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ST. BERNARD AND MADONNA.

Life and Light for Woman.

VOL. XXXII.

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No. 3.

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

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

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

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

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

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

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

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

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

GLIMPSES OF CHRISTIAN WOMEN IN THE MIDDLE AGES.

BY MISS ABBIE B. CHILD.

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

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

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

MATILDA OF ENGLAND.

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

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

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

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

HILDEGARDE THE ABBESS.

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

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

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

ALETHE, THE MOTHER OF ST. BERNARD.

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

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

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

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

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

PRINCESS OLGA OF RUSSIA.

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

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

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

INDIA.

VILLAGE SCHOOLS IN THE MARATHI MISSION.

BY MRS. W. O. BALLANTINE.

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

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

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

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



ORPHANS AT SHOLAPUR.

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

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

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

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

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

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



MAHAR WADI SCHOOL, WAI, 1900.

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

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

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

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

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

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

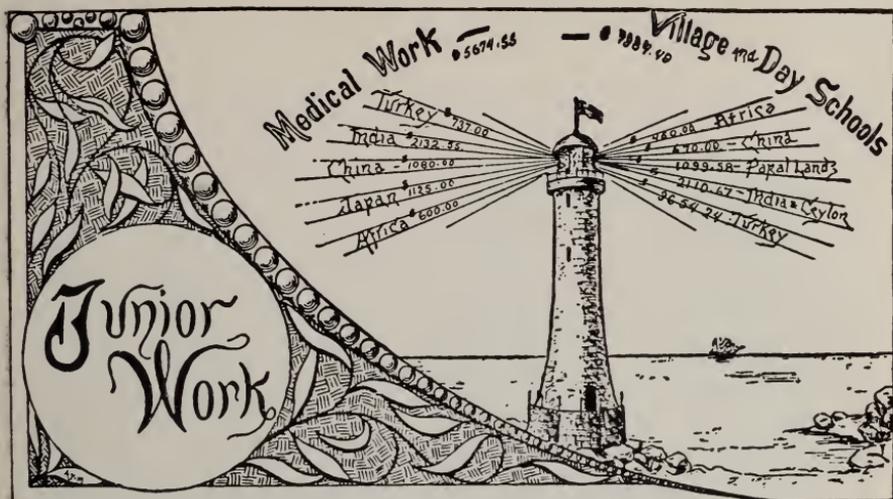
It may not seem so to those faithful ones who have worked for years teaching a small out-of-the-way village school, but the recent ingatherings by baptism to the church are largely the result of these schools. The men of to-day were children but a few short years ago, learning their lessons in numbers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



JEUR SCHOOLS, AHMEDNAGAR.

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

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



WEST CENTRAL AFRICA.
KINDERGARTENS IN WEST CENTRAL AFRICA.

BY MRS. WM. E. FAY.

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

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



RAW MATERIAL.

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

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



CONSTANT ATTENDANTS AT KINDERGARTEN AND PARENTS.

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

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

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

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



A PROMISING KINDERGARTEN PUPIL.

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

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

HELPS FOR LEADERS.

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

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

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

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

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

H. F. L.

EXTRACTS FROM RECENT LETTERS.

FROM MISS ANNIE L. GORDON, MARASH, TURKEY.

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

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

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

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

FROM DR. KARMARKAR.

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

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

FROM MISS ELIZA TALCOTT, NOW IN HONOLULU.

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

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

FROM MISS THERESA L. HUNTINGTON, HARPOOT, TURKEY.

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

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

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

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

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

Our Work at Home.

OUR BIBLE AND THEIRS.

BY MRS. HENRY A. STIMSON.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

OUR BOOK TABLE.

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

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

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

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

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

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

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

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

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

G. H. C.

In Memoriam.

MRS. MARIA W. WARREN.

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

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

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

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

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

SIDELIGHTS FROM PERIODICALS.

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

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

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

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

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

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

TOPIC FOR APRIL.

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

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

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

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

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

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

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

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

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

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

M. J. B.

WOMAN'S BOARD OF MISSIONS.

