





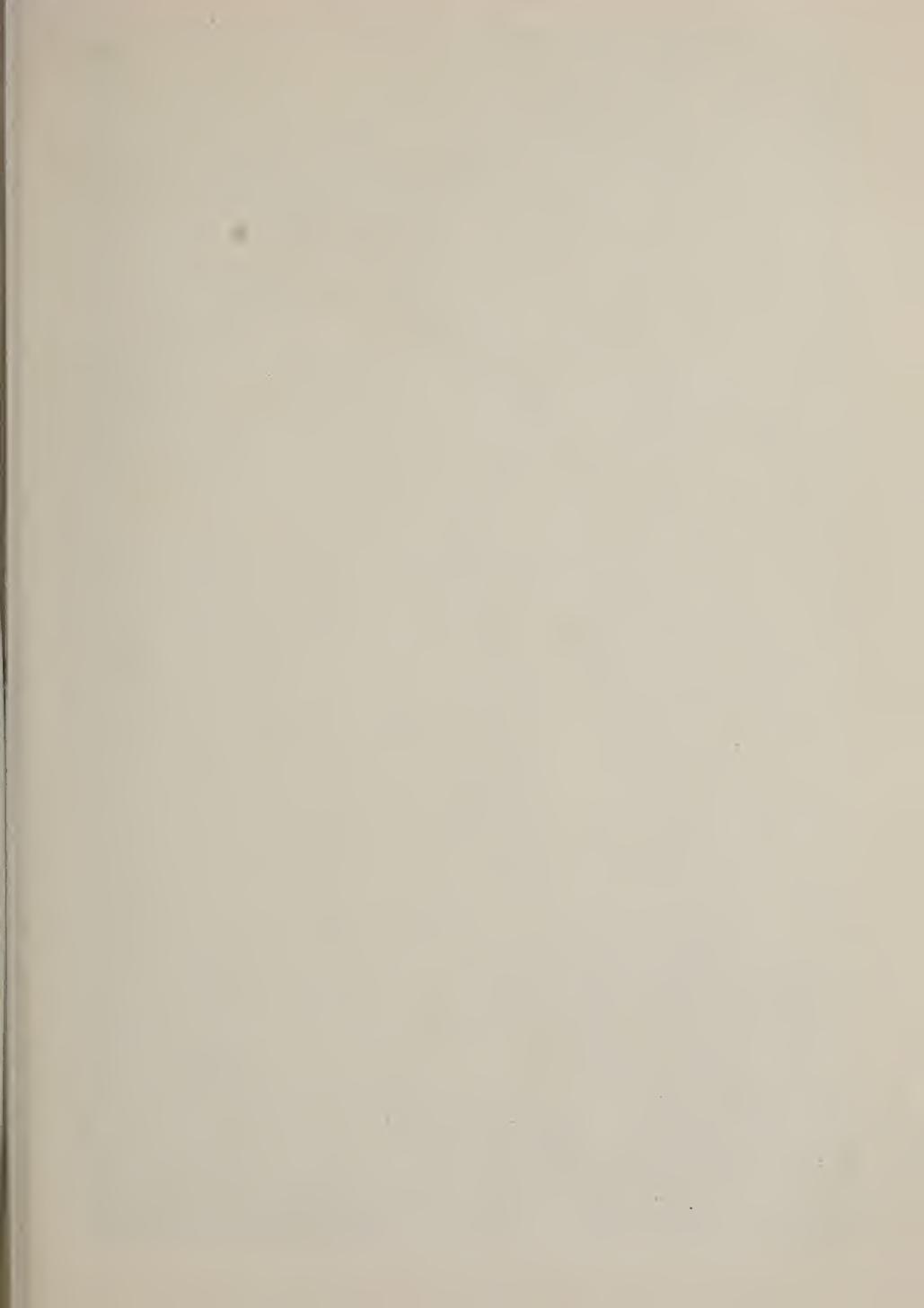
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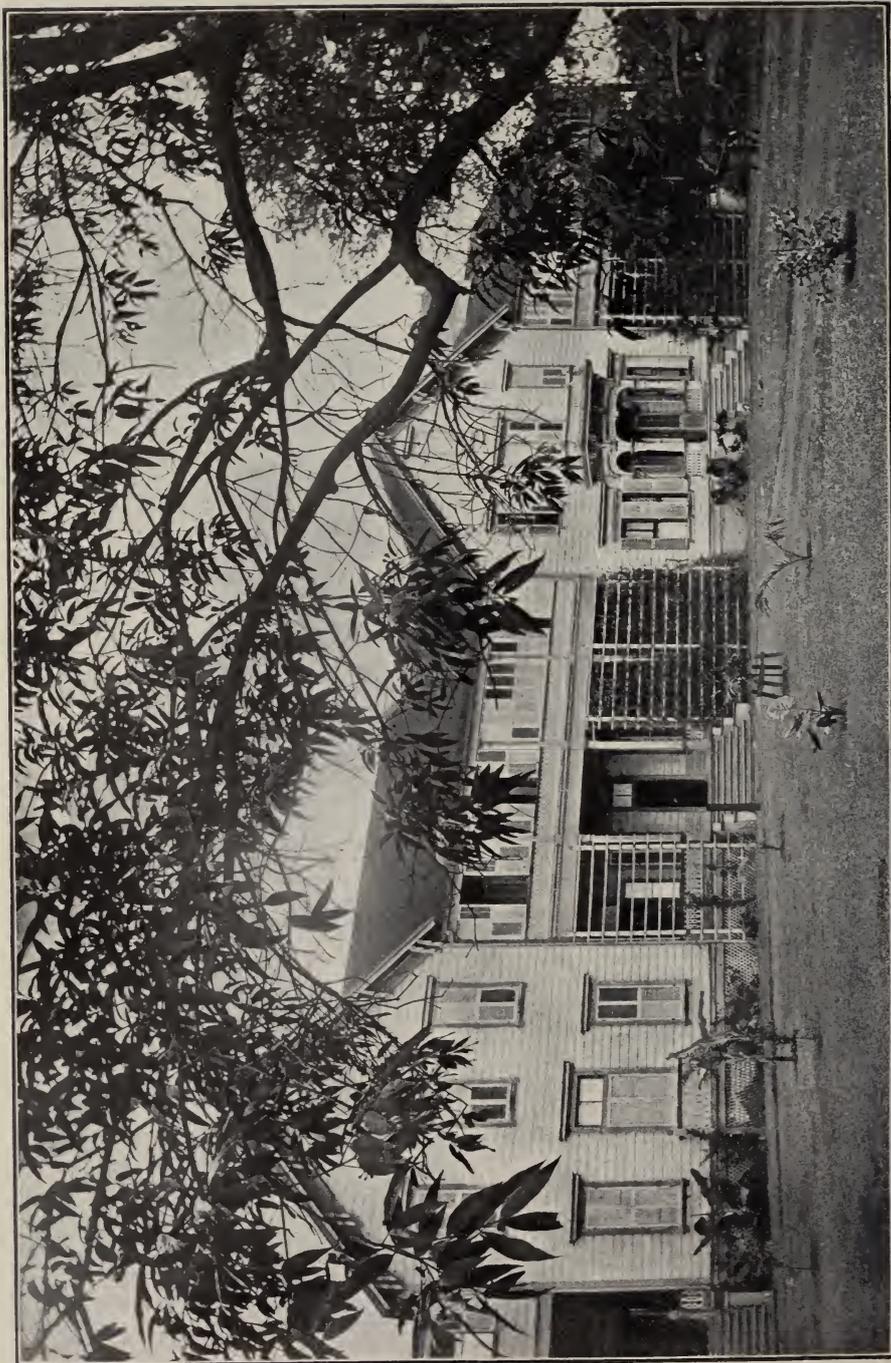




