unless one remains in a single room with doors and windows closed. They are a healthy, vigorous-looking company of girls; the best representatives from the towns of seashore and plain, and from the villages nestling among the mountains for a great extent of country around. They strike one as having come here for a purpose,—as being very much in earnest. Education for them means social position and influence when they leave school. For many it will mean far more than this, for they have consecrated their lives to Christian work.

The high moral and spiritual tone of the school cannot fail to impress one

who comes in daily contact with it. One sees the steady, unflinching purpose of those who conduct it to subordinate everything else to the development of Christian character in the pupils; and each one is thought over and prayed over as a future worker for Christ in school or home.

### THE MARSOVAN GIRLS' BOARDING SCHOOL.

BY MISS C. R. WILLARD.

Crossing mountains and valleys, broken bridges and bridgeless streams, the traveler from the Black Sea ports of Samsoun comes toward evening of the second day within sight of the vineyards and city of Marsovan; a city



VERANDA OVER THE COURT IN THE GIRLS' SCHOOL BUILDING.

whose houses are so closely crowded together that it does not appear like the home of twenty-five thousand people,—rich and poor, Mohammedan and Christian. If the traveler is an American, every passer-by knows it at a glance, and knows as surely that he is going to the college.

The outward appearance of the city does not do justice to the comfortable, attractive homes which do exist among the desolate ones. Standing out in

Miss C. R. Willard.

Miss F. C. Gage.

Miss S. H. Riggs.

Native Armenian Teacher. Pompish Anna Felician

Pompish Prapione

Native Greek Teacher.

(Matron of Boarding Dept.). (Oldest native teacher).



MARSOVAN BOARDING SCHOOL. TEACHERS AND CLASS OF 1898.

contrast to the general unwhitened, mud-brick buildings are two whose whiteness we call beautiful, though in America it might be called glaring: these are the college and girls' school, founded and fostered by the American Board. Entering the big middle door of the girls' school, one passes into a large, enclosed court, paved with cement, and having an oval flower bed in the center. Into this court open recitation rooms, gymnasium, dining room, and kitchen. Above these are two stories, each with its wide veranda around the four sides of the court, from which open schoolrooms, parlor, teachers' rooms, and dormitories.

In the small hours of Christmas morning the sleeper is sure to be wakened by the sound of singing, which calls him out on the upper porch. There in the court below, around the flower bed, which is still green, are twenty white-robed figures, each with lighted taper, singing, "Sing the love our Saviour bore us." Standing there in the stillness of the night, under the bright winter stars, the heart may well beat faster as the house is filled with the words, which are its foundation stone, and the spring of all the life within it.

The school has an attendance of one hundred and fifty Armenian and Greek girls, who in the lower classes study in their native vernaculars; but when their knowledge of English is sufficient, use such text-books as Wentworth's Algebra and Geometry, Young's Astronomy, Steele's Physics, and Sanderson's Modern History. The course of study for the four upper classes is not unlike that of an American high school, English being the required modern language, and ancient Armenian and Greek the classics. There are ten resident teachers—three American, four Armenian, and three Greek. The most advanced classes in Armenian and Greek are taught by professors from the college. Writing, drawing, singing, and organ lessons are also given by non-resident teachers.

While it is still Saturday night in the United States the Marsovan girls hold their Sunday morning Christian Endeavor meeting; a meeting just such as is familiar to us all in the home churches, save for the strangeness of tongues. If the meeting begins in Armenian, it is not long before Greek, Turkish, and English are all heard; and there is scarcely a girl in school who does not use two of these languages; many use three, and some all four. When such hymns as "Nearer, my God, to Thee" and "Work, for the Night is Coming" are sung in good, clear English, it would be easy to believe that we were across the seas in our own land; but any such delusion which may occur in our sunny schoolroom among the girls with whom we feel so much of Christian sympathy is dispelled when, after making our way through the narrow streets among donkeys, men, and ox-carts, we see the

girls closely seated on the floor of the church, each with her head covered with a shawl to guard her from the gaze of fezed men.

The central idea which has molded this school in the past, and which is recognized in it by all, is well expressed by the girl who, hearing of the Christian Endeavor Society, wrote to a friend that she had been invited to the "Christian Ever" meeting.

#### OUTSIDE WORK OF GRADUATES AND OTHER PUPILS.

BY MISS SUSIE D. RIGGS.

Last week I was in our nearest outstation, Hadji Keuy, on a few days' visit to help get the new Bible reader and teacher started in their work. The Bible woman is one of the ripe fruits of our dear Miss Fritcher's and Mrs. Leonard's seed sowing. She was once in our school, but was not graduated. She never married, but has for many years been engaged in this Bible reader's work. The former Bible reader in Hadji Keuy was removed, as you know, perhaps, to take the position of house mother to our girl orphans. Since then the place has been vacant, and now this woman opens a new work there among the women. She was just getting settled when I was there, and had only eight or ten scholars; but within two or three days so many promised to begin to learn to read as to raise the number to eighteen, and I believe it must be larger now. The new teacher for the girls' school there went over with me. The little school had been carried on by a woman (sister of the former Bible reader) who was also once in our school, and was taken out shortly before graduating to marry a man who is by no means worthy of her. She has three little children and her own house to keep, and yet has devoted a large portion of her time to keep the only means of Christian education for the little girls of her adopted village. She had a faithful assistant, who had also had a taste of the Marsovan Girls' Boarding-school life, but not enough to fit her to carry the school alone. This fall an earnest petition came, begging that we provide a new teacher who could give all her time, and carry on the school as it should be. As we looked about and could see no available person to invite there, it seemed clear that we must send some girl now in school. As we looked over the girls one by one, we felt something like the parents who tried to decide which of their many children to give away. No one in the senior class could be asked to give up her diploma this year! The only two suitable ones in the junior class had already just stayed out to teach a year. Coming to the sophomore class, we proposed the matter to one with many doubts, but her face fairly glowed with pleasure at the idea. It had been an unexpressed desire of her heart,

and she was glad to get some experience in teaching before getting her diploma from us. The results are not yet apparent, but she begins her work with so much cheer and enthusiasm that it seems to be evidently in the good Lord's hands.

All this is simply a detailed account of one of many such cases. The little school in Zillé has for three years been carried on by the preacher's faithful wife (a graduate); but now they are asking for a teacher in her place. Of our graduates, those who have been teachers we can number about one hundred and four. We have graduates now teaching in Amasia, Chorum, Hevek, Charshamba, Fatsa, and three in this city. Aside from these there are several outside of our field: one is in Cesarea, two in Sivas, one in an outstation of Sivas, one in Erzroom, and one even as far away as Persia. There is one, also, who came within a year of graduating in the school in Trebizond. Four or five other such pupils, who have been unable to graduate, are teaching in our own and other fields.

It would be pleasant to invite you into the homes of our many graduates and former pupils who are now preachers' and teachers' wives. The girls in this country marry so young that they often have no opportunity to serve the Lord in teaching; yet their influence is strong and good in the communities which they enter as brides.

#### BIBLE WOMEN.

BY MRS. EDWARD RIGGS.

I wish we had more Bible women's work to report. We ought to have one such woman in each town. The doors are wide open; the opportunities are almost unlimited. The lack is in laborers. Our missionary force is too small, to begin with, and the lack of time to visit the field and work up the native element decreases the material from which to draw workers. If the blessed day comes—or, perhaps I ought to say, when it comes—that money pours into the treasury of the Board so that we can have the help we need, then I believe a vast harvest will be reaped here. Just now we have only two Bible readers in our field; one has newly begun work in Hadji Keuy, and one is at work here in Marsovan.

I can tell you some incidents of the life of the Bible reader here. She is an earnest Christian woman, unmarried. She has between thirty and forty pupils who are learning to read, and she goes regularly to other houses where there are sick people to read the Bible to them. Wherever she goes she is welcomed generally. She told me this morning, however, of one place from which she was driven out by a Roman Catholic priest, and forbidden ever to go there again. This was two years ago; and lately the young woman who

was then her pupil found her, and begged her to come and begin her lessons again, saying that the priest was in bed now with paralysis, and could not trouble them any more.

Yeranoohce, the Bible reader, is rather a bashful, timid woman naturally, and she says it is very hard for her to go into a house at first, but she is always glad she ventured in. She had two pupils in a house, whose father was a vile, blasphemous man. He became interested in the Bible, and left his work every time she came for the lesson, and called his wife to hear, also, and would beg her to read more. God's word changed this man entirely. One of the daughters has died recently of consumption. She died rejoicing in her Saviour. Shortly before she died she spent the night in rapturous exclamations of joy that she was going to Jesus soon. Her mother reproached her that she could rejoice in what was sorrow to them. She said, "Oh, mother, if you only knew how sweet my beloved is, you also would want to go to Him!" "Who is your beloved?" said the mother. "It is Jesus, my Saviour," she said. And she died a triumphant death.

A woman who had heard Yeranoohce reading the Bible in a friend's house was impressed by the repeated injunctions to love. She begged Yeranoohce to get her a Bible. "We are poor,—we can't pay much, but I do want my husband to read those words," she said. "We are not on speaking terms with his father and mother, and the Bible tells us we must love them." So a Bible was procured for her at half price, and she took it home to her husband. They read it together far into the night, and the next morning they started for Hadji Keuy, a neighboring town, where the father and mother lived. The old people were astonished to see them coming, and exclaimed: "What does this mean? What are you doing here?" "O," said the young man, producing his Bible, "the Bible tells us we must love one another, and we have come to make up our quarrel and be friends again. Come, I want to read you what it says!" So he read; and the quarrel was settled, and the young folks went home. A friend happening in that day, the young wife told how their trouble had been removed, and the friend said, "O, I must have a Bible, too, for my husband to read, for he is in a quarrel with his parents." So she asked Yeranoohce to get her a Bible, too. She was told that it would be easy to procure her one, but it must be at full price, since she was able to pay. So she paid in full, and she and her husband read the Bible. One cause of contention was a cow, which they owned between them, and whose milk they sold. The mother wished to give short measure, and make money. The daughter-in-law was obliged to carry the milk to its destination, and begged to have full measure. Then the mother cursed her in a passion. So the poor little woman prayed to God to show

her a way out of her trouble, and let her keep his law. In a short time the cow died, and the little woman did not mourn, for she felt that it was the Lord taking the cause of the trouble out of the way.

Yeranoohée's work is not all success; she has her discouragements, too. She mentioned one place where she had been gladly welcomed for some time, and then one time in her reading she dwelt on the clean heart,—the pure in heart. The next time she went to see that woman she was not at home, and she is not able to find her at home any more; the woman seems to avoid her.

Yeranoohée loves her work. I wish we had a dozen more like her, and in similar work. Our other Bible reader is Pampish Zaroohee, who has labored at different times in Amasia. She has been sent now to Hadji Keuy, where we hope she will do a good work.

