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Life and Light for Woman.

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In Memoriam.

MISS ELIZABETH PRENTISS STUDLEY.



ANOTHER blow has fallen upon the circle of workers in the rooms of the Woman's Board, and upon the work they are endeavoring to carry forward, in the death of the efficient and devoted Assistant Treasurer, Miss Elizabeth Prentiss Studley, of Beverly, Mass., January 26th, at the Massachusetts Homœopathic Hospital in Boston. Miss Studley had been ill for some months, but attended the annual meeting, and continued at her desk until December 2d, although suffering severely much of the time from neuritis. On December 31st she went to the hospital, that she might have more thorough treatment for the disease, and seemed to be slowly improving, when on Sunday, January 25th, she was stricken with apoplexy, and after lingering a little more than twenty-four hours, watched over by her mother and sister, who were hastily summoned to her side, she entered in through the gates into the heavenly city without regaining consciousness.

The funeral services at her home in Beverly, January 29th, were attended by representatives of the American Board and the Woman's Board, and by many friends,—their tributes of beautiful flowers speaking eloquently of the deep sense of loss.

Miss Studley had been Assistant Treasurer for more than five years, coming to the work thoroughly equipped by years of business training after her graduation at Wheaton Seminary. She had endeared herself to her immediate circle of associates in the Congregational House, and to the wider constituency reached by correspondence, because of her sunny helpfulness and earnest love for the Master's work. She was so faithful and accurate in business details that one of the officers of the American Board has since her death spoken of her as an ideal woman for the position she held. She bore without complaint and with a brave patience and cheerfulness her increasing weakness and pain, and few who met her casually during these past months have suspected the constant suffering which she endured. Her spirit

of devotion to her work is shown by a letter written to a friend just before the annual meeting, in which she says, "If the Adjustment Fund is completed at Washington, I shall not know whether I have a body or not."

Her love for the beautiful in music, art, and literature was intense, and her delight in nature and in the freedom of "God's out of doors" was so marked a characteristic that for her friends it must be true in a peculiar sense that her death brings

"A loss in all familiar things,—
In flower that blooms and bird that sings."

So full of life and activity was she that in the midst of this bereavement those who sorrow most deeply must yet rejoice that the glad spirit did not linger longer in the fettering prison of the flesh after the stroke fell.

To one who watched the unusual radiance of the sunset sky at the hour of her release, there came involuntarily the words, so often on her lips:—

"Sunset and evening bell,
And after that the dark,
And may there be no sadness of farewell
When I embark.

For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

A. M. K.

CONTRIBUTIONS FOR THE MONTH. It is a great pain to note that instead of the advance so greatly needed, and promised at Washington so far as delegates could promise, the receipts for the last month were \$562.28 less than in the corresponding month a year ago. Is there not need of a day of prayer? Let us not stint our petitions that God, who is able to make all grace abound toward us, will give us also this grace of generous giving, that we having always all sufficiency in all things may abound to every good work.

MISSIONARY PERSONALS. Miss Susan R. Norton, of Lakeville, Conn., and Miss Bertha A. Wilson, of Brooklyn, N. Y., under appointment of the A. B. C. F. M., have been adopted by the Woman's Board. Miss Norton will probably go to Van, where she has been greatly needed for kindergarten work, and Miss Wilson will reinforce the station at Harpoot.

Miss Eliza Talcott, who has been a missionary in Japan most of the years since her appointment in 1873, returning from her last furlough in this country, was detained for practical work among the Japanese in Hawaii. She has now returned to Japan, where we are sure a warm welcome must have awaited her from missionaries and Japanese friends.

At a recent Friday meeting it was a pleasure to greet a missionary mother and daughter,—Mrs. Calhoun, who looks back upon many useful, happy years in Syria, and her daughter, Mrs. Ransom, of the Zulu Mission. Mrs. Ransom has found rest and returning health in the homeland, part of her time having been spent at the sanitarium at Clifton Springs. She expects soon to leave for Africa with her husband and little boy.

DEATH OF DR. HARDING. On January 14th a cablegram came to the American Board telling of the death from blood poisoning of Dr. George W. Harding. Since the return to this country of Dr. Julia Bissell, our medical work at Ahmednagar had been under Dr. Harding's care, and his death, in his early prime, is an irreparable loss to the Marathi Mission. No details have been received, but probably Dr. Beals, who has been in India only a year, and who has only partial command of the language, must take up the charge as far as possible.

TO HELP GIRLS' SCHOOL AT AHMEDNAGAR. Knowing that many women who loved Miss Child would like to help to do honor to her memory, the Executive Committee have voted to suggest that on April 8th, her birthday, a dime contribution be received in her name. This gift will be used to secure additional accommodations for the girls' boarding school at Ahmednagar, whose great need had lain heavily on Miss Child's heart. About \$3,500 are necessary, and many gifts in loving memory will easily make up the desired total.

THE CHILDREN'S MEMORIAL TO MISS CHILD. The Executive Committee of the Woman's Board has voted to ask the children of our constituency to make their work for the year a labor of love in memory of Miss Child. As the need in the Pagoda Anchorage field of the Foochow Mission appealed to her with special force on her recent visit to China, nothing could be more fitting than that this memorial should take shape in a building for the girls' boarding school at Diong-loh. This location is particularly favorable as a center from which to reach the great Pagoda Anchorage field of five hundred thousand square miles. The sum of \$2,500 will be needed for the building. It is not the thought of the Board that the children whose money is definitely appropriated to pledged work should transfer their gifts to this new object, but that funds beyond the amount pledged, or such as are not already assigned, be made to count as many pennies and dimes and dollars as possible, and sent quickly in to swell the desired amount. "The King's business requireth haste."

THE EVOLUTION IN RAMABAI'S WORK. Sixteen years ago the Pundita Ramabai started in Poona a school for high-caste Hindu widows; and so sure was she at that time that only a strictly secular school would draw the class she desired to reach, that she started her enterprise on this basis. She asserted to both her Hindu and American supporters that the Bible would have just the same place as the sacred books of the East, and her pupils would have free access to each. But Ramabai's religious life has been deepening year by year. Her refuge for famine orphans has been conducted on the most pronounced evangelical basis, and now the American Ramabai Association issue a printed statement to their members that Ramabai reports the school as "decidedly Christian in character, all the pupils, one hundred and twenty-three in number, being avowedly Christian." The rector of Trinity, Phillips Brooks' successor, Rev. Dr. Donald, is president of the American Ramabai Association, and Mrs. Judith W. Andrews, who has been Ramabai's staunch supporter since the beginning of the enterprise, is chairman of the special committee. Ramabai misconstrued the word "non-religious" as synonymous with "irreligious," and tendered her resignation as principal of Shārādā Sadan when she thought it was the desire of the Association that the school be "irreligious." Of course the resignation was not accepted, and the Association "*Resolved*, That Ramabai be allowed to conduct the school henceforth upon such religious basis as in her judgment seems best." It is interesting to those of us who have watched the evolution of this unique undertaking to find that so wise and gifted and consecrated a leader as Ramabai finds that Christ cannot be classed with Mahomet and Buddha, nor God's Word placed on the same level as the Koran and the Vedas.

G. H. C.

VISITORS FROM OVER SEAS. When we are burdened with a sense of the unspeakable need of India, and of our own inadequacy thereto, it is a help to touch hands with workers of other societies, to know that others are grappling with the same task. In 1880 the Church of England Zenana Missionary Society was formed, largely through the efforts of Lady Kinnaird; and it has carried on most vigorous and useful work among the secluded, high-caste women of India. During the past few weeks the Honorable Emily Kinnaird, who is continuing with great devotion the work begun by her mother, and her friend Miss Edge, for several years principal of the girls' high school in Bombay, have been visiting among the various missionary societies in this vicinity. On Friday, January 23d, a reception was given them at the rooms of the Woman's Board, and the women of the Baptist and Methodist Societies joined with us in welcoming these guests and

in mutual explanations of work and methods. These interchanges of fellowship should make us all stronger, and should send our common work forward with a stronger impetus.

INTERNATIONAL IN- In spite of unfavorable weather a large audience
STITUTE IN SPAIN. assembled Sunday evening, January 25th, at the Old South Church, Boston, to hear about this institution to which our missionary, Mrs. Alice Gordon Gulick, has given her life for nearly thirty years.

Forcible addresses were made by the president of the Institute, Dr. S. B. Capen, by President C. W. Eliot of Harvard, President W. J. Tucker of Dartmouth, Dr. E. E. Hale and Rev. Thomas Van Ness of Boston, and Dr. Albert J. Lyman of Brooklyn. During the past year both Dr. Lyman and Mr. Van Ness visited the Institute in its temporary home at Biarritz, and also examined the eligible site already purchased for it in Madrid. They testified to the need of such a Christian college for women in Spain, and to the hopeful outlook for its future. Dr. Hale said that the erection of these college buildings would be a permanent monument to peace, and predicted that one hundred years hence the women of Spain will rank in education with the women of America. President Eliot spoke of the International Institute as standing for a high ideal of womanhood. President Tucker emphasized the value of leadership, and spoke of the constant appeal to New England for leaders because the idea is here. Spain is growing prosperous, but is not yet ready to take the initiative, and it is our duty to plant this institution in Madrid.

Sixty thousand dollars are requisite for the much-needed college building, and nearly one third of this amount has been already secured. May the other two thirds come speedily!

E. S. G.

The Central Committee on the United Study of Missions held a meeting in the Presbyterian Building, New York, February sixth. Miss Child, the originator and constant promoter of United Study, had been chairman of this committee from the time of its formation until her death. Her presence and power were greatly missed, and appreciative tributes were offered. Mrs. N. M. Waterbury of the Baptist Board was elected chairman, and Miss Clementina Butler of the Methodist Board was re-elected secretary and treasurer. Miss Stanwood has been appointed to represent the Woman's Board on the committee. It is an interesting fact that while ten thousand copies of *Via Christi* had been sold before the first of January last year, twenty thousand copies of *Lux Christi* had been sold before the first of January this year. Plans are made and making for the study of China in 1904, Japan in 1905 and Africa in 1906.

MASS MOVEMENTS IN THE EVANGELIZATION OF INDIA. (KARENS, KOLS, TELUGUS, GAROS, SOUTH INDIANS.)

BY MRS. W. W. SCUDDER.



IN the history of the early Church we have seen the wonderful, transforming power of the gospel among the Celtic tribes under the preaching of St. Patrick and Columba; and also among the rude Saxons when Winfried, under their forest oaks, told them the story of the birth and death of Christ. Even in the darkest period of the world's history there have been some bright gleams of gospel light.

But the light shines with a brighter radiance as we come down to modern times, and trace the marvelous results of missions among the degraded islanders of Polynesia, the Sandwich Islands, and Madagascar.

The mass movements in India are quite as wonderful. In that land, which is called "the chief bulwark in the kingdom of darkness," among tribes of demon worshipers and outcast pariahs, communities of respected and influential Christians have been raised up by the power of the gospel.

As we glance at the *History of Protestant Missions in India*, we find the names of Zeigenbalg and Schwartz closely associated with pioneer work in Southern India. In like manner the familiar names of Carey, Judson, and Boardman at once suggest the work in Northern India and Burma. It is in the regions made memorable by the labors and influence of those early missionaries that we trace two of the remarkable mass movements in India,—that of the Shanars in Southern India and the Karens in Burma.

The district of Tinnevely, in Southern India, was frequently visited by Schwartz, and the first native convert in that place was a Brahmin woman named Clarinda, who was baptized by him. A few years later Clarinda, with two other Christians, walked the long distance to Tanjore to see Schwartz and beg that a teacher or missionary might be settled in their district. The request was granted, and soon a native catechist was sent, who labored long and faithfully teaching the people and gathering them into a church.

THE SHANARS.

The success of the gospel, however, was not among the Brahmins, but the converts were mostly from the Shanars, a low-caste tribe, formerly devil worshipers, who claim to be the original inhabitants of this part of India. They had long been in servitude to the Brahmins, who imposed cruel restrictions upon them. One of these was the rule that no Shanar woman should wear any clothing above her waist. When they became Christians

they ventured to wear a jacket; but the Brahmins were furious at the presumption of the "low born," and whenever they appeared, the offending garments were literally torn from them. It was not until the matter was taken into court that the Shanar women had the right to be properly clothed.

The Shanars are Palmyra climbers, and live chiefly by the products of the Palmyra palm. This marvelous tree is the staff of life to them. They climb up its branchless trunk to the height of eighty or ninety feet, to draw off the sap, which is used as a beverage and also made into sugar. Every part of the tree is utilized, the fruit especially being one of the staple products of the country. These people have come over to Christianity, slowly at first, in groups or villages, but before the death of the noted missionary Rhenius, in 1850, ten thousand were added to the congregations. About thirty years later there was a wonderful mass movement among them. Thirty-five thousand souls in less than a year and a half placed themselves under Christian instruction preparatory to baptism, and Christianity spread into more than six hundred villages. The Tinnevely or Palamcottah missions are divided between the Church Missionary Society and the Society for the Propagation of the Gospel. Similar mass movements have taken place in the Nagercoil mission in Travancore, a little farther south, under the London Missionary Society, and the converts are also principally Shanars. The lace industry is carried on at Nagercoil with great success by Christian women, and hundreds of native Christians gain a living by it. Their church buildings are very large, some of them seating over one thousand persons, and at the Sabbath services they are always crowded. Their schools and seminaries are the best in the country, and the native community is steadily growing in influence and importance.

THE KARENS TRANSFORMED.

We turn now to trace the beginnings of like movements among the Karens of Burma and the hill tribes of Northern India. The work among the Karens is closely associated with the name of Rev. George Dana Boardman, who, with his wife, arrived in Calcutta in 1825. Dr. Judson was then still confined in the loathsome prison at Ava. Two years later, after Judson's release and the close of the war, Tavoy, which had been ceded to the English, was occupied by Boardman as a mission station. Soon after his arrival he received a visit from about thirty Karens, who told him that one of their number had in his possession a sacred book which had been given him ten years before by a religious ascetic. As they could not read, and did not even know in what language it was written, they begged him to visit them, when they would show him the book and listen to his report of it.