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GIRLS' SEMINARY AT KAWAIIHAE. (SEE PAGE 395.)

# Life and Light

VOL. XXXIII.

SEPTEMBER, 1903.

No. 9.

**OUR TREASURY** The Treasurer's report brings both cheer and anxiety. **TO-DAY.** In the month ending July 18th the contributions were \$6,150.85, a gain of \$1,458.88 or about 30 per cent over the gifts in the corresponding month in 1902. This shows that some of our friends do not slacken effort in the summer, and is encouraging. But when we remember that as yet we have received only \$6,132.70 of the additional \$20,000 without which our present work cannot go on, and that as you read this item little more than six weeks of our fiscal year remain, the anxiety is keen and hard to bear. What part of our work shall we give up? Which of the souls who look to us for the bread of life must we send empty away? It is not the officers of the Woman's Board merely, it is the Master himself who appeals. Were it not a joy to deny ourselves every luxury, till his treasury be full?

**DEPARTING MISSIONARIES.** The air at the Board Rooms has seemed filled with farewell in the days of late summer. On July 27th our beloved Dr. Harriet Parker started back to Madura to take up again the charge of the hospital for women and children. During her stay in this country she has tenderly cared for her father in his last days, and now that she goes bravely to her work again we hope that in the joyful welcome of those she has helped she may find consolation and renewed courage. Rev. Robert Thomson, returning to Samokov, and Dr. Fuller, president of the college at Aintab, went on the same steamer. On August 8th Mr. Herbert M. Allen, for several years editor of the *Gotschnag*, a religious paper for the Armenians in this country, and a great blessing to them, sailed with his family to take charge of the station at Bardezag during the approaching furlough of Dr. Chambers. With him go his father, who has given his life to telling the gospel in Turkey, and his sister, Miss Annie Allen, who has exceptional qualifications for missionary work in that country. On the

same day, also, Miss Susan D. Riggs, teacher in Marsovan, sailed from New York to resume her work. She is one of our few teachers who have command of modern Greek, and, through her pupils, has wide influence. Miss Wright, recently connected with the W. B. M. I., goes with her to assist in care of orphanage work. On August 13th Miss Foreman, principal of the girls' school at Aintab, returned to the work with her dear girls, and with her was Miss Graf, going back to Mardin, where she is greatly needed, and Mrs. Marden, whose service among the women in Gedik Pasha, Constantinople, has been specially blessed.

**MISSIONARY PERSONALS.** Those women who are "adopted" by the Woman's Board enter not only a formal relation, but come almost invariably into a tender and intimate personal friendship with those who send them forth. Though the outer tie may be severed, yet they still hold a warm place in our hearts, and there is truth in the saying, "once a missionary always a missionary." It has been a pleasure this summer to see again in our Rooms Mrs. Gertrude Chandler Wyckoff, who left us eleven years ago to join the Arcot Mission of the Dutch Reformed Church. In a way she will always be one of our own. Miss Ellen M. Blakely, of Marash, arrived in Boston August 4, Miss Agnes M. Lord, of Erzroom, on the 6th, and on the same day, Mrs. M. P. Parmelee, of Trebizond, accompanied by her daughter:

**PLANS FOR THE SEASON'S WORK.** The good of the summer vacation is not merely in the restful hours by the shore or among the hills, but quite as much in the renewed strength and clearer vision with which we come back to our work. "Since man was driven out of Eden, God's best gift to him is work." Only work that is well done, however, gives us a conscious blessing. You are planning now for the duties and the pleasures of the coming season. Be sure to put things in their right places. Leave space for the study of China, not only for the hour of the meetings, but for the supplementary work which will make your mind kindle and your heart glow. Try to get to one or both of the great meetings, the Woman's Board at New Haven on November 4th and 5th, and the American Board at Manchester, New Hampshire. This last meeting will be on October 13-16 instead of October 6-9 as before stated.