### WORK AMONG THE WOMEN AND ORPHANAGES.

BY MRS. C. B. TRACY.

Year by year our work increases. Pleasant as it is, time and strength seem insufficient for it. As for my portion in it, on account of our close connection with the college, we try to make our house a pleasant center for teachers and students, to keep up kindly, social intercourse with them, and they are a community of near three hundred. I also have the oversight of the domestic department.

The care of the sick and the poor in the city devolves upon me. Much time and thought must be given to them. Hours each day must be spent with those who are in the hospital, or wish to enter, or who have recovered, and wish help to return to their homes.

I have the care of the ninety boys in our orphanage, but God has given me the best of native helpers. I do not think that anywhere in the world can ninety more obedient boys be found. They are bright, also. The pastor, when attending their first examination, said that they had learned as much in three months as children usually do in a year. I believe it is in answer to the prayers offered for them. I trust that some of them will become teachers and preachers. They are much interested in the articles their teacher translates from our missionary magazines. One beautiful boy came to his teacher and asked if he could be sent to America. He explained that he wanted to go to India to carry the gospel to the heathen, and he thought he must prepare for the work in America.

They were greatly interested in the late war, and almost as enthusiastic over the victories as though they had been young Americans. Our boys are young, as we took them between five and twelve years of age, but the older ones are learning trades while giving half a day to study. We have

fourteen little tailors and twelve shoemakers. They are doing finely. I should like to show the boys in America the garments and shoes the boys have made.

In September Mrs. Carrington took the charge of the sixty-eight orphan girls off my hands. She is a loving mother to them, giving them unstinted time, and care, and affection. They are making rapid improvement in their lessons, and in every way. They have a school in the orphanage,



GIRLS' ORPHANAGE.

and are taught to sew, to knit, to mend, to do housework, and the older ones to weave. In this part of the country every woman needs to know how to weave.

The little girls are very fond of hymns. When summer vacation came they had committed to memory one hundred of them, in Turkish, English, or Armenian. They have also committed a great deal of Scripture to

memory. We trust that many of them will become teachers among their own people, and we should like to introduce them to friends who would educate them in our girls' school.

#### THE HOSPITAL-WOMEN'S WARDS.

BY MRS. PHEBE W. T. CARRINGTON.

The Marsovan Hospital, in entering upon the third year of its life, has been lifted out of its cradle in one of the native houses of the city, and carried through the gates into the inclosure where stand the various other buildings of the American mission, among which it now constitutes a member of the family.

The new hospital building stands upon one of the high points of ground overlooking a Turkish garden planted with English walnuts and fruit trees. It faces toward the south, and in the afternoon a wealth of sunshine, in which this district of Asia Minor is rich, floods over the verandas and into the wards. We have more sunshine within in the person of an English nurse, sent out a few months since by friends of the hospital in England. Her bright, cheery personality, as she moves about, seems to be in itself a tonic to the long rows of weary faces which look up at her.

The right wing of the building is occupied by the college ward, and below by the general ward for the men, the operating room and woman's ward being at the far end of the building upstairs.

Under the English nurse, in charge of the woman's ward, is installed one of the graduates of the Girls' Boarding School. The daughter of a prominent Armenian family in the city, she talks English well, and is an earnest-working Christian. Morning and evening she conducts the prayers and reading of the Bible in the ward, and it is good to see her face light up as she says: "Oh, that is the part of the work which I enjoy, and why I left my home to come and live at the hospital! My father did not want me to come, but it was the longing of my heart that brought me." Under her are three ward nurses, one Greek and two Armenians. The former came from one of the lowest homes of poverty. A year ago she was taken into the hospital as a patient, very diseased, almost blind, and with her mental faculties undeveloped. An operation cured her eyes, and she has grown gradually strong and well. Her father, being unable to pay in coin of the realm for the benefit which she had received, true to Oriental custom did the next best thing, and presented his daughter to the doctor outright, saying, "You have cured her, and she is yours to do with as you will." In the hospital all her dormant faculties seemed to have developed, and with it a remarkable capacity of devotion to the doctor, as well as real talent for

nursing. Every week she is a regular attendant at the little Greek Sunday school which is conducted in her native village by one of the missionary ladies. This village, under the shadow of our walls, is a nucleus of poverty and dirt, but several of its members have been for a longer or shorter time within the hospital. May we not hope that some of the words of Jesus, carried back into their homes, have kindled a light there which will not flicker out? Of the nurses, another came about the same time in rags, to



PATIENT COMING TO THE HOSPITAL.

the Dispensary, from one of the lowest homes in the city. Her eyes were fast growing blind, and already in such a bad condition that she could not work to earn her daily bread. As they grew better under treatment, her heart was full of gratitude to the doctor, and she asked to be allowed to work for the hospital. She, too, has developed a latent talent for nursing.

Among the faces always upturned with a smile ready for whoever passes down the aisles, is that of the little girl who occupies the bed in the corner. She comes from one of the outstations of our district, on the Black Sea

coast, and was brought into the hospital unable to walk, suffering from spinal disease. She has borne patiently and bravely the discomforts of a plaster cast, and can now move about the ward and veranda without pain. All that she has heard of the words of Christ she has listened to most eagerly, and has borne her sufferings with a spirit which has won the love of all. Her bed in the corner is the special parish of the missionary children when they visit the hospital.



WOMAN'S WARD, MARSOVAN HOSPITAL.

In the bed adjoining is a child who was brought in from the Girls' Orphanage for an operation upon the heels, both of which were frozen when the child was found by some of the missionaries, wandering around the streets of a neighboring town, homeless, in the midst of winter. There are two Mohammedan women in the wards at present, both of whom are eager to hear the Bible read, one of them often asking when the lesson is

finished: "Won't you read more? They are beautiful words. I want to hear more." The college ward of the hospital is presided over by one of the college boys, who is earning money in this way to pay for his tuition. These beds are reserved for the two hundred college boys who are with us.

The results won by antiseptic surgery have not ceased to be a marvel in this land. Into the men's ward was brought, not long ago, a Turk who had been stabbed in the back, the cut penetrating several inches into the left lung. The wound healed by first intention, and when the man was discharged, at the end of ten days, he went away wondering and full of gratitude. In this way it comes to pass that if the Christian doctor can heal pain, to the Christian doctor they will come in their extremity. Surely He whose work it is can use such incidents as an entering wedge to something better.

One of the strong men in our Christian community at Hadji Keuy, when seen a few days since by one of the members of our station, said, "The kindness and love which was bestowed upon me in the Marsovan Hospital was more to me than the healing of all my pain."

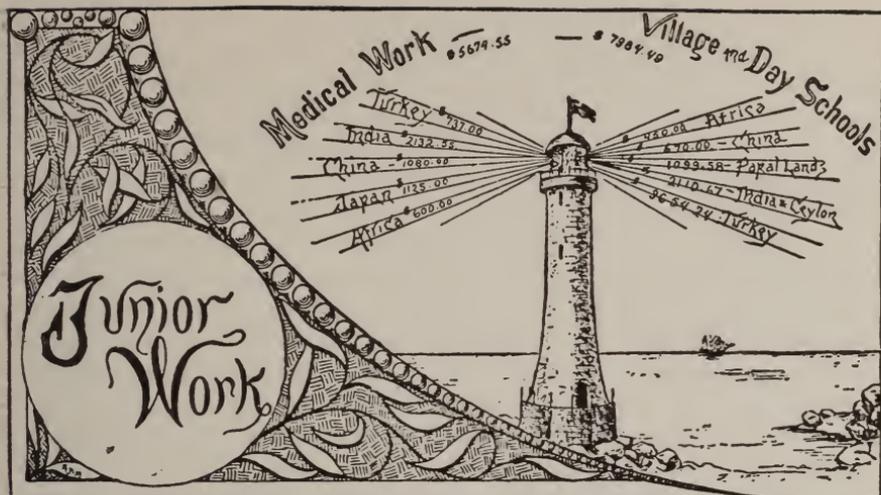
Very frequently patients are brought to us from neighboring villages, one or two days' journey distant, often in a dying condition, yet full of hope that they will be cured if only they can reach the hospital and be taken in. They arrive to find the wards full, and because of lack of room or a sufficiently large force of workers to care for them, have to be sent home, fainting by the way. The question comes up very frequently in this connection, "What would Jesus do?"

There are many difficulties to be met. We are not working for an ideal humanity, but for a humanity just as it is found, perhaps, in our own country; just as He found it nineteen hundred years ago. But we know that

"The Father's eye is ever on us,  
Never off us,  
Still upon us,  
Night and day,"

and our calling is a high one.

It is said that travelers in the Indian country would frequently find a trail leading over mountains and across valleys over which a whole tribe had passed, yet the trail consisted of a single footprint. The chief had gone before, and his people had followed exactly in his footsteps. Is not this—"to follow in His footsteps"—the high ideal, the aim and inspiration of all medical work in foreign lands? We ask your prayers for the work of Christ in the Marsovan Hospital.



- To give light to them that sit in darkness July 1, 1917

## CHINA.

### TUNG-CHO DISPENSARY.

#### DISPENSARY AND HOSPITAL WORK.

THIS has been a year of changes. These changes were made in order to see how we might repair our buildings, procure fuel, and purchase the year's supply of drugs with \$26. We first tried opening only on the even days, according to the Chinese month. This plan had several defects: 1. We were obliged to be open every other Sunday; and, 2. The number of patients who came on the days when medicine was dispensed almost equaled the number which we saw when we opened daily. We next tried charging each patient ten cash for each treatment. This plan has many good points; but even this small charge has had the effect of reducing our numbers more seriously than we had expected. At least two thirds of the natives prefer to save their money and keep the disease. One advantage of this plan is that the patient receives better treatment than he could when we were overcrowded. We can get better acquainted with our patients, and thus have a better opportunity to help them spiritually. Even this small charge brings in about six dollars (gold) per month. We do not charge the in-patients for medicine; this is because we want to make it as easy as possible for them to remain in the wards in order that they may be under Christian instruction.

## EVANGELISTIC WORK.

The Women's Christian Association has provided Bible readers for the daily clinics. They would talk with the women before the dispensary hour. Two medical helpers took turns in talking with the men. Dr. Ingram has gone each evening and talked with the patients in the wards. Among the patients there have been not a few who have manifested a great desire to become Christians. One of the most pronounced cases was a young man who came in for a serious operation, and, as he made a slow recovery, he had plenty of time to ponder over what he heard. He commenced reading the books that were given him, and before he left he was fascinated with the study of the Bible, so that he acquired an extensive knowledge of the New and Old Testaments. He seemed never to be tired of telling about the wonderful peace which had come to him since he had been serving the true God. He had been a gambler, and had depended on that for his living.