GEORGE DANA BOARDMAN.

As Tavoy was under English rule, and the fear of Burman interference was removed, they had ventured to the missionary with their request. He found them timid, credulous, and easily influenced, with no acknowledged object of worship. Their homes were in scattered settlements among the mountains, over rude paths almost inaccessible to any but themselves. Boardman was at once interested in these simple people, and together with the Karen convert, Ko-thah-byn, who had accompanied him from Maulmain, he made every effort to reach these people in their rude hamlets and instruct them in the Christian religion. The sacred book, which they unwrapped from fold after fold of coverings, proved to be "A Book of Common Prayer with the Psalms," published in Oxford, England. They were told that it was indeed a good book, but that they should worship, not the book, but the God whom it revealed.

The story of Boardman's brief life in Tavoy is most touching. He traveled over rough roads, leading through deep ravines and over cliffs and precipices, exposed often to sudden and violent storms, and sleeping sometimes in the open air. And all this fatigue was endured when a fatal disease was sapping his strength, and a constant cough and hectic flush told too plainly that his days were numbered. On his last tour he was carried in his cot, at his earnest request, to witness the baptism of thirty-four Karens, saying, "If I can live to see this ingathering I will say, 'Lord, now lettest thou thy servant depart in peace.'" He died the next day while nearing his home in Tavoy, at the early age of thirty years. He had gathered a church of seventy Karen members in less than three years, and it was the testimony of a brother missionary that an impulse had been given by him to Karen minds which would not stop until the whole nation was converted. When we read now of 500 Karen churches, with 35,000 members, we realize that the prophecy is near its fulfillment.

GOSSNER'S WORK AMONG THE KOLS.

A movement toward Christianity has also taken place among the Kols in Northern India, having Chota Nagpore, 200 miles west of Calcutta, for its center. It bears the name of the "Gossner Mission," after its founder. Gossner, a German missionary, commenced at the age of sixty-three a mission of his own, in which he privately prepared young artisans for missionary service, instructing them in the Scriptures and endeavoring to ground them more deeply in personal piety. As a result of his labors, within twenty years 138 missionaries were sent to different countries, chiefly to Africa, Australia, and India. Those in India went to the Kols of Chota Nagpore and to other places along the Ganges in 1845. Gossner ad-



A COMPANY OF FUN-MAKERS.

vocated at first the idea of self-support, but after awhile it was abandoned as untenable; but the faith and devotion of the aged missionary left its impress on his followers. The Kols were a wild tribe of devil worshipers, slow to receive impressions, but after five years of patient effort four converts were baptized in 1850. Some years later there was a work of grace said to be "overwhelming," and at a jubilee anniversary in 1895 the number of converts reported was 30,000.

THE GAROS.

Still farther north, in the province of Assam, the Garo mission is said to be the most promising of any among the hill tribes. The Garos live in mountain fastnesses, and offer sacrifices to evil spirits, who are supposed to dwell in

great numbers on high mountains and in deep gorges. Before they were brought under British control, a human being was sacrificed yearly to appease the wrath of the demons. The first two converts were baptized in 1863, and they soon began to preach to the people with great success. More than ten years passed before a missionary was settled among them, and now they number over 4,000 converts, gathered in twenty-one churches, seventeen of which are self-supporting.

There have been other important movements of more steady growth among the Methodists and Presbyterians in the Punjab and Central Provinces, and among the American Board and Arcot Missions in the Madras Presidency. The caste, tribal, and family ties are very strong, and this has been an important factor in mass and village movements.

PENTECOST AMONG THE TELUGUS.

The most remarkable movement of modern times has taken place among the Telugus of Southern India. In the American Baptist Mission, a short distance north of Madras, with Nellore as a center, 10,000 natives embraced Christianity in one year. Previous to this movement there had been so little success that the mission was about to be abandoned, when, largely through the influence of Dr. Jewett, it was voted to reinforce the mission. Dr. Clough joined Dr. Jewett in 1865, and his work in Ongole among the leather workers, called madigas, became more promising. About ten years later came the severe famine of 1876 and 1877. Dr. Clough, who in his younger days had studied civil engineering, secured a contract from government to complete part of an important canal, and thus work and the means of subsistence were provided for thousands of famishing people. Native overseers from among the Christians were placed over groups of fifty or one hundred men and women (for women also worked, carrying baskets of earth upon their heads). Those Christian helpers often worked with them, encouraging them, and at noon they told them the story of the cross as the people rested for their scanty meal. Suffering had made their hearts tender, and gratitude also led them to come in groups and place themselves under Christian instruction. After the famine, when they had been carefully instructed, and their motives and conduct had been tested, they were baptized and received into the church by thousands. The movement has continued with steady and gradual increase to the present time, and the church members are now more than 53,000.

We have seen that these movements in India have been almost exclusively among the lower classes, and the number of Christians is very small when compared with India's heathen millions.

Although there have been a few converts from among the Brahmins and higher casts, yet as a class they are still openly defiant, and the problem of reaching them with the gospel is a very difficult one. But let there be no note of discouragement; rather let us say with Judson, the outlook is "as bright as the promises of God." We know that the weapons of our warfare are "mighty through God to the pulling down of strongholds," and these weapons are of God's own appointment,—prayer and the gospel message. How aptly has prayer been recently compared to the mysterious power of electricity! "I cannot," said an eminent divine, "analyze the



MARATHI BRAHMIN WOMEN.

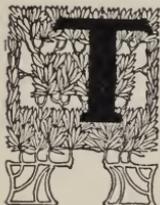
passage through the air of the dots and dashes of the Marconi system of wireless telegraphy; but I know that intercession is a current of the breath of God, starting from the soul, and acting as a dynamic force upon the object for which we pray. It sets free secret spirit influences which would not be set free without intercession. I can well understand Mary Queen of Scots saying that she feared the prayers of John Knox more than an army of ten thousand men."

What wonderful movements we might see in this twentieth century if we could realize the mighty power of prayer! Then would we know in its fullness the blessedness of working with God.

WILLIAM WILBERFORCE, STATESMAN AND PHILANTHROPIST.

“THE MAN WHO GOT THE BRITISH SLAVE TRADE ABOLISHED.”

BY MISS MARY BREESE FULLER.



THE above phrase would sum up the knowledge of most intelligent people about William Wilberforce. The riches of his life and character are hid away. A biography five volumes long and seventy years old, and two volumes of poorly edited correspondence of the same date, are not likely to appeal to many readers to whom the real man would have a very great appeal. The most intimate friend of the younger Pitt, and a member of Parliament for over half a century, the foremost statesman in abolishing the slave trade and in the impeachment of Warren Hastings, and the visitor whom Madame de Staël declared to be the wittiest as well as the most religious man in England—such was the Wilberforce known to the public of his day.

To the Christian his private life, the source of all his public acts, is even more interesting. The simplicity, beauty and single-mindedness of his religious character was the result of an ardent hunger and thirst after righteousness, a constant struggle for holiness and communion with God, which makes his diary one of those sacred chronicles to be put side by side with the records of Bunyan and Rutherford, Santa Teresa and George Bowen. The peculiar circumstances of his public career make it far more significant for the modern reader, especially in days when teachers of ethics dare to say that Christianity is not broad enough or universal enough to awaken public conscience to social evils.

He was one of those who changed the policy of England from one of forbidding the gospel to be preached to a policy which, if not actively helpful, was at least neutral and unhindering. Side by side with his humanitarian interest in working to stop human slavery was his unceasing zeal to give the natives something better than freedom from oppression, even better than British civilization—the knowledge of Jesus Christ and his salvation.

Born at Hull in 1759, Wilberforce became member of Parliament at twenty, having all the advantage and equipment that good family, wealth, a university education, a brilliant mind and a remarkable eloquence could give. One drawback pulled at him constantly,—physical weakness, and only by going often to Bath and its waters was his life prolonged and supported. His visits in that quaint city of hot springs brought him the friendship of Hannah More, which, next to his relationship with his family and with

Pitt, was threaded most closely into his life. His ambition was not satisfied with representing his native town, and in 1784 by one daring speech he won the county of York, whose representation he held for the rest of his public life.

Before this time his life had been his own, merry and winsome, pure, but not high in its ideals. In this year he gave it himself back in voluntary service to the Master of all lives. His story of the change, first mental conviction, then practical submission of every purpose and act to God, is most interesting. He tells Pitt, with whom he is working in close harmony, that his public life must be altered in many respects. To one who looks back at the political career of Wilberforce it is clear that the life was changed, that principle took the

place of partisanship. As has been said, his diary tells the story, how Christ took the place of self in every act of his life. He brought his religion into the House of Commons as much as into the closet. The victory which enabled him to forget self in speaking for a righteous cause was as great in his eyes as the triumphant vote which abolished the slave trade. Using his position merely as a trust to help God's work, Wilberforce never forgot that unless he consulted the Great Partner in every detail of the enterprise, the outcome could not be to God's glory. In his busiest days he gave always from a half hour to an hour every morning to study of the Bible and prayer. At a time of peculiar stress he records taking a whole day for secret prayer: "first, because the state of public affairs is very critical . . . ; second, my station in life is a very difficult one, wherein I am at a loss to know how to act; third, I have been graciously supported in difficult situations of a public nature. . . . I am covered with mercies."

His devotional life not only issued in practical philanthropy, but in a keen discipline of his intellect. He made rigid rules for the use of time, in order



WILLIAM WILBERFORCE.

to do away with the easy, volatile ways of his student life. We are rather apt to smile at the rules by which many earnest men hedged in their days a hundred years ago, but the results were not ridiculous. The one book which Wilberforce wrote had a double power because of the life back of it. *Practical Christianity* was the means of the conversion of Legh Richmond, who wrote *The Dairyman's Daughter*, and Burke, on his deathbed, kept requesting parts of it to be read to him.

The generosity of Wilberforce, with money or with opportunity, identified him with every effort for the moral and spiritual improvement of Great Britain and of the world. He started a society to improve the moral condition of London, was active in changing the severity of the penal code, and when soldiers were compelled to work they appealed to Wilberforce for change of law. He was largely instrumental in starting the Church Missionary Society and in putting the British and Foreign Bible Society on a firm basis. He once said very modestly and confidentially in a letter to his son that his greatest privilege was to have so many people in trouble or need apply to him for help.

His sympathy was unbounded, but the great measure of his energy was poured out on the two causes: the abolishment of the slave trade and the Christianization of India. His work for the African will always be associated with his name. When, after twenty years of persistent prayer and effort, through party changes and changes of sovereigns, through misunderstanding and discouragement, the bill was at last passed, the House of Commons paid a tribute such as is seldom given to a member. Three cheers were given him in the session, and congratulations showered on every hand. His attitude about the number of votes was characteristic. The division was 283 to 16. A friend said, "Let us make out the names of these sixteen miscreants." Wilberforce looked up from his writing, "Never mind the miserable sixteen: let us think of the glorious 283."

The work of Wilberforce in opening India to the missionaries is far less known, and yet for the same twenty years when he struggled for abolition he was protesting against the way in which Christian England regarded her heathen possessions. It is curious and rather disheartening to read the letters and papers written about missions one hundred years ago, and to see how like they are in the feebleness of their logic and the timidity of their Christian belief to the articles of people who inveigh against missions to-day. Wilberforce stood almost alone in the House in his early attempts to get the government "to promote, by all just and prudent means, the religious improvement of the native Indians." His diary notes, May 16, 1793: "East Indian resolutions in hand; Lord Carhampton abusing me as a madman."

What Wilberforce believed to be the duty of England is put most forcibly in another extract from his diary. "It is not meant," he said, "to break up by violence existing institutions, and force our faith upon the natives of India; but gravely, silently, and systematically to prepare the way for the gradual diffusion of religious truth. . . . To reject this measure would be to declare to the world that we are friends to Christianity, not because it is a revelation from heaven, nor even because it is conducive to the happiness of man, but only because it is the established religion of this country." The resolutions were lost. "Our territories in Hindustan, twenty millions of people included, are left in the undisturbed and peaceable possession and committed to the providential protection of Brahma." He adds, characteristically, "that the reason may be that one so unworthy as I undertook this hallowed cause."

Nevertheless he continued to work for that same cause. In 1797 he writes, "There is considerable probability of our being permitted to send to the East Indies a certain number for instructing the natives in the English language and in the principles of Christianity." This plan issued in the foundation of the Church Missionary Society, in which he was greatly aided by Charles Simeon. While the government would not grant any provision for evangelizing India, his leadership, backed by the prayers and petitions of English Christians, churchmen and non-conformists, carried the defeat of a motion that the East India Company should be allowed to dictate about the church in India. The way was now open under certain restrictions, and the gratitude of Wilberforce was heartfelt. "This East Indian object," he declared, "is assuredly the greatest that ever interested the heart or engaged the efforts of man." Not until India was released from any control of the East India Company, in 1854, however, was there anything but discouragement of missionaries from the majority of people. The terror of losing her dominion through interference of missionaries with native prejudices hung over all Anglo-Indians, even though Lord Lawrence declared that the shamefacedness of England about her religion kept the natives much more suspicious than a frank effort at proselyting would have done.

Until his death, in 1833, Wilberforce kept an unflagging interest in the work; missionaries came to his home for advice and for help. Henry Martyn visited him; "bishops and Baptists alike," as his son says. He spoke constantly at missionary meetings, and defended the societies and their messengers in public and in private. "Never was his eloquence more winning," says one who heard him, "than when he spoke on missions." Not only did he help forward Christianity in England, but in Africa, in Malaysia, and in Borneo and Sumatra. He was watching always for opportunities

wherever Great Britain had political influence and power, and to the life and spirit of this man, "in the world, though not of it," is due much enlargement of the kingdom of our Lord and of his Christ.