**A BAPTIST VIEW OF WOMAN'S WORK.** The recent report in Rochester, N. Y., of the Baptist Committee on Missions and Missionary Societies, which has attracted much attention, paid a warm tribute to the work of women and their organizations, as follows: "The women have secured large sums in very small amounts, and their intelligence in missionary

matters has sometimes suggested a reversal of the injunction that on certain subjects women should 'ask their husbands at home.' . . . Shall all the energy and ability and ambition of women to-day be ignored or unused by the Christian Church? Shall it be expended only in women's clubs and social functions, when it might be harnessed to the missionary enterprise? We cannot justly expect our Christian women to serve as mere solicitors of funds for men to administer, or to sit as a meek and overawed minority on administrative boards. They must have the privilege of working from their own standpoint, by their own method, and for objects that evoke their special interest. If in some cases the zealous work of the women has made the general work seem tame and languid, the remedy will be found, not in curbing woman's effort, but in such constant consultation and co-operation as shall produce unified effort for one great result. . . . The position of your Committee is succinctly stated in the following resolution: 'We recommend that the women's missionary societies be continued as distinct though affiliated organizations; that all efforts to consolidate them with parent societies be discontinued, and that the attainment of closer relations between each of the women's societies and the parent society, and all other matters requiring adjustment, be referred to the Committee of Reference.'"

**SUMMER**            Every year the long, bright summer days, which always  
**CONFERENCES.** suggest the coming apart to rest awhile, offer more enlarged opportunities for making vacation periods a time of mental and spiritual preparation for increased usefulness. Two of the series of conferences held at Silver Bay, Lake George, during the past summer, have been of special importance and value to the Woman's Board.

The Young Women's Student Conference, June 26th to July 6th, brought together nearly six hundred delegates from Eastern colleges and seminaries; the flower of our earnest, thoughtful young womanhood. These girls are about entering the serious business of life, and each one is eager to know where her talents will count for most. Among them were about one hundred Congregationalists, representing twenty-one colleges, universities, seminaries and academies. On the first Sunday afternoon of the Conference these were gathered into a meeting, where the work of their own Woman's Board was brought before them, leaders from the Woman's Boards of other denominations holding simultaneous conferences. Four colleges, Wellesley, Vassar, Mt. Holyoke and Smith, all doing definite pledged work for our Board, gave brief reports; seven volunteers for service upon the foreign field were introduced; graduates of Radcliffe, Boston University, and Smith College told of the large opportunities they had found in their home churches,

and the call to work for foreign missions in both home and field departments was brought out in addresses by Dr. Pauline Root, Mrs. Harlan P. Beach, Miss Lucile Foreman of Aintab, and the representatives of the Board. The general sessions of the Conference were ably presided over by Miss Bertha Condé, who with Mrs. Effie K. Price Gladding and Miss Harriet Taylor, contributed inspiring addresses in addition to those given by such speakers as Mr. Harlan P. Beach, Mr. Robert Speer, Rev. J. Timothy Stone, Rev. Floyd Tompkins, and Mr. H. W. Hicks of our own American Board.

The Conference in the interests of young people's work was held from July 22d to 30th, inclusive, eighteen denominations being represented. A Bible class was conducted each morning by Mr. Hicks, missionary institutes for the discussion of methods of work in our home churches were led by Mr. C. V. Vickery, Prof. T. H. P. Sailer, and Dr. Halsey. Mr. H. P. Beach taught a mission study class, using for a text-book his "Princely Men in the Heavenly Kingdom," and a simultaneous class for the study of home missions was led by Dr. A. L. Phillips. Mr. Earl Taylor, of the Methodist Board of Missions, Bishop Thoburn, Dr. Goucher, of Baltimore, and Mr. Luther D. Wishard were prominent figures in the auditorium meetings. Four times the Conference was resolved into denominational group meetings. A representation of one hundred and sixteen Congregationalists from about seventy-five churches formed an interested body before which to lay many plans for advanced work and the discussion of methods. Mr. Hicks was chairman of these meetings. It is the earnest desire of both the American Board and the Woman's Boards to see far more general and systematic study of missions on the part of our young people who are not already gathered into missionary societies. To this end it is likely that plans will soon be formed to be presented by these Boards in co-operation. As knowledge of the Bible is a first essential in effective work for missions, the courses recommended will include Bible study. The value of a comprehensive literature exhibit was demonstrated at this Conference, where many hours were spent by the delegates in investigating the literature of their own and other Boards, consulting with those in charge, and making notes for future use. K. G. L.

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WHAT A CHURCH MEANS.—A crew of sailors, who, to use their own phrase, "did not take any stock in missions to the cannibals," by a somewhat rough experience changed their minds. Cruising among one of these Pacific groups, their vessel struck a reef and foundered. There was no alternative but to take to the boats and row ashore, although, according to their information, it was a choice between the sharks and the natives. The part of the coast where they landed happening to be uninhabited, they hid themselves in a hollow until it became necessary to procure something to eat, even at the risk of being eaten themselves. At length one of the boldest ventured to climb to the top of a hill, where he could look over into the populous valley beyond. All at once his fear-stricken companions saw him spring to his feet and swing his hat, shouting, "Come on, boys, I see a church!"

## OUR RESPONSIBILITY FOR THE PLEDGED WORK.

BY MISS ALICE M. KYLE.



As the eye falls upon this title, undoubtedly a certain sense of familiarity with the subject will arise, and an involuntary impulse to turn the pages quickly to find the fresh, inspiring "news from the field."

But tarry a moment, dear reader, constant or casual, and ask yourself, "Have I a clear and appreciative conception of what is meant by the well-worn phrase, *The Pledged Work of the Woman's Board?*"

Briefly stated, it is that part of work for women carried on in eighteen mission fields of the American Board, which by common consent has been assigned to the Woman's Board as its specific and constant charge. Woman's work in the Hawaiian Islands is carried on by the Woman's Board of Missions of the Pacific Islands, itself the fruitage of woman's work for woman. In all other mission fields of our denomination the Woman's Board has its share of work to be done; a work which will not be cared for by any other agency if we prove unfaithful to the trust.