Another case represents the desperate efforts which the people all about us are making to rid themselves of disease when they are once within its grasp. The patient was a woman, and was brought to the hospital, as she could not see to walk. Some time ago she said that her husband left her, and because of this she had given herself up to grief. After a time she observed that her sight was much impaired. She still lived in the family of her husband, and, as they were in comfortable circumstances, her mother-in-law had a physician come to treat her. This was not because she loved her, but fearing that her daughter-in-law might go blind, it would be a great disaster to have to feed her, and provide for a blind person. The doctor thought that if needles were inserted between the eyeballs and the bridge of the nose the sight would return. This plan was tried until both physician and patient were convinced that it was useless. The patient then went to a priest, who promised a cure if his directions were complied with. He gave her some incense which had to be burned before his gods, with a certain number of prostrations to be performed while it was burning; and, when it was consumed, the ashes were to be gathered up and mixed with water and drank. This also was devoid of any beneficial results. A third physician felt positive that he could effect a cure. He gave her some medicine which had to be boiled in a bowl down to a certain consistency; it was then to be taken, and afterwards the bowl was to be eaten. She took two courses of this man's medicines, and thus devoured the bowls. She said that she took a hammer and smashed the bowls into fragments, so that she could swallow them. On examination her trouble was found to be a serious degeneration of the retina, and there was but little hope that she would regain much vision even under the best of treatment.—*Annual Report.*

## HELPS FOR LEADERS.

*The covenant as seen by leaders of bands of "Daughters of the Covenant."*

IN order to learn how our covenant pledge has been made useful, a list of questions has been sent to leaders who are able to speak from experience; and from their replies the following valuable suggestions have been gathered. First, how is the covenant kept before your members?

A very general custom is to repeat the pledge in concert at the beginning or close of every meeting. Some societies have found great benefit from learning it, so that it can be given from memory. Some individuals have benefited personally by being able to recall the words thus memorized frequently while in the midst of the day's varied interests. One never fails to repeat them in connection with her prayer for missions during her hour of private devotion.

Many keep the illuminated card in a conspicuous place in their rooms, where the eye falls easily upon it many times a day. Some have framed it more or less elaborately, thereby making it still more prominent in the room; while others, whose object is simply to preserve the card, have devised inexpensive home-made frames. One says, "In this day, when so much of the framing is done by simply binding with black paper, we might all give our cards a neat protection."

One society newly organized, and not yet perfectly familiar with the covenant, had it lettered permanently on the blackboard in the room in which meetings were held. Several have made great use of the deep spiritual meaning of the pledge in the meetings. One "often brings the devotional part of the meeting, the first ten or fifteen minutes, into line with some part of the covenant," and has "prepared Bible exercises particularly on the prayer, time, and money."

Some find the covenant mite box a valuable adjunct, and are careful to give that as conspicuous a place as the card itself.

None mention the covenant hymn, from which inference is drawn that the singing of that beautiful hymn is not an accompaniment to the use of the pledge in meetings. Possibly herein lies one answer to the second question.

Second, how may the use of the covenant be increased or broadened among those who have already signed?

One leader thinks the occasional use of the clauses of the pledge on subjects for meetings would be valuable. In one society much personal work has been done to inform each member thoroughly as to the meaning of the

covenant, and to press home to each the question, "Will she do something where she is now doing nothing?" The same leader writes, "We have a large number who joined with the understanding that they could not attend meetings regularly, but would be glad to keep the pledge in their own way, and their interest and assistance has been shown more than once." The answer of another to the question is comprehensive indeed: "More knowledge of the work, its needs, and what it stands for. More consecration to, and love for, our Lord and Master. By studying, by praying, by giving, we come, little by little, to the knowledge that no other work can be so broad; no other work can bring us so close to the Master, for it is the work which brought him from the highest heavens."

(Concluded next month.)

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## Scraps from our Work Basket.

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CONTRIBUTIONS FOR THE MONTH. It is with deep gratitude that we are able to report a decided gain in our contributions for the month ending December 10th, as compared with the same time in 1897. The gain for the month is \$3,743.65, and for the first two months of the financial year it is \$4,529.94. These amounts include a special gift of \$3,000 from a good friend in one of our Branches; a regular contribution that has brought immense relief and happiness, but one that could hardly be repeated month by month. Aside from this, however, the gain of \$1,529 is most gratifying. Let us work and pray for this increase through the year.

THE POLYNESIANS. When Christian men stir up their memories they will take a much more hopeful view of the people inhabiting the islands of the Pacific than that entertained by men who have had no part and next to no interest in Christian missions. The government of the Philippines is regarded as a very serious matter, demanding a large military and naval force, and great executive ability in whoever may be appointed as governor. Christian men, however, will remember the triumphs of the gospel among the people of the Society Islands, especially among those living on Tahiti, until the work of the missionaries was ruthlessly interrupted by the government of France, and the people handed over to the care of the Roman Church. They will remember also the wonderful change in the Fijians,—a change from merciless cannibalism to an admirable type of Christian character. What has been achieved among these people of the Pacific islands may

be attained among the races inhabiting the Philippines, especially if they shall be under the care of a wise and good American Christian governor. It is unnecessary to say more to Christian people who have good memories.

A CHRISTIAN DEATH IN CHINA. A missionary from Tung-cho, China, permits us to give our readers the following extracts from one of the church members in that city: From the time of your return home until now I have often thought of you. You used much heart on the sick person's body. Although not saving her life, your love was made perfect, like the aroma of a sacrifice. May God accept it. Now my wife has taken your love, and carried it to the Lord. She and I both are deeply grateful for your love. Because of this love, she believes that afterwards you will love her children. After your departure her disease gradually returned. . . . On the day of her death her pain was so severe she was unable to speak. Every hour during that day those who saw her thought she must die. On this day she was very weak, unable to speak, and my heart was very sad, because she was so weak, and on her deathbed could not witness for Christ; because for many days I had prayed that when she would die, when the Lord came to meet her, she might intelligently witness for him. In the evening, after eight o'clock, suddenly she spoke, and had strength like a well person. She said: "The Lord has come to meet me. God told me that when I came to die, I should not suffer, and that my sins were all blotted out. You want to get my clothes and put them on nicely, comb my hair smoothly, for God is here." That evening there were fourteen people present. When she saw them all sitting and standing, she thought it not respectful, and became troubled, and said, "All should reverence, because the Lord is here." She added, "I have much I want to say." I asked her if she saw Jesus. She said, "Yes." "Do you see the Holy Spirit?" "Yes." "What clothes do Jesus and the angels wear?" She answered, "White, and Jesus has a gold band about his waist." I again asked, "What is the countenance of Jesus and the angels like; like us?" She replied, "Not like ours, and no language of man can describe it." She added one more testimony which her husband says outside of Bible characters no one ever gave; viz., "I see all the ministering angels of those who are hovering over me in this room," and upon questioning her revealed the fact that she recognized which angel ministered to each person. Then she told them she had much more she wanted to say, but the Lord told her she must not say it. From that time until daylight, when she died, she did not speak; her breath grew shorter and shorter, and on the ninth of July, at a quarter before seven o'clock, she peacefully fell asleep.

ADIOS.—For the first time in many years in Spain, Christmas will dawn upon a people at peace with each other and with the world. In many homes families will be reunited after long separation and deep anxiety for the safety of the conscript father or son far away in Cuban swamps. Our girls in Biarritz are rejoicing in the safe return of brothers, who have been exposed to the dangers of plague and fever—far more dreaded by the soldier than the sword or the bullet.

Peace should mean prosperity for Spain. The daily newspaper begins to echo the longing desire of the people for some attention to the public good on the part of the government. It cheerfully, and almost gratefully, accepts the loss of the colonies if that shall mean a good home government, internal improvements, and national prosperity.

Since the International Institute opened in September eleven new students have entered, forming a new class. Marina Rodriguez and Raquel Alonso, the two students in pharmacy, are now living in Madrid, in the home of Marina's mother, in order to attend the lectures in the University laboratory. They have secured the respect of both students and professors, and are doing good work. One year more of work will qualify them to be pharmacists in the hospital ward we hope to open in Madrid. We believe the physician who is to prepare the way for medical work for Spanish girls is somewhere in the United States, and that she will soon be ready to come to their help. In returning to the Institute I am to take back another voluntary helper,—this time in music,—Miss Ethelwyn Eaton, daughter of President Eaton of Beloit College. Miss Susan Huntington, who has been a great comfort and help to us all, has returned to this country. We are deeply grateful for her "labor of love," and shall miss her.

This seems a fitting time and place to remember and record all the pleasant things that have come to me since I landed in New York, a broken-down invalid. Friends are so numerous that only in this public way can I possibly express my gratitude for all their loving-kindness. As I have been allowed to share the privileges and comforts of your lovely Christian homes, it has seemed to me as if my "many mansions" had begun here below. It will be easy in the future to realize the oneness of our work for humanity; for I am not only convinced of your share in it, but am sure you carry the heavier part of the burden. The future of our work in Spain looks very bright, and I go to it with courage and hope, repeating the words with which Mr. Gulick and I started on our journey to an unknown land twenty-seven years ago this month, "He leadeth me." MRS. ALICE GORDON GULICK.

## EXTRACTS FROM RECENT LETTERS.

FROM MISS MARY S. MORRILL, PAO-TING-FU, CHINA.

The many friends who heard Miss Morrill speak, and read her charming articles in *LIFE AND LIGHT*, while in this country, will be glad to hear of her safe arrival in Pao-ting-fu.

A pleasant overland journey through the beautiful scenery all along by the Canadian Pacific brought me to Vancouver, and the thoughts and memories of those grand old mountains and quiet lakes will brighten the days on this dull, level plain. We had an exceptional voyage; the weather was fair most of the way, and there were congenial traveling companions. There were twenty-two missionaries, nine of whom belonged to the A. B. C. F. M. Miss Griswold was the first to leave us, and she was met by friends in Yokohama, who were waiting to take her to her station in Japan. When we reached Shanghai our real scattering began. The Misses Wyckoff and Miss Patterson waited a few days there. Miss Abbie Chapin went at once to Wuhu, where she was to have a short visit with her brother. Mr. Ament was ready to go on immediately, and so were the Shansi missionaries. Mrs. Thompson, Miss Bird, and I came with them as far as Tientsin. Mr. Ament went up to Peking the day after we arrived, by rail, journeying to the scene of his labors in nineteenth century style all the way. We are wondering if the difficulties in the Imperial City will hinder our having the railroad which has been projected for Pao-ting-fu. Perhaps Wisdom will flee the land, thoroughly disgusted with some of those in high places, and discouraged by the fate of some of her children in the progressive party. . . . Miss Bird and I decided to come up from Tientsin to Pao-ting-fu together by boat. . . . On the morning of our last day we had one hundred and fifteen li before us, and were apprehending a Sabbath tied up to the bank. But the boatmen, eager to soften our hearts and insure a little more money, rose long before light, and began to pole, whistling all the time for a breeze. I am always a little sorry when it comes, when they have been so clamorously demanding it; but I must confess that on this occasion I was not sorry when they put up the sail and exclaimed triumphantly, "Got a wind, teacher!" About four in the afternoon we reached the locks, where we could send our "man Friday" across country, to tell our friends that we should soon be with them. Before we reached the place where we generally stop, some of the helpers had come down to the river, and were walking along the bank to meet our boat. They sprang on board, and before they could finish their greetings I heard some one calling, "Mary, Mary, have you come?" and there was Miss Gould with some of the women.