Translations of the Bible.—Hans Egede, the first missionary to the Eskimos in Greenland, who began to work in 1721, translated a part of the New Testament into their language. Now, 175 years later, the whole Bible is at last complete, and an edition has been printed at the expense of the Danish government.

Bible in India.—The Bible, in whole or in part, has already been translated into fifty-nine different languages or dialects in India. At the exhibition of the local Bible society's auxiliary in connection with the Calcutta exhibition a few years ago, 176 different translations were displayed in languages used in India by natives of the country and by foreign residents and visitors. Never before was the Bible so widely read in India as at the present time. At Singapore the British and Foreign Bible Society sells the Scriptures in over seventy-five languages and dialects.

The Bible has now been translated into at least sixty-six of the languages and dialects of Africa.

Voltaire said, one hundred and fifty years ago, that before the close of the eighteenth century Christianity would become a thing of the past. The room in which he said it is now the headquarters of the British and Foreign Bible Society.

CHINA.

THE OPEN DOOR.

Those who heard Mrs. Goodrich's statesman-like address at the annual meeting in Washington will welcome the opportunity to read it here. Those who did not will be stirred, and convinced that this appeal of the door now open in China lays a great responsibility on us in America.

DURING all the centuries China, by every means known to statecraft and the passion of men, has resisted an open door, feeling sufficient unto herself. Two reasons have animated those who in spite of every obstacle have steadily pressed in. The first has been the hope of gain, with the belief in the inalienable right of intercourse and the mutual benefit of trade; the second the belief that life, real life, which enables man to reach his highest possibility, is only found by the knowledge of God—the Father of us all—and of Jesus Christ whom he sent to reveal the secret of that life; while to this belief has been added the imperative command to witness to that life. Inch by inch has that great door been swinging open.

The war with Japan revealed China's weakness, and soon her coast was swept by foreign men-of-war. Russia pressed down on the north, France pressed up on the south, while Russia, England and Germany planted their forts right upon the mainland—forts bristling with foreign guns and manned by foreign soldiers. A few of her own men possessed with patriotism and inoculated with the virtue of reform, but without experience and with slight knowledge of history, saw and saw rightly—and better still, led their Emperor to see—that in warfare they would fail, but by removing the crass ignorance of China's people and by placing worthy officials in positions of power and trust there was hope for the nation. How should a young lad know that an emperor possessed of autocratic power could not do as he would with his subjects?

Through his decrees he struck a blow at the Manchu power by removing incapable and conservative Manchus from office and putting Chinese in their stead. He struck at the old learning by demanding knowledge of Western mathematics, history, and geography as a *sine qua non* for all applicants for a degree. He struck a blow at Buddhism and Taoism by ordering the turning of many of the temples into schoolhouses for teaching Western branches, thus striking a blow also at superstitions and thereby lessening the revenues of the temples. He struck a blow even at Confucianism itself by putting into the head of young China the notion that there might be better days ahead than even the boasted days of Yao and Shun, and possibilities for the children yet unborn which would lead to greater heights than their ancestors had ever attained. He would even turn the face of all China from contemplating a glorious past to a still more glorious future, and thus weaken the acknowledged right of the parent or elder to govern body and soul, mind and heart, of son and daughter. By promoting railroad and steamboats he dislocated trade, and attempted to transfer a steady stream of gold flowing into somebody's coffers into a broad river of blessing, enriching thousands. Foolish youth! Those sturdy blows never fell, and you are a prisoner, but you roused your nation.

"These foreigners are stealing our lands, and they have upset our Emperor himself," was everywhere heard.

1899 rolls around. The imports exceed the exports by thirty million. "They are stealing our money, taking bread from the mouths of our children," forgetting the new industries which had sprung up. The conservatives are wide awake now. They look over their broad land and find missionaries making their way everywhere, healing the sick, teaching the children in boarding and day schools, preaching at fairs, market towns, by the wayside, and selling Bibles and books on every subject from Christianity

and astronomy to international law and social economics, causing them to be read by the thousand. They come, these missionaries, to the triennial examinations of the scholars, offering prizes for the best essays on Christianity, foot-binding, etc. "China outwardly seems the same, but she is being honeycombed," they cry. "Alas, alas! these foreigners, not content with stealing our land and our money, are even stealing the hearts of our people, making them willing by their hypnotism to endure persecution rather than give up belief in Jesus Christ."

It was fertile soil for the Boxer leaders, and the cry went forth, "Push the foreigner into the sea, shut to the door, and kill every native who would open the door again."

1900 dawned. A great cry of horror was echoed around the world. And there followed on that cry a wave of sympathy for that great nation which would live unto itself and go on in its old ways. "Go on in its old ways,"—the people in one province dying by the million of famine, while in other provinces the wheat and rice and corn are decaying because there is no railroad to transport the grain; people in the north dying by thousands through freezing to death, or dying as a result of never having been warm a winter in their lives, though not a dried leaf, a twig, a stubble in the fields, but has been seized and utilized for fuel; old and young freezing, and God's great mountains full of coal fifty miles away. "A right to go on in its old way," laying cruel crosses on childhood, womanhood, motherhood, that call forth such a cry of weeping and wailing that one wonders that God, the all merciful, the hater of sin which produces such wretchedness, can stay on his throne in the heavens. Ah! but He could not; He did not. Missionaries were told that "they had no right to force Christianity down the throats of the Chinese." Force Christianity down the throats of the Chinese! Force Christianity upon any nation, upon any individual! Did anyone ever walk the earth who so respected the personality of every man as our Master, Jesus Christ? "Behold, I stand at the door and knock," he says. No man can become a Christian unless Christ enters the door of his heart, and he will stand outside forever save for willing welcome.

No truth that Confucius ever uttered will die. The missionaries, by placing the Confucian classics on every school curriculum and making their study obligatory, will never let the truths of his philosophy perish. But read the list of horrors committed during 1900. What other proof does one need of the utter failure of Confucianism (the only acknowledged "doctrine" of China) after twenty-four hundred years of trial in making "royal men"? By the witness of tens of thousands of lives Christ has already proven that he alone can teach them how to die.

1900 is nearing its close. The nations, with the land which floats the Stars and Stripes as leader, unite to save China from herself in her headlong plunge toward ruin; unite to keep her from dismemberment. One promise is exacted—an open door.

Time moves on apace. The Empress Dowager, with star ever in the ascendency, comes back to Peking and to her unmolested Eastern palace, where her own private treasure of twenty million has been safely guarded by American and Japanese troops, the imperial palace having gone up in smoke, and the imperial treasure vanished like the morning dew. There at this Eastern palace she receives, with the wives of other representatives, our own gracious and winsome Mrs. Conger, who, with a heart that cherishes no revengeful thought, but with an intense interest in China's uplifting, is earnestly striving to facilitate social intercourse and thus, perchance, expel wrong and unjust conceptions of the lives and motives of foreigners.

We see the Dowager's nephew, Yung Lu, who in 1900, as general in command of the imperial forces, battered the legation walls day and night for well-nigh fifty days, made prime minister. These two, the Dowager and her nephew, in company with their ministers, who with scarce an exception were the conservatives in power from 1898 to 1900, now pour on lavishly the oil to feed the fires of reform. Schools and universities are ordered started in every province. Nearly every decree issued by the Emperor in 1900 is re-issued. China is to move forward by leaps and bounds. Young men are encouraged to go abroad for study, two hundred and seventy-two going to Japan, one hundred and ninety-one at government expense,—Japan with open arms extending a welcome. From far-away Ssu Chuan and from Foochow and the Yangtse Valley one hears such tidings of large numbers professing Christianity that he fears that the violent are going to take the Kingdom of God by force, because they do not rightly understand that it means a new heart, a new life. Such an impetus is given to the "new learning" that the last three years have witnessed more school-books sold by our Missionary Educational Society than all the twenty-two years before; the educational reform being characterized by Timothy Richard as "the most gigantic educational reform of modern times." All this time young China—patriotic, altruistic China—shakes his head, not trusting those in power.

Then there come ominous sounds from far Ssu Chuan. Li Lai Chung, the Boxer chief next in command to Prince Tuan, who boasts that his hands are red with the blood of eight hundred Christian men, women and children, flees to this province and begins his propaganda of lust and plunder among a people hungry from famine and oppressed by demands to pay an indemnity

many fold greater than the real indemnity demanded by foreign powers. Ominous sounds come, too, from magnificent Hunan, from imperial Chihli, and turning to the reforms inaugurated we see their fires are being quenched by a steady stream of water pouring from the capital. Will Satan yield that great land without a protest, and allow it to become God's kingdom?

Let the nations build railroads and open up the immense mineral resources. Let our South-land capture the great cotton trade of that great cotton-wearing nation. Let our Baldwin engines draw the freight and passengers over the railroads of China, our Allis machines produce the power to manufacture their goods, the prairies of our interior help feed their people, the Standard Oil Company light their houses. Let the financiers try to get control of the transcontinental lines to haul the trade of Occident and Orient. Let the steamship companies put on new steamers, binding closer and closer the two continents, increasing the activities of the Orient until the Pacific outranks the Atlantic. Let our universities endow their newly started chairs of Chinese, so that the young men of America may master the language of China for commercial and diplomatic service. "An open door; an open door," they cry, "and we must enter in."

Let them do all this, but let the Church of God make haste also. Let her supply the places of those fallen and those incapacitated by the terrible strain of 1900—thirteen in North China and twelve in Shansi. Too long we have tarried before answering the question of the Chinese, "What made those missionaries, what made our own people, go to death with shining, triumphant faces?" "China's heart must be changed; what shall change it?" Oh sisters of the Woman's Board, what legacy have you more precious than the memory of Mary Morrill and Annie Gould, who gave years of the most devoted service to the women and girls of Pao-ting-fu, bringing heaven into the heart of many a girl, many a woman? Cultured young women of the East, you have your Vassar, Smith, Mt. Holyoke, Wellesley, Radcliffe, Cornell, Bryn Mawr; don't you covet a share in China too?

A woman, beautiful in form and feature, with power to move and control, with executive ability, led 10,000 Boxer troops this past summer to pillage and destroy. The officials' wives are always intrusted with their husbands' seal of office, and try all cases of women brought to trial. A woman, imperious as a czar, gracious as a queen, clever, with all the astuteness of an Oriental diplomat, sits upon the throne. Drummond has said, "The soul is a vast capacity for God." What are these women I describe but women so gifted that they break every chain that binds them, surmount every barrier in their way; women by nature, "with a vast capacity for God." Hell's messengers, with fleetest wing, speed to their side. Oh that they

might know God, and Jesus Christ whom he has sent! This would make life worth living. This would be eternal life.

No race of men excel the Chinese in brain power, in capability, in the facility with which they adapt themselves to any climate. To influence and help bring to their highest usefulness the women of such a race, who must at length affect materially the people of our own country, is an opportunity to be coveted.

It means the bringing of a nobler, sweeter, happier life, by the training of women who will be leaders in teaching that life to one fourth the women of the world. It means the training of nurses to teach the beauty of loving, skillful service to the sick and dying. It means the training of capable Chinese women as physicians to their own countrywomen, who stand in sorest need of just such help. It means the teaching of a winsome wifehood, and a holy, helpful motherhood.

During the siege of Peking a section of the city wall was held by our marines, so that the Chinese troops could not plant their guns at that point and annihilate the legation. By July 2d the Chinese troops had built a barricade fifteen feet high, and within five feet of our men, upon whose heads they were throwing immense brickbats. We all knew something must be done that night. Down below we women were praying. Captain Myers was ordered to make a charge, and push back the Chinese troops. After midnight he said to his men, "Boys, there are nearly three hundred women and children down there whose lives are in danger. To save them we must take that barricade." Turner, the corporal, replied, "Aye, Captain, we'll do our best," and followed Captain Myers in the charge. Turner was shot three times in the face and killed, but his courage inspired others, and we were saved. Christ has set before us an open door to win a kingdom for him. His is the one dominion which shall not pass away, the one kingdom which shall not be destroyed. Over there are women and children in danger. Shall we not say with Turner, "Aye, Captain, I'll do my best"?

"THERE is no more pitiful story," writes Rev. S. J. Humphrey, "than that of the Hindu mother, who has lost her child, walking in the fields and peering wistfully into the eyes of dumb beasts, of loathsome reptiles and of odious creeping things in the dim hope that through their eyes she may catch some glimpse of the soul of her lost babe. Oh the blessing of a gospel that will tell her that her child is safe in loving arms, and that she may see him again in the heavenly city!"

EXTRACTS FROM MISSIONARY LETTERS.

Dr. Woodhull, of Foochow, China, writes August 28, 1902 :—

SOME come to us who would not be received in hospitals at home, but they will not believe us when we say we cannot heal them, that they have waited too long. So we have to let them stay and then do what we can to mitigate what we cannot cure. In some incurable surgical cases we have a good opportunity to show what cleanliness can do to ameliorate even the hopeless pain, and in all these cases we have the blessed privilege of telling the gospel message. Sometimes an old lady with an incurable chronic disease will bring with her a bright young girl whom it is a pleasure to teach, so that we feel compensated for our professional failure by the good we can do to the bright little nurse.

The work for women is growing in all directions, so that many new wants arise in the way of new buildings. Our hospital was built small because there was so little land, and now we need more room. We cannot enlarge the present building, and see no way but to take this for some other purpose and build a new hospital on land that could be bought not far away. But that would cost about \$5,000 for land and new hospital, and there is so much difficulty in raising money. Much has been done, and more will be done in God's own time, and it is still true that the silver and the gold belong to the Lord.

In a letter from Miss Hannah Woodhull, after pleading earnestly for help for the Bible Women's Training School, which we cannot give, she writes :—

We had a very good meeting to-night. It is most encouraging to see how the women wake up and take in the truth we are trying to teach. They are beginning to understand better what sin is, its terrible consequences, and what Christ has done in redeeming us from sin and bringing us near to God.