In regard to the pledged work three things may be noted:—

First, It is not an arbitrary assignment or choice on the part of the Boards at home, but a selection from the multitude of claims, made after careful, often agonizing, consideration on the part of the missionaries individually, with close revision by the mission assembled in annual meetings. It is not the sum total of the work which they long to do, but it is that portion of the work, which all things considered, the missionaries judge most important, and every detail has been closely scrutinized. Surely since we accept the judgment of experts in all other lines of life, we should not fail to recognize the ability of the missionary specialist to decide as to the comparative values on the foreign field, and we should make this, the regular work of the Board, our primary care, before we give with impulsive generosity to special and attractive objects not included in this sum.

But, second, the pledged work technically so called, is only a part of the work which has been put into the keeping of the Woman's Board. In addition to the \$116,500 pledged for the year closing October 18, 1903, and as a logical consequence of this pledge, \$25,000 more is necessary, by a conservative estimate, to provide for the outfits, traveling expenses, and other needs of missionaries in this country, and to meet emergencies not provided for by the \$116,500 above named.

The \$116,500 represents the salaries of 137 women missionaries and their assistants, with all their incidental expenses; it also meets the expenses, so far as the Woman's Board is concerned, of thirty-three boarding schools and colleges, more than three hundred village schools, including a dozen kindergartens, nearly three hundred Bible women and their helpers in evangelistic work, and ten medical centers, more or less fully equipped with hospitals, dispensaries, and trained nurses, for our six beloved women physicians, who are striving to carry the gospel of healing among the fifty million of women and children in the stations belonging to the American Board. It is needless to add that this sum does not represent the amount needed, nor even the amount asked for year after year, and asked in vain, by those who are doing our work. The entire sum asked of the Woman' Board for 1903 was \$153,000, including \$23,000 for buildings, of which only this \$116,500 could safely be promised.

Third, For several years the amount needed for the pledged work and the additional \$25,000 for yearly recurring needs has not been provided by the contributions from the Branches. For the year 1902 the gifts from the living, exclusive of "specials" which pass through our treasury, but in no way help in the fulfilling of our pledges, amounted to \$99,427. This amount was supplemented by the unusually large sum received that year from legacies. It is obvious that these conditions cannot continue. Legacies are a fluctuating factor. Generous women of large means cannot be continually asked to provide for such an emergency as we have faced during the past few years. Hence arose the urgent appeal to the Branches last November for a permanent increase of at least \$20,000 in contributions, in order to assure the continuance of the work on the field into which for more than a generation have been poured the prayers, tears, unflinching service, aye, the very life-blood of those women who have "counted not their lives dear unto themselves." Some are "fallen on sleep," others, after thirty, forty, even fifty years of service, are faltering, and need to be reinforced and sustained by the presence at their side of the younger workers, who are eager to go. Instead of the mothers shall be the children, is a prophecy that waits to be fulfilled before our eyes, but it must be noted that in the sum named above we have made no provision for the salaries of new missionaries, nor for the healthy and natural growth of the work, for which we have long prayed.

Over and above the \$20,000 advance in contributions for which nearly every Branch is now making strenuous efforts, we could use with wisdom and satisfaction \$20,000 more in equipment, reinforcement, and for much needed buildings.

"There is always a crisis in missions," and one is close upon us, indeed

has overtaken us in the work unto which we have set our hands. One suggestion of possible relief comes in the hope that further pledges chosen from our list on unassumed work may be taken by individual donors or by societies, thus setting free a part, at least, of the \$20,000 advance to meet the call for extra money so constantly heard in the meetings of the Executive Committee.

To read the figures of the pledged work with a commercial eye means one thing, but it is quite another thing to realize that in Africa, in Asia, in the great Turkish Empire, in the islands of the South Pacific, and in twilight lands of superstition and ignorance, this money is transmuted into a force by which warm, living flesh and blood, women like ourselves, with needs and desires and souls to be saved, are delivered from bodily torture and won into the everlasting kingdom of the Lord Jesus Christ. Then these figures glow with a living light, and our responsibility to the pledged work becomes a vital, personal matter, vocal with the words, "Inasmuch as ye did it not unto the least of one of these, ye did it not to Me."

At the present time about \$96,000 of the \$116,500 has been assumed in definite pledges by our twenty-four Branches; of the sum remaining about \$3,000 is met yearly by scattering gifts from individuals and in other ways, leaving about \$17,000 for which no steady and reliable provision exists. On this list of unassumed work are to be found, scholarships in nine boarding schools from \$30 to \$125 each; village schools in Turkey, India, China and Spain, ranging from \$13.20 to \$132; medical work in India and China in shares from \$5 to \$25; and evangelistic work in Japan and in the Gedik Pasha work, also to be taken in shares. Surely each Christian woman may find here something appealing to her special desire to answer her own daily prayer, "Thy Kingdom come." Less than two months of the fiscal year of the Woman's Board remain, and shall not those months bring many a response, beyond that already made through the Branches, from women church members in all the length and breadth of our constituency from Maine to Florida?

Not many days ago there came into the Board Rooms a modestly dressed, unassuming woman, who asked if \$12 would support a Bible woman in India for a year. After some search a woman was found on the list who was giving a portion of her time for this small compensation. The unknown lady eagerly produced \$15, and was shown into the treasury to pay the money and receive her receipt for the \$12. As she sat waiting a leaflet containing an account of the work of the Bible women with an attractive picture of one "King's messenger" was placed in her hand. As she looked her eyes filled with tears, and she said: "You needn't mind about the

change. It's no matter if I'm a little short for awhile. I want to give it all." That gift meant sacrifice, and it was a twenty-five per cent advance on the offering first purposed. Are there not many who can do likewise, and in the added sacrifice and increased responsibility for the pledged work enter afresh into the joy of their Lord?