The rest of the day the Chinese came and went, bringing their greetings and welcomes. Sunday was a very happy day. How I did enjoy meeting old friends all the week!

FROM MISS ALICE V. STILLSON, OF JOHANNESBURG, SOUTH AFRICA.

[Miss Stillson has been obliged by ill health to leave her work at Umzumbe and Inanda, and is temporarily stationed at Johannesburg.]

Now that I am here for a time I would like to write something of the marvelous openings and opportunities for preaching the gospel to the heathen from this center. No one can possibly realize fully, without a visit to the spot, what a vital center this is,—what a strategic point to be held for the King. Johannesburg has gained a wide celebrity as a great mining town, a city of rapid growth, of golden fortunes, and of great wickedness. But some time since a native from the far interior, who had heard and received the gospel while working in a mine here, was heard thanking God in prayer for bringing him to the “city of salvation.” In the search for gold in this wonderful reef, extending fifty or sixty miles, men have brought hither thousands and thousands of black men from every quarter of south, east, and interior Africa, of dozens of tribes and tongues, yet a great majority understand the Zulu language. God seems to have widely spread the knowledge of that tongue, making it a key to open his word to multitudes. There can almost always be found some who know the Zulu, and can interpret it into the tongue of his own tribe,—Basuto, Inhambane, or Matabele; men from even Zambesi and Zanzibar are found among the crowds. Several Zambesians have been converted, and attend the school we have in connection with the work. Joel, a fine native man from Natal, is school-teacher, preacher, interpreter, true missionary,—a man spirit-filled and sent. God has greatly blessed him in his work. The native men are gathered together from all parts, and are brought here to work for a contract period, six months, or one, two, or three years, and then return to their own homes. No families are brought with them, but the men live in great barracks, called compounds, built around a great square courtyard. With very few exceptions these places are open and free to whoever will to preach the gospel. But, alas! the field is white, indeed, but the laborers are so very few. In these compounds are from four hundred to four thousand men employed, working at regular hours, so many hours on and so many off. We go in on Sunday mornings, and sometimes other days, and finding groups of men sitting about, we select a corner where they seem likely to listen, start a Zulu hymn, and hold a brief service; then move on to another place, giving the message to four or five groups of from twenty to over a

hundred men. Joel teaches a day and evening school for those who wish to learn to read, and we have service on Sunday afternoon and evening, and a prayer meeting Wednesday evening.

FROM MRS. M. E. BISSELL, AHMEDNAGAR, INDIA.

The city looks more like itself again; people have come back to their homes,—that is, a good many have; there are still a great many empty houses and much disorder; but all our work is in progress once more, and we are able to take our part. But the new cases of rather large girls and young women who have been deserted by their husbands is something overwhelming. I have felt obliged to take in some of them, but where to put them and how support them is a serious question. One of my Bible women has been teaching a class of women near the Tuesday gate for the last two years. Three of them have been received into the church this year, and now there are other inquirers. Among them are four young women who have been devoted to Khundoba. They feel the sin and shame of the life they have already begun to lead, and long to flee from it, have attended the inquiry meeting for women lately, and are entreating me to bring them away from their haunts of sin. What can I do with them and for them? I think of your dear Bhagubai, now such a valuable helper in the work, whom you rescued, and of the possibilities before these women. Of course the great difficulty is the expense of their support, for they must be supported until they secure the confidence of people in their sincerity. Twelve dollars a year would be sufficient for each one, but we have no such sum to spare. Of course when I say twelve dollars I mean her bare support of food and clothes, and not a share in the expense of the institution, whatever it be. Prices are not high now, and that would supply a young woman or girl with food sufficient for her,—two ordinary *lugadis* and three or four *cholis* for the year, I think. The trouble with the people is that they cannot find work, and they are really in greater straits than last year, when there were relief works and helps from home. We have nothing to give, having to use all we have to eke out our work. But we have had a pretty good rain within a week, which will soon be a great help in the way of water supply as well as give work to many. They will have to struggle on for some time, but prices will come down. "In some way or other the Lord will provide."

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“ . . . full ears, beneath the setting sun,  
 Bend, with their wasting wealth, the laden stem,  
 Red with a golden ripeness every one.  
 Go forth and gather them!”

# Our Work at Home.

## THE BIBLE LESSON.

BY MRS. S. B. CAPRON.

OUR life in the risen Christ.—Colossians iii. 1-4.

“If ye then be risen with Christ.” Herein lies a direct, personal, searching appeal to everyone who is trusting in Christ as a Saviour from the guilt and power of sin. Have I risen to my place with Him, whose wonderful ascension day, with its uplifting and tender messages from his great heart of love, brought such promise to the world and joy in heaven? As He moved beyond the cross and the grave, have I also moved onward and upward in newness of life? Has His great personality so enfolded me that I seem to look out from it as I go on—a pilgrim “in this present world”?

Rejoice, then, fellow-pilgrim, in the dear command, “Seek those things which are above, where Christ sitteth on the right hand of God.” I like that little common word “things.” It links us to those great Divine resources. “If ye shall ask anything in my name I will do it,” was the earth-spoken promise. When we notice the setting of these four inspiring verses, in the midst of tests, and temptations, and spiritual dangers, we seem to catch a glimpse of the way the Heavenly eye follows us, and how he would have us live out and shine out the life stored by him.

We note the progression. After seeking follows planted, firmly rooted devotion to Him and to his service. We are firm on facts. The life we now live is His life in us. Its great source is in Him who has gone on high, but to us, as to him, time and distance are no barriers to our constant supply. “Hid” is a satisfying word. It conveys to us our own possession up there, carefully and personally guarded, and as if to reveal to us an added triumph in our treasure is the great, magnificent statement of fact. Your life is hid with Christ in God.

Surely it is not for us to set limits in appropriating this stored life. It is not for us to think who we are or what we are. We simply say, as did a saint, “My freedom is Thy grand control,” and live out the days as they come. Our risen Christ now has us at his disposal, and well knows how to use us. He knows whether, to make that life effective here below, we need more time given to searching the mysteries of the Word, or whether he would lead us into the solemn and sacred ministry of intercession, or

whether to arrange for some responsible and active service. All may be safely left to Him, and may his Holy Spirit ever inspire us to joyful and swift obedience.

This great message might end here. It is crowned, as Divine messages ever are, by an outlook for our triumphant and expectant faith. It is the thought of the risen Christ for us,—even for us.

“When Christ, who is our life, shall appear, then shall ye also appear with him in glory.”

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## THE SYSTEMATIC STUDY OF MISSIONS.

BY MRS. H. P. BEACH.

THE systematic study of missions which we wish to consider is that done, not by the individual, but by a society. Let me suggest two divisions of the subject: First, Is a genuine study of missions by each member of an auxiliary accomplished by our usual methods of conducting a meeting? Second, Are there any practicable and successfully tested methods by which such study can be secured?

As a preliminary it is a safe thing to begin with the dictionary, and remind ourselves that study is “the mental effort of understanding, appreciating, and assimilating anything”; and that to study with system, things must be “adjusted as a regular and connected whole.”

First, then, do our missionary meetings, as they are usually held, insure this study?

There is the meeting in which a few ladies bethink themselves that it is the first Tuesday of the month, and wend their way to the appointed place, where they read, as they are asked, a page or two from the current number of *LIFE AND LIGHT*, or perhaps from some back numbers, selected anxiously by the leader the evening before.

There is the one, happily more frequent, I believe, in which the leader has, with painstaking care, appointed several ladies in advance to report on some topic or mission field, and papers or talks are given on Africa, India, Japan, and Micronesia; or, on mission hospitals, our Bible women, our missionaries, and our schools. The hearers are at least impressed with the size of the world and the vastness of the work, even though a little dazed by the panoramic sketches spread before them.

There is the kind, more common in another denomination than in our own, in which the year has become a missionary calendar, so that as the sun travels through the signs of the Zodiac, every month sees its special field appear,—China for February, Korea for March, Mexico for May, Persia for

October, and so on. Unless the president of a society is very ingenious, it is almost impossible not to journey in a treadmill over and over again through the population, geography, mission stations, missionaries on the field, and native helpers.

Another variety is where a speaker from abroad, a missionary, if possible, is sought for to occupy the time. The heathen world materializes before those who see it through the eyes of one who has actually gazed upon it; but to the missionary speaker may come the depressing sense that upon her rests the task, not only of pioneering abroad, but of educating her co-laborers at home. She seems to herself called both to go down into the mine and to hold on to the ropes at the top.

Lastly, there is the meeting in its various forms, carefully planned for in advance by the president or programme committee, considered one of a series, its topics neither too diversified nor too monotonous, and insuring thorough preparation in those who take part. Some of these gatherings are nearly ideal in the interest and enthusiasm that they awaken.

But if one asks, Do all or any of these meetings secure systematic study from each one who attends? we who may have put our very life-blood into them can only answer, for the most part, dejectedly in the negative.

Under the next head, Can this study be accomplished? there is a hopeful outlook.

1. Our women's clubs and classes all over the country show better results in many respects than our auxiliary meetings. The one prospering, the other languishing, is not an uncommon state of things in many a place. Is one of the secrets of the difference to be found in the fact that more definite knowledge is acquired in one than in the other? Women expect at the end of a club season to be better informed as to some historical or literary period, while they scarcely count on any better understanding of the science of missions by the time the auxiliary takes its summer recess.

2. Such missionary meetings as we are familiar with are not hopeless, especially the best varieties. Suppose that there should be some note-taking done, or that in some way a short review of papers, talks, or addresses be called for at the succeeding meeting. Would not attention be quickened, and memory stimulated, and the result be a less hazy impression of what has been said? A modification of Wesley's motto, "All at it," if not "always at it," would accomplish wonders. Such outlines and suggestions for a year's work as are given in *LIFE AND LIFE* are an admirable basis for such a plan.