I have enjoyed the work in the hospital very much this term. Last Sunday afternoon I formed a class of several Christian women, who are now our patients, and had them imagine that I was a heathen neighbor who had called to see them, and that they must teach me the gospel. Of course I had to ask a good many questions myself, but they did very well, and it proved a helpful lesson to other patients. There are several there now who are learning to read the Romanized, one quite a large boy. He was so disagreeable when he first came that I wished sister would send him away. Now, how-

ever, I am glad she did keep him, for he is quite transformed, and is learning to read really fast.

As we feared, the sickness of last summer has made quite a change in our girls' day schools. We have only twenty-two this term, but these are very faithful, and we have promise of more next year. Miss Brown has the happiest work of all. It is a great joy to see these children under Christian influence, and they have improved very much.

Our Junior Endeavor, too, is very encouraging now, and the children are entering more intelligently into the true spirit of the meeting. The children's meetings on Sunday mornings are also most promising. It takes a good deal of thought and time to prepare for the meetings, but when we see the interest that the children take in them, and how well they remember what they have heard, we feel that God is blessing our work.

We have much to be thankful for in our little family in the good health we have enjoyed this term. Miss Brown and Dr. Stryker have had the dengue fever, but it lasted only a few days. Sister is never very strong, but she goes patiently about and gets through a good deal of work. Dr. Stryker, besides going on with her studies, has charge of the clinics, and the outside practice.

Miss Dunning, of Mexico, writes September 3d:—

We have not had so much rain for years as in this rainy season. The three days of this week have been what would be called at home rainy days; that is, cloudy in the morning, and raining more or less all day. These days are very rare in Mexico, where the mornings are almost always clear, even in the rainy season.

This school never had a home until last year, when this property was bought. At this early date we have outgrown our quarters, and we are renting a small house that adjoins our property. Miss Holcomb has come down entirely on her own responsibility, and we are delighted to have her with us this year. With her we have four teachers, one of our Chihuahua school graduates being here.

Quite a number of our girls have been married this last year, and all have married young men of the church. It seems like progress when Christian families are formed. Our school has many Romanists,—in fact the greater part are of that church; but they read and study the Bible, and are much in advance of their forefathers. They will know what evangelical Christians are like, and can never be deceived by the priests, as many have been before them.

Speaking of a place remote from the railroad visited in her vacation, she says: "There are so many people out in these ranches who cannot read or

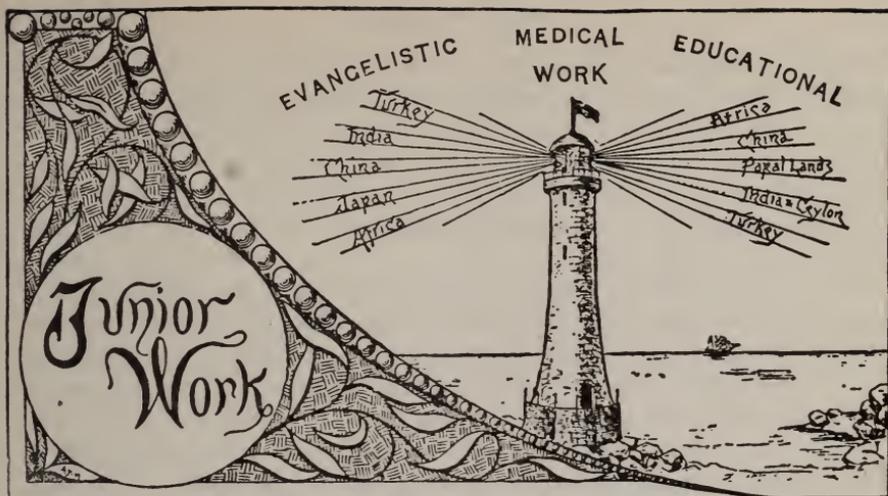
write, that one longs to stay and teach them. We could use a half dozen native teachers if we had them, and they could go to these places. We sometimes have difficulty in finding one who will go to these far-away people, and it might be well to have an itinerant teacher, who would stay three or four months in a place. People could learn to read the Bible then.

“Our industrial work will soon begin. Has anyone good, plain patterns they would like to send? We would be very glad of them. I have an enjoyable class of young men in Sunday school. Seven of them belong to families connected with the church, and on their shoulders must rest the burden their parents will soon lay down. It makes one tremble to think how much influence we may have in years to come through teaching these young men. It is a great delight to lean hard on One who never makes mistakes.”

From Sholapur, Miss Mary Harding writes, November 24th:—

A month-old baby was brought to me to-day; the second baby girl I have taken recently. The first was a little mite, then only three days old. Now she is nearly three months old, and is as plump and pretty as can be. My three babies next older than these are beginning to walk, and are very cunning. You should have seen them on Sunday, when they were dressed for church in their new frocks and little hoods; they looked like three little dolls. My sister and I often give them a biscuit when we see them out near the house. Now they are so big they can crawl up the steps; and when we come out of our room we often see them seated near the door waiting patiently for their biscuit. It is most interesting to watch the development of the little children in the kindergarten, and we cannot help loving their dear little brown faces. . . . The little ones will soon be busy, now, making Christmas presents, for I want them to know the joy of giving as well as that of receiving. Some of them are to make little bags and fill them with sweets, and others will make scrapbooks and give them to the poor around us who will have no other Christmas. The older girls will go without their meat for one or two days, and the money they save in this way they will use in getting a present for their matron. In this way all will feel that they have made some one else happy on Christmas day.

Plague is increasing in Ahmednagar, and is very bad in Satara just now. Dr. Grieve has a great many cases every day, and she writes that it seems to be a very fatal kind this year. I hope she will take good care of herself, for she has no strength to spare, and if she should take the disease it would go hard with her. Her mother and sister have landed in Bombay, but it is not safe for them to go to Satara at present. One of our Presbyterian missionaries is just recovering from an attack of plague.



- To give light to them that sit in darkness 441e 177 -

HELPS FOR LEADERS.

FOR THE CRADLE-ROLL WORKER.

BY MISS CLARA E. WELLS.

"If you cannot do more, start a cradle roll; it is not much work, and is a beginning," is what has been said to more than one who has deplored the lack of a leader or want of interest to organize a mission circle. It is a beginning, to be sure, and the work can be made much or little, as you choose, but the effectiveness of the cradle roll depends much upon that choice. Some think that the collection made and the annual reception over the responsibility of the cradle-roll leader for the year has been fully met. That the opportunities of a leader are greater than this has been testified by a number of workers, and some of their methods may be suggestive to others.

A note to each child may precede the call for the annual offering, telling for what the offering for the year will go, and in simple language explaining the need. The leader will surely find a welcome awaiting her call, and often the gift will be increased. One small boy sent his offering for a day school in Turkey, with a note saying he hoped it would go to Angora, for he thought Angora cats were lovely! And a wee girl remembered for months the "bowl of soup for a sick little girl"; while another, catching sight of the leader on the street, called, "Will you tell me more about it?" If the offering comes through the mite boxes, let the little ones know for what it will go before "opening day." More than one call during the year is desirable; and if the roll is too large or scattered for one to undertake it, several young ladies can work together, in this way increasing the number

of interested workers. Uncle Sam may be called upon to serve on appropriate occasions, such as the birthday, New Year or Easter, for a letter all one's own is always dear to the child's heart. A carefully selected leaflet may be enclosed with, "Ask mamma to read it and then tell you the story." Learn to know the children as soon as possible, and call them by name. Let the mothers have a personal invitation when there is to be a specially attractive missionary meeting.

If there is no mission circle in the church, the cradle-roll leader must be alert to seize or make an opportunity to form one. If there is a circle, the cradle-roll leader should be in sympathetic touch with the director of the circle and familiar with its work, and should each year see that the members of the roll who are old enough are graduated into the circle.

The work of the cradle-roll leader is that of the seed sower. May the interest of mothers and children be many fold increased!

OUR WIDOWS.

BY MISS ANSTICE ABBOTT.

(Translation by Mrs. A. E. Dean.)

(Continued.)

CHAPTER III.

A LEARNED man sitting near said: "There are these four ways of escape from all evil: conciliation, money, punishment and separation. She whose good fortune is made will be all right in the end. Did not Krishna, by the help of the Almighty, take the form of an enchantress, and deceive a demon?" Chandri was young, but she realized from all that she heard and saw that she was in the midst of wretchedness.

Chintaman: "Chandranamo, now you understand why your father ran away with you, do you not? You should thank your father for stealing you away from the madam and bringing you among the Brahmins."

Chandri: "Be grateful? Why? Because he stole me from my madam? Do not the Brahmins know the Ten Commandments?"

Kashinath: "Enough of that. Silence! Don't chatter about nothing."

Chintaman: "Well, girl, what have you studied?"

Chandri (crying): "I am in the fourth standard. I can sew and sing and write. Madam gave us a verse from the Holy Scriptures to learn every day, so that I know many of them by heart."

Chintaman: "I suppose you do; but can you cook, wash, and scour the dishes?"

Chandri: "I can cook a little. The older girls used to scrub and wash, so that I have not done that work."

Chintaman: "You can go back into your room now. (Turning to Kashinath.) The girl seems to be intelligent, a little obstinate, and without humility; but this is the result of studying in a Christian school. I, too, attended such a school, and was made very enlightened; but after my return I came to my senses easily. It will be so with her. Once let her get married and come under her mother-in-law, she will straighten her out all right."

Kashinath: "See to that yourselves. I give her over to you."

Chandri still stood where she heard this conversation. She also heard the women talking of minor details of arrangements. Some of this she understood, but not all. She realized that she was to be married. What was that? A Hindu girl of that age would know, but to this little Christian girl it was an enigma.

Until the day of her wedding the days passed quickly with the children in the tenement house for her companions. She sang to them the songs she had learned, told them Bible stories, and taught them games. In this way she gave to several of them a knowledge of much that is taught in the mission schools.

One young girl of ten or twelve years (already a wife) was often moved to tears, and Chandri's eyes were filled as she remembered her dear madam. However, she was a child, and the days passed in many hours of play. In order that she should lose the memory of the past, her father took great pains to please her. The preparations for the wedding progressed slowly, but at last the day arrived. It is the custom to spend one day before the wedding in performing petty rites. First the mills are filled with grain, and the parents touch them with joined hands and worship them. Having no mother it devolved on her uncle and aunt to take upon themselves all the ceremonies, from the filling of the mill until she was given away. In this first ceremony she was obliged to join them in grinding a little, repeating some verses, and finally to worship the mill and the pestle with which they grind spices.

All this amused Chandri very much. She was afterwards dressed in a peculiar small *sari*, to be her costume till she was married, and then she was led out to worship "Gowrihur." She saw some rice spread out on a board, a new dish of clay, and a cocoanut on top of it. She said, "What is this?" Her aunt replied, "That is Gowrihur, and now you must shut your eyes tightly and think of him, and while repeating his name over and over, ask for a husband and anything else you wish for."

Chandri looked with astonishment and detestation at the cocoanut; then looking back said: "What shall I call this cocoanut? Shall I fall before it? That would be idol worship. I will never do it," and stepped back. She

was trembling with fear ; drops of sweat stood on her face. She dropped a tray of rice which had been given her, and started for the house. The women who had assembled looked at each other with surprise, and then a babel of tongues arose. "What is this?" they said ; " what kind of obstinacy do you call this?" " To-morrow let her get into her mother-in-law's clutches, and in two days she will be cured of this." "No, no ; this is a very bad sign." The words poured from the mouths of at least ten women, and a hailstorm could not be worse. Chandri was not allowed to escape. Her aunt took her by the hand and pulled her back. A torrent of abuse fell on the poor child's head. She stood as though frozen to her place. Each one tried to goad her on to the worship, till she finally was so frightened she began to cry, and at last sobbing said : " You may say what you like, I will not worship the dish and cocoanut. It is not a god. I never prayed to a dish. At our school we have plenty of dishes like this ; we keep water in them ; we never worship them. We break and eat the cocoanuts. What is this nonsense you are saying to me?" Thinking of nothing else to say, she stood quietly among them. All the women saw that they were defeated, and several went away saying, " Why should we listen to that stubborn child? To-morrow from her mother-in-law she will eat kicks while standing and cuffs while sitting, and then she will come out all right." Seeing no other way, the aunt quickly performed the worship for her, so that ceremony was over.

During the whole of the marriage ceremonies she continued obstinate. She refused to participate in all the various forms of worship connected with the wedding, so that everyone was wearied with her behavior ; but she did not yield to the sin of idolatry. During these ceremonies she was often told to take her husband's hand, but invariably they were obliged to lift her hand to his. Her name was in the mouth of everyone in the house and all the neighboring houses. At last, according to custom, all was finally carried out and Chandri was a wife.

The father was delighted that he had rescued his daughter from the missionary, and that she was safely married ; and also that his old friend, Chintaman, had become his relative. This was to him " like sugar in milk to comfort him."

Chintaman, too, was very happy in this connection with his friend. Kukhmabai alone felt badly that such a stubborn girl should be the " jewel on her forehead." The girl caused many frowns on the faces of the older women as they looked at her, because she could read and write. The young husband got great fun out of all this. He began to realize what a prize he had in such a beautiful, intelligent girl for his wife. He thought of a number of educated and reformed young men of his acquaintance who

had ignorant wives, and was happy that his lot was so different. Poor Chandri was but a child. How little she realized the future.

The next four or five years passed like those of any other girl. She performed many ceremonies which are obligatory among the women, not knowing their true meaning, sometimes with interest and sometimes by force; but never, knowingly, did she worship an idol.

With the exception of the religious performances, when she suffered much from her mother-in-law, Chandri got on very well with her. She spent her days in housework. When she had a little leisure she would run out and play with the girls of her age, and, finding a good opportunity, she would sit and read books or papers whether she understood them or not. She longed to get hold of her husband's books, but he took them away every morning to school, and of course she could not ask for them when he was at home, so she was hopeless. When she did read it was done most stealthily, for woe to her if she was caught doing so. She was bright and quick about her work, and if her mother-in-law had been a lazy woman, "lolling about on the cushions of her throne," all would have gone smoothly; but as she was very exacting, and as Chandri behaved so stubbornly about worshiping idols, there was continual strife. This state of things had the effect of forcing the naturally well-inclined and thoughtful girl into practicing deceit and yielding to many wrong things. All these years she ever once heard the name of Jesus Christ. She remembered it, but the past seemed like a dream to her. The wonder is that in that dark, deep corner the Good Shepherd was watching his little lamb. He was leading her, although she knew it not. She was always awake to the vile-ness of idol worship from the language used by her mother-in-law, and more and more on her tender heart was the impress of God's true character.