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## MEMORIES OF TWO MISSION FIELDS.

### I. THE HAWAIIAN ISLANDS.

BY MRS. C. H. DANIELS.



NOT all the memories—they would fill the little magazine—but a selection here and there out of the throng which come and go in my inner world. There is no logical sequence necessarily in "memories." My title delivers me from bondage to that program which begins with "drawing near our desired haven," proceeds through first, second and third scenes, and ends with the "waving of farewell." We had it all logically enough and a full program it was, running through four weeks of time, and including every delight which hospitable friends and romantic, old, missionary attractions

could suggest. However we are free now, in retrospect, to light down here and there as we may, and no offense to any dear spots or kind friends passed by.

So, first, we must take advantage of this fine afternoon, and using the horses put at our disposal by a wave of the magician's wand—it is always waving in Honolulu—make



"GILBERTINA."

calls away up Manoa Valley, at "Gilbertina," at Mother Parker's. It was a mistake to allude to weather; it was an inadvertent New Englandism. There is no weather which need be remarked in that fair city, nestling between sea and mountains. The sunshine is liquid sometimes, but "that's of no consequence—no consequence at all." The tropical luxuriance of

foliage will be refreshed thereby, and human beings will slip between the drops without harm.

Up Manoa Valley we are sure to meet a fine, driving mist, but we draw

the lap robe before our faces for three minutes, and then the sun is out to dry the last wet hair on the horses.

In her beautiful home hanging on to the mountain side Mother Castle receives us, and, though eighty-two years of age, talks with clear mental grasp about the problems in the islands

to-day, and the work of the American Board. She has left the old Castle homestead in the city that orphans may find there a home, so adding one more to the long list of Castle benevolences. We have a family circle of prayer for the Kingdom of God to come in all the world, and with tender good-bys leave this aged saint, survivor of that reinforcement of missionaries whom the Board sent out in 1836.

Mother Parker, in her ninety-eighth year, though able to be up and to receive occasional guests, lives in the past among the

scenes of thirty-four years when she and her husband labored among the natives over beyond the city, the only white people. "The American Board" was on her lips many times. "Write down that you have been



LOOKING OUT TO SEA.



JAPANESE CHRISTIANS.

here," she said, as we arose from the prayer; "I forget, and I want to read it over and over."

"Gilbertina," cool, shaded retreat, contains three choice souls whom it is an honor to visit. Dr. Hiram Bingham was first to welcome us on the wharf; he now comes down the steps, tall, gray, of noble presence, to welcome us to the home of his later years. Mrs. Titus Coan, his sister, is beside him, and as with cordial grasp she draws us into the house, we somehow seem to be drawn within the old-time missionary circle, and to touch those wonderful experiences when, under Titus Coan and fellow-laborers, the whole island church was quickened, and 1,704 were baptized in a day.

Within the home sits Mrs. Bingham, helpless, speechless, but following with intelligent eye the proof of the geography she prepared years ago, and is now revising for the Gilbert Islanders.

A few moments of precious communion here, a peep into Dr. Bingham's study where with an islander to help him, he is preparing a commentary on the Gospels for Gilbert workers; a glimpse upstairs at portraits of Mr. Coan, and we are bidding good-by to a sacred spot, and to consecrated workers whose influence rests sweetly upon us.

It is good to linger an hour *on*, not *in* the Punchbowl, just as the setting sun paints sky and sea. Perhaps we shall have the joy of seeing those exquisite green, blue, purple tints in the water, like those about "calm Capri's Isle" in the Mediterranean. They are to be seen in their perfection off Diamond Head.

It is Sunday morning. We wend our way to the historic stone church, and are shown into the "royal" pew, to be guests at the Quarterly Review of the Native Sunday Schools of Honolulu. This is an old time custom, instituted by missionary fathers, and still kept up with perennial interest. Sitting and watching the schools file in,—young people dressed in white and as tastefully as our own, older women in Mother Hubbards, a fashion introduced by missionary mothers,—we recollect that it was up the aisle of this church in the old days that the Co-operative Bonnet and Shoe Associations made their triumphant entries. The men and women were innocent of this title, and probably it passed without remark when one man wore his squeaking shoes up the broad aisle, threw them out the window to a friend, who likewise enjoyed the squeak up the aisle, and passed on the pleasure to other watchers outside. It was the same with the women and their first bonnet, shared by six, made for them by the milliner missionary from an old frame re-covered and adorned with home-made worsted flowers.

This large, hospitable church was completed in 1842 on the site of a thatched-covered frame upon poles. The massive coral blocks were brought from a

reef at some distance upon the backs of natives as they worked in five rotating bands. Thoroughly renovated a few years ago, it is modern inside.

The exercises proceed through three hours or more, gaining in spirit and interest as number after number of the long printed program is taken up. Representatives of each school, those who have stood well all the quarter, are chosen to appear in front while a teacher, taking his position down the aisle a little distance, questions or directs in loud voice. Some recite all the Golden Texts and answer questions on the lessons; some repeat Scripture; and all sing, old and young vying with each other. The hymns, both in native and English, are largely modern, sung to our own tunes. Occasionally an original tune, composed in some one of the schools, smacks of the old-fashioned hymns the Hawaiians were first taught.

We came away sensible that these native schools did good solid work on their lessons and Scripture passages, and hoped the custom might not cease.

How memory would like to linger in the schools where we spent many hours,—in Kawaiahao Seminary for native girls, founded in old missionary days (see frontispiece); in the Kamehameha schools for girls and boys, a fine institution

on the Hampton plan, given to her people by a wealthy native woman, Mrs. Bernice Bishop; the free kindergartens where little Hawaiians, Japanese, Chinese and Portuguese work, play and talk English together like good American citizens in embryo. In these and all the other schools is cradled the hope of Hawaii's future.