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

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

<i>Saco</i> .—A Friend,	2 10
<i>Eastern Maine Branch</i> .—Mrs. J. S. Wheelwright, Treas. Bangor, Sunshine Makers. 1. Aux., 1; Brewer, Aux., 12.50; Calais, Aux., 19.50; Greenville, Aux., 8; Searsport, First Cong. Ch., C. E. Soc., 17; Thomaston, Aux., 15; Wiscasset, A Friend, 11. Expenses, printing Annual Report, 40.	45 00
<i>Western Maine Branch</i> .—Mrs. C. C. Chapman, Treas. Bath, Central Ch., Aux., 16.50, Winter Street Ch., Aux., 100; Portland, High St. Ch., Aux., 169, Second Parish Ch., Aux., 7, Ch., 47.30, State St. Ch., Aux., 19.07; Scarboro, Aux., 10; South Gardner, Aux., 6. Expenses, 14.99.	359 88
Total,	406 98

NEW HAMPSHIRE.

New Hampshire Branch.—Mrs. Allen L. French, Treas. Concord, Aux., 24.75, South Ch., Prim. Dept., S. S., 5.25; Derry,

L. S. Prescott, 10, Central Cong. Ch., Aux., 27.50, C. E. Soc., 2.50; Franklin, Aux., 10; Hanover, Aux., 83; Hinsdale, Aux., 7.10; Jaffrey, Monadnock Rees M. C. 7; Keene, First Ch., Aux., 51; Nashua, Aux., 25.96, Mrs. E. J. Barnes (to const. herself L. M.), 25, Y. L. Miss. Soc., 10; Winchester, Aux., 25,	314 06
Total,	314 06

VERMONT.

<i>Ricker's Mills</i> .—Mrs. A. B. Taft,	25
<i>Vermont Branch</i> .—Mrs. T. M. Howard, Treas. Ascutneyville, 5.25; Berkshire, East, 12; Bennington, North, C. E. Soc., 5; Brattleboro, West, 6.30; Burlington, First Ch., 64.25; Chelsea, Jr. Ben. Soc., 2.50; Dorset (with prev. contri. const. L. M. Mrs. Gertrude B. Liddle), 17; Guildhall, 6; Hardwick, Jr. C. E. Soc., 1.50; Hartford (with prev. contri. const. L. M. Mrs. Melvin Reynolds), 14; Hinesburgh, 4.10; Lunenburg, 4; Manchester, 14.76; Milton, Aux. (a friend), 5, 10;	

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

261 53

Total, 261 78

MASSACHUSETTS.

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

54 84

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

20 00

Berkshire Branch.—Mrs. Chas. E. West, Treas. Dalton, A Friend, 160, Aux., 139.30, Penny Gatherers, 73.63; Great Barrington, Aux., 73.35; Hinsdale, Aux., 14.76; Pittsfield, First Ch., Aux., 42,

443 09

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

211 75

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

74 37

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

190 54

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

82 25

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

196 63

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

54 14

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

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

311 55

Suffolk Branch.—Miss Myra B. Child, Treas. Allston, Aux., 36.92; Arlington, Bradshaw Miss. Asso., 10.30; Auburndale, Y. L. Aux., 50; Boston, A New Year's Gift, 3, A Friend, 200, A Friend, 10, Central Ch., Y. L. Aux., 250.29, Mt. Vernon Ch., Y. L. Aux., 68.50, Old South Ch., Aux., Mrs. Hamilton A. Hill, 50, Mizpah Class, Dau. of the Cov., 30, Park St. Ch., Aux., 45, Jr. Aux., 30, Shawmut Ch., Aux., 43.75, Union Ch., Aux., 60, Y. L. Aux. 72; Cambridgeport, A Friend, 40 cts., Prospect St. Ch., Aux., 89.35; Chelsea, Central Cong. Ch., Women Workers, 75, Third Ch., Aux., 31.50; Dedham, Aux., 10; Dorchester, Central Ch., Aux., 10, Harvard Ch., Jr. C. E. Soc., 5, Second Ch., Y. L. Aux., 70, Go-Forth M. B., 7.43, Village Ch., S. S., 9, Busy Bees M. C., 5; Everett, First Ch., Jr. C. E. Soc., 4.91; Franklin, Mary Warfield Miss. Soc., 90; Jamaica Plain, Boylston Ch., Y. L. Soc., 10, Central Ch., Aux., 127.70, Jr. C. E. Soc., 5; Hyde Park, Aux., 38; Medfield, Aux., 5; Needham, Aux., 30; Newton Centre, First Ch., Aux., 58.36, C. E. Soc., 5; Newton, Eliot Ch., Aux., 346; Newtonville, Y. P. M. Club, 30; Newton Highlands, Aux., 22.63, Cradle Roll, 15.04; Norwood, Aux., 33.65; Revere, C. E. Soc., 5; Roxbury, Eliot Ch., Jr. C. E. Soc., 1.11, Highland Ch., Int. Dept., S. S., 6.60, Immanuel Ch., Aux., 95, Walnut Ave. Ch., Aux., 218.16; Somerville, Broadway Ch., Prim. Dept., S. S., 2.60, Prospect Hill Ch., Woman's Union, 80; South Boston, Phillips Ch., Aux., 24; Waltham, Trin. Cong. Ch., Aux., 25; Watertown, Aux., 7.32; West Medway, Aux., 3.10; West Newton, Aux., 102.34,