She was entering her fifteenth year when she became a mother. There was great joy in the household. Her father would have joined in the rejoicing, but he had gone away and no one knew his address.

For a long time things moved on smoothly. A great display was made on the twelfth day, when the child was named, and indeed there was great joy in the house on the return of the birthday each month. The mother-in-law began "to swim in the sea of happiness," and "a veil seemed to fall over her complaining disposition." Her very life was bound up in the child.

She thought, now this child will take the last vestige of unbelief from its mother. She rejoiced that her grandson would grow up into a true, faithful Brahmin, and convert his mother. The boy was beautiful and bright, but not very strong. He was contented to lie for hours on his mother's lap, so that she was unable to do much about the house. Kukhmabai was so carried away with the child that she was willing to do the work while Chandri sat with her baby. When Chandri was strong again she carried her baby here and there.

(To be continued.)

Our Work at Home.

THE VICTORIOUS PROGRESS OF CHRISTIAN MISSIONS.

This is the first of three valuable papers given at the delegates' meeting in Washington. Mrs. Hill's discussion of the responsibility of Branch officers, and Mrs. Lincoln's paper on that of auxiliaries and individuals, will be given in following numbers.

OUR RESPONSIBILITY: ITS EXTENT AND LIMIT AS BOARD OFFICERS, BY MRS. C. H. DANIELS.

THE subject for this annual meeting, "The Victorious Progress of Christian Missions," summons to our inward vision a magnificent picture. Through the centuries we see forces gathering from every quarter, rank falling in behind rank, with flying banners. Combats single-handed and conflicts on many a broad battlefield engage these on-moving forces. Some fall by the way; but the vast column, as a whole, moves on, gathering new victories and new recruits as it follows hard upon the great Commander-in-chief. In the course of the march the Woman's Board of Missions, honored by a call from the Leader, falls into line. We are asking ourselves to-day, for the freshening of memory and the strengthening of purpose, "What is our place and what is our work in the long line of progress?" As to the Board officers it seems to be a case of generalship.

That you may see these officers in the very acts of discharging their duties, let me give you glimpses of one or two executive meetings.

1. It is a Monday afternoon, soon after the annual meeting of the Board, and in one of the rooms at the Congregational House may be seen a company of perhaps twenty women, annual reports and pencils in hand. The secretary who has charge of the pledged work sits ready with long columns of names and figures. This means that the American Board has sent to the Woman's Board its share of the estimates from the mission fields for the coming year's expenditures, and the Executive Committee must decide what to undertake, what to turn from, according to its funds in hand. To make these appropriations requires thought, judgment, a nice balancing of conditions, a sympathy with every request from every field, faith in God and faith in the women of our churches. How often do these officers cry out in heart, if not in voice, "I am not sufficient for these things." When the afternoon wanes, perhaps Africa, China, Japan have been thoroughly considered.—school, missionary, Bible woman,—each item separately, and the appropriation determined. As for the other fields, another afternoon,

possibly another still, is passed, until the list of pledged work is made ready for dividing and sending out among the Branches.

2. Another glimpse, when the chairman of the Candidate Committee brings the papers of some young missionary candidate before the Executive Board for her adoption. These papers have passed the Prudential Committee of the American Board, the young lady is approved, and now final action is delayed by the American Board until her adoption is considered by the women who are to undertake her support. A consecrated young life, with all its preparation, its holy purposes, its great possibilities, lies in the balance. And again hearts cry out, "Who is sufficient?"

3. A third glimpse of a session more typical of the usual fortnightly meetings; for appropriations are only voted in the late autumn, and candidates are only occasionally presented. The budget now is of a miscellaneous character. The brief devotional opening at an end, the Treasurer's report for the month becomes an absorbing subject of thought. Perhaps there is thanksgiving; more often solicitude. The secretaries have fresh requests from the field, and these may range from thirty dollars, to repair the roof of the Constantinople college, to eight thousand dollars for a much-needed school building. All the light possible is let in upon these cases that their real importance may be understood. The Corresponding Secretaries bring letters from their wide circle of correspondence, and as they are read, workers at home and workers abroad seem more and more closely bound together.

There are seasons for planning new endeavors, for attempting to throw the lines farther out in the home churches. What can we do to strengthen our treasury? is a living and ever-recurring question.

May these partial glimpses suffice to show you the Board officers on duty, and to suggest certain of their lines of effort. We might summarize now and include the responsibilities of the Board officers under four heads:—

1. Pertaining to missionaries.—Their adoption; their oversight, on the field and when on furlough.

2. Pertaining to appropriations.—The annual budget, and also the running calls from month to month.

3. Literary work.—This refers to the editing of *LIFE AND LIGHT* and to the preparation of a large number of leaflets, exercises, etc., all of which engage the attention of some portion of the Board constantly.

4. Executive work among the Branches.—The connection from officers to Branches should be firm and binding, and it is the constant aim of Secretaries and Executive Committee, as far as they can serve, to supply speakers, to suggest methods, to furnish literature; in a word, to forward all the Branches in efficient service.

None realize better than the officers themselves how great their need to be women of prayer, of deep insight into the demands of the day, of broad vision as they look out upon the church and the world.

If these glimpses shall influence the constituency to remember in prayer, especially on the first and third Mondays of the month, the Executive Board at work, they will accomplish the end for which they were given.

BOOK NOTICES.

William Butler, the Founder of Two Missions of the Methodist Episcopal Church. By his daughter. With an introduction by Bishop C. C. McCabe. Pp. 239. Published by Eaton & Mains. Price, \$1.

Bishop McCabe utters the thought of every reader of this wonderful life record when he says, "A life so great as this belongs not to any one denomination, but to all of God's people of every name in all the world."

His devoted and gifted daughter, who makes all lovers of missions her debtor by this graphic portrayal of her father's unique career, speaks most modestly of her "lack of ability for the task"; but no one agrees with her after examining her sympathetic record. One is reminded of Dr. Cyrus Hamlin's *Life and Times* in its absorbing interest. The book contains only twelve chapters, and of these the first six chapters are devoted to the pioneer work in India during the tragic days of the Sepoy Mutiny. The last six chapters describe the mission to Mexico, and Dr. Butler's life as pastor in this country prior to his going to Mexico, and the inspiring work he did in the churches in rousing missionary enthusiasm and raising money for the cause so dear to him.

One is impressed with Dr. Butler's zeal for the salvation of souls, and his daughter says, "In the long life granted to Wm. Butler the leading of a soul into the glorious light of a conscious salvation was the greatest work that could enlist his endeavor."

Miss Butler has made a most felicitous selection of mottoes as headings of the chapters, and most of the illustrations are unhackneyed, and have a special value to the multitudes of women who are now studying *Lux Christi*. The faces of both Dr. Butler and his wife are particularly good. If anyone in Christian America is cherishing the delusion that Brahmanism or Buddhism contains some precious jewel of religious thought, let them become acquainted with the life of a great Christian missionary like William Butler, and there will be a better comprehension of the logical outcome of these false faiths, which he strove to supplant by a better belief.

SIDELIGHTS FROM PERIODICALS.

CHINA occupies large space in current literature. The *Missionary Review* has a character sketch of James Gilmour, of Mongolia, by Dr. A. T. Pier-son. D. Willard Lyon, secretary of the Y. M. C. A. at Shanghai, shows how educated young men are molding the commerce and politics of the new Asia. The *Methodist Review* has a valuable article on "The Outlook in China." The *Contemporary Review* for January considers the renaissance of the Far East, as illustrated in the changed character of Chinese education, the greatest event in modern history. The *New England Magazine* for January has a sketch of Ward, the Yankee general, who was born a Puritan in Salem, Mass., and died a Chinese mandarin at Ningpo, and who put down the Tai Ping rebellion.

AFRICA. A second article by William Gage Erving entitled "Khartum to Cairo in an Adirondack Canoe," appears in the *Century*. It gives a graphic picture of the perils incurred by explorers.

INDIA. The *North American Review* for January discusses "Lord Curzon's Services to India," and describes the practical reforms which he has introduced.

MISCELLANEOUS. The *Chautauquan* each month has articles on Russia, which throw light upon international politics and on the so-called "Eastern question." A good bibliography adds to the value of this series. The *Contemporary Review* and the *Nineteenth Century* also deal with politics in the East and the coming struggle between Slav and Teuton. F. J. D.

TOPICS FOR AUXILIARY MEETINGS.

STUDY FOR APRIL.

The fourth chapter of *Lux Christi* is attractively named, The Invasion of Love. It deals with the efforts of various missionary societies and individuals to bring the religion of Christ to India.

The programme prepared by the Committee is as follows:—

1. Scripture Lesson. Isaiah lxi.
 2. Current Missionary Events. Subject, Medical Work.
 3. Paper: Reason for Success of Roman Catholicism in India.
 4. Contrast of Dutch and Danish Missions, closing with the Epitaph of Schwartz.
- Lux Christi*, page 141.
5. Carey's Call and Work, pages 146-149.
 6. Missions in Burma, pages 151-153.
 7. Map Exercise, giving the Order of Entrance into India of Missionaries by Denomination and Country, locating each on the map.
 8. Early Heroes in Missions, pages 159, 160.
 9. Missions in Ceylon.
 10. Paper: The Beginning of Medical Missions.
- Take especial pains to make all of these accounts as vivid as possible, working in details that will make the facts seem alive and not dead. Use blackboard.
- Subjects of special interest in addition to this list will be noticed on pages 150, 151 concerning the "haystack missionaries." The Origin of the Week of Prayer, on page 162. The Educational Work, pages 166, 167. The Medical Work, pages 168, 169. The Temperance Work, page 169, and The Student Volunteer Movement, pages 170, 171.

The special work of the Woman's Board in the Marathi and Madura Missions can be studied by leaflets to be procured at the Congregational House through Miss Harts-horn, Room 704.

The throngs who at the Ecumenical Conference in New York joined in singing "The Son of God goes forth to War," will be pleased to find it among the illustrative selections, from which many items can be found which will add to the interest of the meeting, and make its fitting conclusion.

M. J. B.

WOMAN'S BOARD OF MISSIONS.

Receipts from December 18, 1902, to January 18, 1903.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. F. B. Denio, Acting Treas. Brewer, Aux., 10; Sears-port, C. E. Soc., 17; Thomaston, Aux., 15, 42 00

Norridgewock.—A Friend, 5 00

Western Maine Branch.—Mrs. C. C. Chapman, Treas. Auburn, High St. Ch., Y. L. M. B., 5; Augusta, Aux., 42; Cape Elizabeth, South Cong. Ch., 8.65; Chat-ham, C. E. Soc., 1; Farmington, First Cong. Ch., 22.50; Hallowell, Silver Star, 12; Kennebunkport, Aux., 8.50; Lyman, Ladies' Miss. Soc., 3; Oxford, C. E. Soc., 3; Portland, High St. Ch., Aux., 177.24, Second Parish Ch., Aux., 48.60, State St. Ch. and Aux., 19.38, Williston Ch., Aux., 13, C. E. Soc., 25; South Gardiner, Aux., 6.50; Waterford, M. C., 20; Wells, First Ch., S. S., 6; Wilton, Aux., 5; Yarmouth, C. E. Soc., 10. Less expenses, 20.29, 456 08

Total, 543 08

NEW HAMPSHIRE.

New Hampshire Branch.—Mrs. Allen L. French, Treas. Laconia, M. S. Tilton, 3.67; Milford, Rhoda Converse, 40 cts.; Rochester, Mrs. Martha P. Horr, 10, Mrs. Norma C. Snow, 2, Miss Annie Wallace, 5; Wilton, Second Cong. Ch., Y. P. S. C. E., 10, 31 07

Total, 31 07

LEGACY.