Heart-stirring memories gather about the Japanese and Chinese services, where we had extended to us the precious privilege of speaking about our common Saviour, and see in faces a warm response, though we did have to use an "interrupter." This was foreign mission ground within foreign missions, so to speak. Japan and China have come within our knowledge though we did not touch their shores.

One more scene we want to share. It is a reception of the Hawaiian



CHINESE FRUIT VENDER.

Board, the Woman's Board, and all the Christian workers among the various peoples. A hundred or more of these choice spirits come and go. You would rejoice, as did we, to see faces attached to names you knew, like Damon, Gulick, Bishop, Emerson; to see snowy-haired Kékéla, a veteran native missionary to the Marquesas, accompanied by his daughters, proud to show his watch given him by Abraham Lincoln, only, he said, "it's asleep!" Pastors, deacons and teachers are here. Costumes of several nationalities give picturesqueness to the scene. Native girls sing sweetly on the *lanai* (piazza) to the accompaniment of the little "taro patch." And we pass in companies for tea across the yard to the historic little building of two rooms where the Hawaiian Board in connection with the American Board met for long years.

These women workers whose presence we prize at the reception are employed by the Hawaiian Woman's Board. The programs of the monthly meetings of this



A HOSPITABLE HOME.

Board in the Union Church have rich material in reports from these various departments, in excellent home talent, and in addresses from missionaries as they pass to or from the Orient. It was a pleasure to present the work of our Board to them with congratulations, and to receive ex-

pressions of love and sympathy to bring home. The disbursements of this last, the thirty-second, year of the Board, were \$2,832.35, and largely for the local work among all these classes.

We leave the Hawaiian shores, sensible of a heavy debt to the kind friends whose generous hospitality has been about us, and owing much also to consecrated workers and stanch native Christians, whose influence insensibly to themselves has been stimulating to our own faith and purpose.

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OUR spiritual possibilities are measured by our spiritual resources, and our spiritual resources are measured by the limitless resources of the infinite God.

## RECENT MISSIONARY LETTERS.

## SPAIN.

Miss Mary Lyon Page writes from Instituto Internacional, Biarritz, France, June 12, 1903:—

DEAR FRIENDS: As I look out upon our beautiful garden where the big blossoms of the magnolia tree look like white doves resting on the branches, as I walk under the tall trees and through the paths lined with roses, I realize anew what a great blessing the garden has been to us, especially in this smaller house where the girls could overflow to study, and where we have even had classes. I shall always be grateful for this feature of our life in Biarritz. In the other house the garden, with its magnificent views of sea and mountains, has become a part of the life and memory of many girls who have gone home to close apartment houses where they look upon dusty streets without even a blade of grass.

The last day, however far in the distance, finally arrives. Wednesday we had our last Christian Endeavor meeting, Thursday the last classes, and Friday they all went away.

“Adios, Adios,” was repeated, they got into the ’buses, some with tears, all with regrets, and as the handkerchiefs fluttered, “Adieu mignon,” was heard from a house near by. What a silence fell upon us after they had gone! For a few hours it was simply appalling. Then we went to work in good earnest, packing, packing, packing, until I feel as if we should get into a box and live there. We have three days more in this house, so we are cleaning, waxing floors, and restoring furniture to the places it occupied before the invasion of the Españolas in January.

Meantime, these same Spaniards are “suffering examinations,” as they aptly say, in Madrid; Miss Webb is with them and writes of their progress. Some of the professors are friendly, and all are interested in the señoritas who present themselves for the trying examinations. In rhetoric four out



SOME PUPILS OF THE INTERNATIONAL INSTITUTE.

of five have received the highest mark, "sobresaliente"; in a letter which has come since I began this she says the others are "covering themselves with glory." To use the Spanish expression, they are getting "a sea of high marks." The professors know where the girls come from, and some like to quiz them a little. In the examination in religion one of the smallest pupils was asked to repeat the Ten Commandments. As the Roman Catholic differs from the Authorized Version, the professor stopped her and asked where she had learned them, probably expecting that she would say in the Instituto Internacional, but she answered simply, "In the Santa Biblia, Exodo 20." The Roman Catholics of course do not see a Bible. Then they asked another, "What is the difference between Roman Catholics and Protestants?" Miss Webb thought the girl would be overwhelmed by the question, as it is something we never discuss, but she answered at once, "Protestants obey God and the Santo Espiritu, and the Romanists obey the Pope." We are hoping that the examinations will be over in a week, and then they will go to their homes.

We leave this house the 15th, and with our departure this chapter in the history of the Instituto Internacional is closed. We came during the war for three months; we have remained five years. Our coming was providential, and we trust our stay has been also. It is pleasant to hear the expressions of regret from the French people; the little Protestant church under M. Monod will surely miss us as they see the empty benches, and we have true friends among the French whom we shall always remember.

The last Sabbath that the girls were here five united with the Spanish church. The exercises were in the evening, and although the communion was administered in our own house, I have never attended a more impressive service. Mr. Gulick spoke words of counsel, which they felt and appreciated.

Good-by to hospitable France; we turn our faces toward Spain, our country by adoption; how will they receive us in Madrid? Will they turn upon us the cold shoulder? Or will the large number of liberals welcome the opportunity for higher education of their daughters? Only God knows, but we believe the time has come for the Instituto Internacional to move, so we go forward!

#### TURKEY.

From Adabazar, Miss Mary W. Riggs writes:—

We have just finished our week of examinations, which should have been held in early January, but were postponed by our "scarlet fever vacation." They are quite an ordeal, not only for our pupils, but for the teachers, also. Until this year the examinations have been very irregular, given by the

various teachers at any convenient time within a specified week, the other work going on at the same time irregularly. This year, however, we gave up everything for four days and devoted ourselves to examinations. Each class had an examination in the morning and another in the afternoon almost every day. Sometimes the girls would finish writing in an hour, and sometimes not in the three hours which was the limit.