3. Probably no organization has solved so well the problem of systematic study of missions as the Student Volunteer Movement. Various experi-

ments with different kinds of meetings decided them, four years ago, upon the text-book method. Books are either specially prepared or adapted from something already in print, and each member of the class is expected to possess one and prepare the lesson. These books are inexpensive, and quite worth their price. With each chapter additional readings are advised, and are reported on by different members. The leader is furnished every week with suggestions from the office as to how to make the meetings interesting, and is provided with blanks to be filled out with questions, criticisms, reports of success, or failure, etc. In this way such books have been studied as Grant's "Religions of the World in Relation to Christianity," Bliss's "Organization and Methods of Missionary Work," Mott's "Strategic Points in the World's Conquest," Maclear's "Mediæval Missions," "Africa Waiting," "The Cross in the Land of the Trident;" and the two Bible courses, "Missions in the Light of the Gospels," and "St. Paul and the Gentile World."

That such classes have been established in three hundred and fifteen institutions, enrolling some three thousand students, is an evidence that the plan has succeeded.

This fall the text-book, "Dawn on the Hills of T'ang," is on China, and in the three weeks since its publication four thousand two hundred copies have been sold, and reports of enthusiastic classes are coming in from all sections of the country.

That this plan is feasible in other societies, as well as those among college students, is proved by the facts, (*a*) that there are already a number following it in various places; (*b*) that student volunteers in their last summer's campaign among churches and young people's societies were able to organize not only monthly missionary meetings in practically every one of the twelve hundred societies visited, but also about three hundred study classes; and (*c*) that this year the Methodist Church South have ordered fifteen hundred copies of the text-book on China for use in their young people's and women's societies.

Is it necessary to make a plea for a systematic study of missions? Surely the earnest spirit easily recognizable in the women of to-day demands it, and the condition and needs of the world and the claims of the kingdom of Christ call us to it.

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"To be like Him, I ask to hold  
My light where it is dark;  
To carry bread to those passed by;  
Let this, Lord, be my part."

## THE BEST USE OF BOOKS OF FOREIGN MISSIONS.

[The Value of Foreign Missionary Libraries and Reading Circles.]

BY MRS. JAMES L. HILL.

IN a sense and to a degree never known before, books have become instrumental. Of this there are many proofs, and I will name but one. It is easy to recall a day when a town or even a college library was a comparatively insignificant factor in education. We are all associated with people who can recall the day of few public libraries in the average community, and when the college library was about on the same footing with the museums. Now, however, the library is the main thing. A chief point is the right use of books. Students are directed by their instructors, and then turned loose in the alcoves.

Books are tools. Good volumes are instrumental. They condition results in all kinds of intelligence. This is doubly true in the matter of missions. Merely philanthropic giving comes from impulse, from pity, from witnessing sorrowful sights, but missionary interest comes from reading. The minister, it is true, sometimes awakens enthusiasm, and rouses his audience, but his force comes from his reading, barring the few exceptional cases where he has himself been, or heard, a missionary. The minister, speaking broadly, has read for you, and if the interest kindled is so marked after it has flowed through one conductor, what might it not have been if received directly from the glowing, electric, original source.

Secondly, people are never tired of missions, but they are tired of the theme of foreign missions. I maintain and insist that the thing is inherently interesting. Indeed, it must be. It recites miracles of grace. It works amid strange surroundings. It touches religion, which, when all is said, is found to be fundamental in every heart. I have known the blessed missionaries themselves to rise only to the height of their theme when they adhere to that of which they have exclusive knowledge and experience.

Thirdly, I am called to exhibit our treasures. Enrichment has lately come where it falls within the province of my theme to exploit it more than in any other. To prove this, I ask you to contrast all the missionary books that it would have been possible for my father or any member of an earlier generation to have owned or to have read, and those that are accessible to us. We have, for example, in our house, a distinctively missionary alcove. For the purposes of study and felicitation, I have, in my mind, set apart the books that antedated my own day, and then looked with gratitude in that amazing presence at the acquisition of later years.

Take out of the world electric lights, and telephones, and trolley cars, and it would be no more completely undone than the interests of the missionary world were you to eliminate Bishop Hannington, the "Life of Livingstone," "Mackay of Uganda," the "Story of a Heathen," Miss McKeen's "Sketch of Joseph Neesima," John G. Paton's "Romances of the Hebrides," and a half hundred others, differing only in interest with different readers. There is a department of what I will call collateral reading that will be found of unspeakable interest and profit. Into this would come "Home Life on an Ostrich Farm," which gave me my most intimate knowledge of South Africa, established my increasing interest in its evangelized future, and which gives color even to my devotions, and a desire to kindle the enthusiasm of others in a work that is sure to be crowned with radiant success. "Japanese Girls and Women" have been set before us by another lady, Alice M. Bacon. "Korea from its Capital," is a volume of consuming interest, and a worthy companion to "Korea and Her Neighbors," by Isabella Bird Bishop. I would like to have made my brief paper a simple catalogue of most engaging, fascinating, remarkable, educating, new, inspiring missionary books.

It is pleasant to note that many of our young ladies' circles are availing themselves of this source of entertainment and interest. As miners say, "they have found the pocket." In our own Branch, after their regular meeting, in one pleasing instance, the young ladies tarry when devotional and other services are done as a reading circle, and taking "My Life and Times," of benign authorship, have it read by chapters aloud, to their common delight and profit.

Another expedient is to have a carefully prepared review of some breezy missionary volume given at the auxiliary meeting. This has been tried, and found attractive and effective. If what corresponds with this will succeed in a woman's club it will succeed here, where there is a close bond of sympathy and a high grade of intelligence.

One of the missionaries of the American Board supplies a volume superlatively adapted to this fine use. It is "Chinese Characteristics"; the chapters are individual; each one is a feast. The book is brilliant, averaging three striking things on every page: it is not "words, words, words," but "facts, facts, facts." It seems, for instance, that economy reaches such a pass in China that boys are sent into the trees to beat off, with clubs, the autumnal leaves for fuel, and that scattered straws are not allowed to remain long enough to show "which way the wind blows." He remarks that the Chinese appear to be all of one type of physiognomy. They all seem to be clad in one perpetual blue. The "hinges" of the national eyes do not look

as if they were put on straight, and the likeness among Chinese cues is similar to that of peas in a pod. Their lack of invention is appalling. Labor-saving would denationalize them. A wheelbarrow when provided for a laborer was filled with bricks and borne by him on his head, bricks and all. And so the book proceeds through such chapters as "The Disregard of Time and Accuracy," "The Talent for Misunderstanding," "Mutual Suspicion," "Indirection," and thus to the end of what we believe is generally acknowledged to be the most valuable account of the Chinese ever written.

Most public libraries are willing to buy such volumes and missionary biographies as we have commended, at the request of their patrons. Indeed, they cannot do better. There is nothing better.

Our own Woman's Board has an accessible and remarkable collection of volumes which lovers of missions may borrow at most trifling cost.

In some religious meetings that I have attended I have been specially interested in what has been called "the open parliament," and with "Foreign Missions" for the theme it is not uncommon to ask those who, within a year, have read a good, strong, stimulating, suggestive missionary volume, to rise or hold up the hand. Is it not a part of our present duty and privilege, by every kind of stimulus known to us, to increase the number of those who can thus testify? This means abiding interest, intelligence, dissemination, and an alliance with our missionary organizations of a new line of givers and friends.

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#### OUR BOOK TABLE.

*Dawn on the Hills of T'ang; or, Missions in China.* By Harlan P. Beach. Published by the Student Volunteer Movement for Foreign Missions.

Mr. Beach is well known in missionary circles as formerly missionary in China, and at present the very efficient Educational Secretary of the Student Volunteer Movement for Foreign Missions. He is also a member of the American Oriental Society. When the friends of the American Board decided to employ a field secretary, to present the cause of missions to the churches, Mr. Beach was the first choice of the corporate members; but his pledged service to the Student Volunteers obliged him to decline this important position. This book on China is one of a series of text-books prepared for mission study classes, carried on by young people's societies and women's missionary organizations, as well as in higher educational institutions. If such books as this can be studied by the young people, it augurs well for the future intelligence of those who are to carry on missionary work.

An extensive bibliography is given as furnishing additional readings for each chapter, and a good-sized missionary map of China accompanies the volume. There is also a key to the pronunciation of Chinese words, which, as the author says, "is here offered that the prevalent atrocious pronunciation of Western lands may be modified, and that a correct Chinese pronunciation may be more nearly attained."

*Every-Day Life in Korea: A Collection of Studies and Stories.*  
By Rev. Daniel L. Gifford. Published by F. H. Revell Co. Pp. 229.  
Price \$1.25.

The author of this book was for eight years missionary in Korea, under the Presbyterian Board. To present facts in a compact form to interest business men, to help the alert woman's missionary society, to add to their fund of missionary information, and to give the pictorial or narrative form of intelligence to the young people's societies, is the avowed purpose of the author in the preparation of this book.

Life in Korea as history has presented it; modern life as the Westerner living among an Oriental people sees it; life as it is affected by the Christian missionary; and, finally, the life of the missionary himself,—all these various phases may be found narrated in a vivid and graphic style.

Mr. Gifford quotes favorable comments from Mrs. Bird Bishop and Robert E. Speer, as to what they saw of his work in Pyeng-yang. Mr. Speer visited this station in the summer of 1897, and says: "Our stay at Pyeng-yang was very much like a week or fortnight at a summer Bible school in America. I am ready to say that I met in few places in the world Christians so eager and intelligent, with such fresh, spiritual experiences, with such simple, practical faith, with minds so alert and quickened by the gospel."

The book is enriched by a map of Korea and illustrations, and, as a summing up of the whole wonderful story, this word of Scripture is given, "The gospel is the power of God unto salvation." G. H. C.

#### SIDE LIGHTS FROM PERIODICALS.

*Current History*, published quarterly, gives full accounts of passing events in all lands.

The weekly issues of the *Independent* and *Outlook* devote space to missionary articles. In the *Outlook* of December 31st William Eliot Griffis tells "What Americans Have Done in Japan."

The *Arena*, November-December, "Japan as a Power in the Pacific," by C. Pfunde. If one cares to wade through considerable depth of detail much interesting information may be found in the *Nineteenth Century*, December, upon "The Bohemian Question," by Frances Count Lutzon.

One more photographic description of "The Sultan at Home," we find in *Harper's Monthly* for January, by Sidney Whitman, F. R. G. S. By this it appears an easy thing for anyone who wears a "good coat" to drink tea and eat sweets in the Sultan's palace.

Inasmuch as the new Siberian railway will doubtless have great influence upon China's advance in civilization, it may not be inappropriate to refer to an interesting account in *Littell*, December, given by Arnot Reed, of his travels from Peking along the old commercial highway, westward, to the Russian border where the railroad starts; thence on to Moscow,—more than three thousand miles in all.

M. L. D.

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### TOPICS FOR AUXILIARY MEETINGS.