Hanover.—Legacy of Mrs. Susan A. Brown, add'l, Chas. P. Chase, Exr., 524 02

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Brookfield, First Ch., A Friend, 50, Second Ch., C. E. Soc., 5; Danville, C. E. Soc., 10; Middletown Springs, 23.88; New Haven, Th. Off., 11 50; Randolph, C. E. Soc., 11.20; Saxton's River, Merry Hills, 3; St. Albans, C. E. Soc., 5; St. Johnsbury, North Ch., 32.86; Townshend, 7.02; Vergennes, S. S., 20; Waterbury, Aux., 11.39, Th. Off., 11.85; Westminster West, 14.44, 217 14

Total, 217 14

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. G. W. Dinsmore, Treas. Andover, Chapel Ch., 5, South Ch., 98.50; Lexington, Aux., 75.09; Lowell, Highland Ch., Highland Sunbeams, 5; Maplewood, Maple Cong. Ch., 10.47; North Woburn, Cong. Ch., Aux., 5; Reading, Aux. (prev. contri. const. L. M.'s Mrs. Leonice B. Hunnewell, Miss Laura Pratt, Mrs. Charlotte Parker), 5, 199 06

Attleboro.—A Friend, 5 00

Barnstable Branch.—Miss Amelia Snow, Treas. Centreville, Aux., Th. Off., 4.50; Waquoit, Aux., 1, 5 50

Berkshire Branch.—Mrs. Charles E. West, Treas. Dalton, Aux., 181.95, Young People's Soc., 60, A Friend, 200; Great Barrington, Aux., 61.35, S. S., 9.37; Hinsdale, Aux., 23; Interlaken, Christmas Gift, 10; Lee, Second Ch., Aux., 105; North Adams, Aux. (of wh. 25 const. L. M. Mrs. F. W. Merriam), 164.12; Stock-bridge, Aux., 4.65; West Stockbridge, C. E. Soc., 10, 829 44

Charlton.—Cong. Ch., 3 00

Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Amesbury, Main St. Ch., Aux., 54; Belleville, Aux., 116; Haverhill, Centre Ch., S. S., Kinder-garten Dept., 2, Primary Dept., 9.72; South Byfield, Cradle Roll, 3.75; West Newbury, First Ch., Y. L. M. S., 10, 195 47

Essex South Branch.—Miss Nannie L. Odell, Treas. Beverly, Dane St. Ch., Aux., 137; Danvers, First Ch., M. S. Class, 2.50; Middleton, Aux., 13, C. E. Soc., 4.16; Salem, Two Friends, 15; Swampscott, S. S., Prim. Dept., 6.50, 178 15

Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas. Ashfield, Aux., 6; Buckland, Aux., 15.51; East Charle-mont, Mrs. Whiting, 5; Greenfield, Aux., 34; Sunderland, Prim. Dept., S. S., 8.82, 69 33

Gil.—Cong. Ch., 1 00

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas. A Friend, New Year's Gift, 100; Amherst, First Ch., S. S., 4; Northampton, Edwards Ch. (of wh. add'l Th. Off., 2.60), 31.30; Southampton, Sun-shine Band (of wh. 25 const. L. M. Miss Katharine Dolly Searle), 30, 165 30

Lowell.—Kirk St. Ch., 6 00

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Natick, Aux., 20.30; South Framingham, Grace Ch., Aux., 18.10; South Sudbury, Helping Hand Soc., 5; Wellesley, Wellesley College Christian Assn., 379.24, 422 64

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Abington, Aux. (of wh. Th. Off., 6.69), 13.18; Braintree, Aux. (of wh. Th. Off., 4.25), 8.80; Bridgewater, Aux., Th. Off., 6.90; Brockton, Porter Ch., Aux. (of wh. Th. Off., 25), 50; South Ch., Aux. (of wh. Th. Off., 13.32), 13.32, Waldo Ch., Aux., Th. Off., 5; East Milton, Aux., Th. Off., 5.35; Halifax, Aux. (of wh. Th. Off., 11.19, Lenten Off., 4.40), 25; Hanover, Aux., 4; Hingham, Aux., 30; Holbrook, Aux., Th. Off., 28; Plymouth, Aux., 37.25; South Braintree, Aux., 5; South Weymouth, Union Ch., Aux., 45; Stoughton, Aux., Th. Off., 6, 287 30

North Leominster.—Cong. Ch., 12.82, Y. P. S. C. E., 2, 14 82

North Middlesex Branch.—Mrs. Lydia R. Huldon, Treas. Acton, Jr. Helpers, 16.50, Cradle Roll, 50 cts.; Ashby, Aux., 12.47; Concord, C. E. Soc., 33.95, S. S. Assn., 38.80; Pepperell, 2, 104 22

Oxford.—Mrs. B. F. White, 80

Saxtonville.—Edwards Ch., 2 00

Somerville.—Winter Hill Cong. Ch., Dau. of the Cov., 50 00

South Lancaster.—Mrs. Leander Rowell, 3 80

Springfield.—N. 5, South Ch., 125, 130 00

Springfield Branch.—Mrs. Mary H. Mitchell, Treas. Chester, Mrs. James E. Parker, Treas., 5; Chicopee, Third Ch., Aux., 6.05; Longmeadow, Ben. Assn., 1; Palmer, Second Ch., Aux., 26.30; South Hadley Falls, Aux., 7.95; Springfield, South Ch., Aux., 67.95; Westfield, First Ch., S. S., 25, 139 25

Suffolk Branch.—Miss Myra B. Child, Treas. Boston, Central Ch., Y. L. Aux., 192, Mt. Vernon Ch., Jr. Aux. (of wh. Th. Off., 12.50), 62.50, Old South Ch., Mrs. H. A. Hill, 50, Shawmut Ch., Aux., 8.15, Union Ch., Aux., 100, Jr. Aux., 67; Brookline, Harvard Ch., Aux., 58; Leyden Ch., Woman's Union, 10; Cambridge, Pilgrim Ch., Aux., 10; Prospect St. Ch., Aux. (of wh. Th. Off., 78.25, and S. S., 20.25), 102.70; Clarendon Hills, Prim. Dept., S. S., 2.56, Jr. C. E. Soc. (of wh. Mite Boxes, 5.50), 8.50; Chelsea, First Ch., Aux., 334, Third Ch., Floral Circle, 5; Dedham, Aux., 10.14; Dorchester, Central Ch., Aux., 12.50, Harvard Ch., Jr. C. E. Soc., 13.67, Pilgrim Ch., Aux., 5, Second Ch., Aux., 48.29, Go Forth M. B., 10; Franklin, Mary Warfield M. S., 50; Jamaica Plain, Central Ch., Aux., 1.8; Mattapan, Miss Eliza Farrell Clary, 2; Medfield, Aux., 10; Milton, Miss Martha L. Richardson, 50; Needham, Aux., 20; Newton, Eliot Ch., Aux., 83.14; Newton Centre, First Ch., Aux., 68.10; Norwood, Mrs. F. O. Winslow, 100; Roxbury, Eliot Ch., Aux., 37, Immanuel Ch., Aux., 32.11, Walnut Ave. Ch., Aux. (of wh. Mrs. Aldrich, 10), 161; Somerville, Broadway Ch., Y. L. M. S., 50, Franklin St. Ch., For. Miss. Dept. of Ladies' Aid Soc., 50, Prospect Hill Ch., Woman's Union, 40; Walpole, Miss. Union, 9.50; West Roxbury, South Evan. Ch., Woman's Union, 11, 2,016 86

Turners Falls.—Mrs. B. W. Mayo, 10 00

Worcester Co. Branch.—Mrs. Ida L. Bement, Treas. Holden, Aux., Th. Off., 12.25; Shirley, Cong. Ch., C. E. Soc., 15; Shrewsbury, C. E. Soc., 25; Warren, Aux., 10.50; Winchendon, North Cong. Ch., Aux., 70.31; Worcester, Old South Ch., Aux., 40, Light Bearers, 21.34, Plymouth Ch., Aux., 25, 219 40

Total, 5,055 34

LEGACIES.

Springfield.—Legacy Mrs. Harriet M. Jennings, F. I. Stebbins, Exr., 700 00

Westhampton.—Legacy Miss Harriet F. Clapp, by Miss E. J. Montague, 100 00

RHODE ISLAND.

Providence.—Miss Eliza A. Goff, 1 00

Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas. Carolina, Mrs. M. L. Tinkham, 10; Central Falls, C. E. Soc., 3; Darlington, S. S. (in conn. with Pawtucket Ch.), 20; Pawtucket, Park Place Ch., Y. L. C. E. Soc., 15; Providence, Central Ch., Miss Lucy N. Lathrop, 100, Pilgrim Ch., Aux., 62.15, Plymouth Ch., Aux., 18.50, Union Ch., C. E. Soc., 7; Riverpoint, C. E. Soc., 40; Saylesville, Sayles Mem. Chapel, C. E. Soc., 3.12, 278 77

Total, 279 77

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Colchester, Aux., Th. Off., 32, A Friend, 1; Groton, S. S., 4.02; Lebanon, Aux., 17.75; New London, First Ch., Aux., 18.30, C. E. Soc., 11; Niantic, Busy Bees, 10; Norwich, First Ch., Light Bearers, 20, Second Ch., Aux., 46.89; Pomfret, Aux., 40; Stonington, First Ch., Aux., 23; Thompson, Aux., 13; Taftville, C. E. Soc., 7.73; Windham, C. E. Soc., 10, 254 74

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Berlin, Aux., 92.62; Bristol, Aux., 37.79; Ellington, Aux. (of wh. Th. Off., 73.11), 85; Enfield, Aux., 34; Farmington, Aux., 30; Hartford, Asylum Hill Ch., Aux., 148.26, Farmington Ave. Ch., Aux., 6, S. S., 40, First Ch., Aux., 19, Young People's Soc., 5.57; Kensington, C. E. Soc., 5; Manchester, Second Ch., Aux., 5; New Britain, First Ch., Aux., 113.57, Jr. C. E. Soc., 4, South Ch., Aux., 29.28, Cradle Roll, 2.55, C. E. Soc., 7.25; Unionville, Aux., 35.25; West Hartford, Aux., 19.56, "Greystone Light Bearers," 2.25; Wethersfield, Aux., 32, 753 95

New Haven.—City Mission, A Mother, 3 00

New Haven Branch.—Miss Julia Twining, Treas. Bethlehem, Jr. C. E. Soc., 5, A Friend, 2; Bridgeport, First Ch., Aux., 10.40, Olivet Ch., Aux., 24.71, Park St. Ch., Aux., 150; Canaan, Aux., 10; Centrebrook, Aux., 8; Chester, Aux., 12.85; Danbury, Second Ch., Aux., 22, Jr. C. E. Soc., 2; Darien, Aux., 25.04; East Haven, Aux., 12; Greenwich, Aux., 50.30; Higganum, Cong. Ch., C. E. Soc., 10; Ivoryton, Aux., 22; Kent, Aux., 35; Killingworth, Aux., 15.25; Madison,

Aux. (of wh. 100 const. L. M's Mrs. Emily R. Wilcox, Mrs. Webster D. Whedon, Mrs. Frank C. Dowd, Miss Ethlyn Hull), 110; Middlebury, Aux., 15.25; Middletown, First Ch., Aux. (of wh. 50 by Mrs. James H. Bunce const. L. M's Mrs. Eben Hubbard, Mrs. Julia Daniels), 64.60; South Ch., Aux. (of wh. 50 const. L. M's Miss Emily Wilcox, Miss Mabel Meech), 60, Cradle Roll, 6.52; Monroe, Aux., 12.50; Morris, Aux., 22; Nantucket, Aux., 27; New Haven, Grand Ave. Ch., Aux., 117; New Preston, Aux., 3; Norfolk, Aux., 152; Northfield, Aux., 30; North Madison, M. C., 13; Norwalk, Aux., 28.50, S. S., 25; Plymouth, Aux., 43; Prospect, Aux., 14; Salisbury, Aux., 25, M. B., 5.05; Sherman, Aux., 20, Sound Beach, First Ch., 8, Ladies' Miss. Soc., 17; South Britain, W. A., 5; Watertown, Aux., 13.55; Westfield, B. B., 25, Aux., 26.50, A Friend, 200, 1,505 02	
Norfolk.—Cong. Ch., 19 00	
Salisbury.—Friends, through Emily R. Bissell, 5 00	
Somers.—Jr. S. S., 94	
Total,	2,541 65

NEW YORK.

New York City.—Mrs. A. P. Stokes, 25 00	
New York State Branch.—Mrs. F. M. Turner, Treas. Brooklyn, Lewis Ave. Ch., Aux., 50, Evangel Circle, 34, Earnest Workers, 40, Richmond Hill Ch., Aux., 10, C. E. Soc., 10, Tompkins Ave. Ch., King's Dau., 20; Bridgewater, C. E. Soc., 10; Buffalo, First Ch., Aux., 55; Bancroft, Aux., 10; Niagara Sq. Cong. Ch., Aux., 40, Pilgrim Ch., Aux., 25; Canandaigua, Aux. (const. L. M's Mrs. T. S. Midlen, Mrs. A. P. Wilbur, Mrs. J. H. Jewett, Mrs. C. F. Milliken, Miss Mary C. Williams, Miss Fanny Orr), 150, Alice Band, 5, The Misses Rice Band, 5; Candor, Aux., 35; Clifton Springs, Mrs. A. G. W., 15; Crown Point, Aux., 1.91; Flushing, Aux., 20; Gaines, Aux., 6, C. E. Soc., 4; Greene, C. E. Soc., 5; Lockport, East Ave. Ch., Aux., 30, C. E. Soc., 20; Massena, Aux., 16.40; Morrisville, Aux., 5; Middletown, First Ch., Aux. (of wh. 25 const. L. M. Mrs. B. F. Keeler), 30; Moriah, Miss Elizabeth Dewey, 10; Newburg, Jr. M. S., 15; New York, Broadway Tabernacle, Aux., 150, Manhattan Ch., Aux., 22, Mt. Vernon Aux., 11.31; Norwich, Aux., 20; Orient, Aux., 15, C. E. Soc., 15, Jr. C. E. Soc., 6; Orwell, Aux., 15; Patchogue, Aux., 20, C. E. Soc., 5; Phoenix, Aux. (of wh. 25 const. L. M. Mrs. C. E. Stebbins), 35; Riverhead, First Ch., S. S., 13.68, Rocky Point, Mrs. M. S. Hallock, 15; Salamanca, Y. L. Circle, 2.50; Syracuse, Plymouth Ch., Aux., 58, South Hartford, Aux., 21; Wadham's Mills, Miss A. M. Sanders and sister, 10; Walton, Aux., 25, Cradle Roll 3.06; Wellsville, Miss E. A. Lawrence (const. L. M. Margaret Sheperd Witter), 25; West Winfield, Aux. (const. L. M. Miss Florence Spicer), 25; N. J., Arlington, Mrs. M. W. P., 10, Less expenses, 64.86, 1,125 00	
Total,	1,150 00

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. D. C., Washington, Finance Com. W. B. M., 45.25, First Ch., Aux., 40, M. Club, 75; Fla., Daytona, Aux., 15; N. J.; Asbury Park, S. S., 5; Orange Valley, Aux., 8.57; Plainfield, Aux., 20; Upper Montclair, Howard Bliss M. B., 5; N. Y., "J. C. S.," 30; Pa., Germantown, First Ch., C. E. Soc., 14.05, 257 87	
Total,	257 87

NORTH CAROLINA.

Southern Pines.—Mrs. A. M. Foster, 10 00	
Total,	10 00

FLORIDA.

South Florida Asso. Foreign Miss. Workers, Mt. Dora C. E. Soc., 5 00	
Total,	5 00

CANADA.

Canadian Cong. W. B. M., 284 37	
Total,	284 37

TURKEY.