I am sorry to say that we cannot trust the girls, and must watch them very closely to prevent cheating. I found one poor girl writing her answers with a paper full of facts inside her other pages, to which she was constantly referring. Of course I dismissed her and tore up her work, but it was dreadful! She does not seem to feel nearly so badly about it as I do. In all sorts of ways we find that we cannot trust the girls, and it grieves us; but then we remember that if they were all that we wish, we should not be needed here. So we go on trying to teach them a better way by training the character, and by building up right principles in their hearts, teaching them to depend on God for strength to overcome these temptations.

Do not think that what I have said applies to all our girls. Some are such dear girls, really trying to do what is right, and making good progress.

It is a great comfort to have some such girls upon whom we can rely; and I suppose we must keep on hoping that even the naughty, deceitful ones may be changed and become like these. But you know we are human, and it is hard to believe in people who have once proved themselves false.

From Smyrna, Miss Claribel Platt writes:—

Some have compared our school to the preparatory department of the college at Scutari, and were much surprised to learn that in some branches, especially those of the native languages, our school does higher work than the college at Scutari.

Mr. McNaughton has just returned from a visit to Afion Kara Hissar, where the people are suffering so as a result of the great fire last autumn, yet, he says, there is a good work going on. He has forwarded considerable sums to the pastor to distribute among those left homeless, and, of course, when summer comes the distress will diminish. That town is much higher than Smyrna, and has long winters with snow and severe cold. While Mr. McNaughton was there a severe snowstorm came, drifting into the railway cuts, and stopping trains for two days. Every year at this season the people there look eagerly for Mr. McNaughton, as our pastor there is not ordained, and this is the season for marriages. He describes one in particular, which must have been unique: He and the pastor joined the company of men who assembled first at the bridegroom's house, then, when all had

arrived, they walked in procession, Mr. McN. and the pastor at the head, to the house of the bride. After some delay she came out accompanied by fifty or sixty lady friends all wrapped in the customary white sheet, and the procession returned to the house of the bridegroom. Here they were ushered into a large room, and seated Eastern fashion, the women on one side, the men on the other. Then the ceremony proper began. A hymn was announced, which was carried through as a duet by Mr. McNaughton and the pastor; they found this so trying that they didn't attempt another. The sermon was from the text, "It is not good for man to be alone," and the preacher took occasion to speak of the importance of educating the daughters as well as the sons; saying if there could be only one school in the city, that should be for girls. He made so deep an impression that two men brought to him their daughters to be placed in our school, and a third said that he had a daughter in a Catholic school in another city, but after the summer holidays he should send her to us.

From Mardin, in the Eastern Turkey Mission, Mrs. Andrus writes:—

Looking to Miss Fenenga's future usefulness, it seemed good to the station that she might have more time for study, to let me remain in nominal charge of the Girl's School this year; but naturally the cares slip off from me to her more and more. Even were I doing as much as formerly, there would still be the relief of feeling there would be no great break should I drop out at any time. So far the school year has been pleasant. We have no senior class, but a junior class larger than we ever had before. There were eleven the first term, but at the end of the first half year one girl accepted a position as teacher in a city school,—her family needing the money she could earn. One of our old teachers has gone to Aleppo, where, they say, she is building up a fine school for girls. The young teacher who takes her place is doing very well, and is preparing, we hope, for even better work in the future.

#### INDIA.

In a recent letter from Miss Hartt, principal of our Girls' Boarding School at Ahmednagar, she says:—

Through the months of February and March we had few pupils besides the boarders. The day scholars had for the most part fled in terror from the plague-stricken city. Our compound is exposed to all the unsanitary conditions of an Oriental city, yet we were enabled to prevent the plague entering within its walls, though it was on every side of us. Several cases occurred in that part which juts into the center of the compound, which the mission has made many attempts to buy.

School was reopened on the third of June, and now that the town is free from the plague, the classes are filled to overflowing, and I have to puzzle my brains to find room for them all. Every available space in class room is filled with busy workers. I have had the little infant class room paved with stone, and supplied with tables and chairs for the lace class. The government gives us 100 rupees monthly toward the salary of the teacher for this class, and also a grant on the new furniture. I value very highly this chance of educating the girls' fingers. The long hall, paved, color washed, and painted, is fitted up for a kindergarten. As yet the furniture consists of boxes, which do duty as both tables and desks, but the little ones are just as happy as though the furniture was the best. They are very happy and interested under the new method of teaching. Our old dormitory is just the same, but hope of soon having a fine new one buoys me up. Mr. Smith has, I believe, practically succeeded in purchasing a site of twenty-three acres for it just back of the rug factory, and we expect to see the walls going up soon. My normal class of twelve are doing excellent work, and I shall be much disappointed if they are not good teachers when we are through with them. I have been pretty hard up for funds, as the treasurer has not yet received authority to allow me to overdraw on my government grants, but I anticipate no trouble in making ends meet when this money comes.

It grieves me much to find how very low is the moral standard of these girls. I fear there is not one who "would swear to her own hurt." In our Christian Endeavor meetings some of the girls talk beautifully, but, alas! their lives often do not correspond. I suppose that were they perfect there would be no need of missionaries. Pray that God may pour out his Spirit upon them; their need is great.