*February.*—Smyrna: Historically; Religiously; Mission Work: see LIFE AND LIGHT for January.

*March.*—Marsovan: Early Days of the Mission; Anatolia College; The Girls' Boarding School.

*April.*—Our Own Branch: Its History and Present Needs; Its Pledged Work; Relation of the Auxiliary to the Branch.

*May.*—The Bible Women of the Board and Their Work.

*June.*—Cesarea: The Girls' School; Kindergarten; Outstation Work.

*July.*—Mission Work in Brousa, Adabazar, and Sivas.

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### MISSION WORK IN MARSOVAN.

#### TOPIC FOR MARCH.

THIS topic may be divided into three divisions, as suggested in the list for the year.—1. "Early Days of the Mission," see *Missionary Herald* for February, June, and July, 1852; September, 1853; December, 1854; September, 1857. This brings out the first establishment of the mission and its progress for the first five years. By way of contrast it may be well to bring out the present condition of the work by a brief résumé; see Annual Report of the Woman's Board and Foreign Survey of the American Board. 2. As Marsovan is an educational center for the interior of Turkey, the remaining time might be given the two institutions,—Anatolia College and the Girls' Boarding School. For "Anatolia College," see *Missionary Herald* for November, 1886; January, 1889; April and December, 1895; and July, 1897. For "Girls' Boarding School," see leaflet, "The Boarding School at Marsovan," and LIFE AND LIGHT for April and June, 1894, and October, 1896.

All these references may be obtained from Miss A. R. Hartshorn, 704 Congregational House, Boston.

## WOMAN'S BOARD OF MISSIONS.

Receipts from November 18, 1898, to December 18, 1898.

MISS SARAH LOUISE DAY, Treasurer.

## MAINE.

*Maine Branch.*—Mrs. C. C. Chapman, Treas. Bangor, Aux., Th. Off., 24.10; Central Ch., 10; Hammond St. Ch., 1; Mabel Hancy, 1; Friend, 80 cts.; Bath, Winter St. Ch., Aux., 103; Bethel, Aux., 15; Blue Hill, Ladies' Miss'y Soc., 3; Gorham, Aux., Th. Off., 32; Greenville, Jr. C. E. Soc., 7.50; Houlton, Mrs. George B. Page, 10; Kennebunkport, First Cong. Ch., 5; Norridgewock, Aux. (Th. Off., 8.50), 18; Portland, Williston Ch., Aux. (Th. Off., 27), to const. L. M. Miss Sarah B. Doten, 35, State St. Ch., Aux., 34.07, High St. Ch., Aux., 1, Seamen's Bethel Ch., Union Meeting, 12.19, 312 66

Total, 312 66

## NEW HAMPSHIRE.

*New Hampshire Branch.*—Mrs. Allen L. French, Treas. Alstead Centre, Cong. S. S., 1; Claremont, Y. P. S. C. E., 10; Concord, Aux., 23, South Ch., Thought and Work Circle, 10; Greenland, Aux., Th. Off., 10.55; Hampstead, Aux., 15; Hauover, Aux., 134.50; Hinsdale, Y. P. S. C. E., 1.16, Jr. C. E. Soc., 1.50; Jaffrey, Aux., Sil. Off., 2.86, Lilies of the Field M. B., 2.70; Laconia, Aux., Sil. Off., 7.14; Manchester, Franklin St. Aux., Sil. Off., 11.30, First Cong. Ch., Aux., Sil. Off., 5.40; Milford, Primary Class, 14; New Boston, Aux., Sil. Off., 1.30; Northwood Centre, Aux., with prev. contri. to const. L. M. Mrs. M. E. Wingate, 2.52; Salem, Aux., 8; Suncook, Phebe A. Mills, 3.80; West Lebanon, Aux., 22.50; Westmoreland, Aux., Sil. Off., 9; West Rindge, Aux., 1, Happy Helpers' Band, 25 cts., Sil. Off., 1, 299 48

Total, 299 48

## VERMONT.

*Vermont Branch.*—Mrs. T. M. Howard, Treas. Alburgh, Aux., 6; Burlington, Aux., Th. Off., 61.35; East Berkshire, Aux., 10; Middletown Springs, Aux., to const. L. M. Mrs. Wm. B. Spalding, 25; Newbury, Aux., Th. Off., 22.50; Post Mills, Jr. C. E. Soc., 50 cts.; St. Johnsbury, North Ch., Aux. (Th. Off., 1.30), 14.40, Jr. C. E. Soc., 10, South Ch., Aux. (Th. Off., 11.50), 12.60; Thetford, Y. P. S. C. E., 5; Underhill, Aux., Th. Off., 12.75; Waterbury, Aux., Th. Off., 40.25; Woodstock, Aux., to const. L. M. Mrs. Helen M. Southgate, 25; Mrs. Julia Billings, 25. Less expenses 1, 269 35

Total, 269 35

## LEGACIES.

*Rutland.*—Legacy Mrs. J. C. Myrick, through Treas. Vermont Branch, 100 00

## MASSACHUSETTS.

*Andover and Woburn Branch.*—Mrs. G. W. Dinsmore, Treas. Andover, Union (of wh. Chapel Ch., 83.80, South Ch., 60, Free Ch., 9), 152.80, Y. L. Soc. of Christian Workers, 27; Chelmsford, Aux., with prev. contri. to const. L. M. Miss Marcia H. Winn, 5; Malden, "S.

M. S.," 5; Medford, McCollom M. C., 50; Winchester, M. U., 27.50, 267 30

*Barnstable Branch.*—Miss Amelia Snow, Treas. Barnstable Branch, 20; Orleans, S. S., Infant Classes, 4; Sandwich, Aux. (Th. Off., 10.40), 14.80, 38 80

*Berkshire Branch.*—Mrs. Chas. E. West, Treas. Dalton, Senior Aux., 121.72; Hinsdale, Aux., 14.26; Housatonic, Aux., Th. Off., 11.10; Lee, Second Aux., 101.50; North Adams, Aux., 104.62; Pittsfield, Aux., 31.40; Sheffield, Aux., 10.06; Stockbridge, Aux., 6.70; Williamstown, Aux., 207.75, 609 11

*Boston.*—Offerings at Friday Prayer Meetings, 5 69

*Buckland.*—Cong. Ch., 11 00

*Essex South Branch.*—Miss Sarah W. Clark, Treas. Peabody, South Ch., Y. P. S. C. E., 10; Rockport, First Ch., Miss Mabel Giles, 5; Salem, Tabernacle Ch., Jr. C. E. Soc., Th. Off., 23 cts., Prim. Dept., S. S., 6; Swampscott, prev. contri. to const. L. M. Mrs. I. H. Farwell, 21 28

*Franklin Co. Branch.*—Miss Lucy A. Sparhawk, Treas. Greenfield, Aux. (Th. Off., 19.50), to const. L. M. Mrs. Susan N. Logan, 39.57; Shelburne, Aux., Th. Off., 11.90, 51 47

*Hampshire Co. Branch.*—Miss Harriet J. Kneeland, Treas. Amherst, Aux. (Th. Off., 39.25), 66; Easthampton, Covenant Band, 17.45; Enfield, Miss Marion A. Smith, 5; Northampton, First Ch., Th. Off., 100, Edwards Ch. (Th. Off., 29), 30.40; Southampton, Sunshine Band, 10, 228 85

*Middlesex Branch.*—Mrs. E. H. Bigelow, Treas. Framingham, Aux., Th. Off., 15; Milford, Y. P. S. C. E., 10; Natick, Aux., 10, 35 00

*Norfolk and Pilgrim Branch.*—Miss Sarah B. Tirrell, Treas. Abington, Aux., Th. Off., 16.60; Bridgewater, Central Sq. Ch., Y. P. S. C. E., 10; Brockton, Waldo Ch., Aux., Th. Off., 7, Porter Ch., Y. P. S. C. E., 25; Holbrook, Aux., Th. Off., 37; Weymouth Heights, Aux., Th. Off., 20, 115 60

*Pepperell.*—Cong. Ch., 43 90

*Springfield Branch.*—Mrs. Mary H. Mitchell, Treas. Mittineague, Gleaners, 5; Springfield, Mem. Ch., Aux., 13.05, Friend, 50 cts., 18 55

*Suffolk Branch.*—Miss Myra B. Child, Treas. Auburndale, Y. L. M. C., 52.82; Boston, Mary R. Bishop, 20; Park St. Ch., Aux., 28, Y. L. Aux., 30, Mt. Vernon Ch., Aux., 19.25, Union Ch., Y. L. Aux., 95, Berkeley Temple, Y. P. S. C. E., 30, Brighton, Aux., 13.66; Brookline, Leyden Ch., W. U. 35, Miss Miriam S. Shattuck, 10; Cambridge, First Ch., Aux., Extra-Cent-a-Day Band (of wh. 25 to const. L. M. Mrs. W. H. Goodridge), 40.48, Shepard Mem. Ch., Shepard Guild, Thanksgiving Off., 6; Cambridgeport, Prospect St. Aux. (Th. Off., 59.01), 99.79; Chelsea, Third Ch., Floral Circle, 5; Dedham, Aux., 174; Dorchester, Second Ch., Aux., Th. Off., 70, Pilgrim Ch., Aux., 9; Franklin, Mary Warfield Miss'y Soc., 75; Hyde





## THE FOREIGN WORK OF THE BOARD OF THE PACIFIC.

BY SUSAN MERRILL FARNAM.

WOULD you know what is the record of the past year among our missions?

### JAPAN.

For seven years Miss Harwood has served bravely and well at Matsuyama. We are happy to state that the long isolation which she experienced there is no more. Mr. and Mrs. Gulick and Mr. and Mrs. Stanford are now stationed there. Miss Denton of Tokyo is one of the busiest of women. Just to read the list of things she is giving her attention to nearly takes one's breath away: teaching, lecturing, temperance work, rescue home work, college settlement work; keeping track of the former Doshisha students, writing regularly to one hundred and forty of them, gathering them in meetings, and entertaining them at her house, in order to keep hold of them for good; going to Yokohama—an hour's ride—regularly, to hold meetings, and evangelistic work,—these are some of the things that occupy her. Like many another of our missionaries she cries out for up-to-date books, particularly needed there, that she may be the better able to meet the so-called liberalism of that progressive nation. A second-hand typewriter would be of great service, and add much to her efficiency. Who would like to send them?—such books as the "International Theological Library," "International Critical Commentary," "Polychrome Translation of the Bible," books and periodicals to read and lend, that, as she says, "would keep us in thought with you in the home land." Speaking of her ten years of service there, she says: "Such years of privilege! Such lessons! Such joys! And how glorious now it is to see what Christ has wrought here in Japan! Our hearts are breaking over Doshisha matters, but I am glad to be here." This is her greeting for us to-day, 1898:—

"May the momentum gathered in the quarter century just closed carry us on to greater triumphs in the next! May every year, every day, every hour

see Christ's kingdom extend! His will be done, even to the uttermost parts of the earth! Pray for us,—we in lands where the bells ring a minor note,—that we may be given power to show the people the joy unspeakable in the knowledge of his truth.”