Harpoor.—Mrs. Maritza Harpoortlian, 2 20	
Total,	2 20

General Funds, 10,175 00	
Gifts for Special Objects, 205 50	
Variety Account, 317 71	
Legacies, 1,324 02	
Total,	\$12,022 23

RECEIPTS FOR ADJUSTMENT FUND, OCTOBER 18, 1902, TO JANUARY 18, 1903.

Maine.—Eastern Maine Branch, Friends, 60 00	
New Hampshire.—Durham, Aux., 2; Farmington, Aux., 3, 5 00	
Massachusetts.—Andover and Woburn Branch, Friend, add'l, 5; Boston, Mrs. S. B. Capen, 50, Mrs. Coburn, 1,000, Mrs. Henry Woods, 8,000; Cambridge, Prospect St. Ch., Friends, 25; Roxbury, Mrs. George W. Gregory, 5; Middlesex Branch, Friends, 32.50; Norfolk and Pilgrim Branch, Easton, Friends, 2.75; Bridgewater, Aux., 3.03; Berkshire Branch, A Friend, 50, A Friend, 50, 9,223 28	
Rhode Island.—Providence, Central Cong. Ch., Three Friends, 10, Miss H. S. Lathrop, 25.60, Mrs. Henry W. Wilkinson, 25, 60 60	
Connecticut.—Eastern Conn. Branch, Mrs. Huntington, 25; Ivoryton, Mrs. Northrup, 100; Hartford, Mrs. C. A. Jewell, 25; New Haven Branch, A Friend, 50, 200 00	
New York.—Angola, Mrs. A. H. Ames, 2 00	
New Jersey.—Westfield, Miss Emma L. Bridges, 100 00	
Philadelphia Branch.—A Friend, 5 00	
Total,	9,655 88
Previously acknowledged in LIFE AND LIGHT, December, 1902, 40,344 12	
Total,	\$50,000 00
Correction.—\$3 of amount credited in December LIFE AND LIGHT to friends in Braintree should be friends, Brockton.	



President.

MRS. A. P. PECK,
819 Fifteenth Street, Oakland, Cal.

Treasurer.

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FROM MISS WILSON.

KUSAIE, July 19, 1902.

IN a few weeks the German steamer Oceanic is due here from Hong Kong, and it is so nice to have this regular mail. It is safe to send letters by way of Sydney any time, and there is an extra mail from Sydney that is not on the time table. It is sent from Sydney to New Britain, I think, and as the steamer stops at the latter place on its return from Hong Kong, they get it there and bring it to us. I had planned this morning to take a couple of hours for writing, but since I settled down to it I have been interrupted three times. First one of the older girls appeared with one of the young ones, saying she could not make the child stop crying. Her case attended to I started once more, when the baby's swing creaked so I could not stand the noise and write, so I went downstairs to remedy that. In a few minutes some one called out, "Mother Wilson, Daniel wants to see you." So I am afraid my letters will be only patchwork. I do not write much in the evening, principally on account of my eyes. There is nothing the matter with them, only they are not any too strong, and I try to be careful of them. I am feeling better than when I wrote you last October. The boils lasted a good three months and then disappeared. On June 1st Mr. Walkup arrived here from the Gilbert Islands. With Mr. Walkup came a letter

from Dr. Brigham, which made us feel very badly, as he tells us the A. B. C. F. M. is considering the subject of turning our work over to the Germans and the English. Of course we do not agree with him that the time has come for us to take our departure from these islands, but, again, if we cannot have a vessel at least as large as the old *Morning Star*, so as to do our work properly, we feel it would be wrong for us to stay here and have the work less than half done, the way it has been the past three years. I was talking with a Kusaian a few weeks ago about the possibility of our leaving here, and he said he would not believe it. I said, "So you think we will stay here, even if they do not build us a larger vessel than the *Carrie* and *Annie*?" "Yes; I do. I don't want you to go! I don't want you to go!" He went away feeling very much cast down, but at the same time declaring that he believed the Board would build us a new vessel. Another picture comes before me. White-headed Lihiah Sa, who has been in the work for almost fifty years, although bent almost double with rheumatism, has always had a cheery word of welcome for us whenever we have entered his house, but this last time when we called his face was clouded. All the old-time sparkle and wit seemed to have left his being. Was it because he was suffering more bodily pain than usual? No; but it was not long before we found out the cause of all this sadness. With downcast eyes and almost as if he was talking to himself, he said: "I do not think it is right for the American Board to give up the work down here. What made them ever start it if they did not mean to keep it going?" How we hope it will not have to be given up! Three years is a long time to wait for them to come to a decision, yet perhaps this very waiting means that the very best will be done for us in the end. And the very best to our mind is to build us a vessel suitable for our work.

I have been unusually busy the past month, and now I am finishing my letters up in a hurry. This brings me to August 8th. The steamer is due on the 11th, and I still have much to write. This is vacation, and Miss Hoppin and I are spending it with twenty-eight girls ten miles from home. The Kusaians have built us such a nice house, and we are showing them that we appreciate it by living in it for a few weeks. It is built on A. B. C. F. M. property, in the exact spot where Mr. Suno's house was built fifty years ago when he and his wife came to Kusaie as their first missionaries. The Kusaians plan to have a celebration on this jubilee year (August 21st) in honor of Mr. Suno's arrival amongst them. The natives are so kind to us. They bring us food enough every day to feed all our girls, and keep this going as long as we stay. With the exception of the floor and the windows for this new house, they have furnished the materials and done the

work for us for nothing. They seemed delighted to be able to do something for us. Since the steamers come every two months, some of us come around to that, and it is so nice to have a quiet house where we can go and call it our own. It is a few minutes' walk from the native village and right on the edge of the water, so we are taking a vacation at the seashore. We shall welcome our goods when they come. We are very short of trade goods to buy native food. In fact, I sold the last piece of calico the day I came around here.

ENVELOPE OFFERINGS.

An exchange gives the following useful hints as to the use of envelopes in securing regular or occasional offerings for foreign missions. We have adapted them to our own conditions, thinking some of our societies may like to use them for rallying the "other five sixths" in our churches for the Lenten season:—

1. FIRST, have a right idea of what is to be done, what is aimed at. A definite appeal to all the women and children in the congregation; a definite object coupled with every appeal; definite information about the object of benevolence; an offering from every person able to give,—these constitute the idea and aim. Offerings are then no longer left to haphazard, with a large part of the congregation ignorant of the fact that they are to be received, ignorant of why it will be received, or what it is expected to accomplish. Loose change or spare pennies will find their way into the treasury under the haphazard plan; but by this definite method contributions will be planned, sums set aside, interest aroused, which means improvement and education all along the line.

2. Next in order, supplies must be procured, which is a simple matter. A note or letter is to be prepared, printed or written, carefully worded, setting before people the appeal, information to help them to act intelligently, and date when the offering is desired. Accompanying these letters should be small envelopes, properly printed, stamped or marked, designating the object and date of the offering. Then put letter and envelopes into another envelope all ready for mailing.

3. The question of getting a letter and small envelope into the hands of everyone is now before us. A list of all members of the parish, that is to say, the name, address and number of persons in each family of the parish, should now be used in directing the large envelopes, so that every person able to give shall have a chance to respond. Then these addressed letters may be disposed of in one or more of several ways: All may be sent through the mail, which practically ensures delivery; or those intended for

people easily accessible may be delivered by some one in person, the rest consigned to the mail; or many of them can be delivered at a public gathering, say church service, the balance in some other way. How the letters are distributed will depend upon the amount of time, work and expense those having the matter in charge are willing to incur.

4. The only problem now is how to get the small envelopes returned with cash in them, which is an important consideration, and it must be admitted, just the point where failure is imminent. Of course a large per cent of them will be brought to the meeting, while some of them never will be seen or heard from. Persons who have been hindered from attendance at the appointed time may be urged to bring their offerings when next they come or send their offerings by post or by a friend. In some cases one person in a neighborhood may be designated to receive and convey offerings from such persons as will not likely carry them or otherwise deliver them. Other plans will readily suggest themselves.

HINTS.

Use envelopes and letters plentifully. It is only stingy advertising that does not pay.

Do not miss a single home or person. Do not fear to offend by sending, for it is much more likely that you will offend if you do not send. Even the very poor and the opposer like to be counted in with the rest. To be in a lonely corner is not pleasant.

Give everyone an opportunity to give. That is your part of the matter; the giving or refusing to give, they must settle with God.

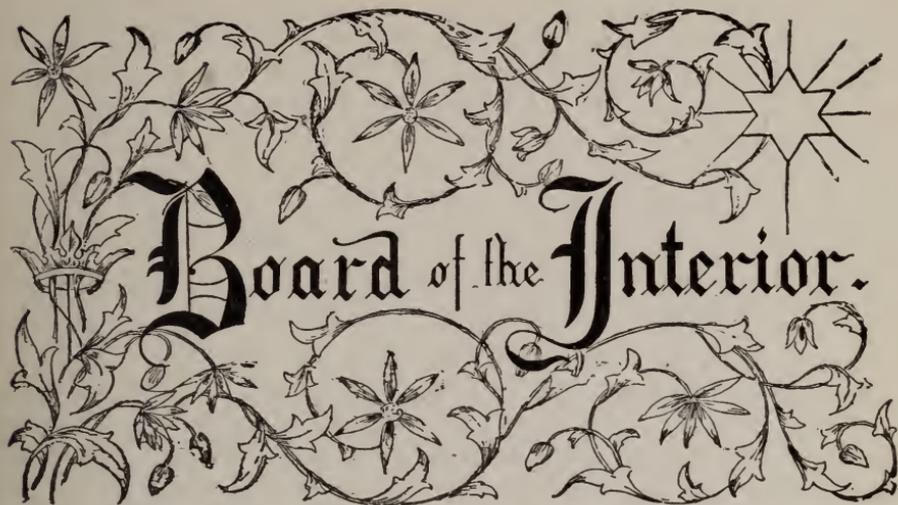
Let every letter to every home, and an envelope for each one in the family, be sent in an addressed envelope. Prepare these at home, being careful that no one is missed. These may then be handed out at the services, sent through the mail or by messengers.

If you have not time for all this, which we hope you have not, call to your assistance young people, a Christian Endeavor, a mission committee, all other officers or other proper persons. Have these persons assist you in addressing and distributing. Half the battle is to get others to do something. All the time be praying earnestly for this work, as it is one of the most important parts. Ask them to join you in prayer.

In trying both ways, we have found that it pays greatly to write the name of every parent and child on the small envelopes before you send them out. It takes time and pains, but it pays. It seems more personal to each, the envelopes will be more apt to come back, they will not be anonymous, and the offerings will be larger. Set your helpers at this.

Do not send them out too early or too late. Announce weeks ahead of time, and keep announcing that the offering is coming, and ask the people to be prepared for it. But let the envelopes be in their hands only a few days before the time.

Write large over your heart in this as in all things, "No excellence without great labor." All the time pray, and study, and work, and move your church to join you in it, for an offering worthy of Him in whose name it is taken,



President.

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Miss HOLT, of Brousa, Turkey, says: "I will send you a little composition one of our girls wrote, as it describes a boarder pupil from her own standpoint. This girl, Vartanoush, was received from the orphanage last year, where she learned French, but not English. She has made such progress in her studies that after receiving a little extra help from the teachers she has just entered our highest class, 'Class of 1904,' and although her vocabulary is not quite so extended as that of some of our girls now, she will soon be equal to any of them."

"Last year I found Vartanoush crying one night—an unusual thing for her, as she is especially happy hearted. The poor child had just heard that her brother was imprisoned. He had been imprisoned for a year or two, but she had not been told, and had been wondering why she did not hear

from him or of him. His crime was that he was an Armenian, and hence might be dangerous to the government. We were just studying in our Sunday-school lessons about the imprisonment of Joseph, and Miss Mianzara comforted her by alluding to his case. I, of course, could say nothing, as we had no common language between us. Now I can speak a little Armenian and she can speak English, so we can talk together all we please. Her brother, I think, is still in prison; her father is dead, and her mother, whom she has not seen for seven years, is poor.

“I copy her composition, instead of sending it in her own writing, as I do not wish her to know about it. This is her first English essay.”

ESSAY WRITTEN IN ENGLISH BY VARTANOUSH SHAPIKLIN, AN
ARMENIAN SCHOOLGIRL, AT BROUSA, TURKEY.

SCHOOL LIFE.

You know that a scholar has many duties in a school life. Because I am a boarder, besides school duties I have many others; for example: washing the dishes, cleaning the lamps, bringing a pitcher of water with two goblets that the little ones may drink, because they have no permission to go into the kitchen; also I keep in order the bookcase, etc. Besides these I have other duties more important.

A methodical school must have rules, and I am proud of my school because it has many rules. I will mention some of them: we have no permission to speak at school time; but I keep this rule quite well because I am so busy all the day long that I have no time to speak; also we have no permission to speak in the dormitories, but I like rather to sleep and have pleasant dreams than to speak.

At recreation I amuse myself very much with my comrades, specially Mary.

Twice in a week we have nice walks with our teacher, Miss Holt, and I like very much to take the pure air after school; and sometimes also we have picnics on the mountains and the pleasant places of Brousa.

This year I have Greek history, astronomy, Bible, English grammar, Armenian grammar, besides writing, singing, and gymnastics. To say which of my lessons I like the best is difficult, because I like them all, and I have a special interest in each of them.

I think many times of my future, when I will have occasion to teach others. “It is more blessed to give than to receive.” Sometimes I can imagine how happy I will be when I am able to do such duties gladly. Now I am working hard that one day, if it is God’s will, all my purposes and desires may be accomplished.

EXTRACT FROM LETTER FROM MISS HOLT.

BROUSA, TURKEY, Dec. 6, 1902.

DEAR FRIENDS: Vacation came, and to me not altogether welcome, for it meant separation from the few friends I already have in this hemisphere. Mrs. Baldwin was to be busy moving, and our school of course closed, so I went to Constantinople for five weeks.