2,664 86

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

259 66

Total, 4,563 68

LEGACIES.

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

CONNECTICUT.

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

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

401 40

Hartford Branch.—Mrs. M. Bradford Scott, Treas. A Friend, 2,000; Berlin, Aux., 82.95; Enfield, Ladies' Ben. Soc., 60; Hartford, Asylum Hill Ch., Aux., 155.33; Farmington Ave. Ch., S. S., 40, Prim. S. S., 8.40, First Ch., C. E. Soc., 14; New Britain, South Ch., Aux., 65.96; Plainville, Aux., 54; South Manchester, C. E. Soc., 5; Tolland, Aux., 6; West Hartford, Aux., 25.74,

2,517 38

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

1,644 07

Total, 4,562 85

NEW YORK.

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

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

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

595 62

Total, 616 42

PHILADELPHIA BRANCH.

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

217 29

Total, 217 29

GEORGIA.

Atlanta.—Spelman Seminary, Eugenie Shapleigh,

5 00

Total, 5 00

FLORIDA.

Ormond.—Aux.,

8 00

Total, 8 00

MICHIGAN.

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

25 00

Total, 25 00

CANADA.

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

16 72

Total, 16 72

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

Total, \$12,462 98



President.

MRS. A. P. PECK,
Oakland, Cal.

Treasurer.

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576 East 14th Street, Oakland, Cal.

Treasurer Young Ladies' Branch.

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

MICRONESIA.

LETTER FROM MISS WILSON.

(Concluded.)

KUSAIE, CAROLINE ISLANDS.

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

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

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

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

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

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

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



IN MEMORIAM.

BY F. B. CHERINGTON.

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

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

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





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AN EXTRACT FROM MISS SHATTUCK'S LETTER.

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

OORFA, TURKEY.

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

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

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

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

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

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

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

NIIGATA NOTES.

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

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

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

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

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

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

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

THE FALL CAMPAIGN IN ECHIGO.

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

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

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

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

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

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

MISS E. P. SWARTZ.

NIIGATA, JAPAN, NOV. 27, 1901.

LETTER FROM MRS. CHANNON.

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

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

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

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

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

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

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

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

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

. LOYALTY OF CHINESE CHRISTIANS.

The following about the pastor of Shao-wu is interesting as showing the loyalty of many Chinese Christians.

A WEEK after the messenger came telling of the destruction of the property at Shao-wu during the uprising, and the home of some of the Christians, the pastor, evangelist and native doctor came down. The magistrate was unable to protect them, and sent them off, saying the lives of their families would be safer with them away, as the mob was so anxious to kill them because they were leading Christians. These three men escaped with their undergarments, the pastor not even having his glasses, and was scarcely able to read the Bible at morning prayers without them. They all three stayed with us, and Sunday morning at church the pastor was asked to lead in prayer. His possessions of this world's goods all gone; his home destroyed; his family scattered, in danger; his flock scattered and fearful; but his prayer was one of continued thanksgiving for God's great goodness to him and his people, and for his long-suffering and tender mercy and love in sending the "good news" to them,—only one petition in the whole prayer, forgiveness for sins. Shall we not all learn from these who are so grateful for just hearing of Jesus and his saving power, to be more grateful, and to show our gratitude to those who know not of a Saviour? He has a large family, and lives on just what his own people can give him; for he believes all churches in mission fields should eventually not only become self-supporting, but in turn help those more needy, and so not a week passes but he goes out into the country around and does missionary work. Sunday is not the only day he preaches, and he has but one subject, which is "Jesus," but it is always new and never exhausted, and the good he does cannot be estimated in this world.