## INDIA.

From India comes the story of a sweet soul passed to her eternal reward. Suddenly, on January 19, 1898, Mrs. Charlotte Perkins “fell on sleep.” She was buried at Madura the evening of the same day, by the light of a few lanterns, the dusky natives in the background looking on at a Christian burial. God calls home the workers, but the work goes on. The schools go on as before. The girls come to school at eight years of age, remain four years, and then at eleven or twelve are married, and come no more; but they are ever after the friends of the missionaries, and readily admit the Bible women to their homes. We are glad to state that Miss Mary Perkins sailed from San Francisco, August 13th, to rejoin her brother. Her parting words from the deck of the *Doric* were, “Pray for us, and send us lots of money.”

Mr. Perkins says: Thank the W. B. M. P. most heartily for their donation. In these days of reduction I had refused children, and even sent children home, as I could not get the money for their food. I can hardly tell you how happy and surprised I was to have your money come to me. I will send no more children home, and shall be able to pay my bills. I am most grateful. The gift was opportune, and most needed.”

Miss Lydia Gertrude Barker is at Madura, where she has the oversight of Hindu and Mohammedan girls' schools. There are nearly five hundred girls in these schools, and through them indirectly a large number of people in the city are reached. The children going to their homes sing the hymns and repeat the Scripture they have been taught in school. In this way many of them unconsciously extend a knowledge of Christ to their parents and friends, while some who have themselves come to love the Saviour do all they can to tell others of him.

## SPAIN.

Spain is the country to which all eyes have for months been turned. Our Board interests cluster around the *Institutio Nationale*, at San Sebastian. On account of the war the school was removed to Biarritz, France. The removal was made without annoyance or loss.

Two students who were to go to Madrid in June, to be examined in the College of Pharmacy connected with the Madrid University, had to go alone; but they were undaunted, and went and passed a successful examination,

much to the joy of their teachers. What changes will result from the coming treaty we cannot tell, but God will takè care of his own.

#### AFRICA.

At Adams missionary station, Africa, Mr. and Mrs. Dorward are laboring to the full extent of their physical powers, and even beyond. The mission is so depleted that all the missionaries are overburdened. Mrs. Dorward has the care of the Ireland Home,—a position full of responsibility. She also has charge of the woman's meeting. About thirty-four women attend. A motley mass: some old, some young; some neat, some unkempt; some walking in the truth, some sunk in sin. Mr. Bunker says, "No agency is more used by God to bring these people out of the fires of their temptations, and make them pure gold for the kingdom, than these same women's meetings."

#### CHINA.

At Liman, China, where Dr. and Mrs. Hall are stationed, there is rejoicing over prayers answered for helpers. The blessing has come to the mission in the persons of Mr. and Mrs. Sang. The work has been steadily growing for years, with no increase of laborers, because the Board had no money to send them. The great need was for a teacher and nurse in the woman's department of the hospital, and Dr. Hall says, "God has given us more than we asked for, for Mrs. Sang is not only a nurse, she is also a physician." Born of Christian parents, educated in Christian schools, she has had six years' experience as head nurse in a hospital; and such was her ability that when the resident physician went to America he left the hospital in her charge.

This accomplished Chinese woman had come to Liman with her husband, Mr. Sang, who is also an earnest Christian, eloquent, gentle, loving. He has been carefully trained, and all who know him feel that the Spirit of God is leading him. This man, along with his acceptance of Christ, has adopted ideas in advance of his people. For instance, he fully determined that his wife should never be bought, as cattle and horses are bought, so that the union of Mr. and Mrs. Sang is really an affair of mutual attraction. Mr. Hall says: "A case of love in China! There is hope for China yet if Christianity can beget such gentle, considerate, mutual respect as is shown by these the first lovers I have met in China." Mr. Sang is supported by the dear little "Happy Hearts" of Spokane. The amount necessary to support Mrs. Sang is five or six dollars per month. This Dr. Hall is himself paying at present, and waiting for some one at home to come to the rescue. He says: "We are not able to do this long, but the Lord will send

her food and clothing, and tables and chairs, and medicines as surely as he has sent her to us and to the work. Never before have we been so well equipped for the work, but the stock of medicines is so low that we are handicapped for the want of them. We think the medicines will come, for surely the Lord would not bring us all here and then leave us without the means to bring about the desired end!" Money is needed, first, for Mrs. Sang's support; second, for medicines; and, third, for furniture for the rooms. Address Dr. W. L. Hall, care U. S. Consul, Tientsin, China.

Rev. Dr. Strong, in his triennial statement to the National Council at Portland, in July last, suggests the strong probability that China is to be the great missionary field of the near future.

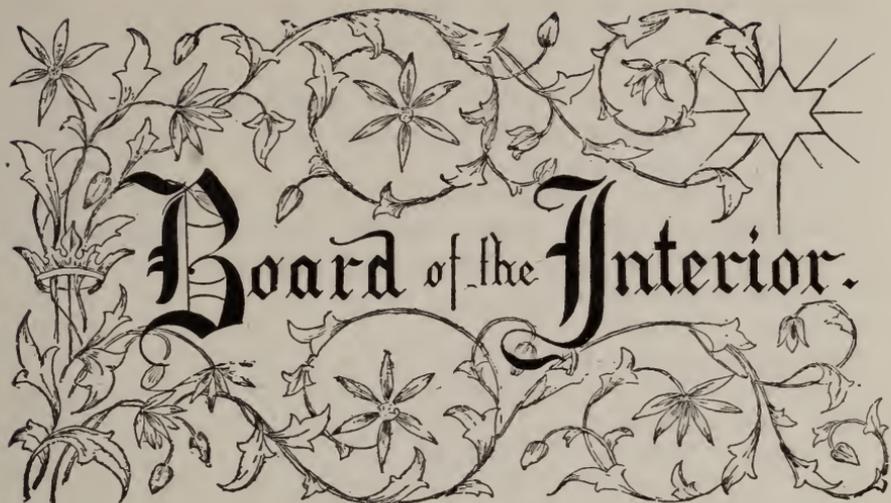
#### TURKEY.

Turkey, the land of our earliest and of our latest missionary efforts, the place where we erected our most expensive school building, and the field where the most of the money has been sent! The school which was established by Miss Rapelle, in 1876, still flourishes under the fostering care of such tried and true missionaries as Mr. and Mrs. T. J. Baldwin, who have labored in Turkey six years longer than our Board has been in existence. The scores of Christian young women who have gone out from this school have become teachers, or wives of pastors, or Christian mothers in the home; and who can measure the extent of their beneficent influence? The school numbers at present about fifty, some of whom are boarding pupils. Mr. and Mrs. Baldwin have also the oversight of the Orphanage, which occupies the building formerly belonging to the school in another part of the city. Of the Orphanage she says the year shows a vast improvement in the pupils. All the friends from Europe who have visited the institution are delighted with the situation and buildings, and equally gratified at the generosity of this Board in using the buildings for this beneficent purpose.

And now, as we close this volume of our history, and go on to greater deeds and to make grander history, let us rejoice that to us is given a share in helping on the kingdom of Christ in this world, and let us look forward to that day, which is surely coming, when from the east and the west, from the north and the south, they shall come to sit down in the kingdom; when from all missionary fields shall come up those that have been washed, and sanctified, and redeemed, in whose salvation we have had some humble share. Think you we shall then regret any sacrifice, any effort, which has been put forth? If any regret can exist in that joyful day, it will be that we did not do more for the Master while we had the opportunity.

The broadening era which is opening before the American nation means much for missions; and shall the soldiers of the cross be less ready to arise and meet the emergency than were the youth of our land who sprang to arms at the first sound of war? God is behind the turmoil of the past few months and behind the unexpected conditions of to-day. These are but the advance guard of the coming of His kingdom.

"He hath sounded forth the trumpet that shall never call retreat;  
He is sifting out the hearts of men before his judgment seat;  
Oh, be swift, my soul, to answer him, be jubilant, my feet,  
Our God is marching on!"



## A TEN MINUTES' TALK TO JUNIORS.

BY MRS. E. M. KNAPP.

A GREAT work is going on in the world just now. It began about ninety years ago. What year is it?

*Children.*—"1898."

It was almost a century ago that some young men were in school studying to become ministers. They meant to preach the gospel, and they got to thinking about the people across the ocean who had never heard of the Bible, nor of Jesus Christ. These students met by a hay stack, where they could be all alone, and prayed to God to put it into the hearts of some persons to give money so that they could go and preach the gospel to the heathen. God heard their prayer. A society was formed to send missionaries to the heathen. Its name was, for short, The American Board. The whole name is too long for you to remember, but we usually call it "The American Board," or else we say the "A. B. C. F. M.," which means the same thing. When these students got through school they were sent away over the ocean to preach the gospel. That was almost one hundred years ago. Since then many others have gone, so that now, if you put your fingers almost anywhere on a map, you can scarcely touch a country where there are not missionaries preaching the gospel.

By and by the children began to help in this great work, and these little helpers were called "Coral Workers." Do you know how coral grows?

*Children.*—"Yes; our teacher told us. It is made by tiny little coral polyps in the ocean, and it forms islands."

A picture of a piece of coral with six branches represents the children's part of this great work now going on in the world. I will write on the blackboard the names of the countries where the children's pennies send missionaries. Read as I write.

*Children.*—"Africa, Umzumbe Home;" "China, Bridgman School;" "India, village schools;" "Japan, Miss Howe's Glory Kindergarten;" "Micronesia, Morning Star;" "Turkey, Hadjin Home."

Now, what does A. stand for?

*Children.*—"Africa."

What does C. stand for?

*Children.*—"China."

What does I. stand for?

*Children.*—"India."

What does J. stand for?

*Children.*—"Japan."

What does M. stand for?

*Children.*—"Micronesia."

What does T. stand for?

*Children.*—"Turkey."

And what is your work in Africa?

*Children.*—"The Umzumbe Home."

You may see this picture of the beautiful new missionary, Miss Hattie Clark, who has lately gone there. What is your work in China?

*Children.*—"The Bridgman School."

That was named from Mrs. Bridgman. The little Chinese children came to her house, and she just had to take them in and teach them; and now, at last, they have a building for their school. What is your work in India?

*Children.*—"Village schools."

Yes; there are sixty-nine of them. And in Ceylon, that island south of India, where missions started first, there are one hundred and thirty-six village schools, and ten thousand children learning about Christ, and learning, also, some of the same things you learn in school. What is your work in Japan?