Miss Mianzara's (our house mother) home is in Constantinople, so we had a pleasant little voyage together on the Sea of Marmosa; but I remarked to her in what was intended to be very pathetic tones, "To-night I shall be among utter strangers again." But to our delight, upon reaching the city we found that I had been transferred to the care of Dr. and Mrs. Riggs, who had been companions and chaperons on my journey from America a year ago, and also Dr. and Mrs. Chambers, whom I had met in Switzerland, were of the number, so it seemed like a joyful family reunion.

Here we passed many happy days in Dr. Herrick's pleasant home, which is so situated as to command a fine view of the beautiful Bosphorus. On the upper balcony we comfortably sat many hot days, enjoying the cool breezes and watching the steamers passing up and down below us. Also Mrs. Riggs and I had many quiet little walks together.

In my room hung the motto, "In quietness and in confidence shall be your strength," and I said to myself: "Yes; that is just what I need. I need physical strength, mental strength, but far more than all spiritual strength. I must try to get these this summer." I did not get all I wanted, but it is still coming, I trust.

While here I confined my study to the reading of the New Testament in Armenian aloud, which I finished in four weeks, and am now reading the Old Testament, which I expect to finish before next summer.

Every Sunday as many of us as were able attended the services at Robert College, going by steamer or rowboat, about ten minutes' ride by the latter. These were the first English services I had attended since leaving London, and were much enjoyed. Now I do not miss them as much as I did at first, for I can hear an Armenian sermon at the church once a month, and sermonettes at the school Tuesday mornings and Thursday evenings. The first Sunday after my return from Constantinople I was delighted to discover that I could understand almost every word of the Armenian sermon and the entire train of thought.

CEYLON.

BY MISS K. L. E. MYERS.

(Concluded.)

THERE are a number of ruined *dagabas* or shrines; these are solid masses of brick covering eight acres each at their base, and rising in the shape of a great bell to the height of four hundred feet (Ceylon history).

If we happen to come on a feast day we will find the place thronged with thousands of worshipers from different parts of the island.

It is a strange spectacle as we look out over the fields filled with rude wagons and carts, in which whole families have come up to the feast. About the carts the people are encamped, like the Jews of old, when they came up to the feast of Tabernacles.

The smoke rises from the little camp fires where the morning meal is cooking, the patient oxen graze about the carts, while the women in bright colored clothes move to and fro across the almost barren soil.

Out from one camp comes a company of worshipers, shouting and singing, with the noise and din of drums and gongs, and hundreds of bells ringing. They form a long line, and holding high above their heads a piece of white cloth perhaps fifty yards in length. Each holds up the cloth with one hand, and in the other carries his offering of grain or vegetables. You will notice everybody carries something to offer Buddha, for the parents have taught the children not to come empty-handed to their heathen altars.

When they reach the shrine they kneel to repeat their prayers after the priest, though we are told none of them understand what they are praying; yet no one could be more devout than these Buddhists when they worship.

Kipling has sung:—

“Oh ye who tread the Narrow Way,
By Tophet-flare to Judgment Day,
Be gentle when the heathen pray
To Buddha at Kama-Kura.”

It is a sad sight to see these thousands of ignorant worshipers trying to rid themselves of their ancestral sins, and by lifelong toil hoping to earn merit enough to lighten their next existence in the weary cycle of transmigration.

As we walk along we come to the terrace, where we find the sacred tree, supposed to have been planted there three hundred years before Christ by Sangamitta, a sacred priestess from India. It is said that she brought a tiny branch when she left her home and her old father to go on her mission of helping her brother Mahindo, who was a great high priest, plant Buddhism in Ceylon.

But let us hurry north through the jungle on the coach road. We drive through magnificent forests of satinwood, ebony, jack, and others too numerous to mention. Orchids, ferns, and flowers everywhere; vines and creepers climb the tallest of trees. There are few parts of the world so rich in flora as Ceylon.

While we have been dazed with all this natural beauty, our driver of the coach—which is the “Royal Mail Line”—has had a time with the horses, and all of a sudden we find ourselves on the roadside, sadly mixed up with the bags, boxes, and bundles, not to speak of our fellow-passengers.

Aside from a few bruises and a good shaking up, we are not hurt; and we ask the good native driver what he means by turning us over in such a manner, and his only answer is it is fate (*bi-thee*).

We stop at the rest house, or restaurant, and our native traveling companion goes to work to find some food for us, but comes back and says, “There is none.” As we have not sent a telegram to the keeper of the house, we cannot be served and must go on our way hungry, hoping to be

more successful next morning at the next rest house. You ask why these inns are kept in such an unsatisfactory manner. I have only one answer, "It is the custom," and it would be as easy to change the law of the Medes and Persians as to change the customs of the Oriental peoples.

But now we are in the land of the Tamils, and customs and manners are different. Our good North Ceylon man clothes himself much as the South Ceylon man does, but here we find them wearing huge turbans and sandals. We soon learn to know what sort of man our caller is by glancing at his headdress. The silk turban denotes a wealthy Hindu gentleman; the white or red cotton-cloth turban tells us the man belongs to the middle rank of society; while a tall cap of silk and a clean-shaven head tells us the caller is a Mohammedan. You wonder who it is that wears the queer, basketlike cap made of palm leaves; this is the poor pariah's headdress.

Custom says a man must put his hat on and leave his sandals or shoes at the door when he calls. Another queer custom is, a person calling cannot go until the host or hostess dismisses him. When you think the visit has been long enough, or perhaps you are busy, you simply say to your visitor, "I am sure you want to be going," or "It is time for you to go." This is a very good custom, and one worthy of copying by other nations.

Another custom is to let anybody and everybody know all of your private affairs. If you do not follow this custom you are very unkind. When my friend, Dr. Louise Grieve, was with me we decided, as the house boy understood a good bit of English, we would talk to each other in German. I noticed he always looked dark when we spoke to each other in this, to him, strange tongue. One day he came to me with a long face and said, "Am-mah, at the end of the month I shall have to leave you." I was surprised, as he had been with me from the first week of my stay in Ceylon, and when I asked, "Have you anything better in view?" he hung his head and said, "No, but I cannot understand you these days when you talk." I was puzzled and said, "Boy, you understood me very well a year ago, and I certainly understand and speak more Tamil than I did then, and you know more English." "Yes," said he, "this is all very true, and I do not want to leave you, but since the new lady came you talk a language which I cannot understand, and when I go out into the village or along the road people ask me what the ladies talk about and I cannot say, and they say, alas! they do not trust you any more, and I am getting very unpopular; so I fear I must leave you and go where I am more trusted." Would you have trusted him? We did, as the boy was not to blame for his country's customs.

Miss Ellen M. Blakely, of Marash, Turkey, writes:—

WE expect to welcome Miss Salmond back to her orphanage work in two weeks. It will relieve each of us three of some cares connected with the work. We have a very pleasant school this year. The girl we sent to Adabazar for further study of Armenian is here and entering into the work with cheer and readiness to do whatever she can. We are much pleased with her. Miss Welpton is working faithfully on Turkish, and makes good use of what she knows in giving her orders from the market, as she has the charge of the housekeeping. She seems quite well now.

One of the results of last winter's awakening in the churches was the new interest in the villages about us, and some visiting was done, but not very much. The women are so late in getting in from their vineyards that they have not started up systematic work in the Y. W. C. A. for the winter. I have been talking about the needs of a little village where for four years the W. B. M. I. has sent two girls to work for a month in the summer vacation. This is all the work done there except an occasional visit of a preacher from another village. One woman, one of our graduates, gave me money enough to pay the expenses of one person to visit the place; another said she would go, paying her own expenses. So this morning this one and one of our teachers have started, and will have the Sunday there, returning Monday, as we could not spare Yester longer than that from school. I sent our man on my horse, so that did not add to the expense. This is not because we have no money for tours, but for the good of the people. We are much pleased that such an expedition has gone out without drawing on the funds of the Board, and we hope this is only the beginning of many such short tours. It is not easy to do such work in the winter. The village is very small,—so small that there is no hope of having permanent workers there; but now those there, women and men, are awake to listen to the truth, and beg for help in understanding it.

WORK AT ING-HOK, CHINA.

BY EMILY DILLMAN SMITH.

“LIFE is real, life is earnest,” I find out wherever I go. One could not be happy if life were all moonlight nights, and rustling trees, and foaming rivers, but the being enabled to be of some use in the world makes life worth the living.

Later.—A clinic every day with the girls and women keeps me in practice. Malaria is the prevailing trouble at present, and very few are exempt.

Mrs. Ling, our preacher's wife, is ill again, and I have had her come to the house to stay, so that I can take better care of her. We are hoping to get her off to Foochow in a few days for a complete change in Dr. Woodhull's hospital.

The annual meeting for the Chinese Christians is to be held next week in Foochow. We are not planning to go down this year.

Last year we had prayers in the morning with the whole household together, but now we conduct them separately, Mr. Smith presiding on his side of the house and I on ours. Miss Chittenden's organ has to be at the school now, so we have had to be without, and every morning we have the most dreadful times. I try to keep above the noise so that an outsider can distinguish the tune. When my concert is over, Mr. Smith begins his.

I have added teaching music in the girls' school to my programme, alternating with gymnastics, every afternoon. Two of the children really can sing the scale and keep a tune perfectly, but most of the girls have no conception of the difference between two tones. But they are so interested in it all, and try so hard.

LATE NEWS FROM PONAPE.

KITI, PONAPE, October 10, 1902.

YOUR letter of May 29th was received by the last mail. It brought me the only news that I had of the great disaster at Martinique. I had no papers, and Miss Foss only two *Congregationalists*. Our mail nearly all comes *via* Sydney, so we are especially glad of a letter in the Hong Kong mail.

The Carrie and Annie, which came in about two weeks ago, brings news of the sinking of a little island, Ujailan, very near to us, and there has been a slight earthquake shock felt here. It was so slight that people who were busy did not feel it, but people came to Nanpei from several places asking what it was, and if it was not caused by an *ani* (spirit).

The mail steamer is due to-morrow, and I am hoping for a large mail. I shall have a very small mail to send away, however, as I have very few letters ready, and am too busy this week to write much. Miss Foss and Caroline are both away, and I have the whole school mornings, and the afternoons slip away quickly, and there are many interruptions.

The school numbers over fifty now. There are nearly as many more who come sometimes; but some of them live at a great distance, and some of the older boys are growing wild and do not care for school. Four of the older scholars have helped me with the little folks. Some of the little ones are very interesting. I have one among my own scholars, but I have not really any right to him. He came with an older sister, and I appropriated him.

We expect to go to Oua very soon now. The house is very nearly done. It is going to be very nice and pleasant, I think. I do not know but we shall feel a little lost in it at first, however, it is so large, and we are so few. There will soon be more scholars; there are only five now. "My own scholars" that I spoke of are my classes from the general school.

The Carrie and Annie reached Ponape about two weeks ago. She had a great deal of calm weather, and has had a very long passage. I happened to be at the colony on my way home from Oua the day that she came in. Miss Wilson and one of the Gilbert Island girls have come on from Kusaie to make us a visit. They are at Oua now with Mrs. Gray, but will come to Kiti with Miss Foss, I hope, when she comes back.

Pray for the work here; some of it is very discouraging, and yet we can see progress.

 EXTRACTS FROM A LETTER OF MRS. STANFORD'S
 ABOUT KOBE COLLEGE.

THE outlook in the school for the coming year is bright. Our numbers kept up to the end of the term, and there will probably be enough new pupils in September to balance the loss from graduation and other causes. (By the way, the number 210 in report was a misprint for 204.) We have a college class of five or six, but I do not dare speak with too much assur-

ance. It was a great joy to us that our graduating class of twelve from the academic course and one from the college were all Christians, one of the girls for whom we had been praying all the year finally coming out into the light just the week before commencement. A goodly number of the girls will be ready for baptism in the autumn, if their parents will consent. At the meeting held the one evening Dr. Terry was in Kobe, twenty-nine of our girls were among the number who gave in their names as having decided to become Christians. Some of them have since come into the church, and most of them are steadily growing into a knowledge of what their promise meant.

One of the last Sundays of the term, at our evening meeting, where I asked those girls to rise who "were willing to put Christ first during the summer, and serve him in all ways they could," every single girl rose, which surprised me, and also disappointed me, as I felt they had not taken it as seriously as I had meant it. But afterwards I thought it was good to feel that there is no opposition to Christian truth even on the part of those who had been with us only three months.

A letter from one of the pupils who entered in April tells me that, although she came from a non-Christian family, and knew nothing of God before coming to the school, she has already learned to believe in him, and prays to him every day. It seems to me that we are ready for a rich spiritual harvest during this next year, and I hope you will unite your prayers with ours that the feeble faith of many may be confirmed even by the temptations and opposition they will meet during the vacation.

WOMAN'S BOARD OF THE INTERIOR.

Mrs. S. E. HURLBUT, TREASURER.

RECEIPTS FROM DECEMBER 10, 1902, TO JANUARY 10, 1903.

COLORADO	35 00	Previously acknowledged	3,494 75
ILLINOIS	1,087 07		
INDIANA	62 54		
IOWA	261 26	Total since October, 1902	\$6,740 25
KANSAS	46 60		
MICHIGAN	388 25		
MINNESOTA	264 76		
MISSOURI	220 23		
MONTANA	10 00		
NEBRASKA	62 40	CONTRIBUTIONS FOR DEBT.	
NORTH DAKOTA	15 50	Receipts for the month	300 50
OHIO	287 76	Previously acknowledged	2,100 24
OKLAHOMA	1 35		
SOUTH DAKOTA	49 88	Total since October, 1902	\$2,400 74
WISCONSIN	262 30		
GEORGIA	17 60		
TEXAS	5 00	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
TURKEY	3 00	Receipts for the month	28 00
MEXICO	5 00	Previously acknowledged	90 52
MISCELLANEOUS	160 00		
Receipts for the month	\$3,245 50	Total since October, 1902	\$118 52

Mrs. E. M. WILLIAMS, Ass't Treas.

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