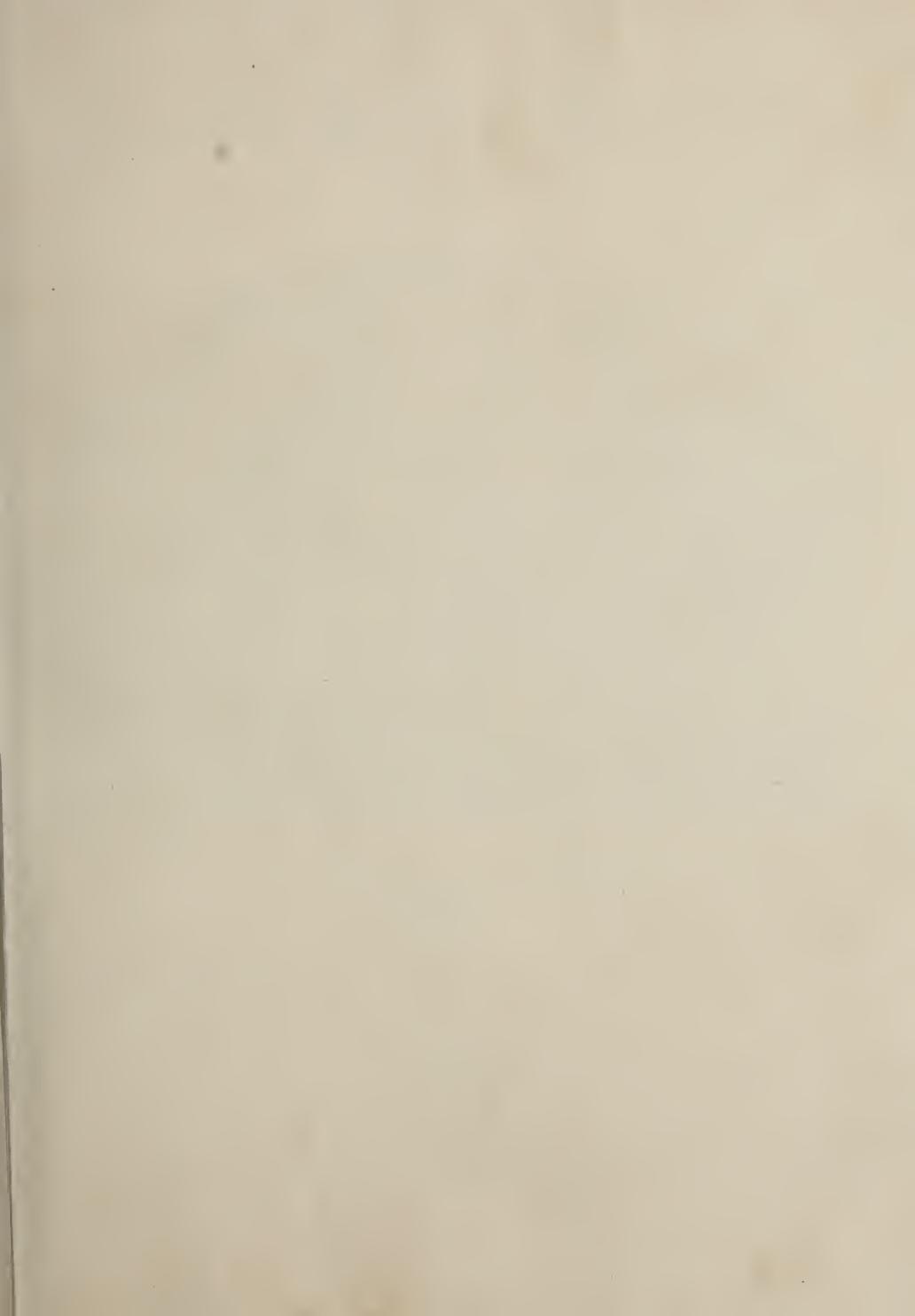
WOMAN'S BOARD OF THE INTERIOR.

MRS. S. E. HURLBUT, TREASURER.

RECEIPTS FROM DEC. 10, 1901 TO JAN. 10, 1902.

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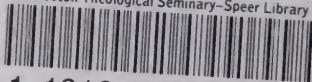
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