*Children.*—"Miss Howe's Glory Kindergarten."

I presume you will hear a great deal about this school in your missionary meetings after this. What is your work in Micronesia?

*Children.*—"The Morning Star."

What does Micronesia mean? None of you know? It means little

islands; and the ship *Morning Star* carries the missionaries from one island to another, or takes mail and provisions to the missionaries. What is your work in Turkey?

*Children.*—"The Hadjin Home."

I have seen a picture of Hadjin—a city built on the side of a mountain. The Hadjin Home is beautiful, with the vines climbing over the walls; and the children there are very happy with Mrs. Coffing and Miss Bates, their teachers. Now I will read to you how one little girl, only five years old, started a mission band. This is a true story. It is called

#### THE BEST BEGINNING.

She was only one wee maiden,  
But with willing heart and hand  
She pursed her rosy lips and said,  
"I'm going to be a Band."  
Of course she asked her mother,  
As any maiden would,  
And got some help in drawing rules,  
And "seeing if she could."

Then off she started down the lane,  
This dainty missionary;  
She had to talk, and talk, and talk,  
For folks are "real contrary."  
"D'you know about those heathen girls,  
How every single one  
Is shut up in a horrid house,  
And can't have any fun,

"And nothing nice to eat at all—  
Just sour milk or tea  
Without a scrap of sugar?  
(I'm very glad 'taint me.)  
And then they're so afraid to die;  
They don't know 'bout our Lord,  
Who came to take us all to heaven  
By trusting in his word.

"Don't you think we ought to help them  
Before we're grown up quite,  
To save these little heathen girls  
By sending them the light?"  
She didn't have to go so far,  
This little maiden wee,  
Before she found another one  
Who did with her agree.

So they 'lected Molly secretary,  
And Ethel took the chair,  
And though their minds were very hazy  
As to what their duties were,  
That day they made an iron rule  
That each who joined must seek  
One other member; then the Band  
"Adjourned to meet next week."

And Molly brought Clarinda,  
 And Ethel found out Dan.  
 And him they made the president,  
 Because he was a man.  
 Now it wasn't very long, be sure,  
 With such a stringent rule,  
 Before there really was a throng—  
 In fact 'twas all the school.

And they studied about the heathen,  
 Prayed for their souls so sad,  
 And they worked to gather pennies  
 To send the tidings glad.  
 They had exhibitions, concerts,  
 And all such things, you know,  
 For the bigger people all waked up  
 By the stir going on below.

So just one little maiden,  
 Who works with heart and hand,  
 Is the very best beginning  
 For a Missionary Band.

—*Children's Work for Children.*

There is another thing you can do besides bringing pennies,—you can bring picture cards to send to Miss Chittenden, in China. She pastes them on cards and writes Bible verses under the pictures, and gives them away. Last year she used two thousand.

Now I will read some verses, and you may repeat the answers after me. I found them in the *Mission Dayspring* for February, 1898.

What would you do if you had bread,  
 Yes, plenty of bread to spare,  
 And some poor children ready to starve  
 Should ask for a little share?

*Children.*—We would give, gladly give unto those in need,  
 And the poor and the hungry we would hasten to feed.

What would you do if in your hand  
 You carried a healing cup,  
 And all around you the sick and sad  
 In pitiful pain looked up?

*Children.*—We would give, gladly give unto those in need,  
 If the sick and the suffering for help should plead.

What will you do? For you have bread,—  
 The Bread of Life,—and to spare.  
 There are millions who need what you have now;  
 How much for them do you care?

*Children.*—We will give, freely give unto those in need;  
 The command of the Saviour we'll gladly heed.

Remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive."

## FOREIGN CORRESPONDENCE.

LETTER FROM MRS. MARY E. LOGAN.

RUK, MICRONESIA, March 8, '98.

MY DEAR A: The Morning Star left us yesterday. Queer time to begin a letter, isn't it? I never had quite so hard a time getting my mail ready, and never left so many letters unanswered. Various things conspired to bring it about: quite a number of new girls, who of course don't know



MRS. MARY E. LOGAN AND MISS BEULAH LOGAN

how to be helpful yet; the recent marriage of three of our older and more helpful girls; Miss Foss getting ready to go, and other things, so that I sometimes felt that my letter-writing was like pursuing some dream-like phantom, which I could never quite overtake. Now that the Star has gone I am going to try to be industrious, and catch up. I don't feel at

all industrious to-day, but you know there are always various things to look after, and I can, perhaps, write a letter between times while looking after the work of the girls.

We are feeling a little lonely, as a mission, I think. Miss Foss has gone from us here, and Mrs. Price and Helen from the other part of the mission. I am thankful, indeed, that my Beulah is here to keep me company and to help me with the work. She is so contented and happy here, and so interested in the work, that she is good company, and I find her taking responsibility in a very pleasant way, too, for one so young. We have twenty girls now; expect to have a few more before long. As I said before, three of the more responsible ones have just been married, and with a good prospect of becoming helpers in the work in time. The school is beginning to recover a little from the adverse influence so long exerted among the people concerning it. Mr. Price is a good man to work with. There is entire harmony between the schools, which is a great comfort to me. The mission place here is not nearly so nice as at Anapano; but we could not live there, so it is no use thinking about it. We can raise very little as there is no soil to speak of, so it costs considerably more to run the school here. We have a good deal of breadfruit and that is about all we do have.

I have found considerable to do outside the school, the most important thing, perhaps, being the Sunday school,—a work which I enjoy very much. It numbers over two hundred now, and I have teachers' meetings, and am much cheered that the teachers are really improving in their way of doing their work.

*April 14th.*—Since writing the above I have taken a sea-voyage,—not for my health,—and now am at home and at work again. It was necessary that some one should go to Mortlock, and see how much havoc had been wrought there of late. We none of us felt that it was quite safe for all of the men of the mission to be away for so long a time at present, and Mr. Price said I could probably do all that could be done at Mortlock, with the help of Moses, as well as he. It was a hard trip, and the work was hard, too. It seemed at first as though everything was lost; but I felt a little more hopeful after having been about among the people, as I feel sure that there is much dissatisfaction among them with present conditions. I came home to find that Ruth, one of my original nine girls, had gone to the heavenly home. She and her husband had been very valuable helpers here for a long time, and grace had developed a beautiful Christian character in her. She died a triumphant death, singing and praising God to the last, and there was a sweet smile on her face after her spirit was gone. Her death has made a great impression upon the people about us. There were

some very painful circumstances connected with her death, concerning her heathen relatives, which made me glad that Mr. Price was here instead of me. He could not do much to restrain them, but he did more than I could have done, doubtless.

There are more calls for missionaries here in the lagoon, and Mr. Price has just taken four families from the training school to put in two places, so we feel hopeful, believing that God is blessing the work, notwithstanding the opposition.

*Monday, May 23d.*—A Jap. vessel is here, and I send this letter off as there is a chance. The vessel is anchored over at one of the other islands. All well at this date.

[A letter from Ruk, dated July 19th, reports that they had heard of the war between the United States and Spain. On August 26th, reinforcements sailed from San Francisco for Ruk,—Misses Elizabeth and Jane Baldwin, and Mr. M. L. Stimson. Mrs. Stimson and the children will go in the spring on the *Morning Star*. We rejoice that at last Ruk is to have the second family, and enough help for the girls' school.—ED.]

FROM MISS LOUISE B. FAY.

CILUME, BAILUNDU, WEST AFRICA, July 11, 1898.

We celebrated the Fourth by receiving our mail just about noon. Our latest papers were dated May 7th, and were full of the battle of Manila. You can imagine how we talked war after our letters and papers were read. We are glad that we at this station are having two mails a month. We hope they will not be delayed in any way, but we cannot be sure they will not, for the mail is all sent overland, through Spain, Portugal, and France, instead of by water, as we ourselves go.

It is vacation, and Mrs. Webster and I are planning to get out to the villages more frequently than we were able to do in schooltime. That part of the work has been much neglected because of lack of time. Now that Mrs. Stover is coming, we hope that more can be done in that line. While school is in session Mrs. Webster and I do not get out very much, because school does not close until four, and then there is the patchwork to be basted for the next day's sewing, and the work prepared for the kindergarten.

Most of the natives have gone to the interior,—men, women, boys, girls, and even children seven and eight years old; so the Sunday audiences are very small. My brother has had workmen come from distant villages to help with his house building, so that they come to the services. I think I wrote you of the six young men for whom we have been offering special

prayer. They are six who had been church members, but had gone back. They are all coming much more regularly to the services, and some have even taken part in the prayer-meetings held Sunday afternoons, but that may or may not mean anything with them. However, it is most encouraging to see that they are at least beginning to take an interest in "the words" again. . . .

August 24th.

The locusts have just been passing. I suppose we may begin to look for them now that it is time to think about gardens again.

Last Monday Mrs. Webster and I gave the girls and women belonging to the station what we call a "Peanut Reception." They were invited for a part of the afternoon, and entertained with our photographs. They like very much to look at photos, especially of those they know; so we added a number of "views" of the young people here. Whenever one of the girls themselves appeared, or one of the husbands, the picture was immediately passed over to the one concerned, with the remark, "You want to see this one." Then giggles and ducking of the head would follow. After a while they were treated to roast peanuts, bananas, and lemonade. The last is considered a great treat, and cups and pitchers were emptied of the last drop. Just before they departed each was given a large darning needle, such as they use in making their baskets. All seemed to have a good time, and I am sure we did.

To-morrow will be the king's hunt. A large plain near one of the rivers will be burnt, to drive out the game. All that is killed will belong to the king. My brother is planning to go for a little while to take a few pictures, if possible.

I must bring this letter to a close, as it is almost time to go to our Wednesday Bible class for the older girls. We have kept this up all the dry season. Mrs. Webster goes over to Cilume to meet those who live there, and I go to the schoolhouse to meet those who live near here. Will you not pray for this class, that much good may come from it?

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INDIANA . . . . .	12 61	MISCELLANEOUS . . . . .	94 03
IOWA . . . . .	234 95		
KANSAS . . . . .	137 42	Receipts for the month . . . . .	\$3,582 00
MICHIGAN . . . . .	924 87		
MINNESOTA . . . . .	290 40		
MISSOURI . . . . .	343 00	ARMENIAN RELIEF FUND.	
MONTANA . . . . .	10 00	Receipts: October 18, 1898, to Decem-	
NEBRASKA . . . . .	37 23	ber 10, 1898 . . . . .	18 54
NORTH DAKOTA . . . . .	30 40		
OHIO . . . . .	280 90	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
SOUTH DAKOTA . . . . .	64 92	Receipts for the month . . . . .	\$20 54
WISCONSIN . . . . .	330 91		
GEORGIA . . . . .	5 00		

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