From Ahmednagar, on June 10th, Miss Nugent writes:—

To add to other calamities a cyclone struck Barton Hall, the teachers' and servants' quarters, and took off the greater part of the roof. The big bamboo shed where the girls live was leveled with the ground and their other buildings destroyed. Eleven girls and one woman were hurt. I sent for the doctor and went as quickly as possible to see the children. Things were about as bad as they could be, and the poor children were terribly frightened. The doctor gathered all the injured in one room, drier than the others, and tied up the wounds. The books, maps, furniture, and children's clothes were soaking, and there was hardly a dry spot to be found. The second story was covered with broken tiles and flooded with water. I could scarcely believe no one was hidden under all the rubbish till the teacher in charge said he had called the roll. Trees and buildings all

around us are destroyed, and it will cost more than 1,000 rupees—333 dollars—to repair the damage. Men are trying to get Barton Hall in order, but the girls' shed is beyond doing anything with.

When I look around and see what must be done I almost despair; all this big orphanage, the Bible Women's Training School, and three Hindu schools and only one small body to look after it all.

The school work has been greatly hindered by the plague. Though Barton Hall was not actually closed, the changes in teachers made the work very unsatisfactory.

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### RECENT NEWS OF OTHER FIELDS.

BY MRS. J. O. MEANS.

*The Jews.*—It is estimated that there are in the world eleven million Jews, and they have been rightly called the greatest modern miracle. The recent horrible persecution in Russia has drawn to them the attention of Christendom; and there are yet other reasons for awakening a fresh interest in their future. The Zionist movement has stirred up many among them to new thought and activity, and turned their minds to the study of their ancient Scriptures and of the New Testament. Rabbis, agnostic leaders, and philosophers all alike urge upon the Jews the study of their history and of their land, and the Bible is the best history.

One hundred and sixty thousand copies of the New Testament in Hebrew and in Yiddish, the modern Jewish jargon of Europe, are in circulation on the continent and Great Britain, and a strong desire has thus been awakened among the younger Jews to know more about their fathers and about their treatment of "Jesus the Prophet." After the last Zionist meeting in Basle, Switzerland, leading rabbis of the United States announced that the New Testament must be a text-book in the Hebrew schools of this country, of which there are two hundred and twenty-eight.

Among those European Jews who are reading the New Testament there is a marked change of attitude toward Christian missionaries. There are at least ninety distinct missionary societies whose object is the conversion of the Jews; and surely these societies should be animated with new hope by this study of the Scriptures, the living and life-giving Word of God.

*In China.*—The Crusade against foot-binding in China is going quietly but steadily on. At first it was only missionaries who agitated the subject, but there are now several places where women of the better class are moving for reform. The *North China Herald* records the meeting of more than forty ladies, wives of mandarins, in the city of Hang-Chow, for the

purpose of forming themselves into an anti-foot-binding society. They signed a pledge that they would not only unbind their own feet, but the feet of their children, and they listened to a woman who had been educated in a Christian school and whose feet were of natural size, beautifully neat and nicely clad. This is a first step toward the Western knowledge they are beginning to desire.

This is not a solitary instance. Not long ago a Chinese lady of rank invited eighty of her acquaintances to meet and consult about forming a similar society. Light is dawning upon China's women.

*In Greece.*—It is said that there are probably ten thousand priests and monks in this country; an average of one priest to every two hundred of the population. Even in the city of Athens, the most prominent of the clergy do not receive more than five hundred dollars for their yearly salary, and the country priests must earn most of their own living, getting from their parishes only some of the farm products. They are allowed to marry, and the sons expect to follow the profession of their fathers, which accounts for the great numbers in the priesthood. They are generally useful men in the community, of good morals and manners. At present there is no Protestant mission in Greece, though there are a few Protestant churches.

*Western Africa.*—The English Church Missionary Society has entered a new field of labor in Hausaland, West Africa, a part of the British Protectorate in Northern Nigeria. The total area of this region is now about 300,000 square miles, and it has a population of between ten and fifteen million. In the northern part the people are Mohammedans, but southward they are mostly pagans. Now for the first time this enormous tract of country is wide open to the preaching of the gospel. At present there are only three missionaries on the ground, but an urgent appeal is made for forty Englishmen and Englishwomen to enter this open door. The climate is said to be no more unhealthful than that of India.

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No statistics can give a fair view of all that they (the missionaries) have done. The moral tone of their preaching is recognized by hundreds who do not follow them as converts. The lessons which they inculcate have given to the people new ideas, not only on purely religious questions, but on the nature of evil, the obligations of law, and the motives by which human conduct should be regulated. Insensibly, a higher standard of moral conduct is becoming familiar to the people.—*India Government Blue Book.*

# Junior Work

EVANGELISTIC  
MEDICAL  
EDUCATIONAL

To give light to them that sit in darkness.—Luke i. 79.

## HELPS FOR LEADERS.

LEADERS of our junior auxiliaries who are now planning their work for the coming year will find much of interest and suggestion in the articles by Miss Belle Brain in the current year of the *Missionary Review of the World*. Miss Brain is an earnest and active student of missionary methods, and the material she presents, gathered from many sources and a wide experience, is well worth the attention of all who would bring fresh and living interest into their missionary study.

In January Miss Brain shows something of the far-reaching results of missionary achievement from political and commercial standpoints of some of the world's greatest statesmen, testifying to the efforts they have seen of the missionary enterprise.

How to interest the individual in missions, in February, treats of a question of vital importance to us all. There is perhaps no better way than to learn what has been the moving impulse in those who have become interested, for what has already appealed to people will surely appeal to others. Miss Brain tells how a few of our pioneers were led to give their lives to foreign work, and draws practical lessons, teaching our individual responsibility and faithfulness to trust.

In April and May the articles are on "Prayer in the Missionary Meeting," and "The Bible in the Missionary Meeting,"—the two great powers we so often abuse or leave unused. In the first some of the secrets of prevailing prayer are told, and practical suggestions for learning them given, with many of the encouragements found in the study of answers in the history of missions. In the second the study of the Bible as a missionary book, and its use as a regular number on every program is urged. Outlines are given for two series of lessons, planned to give a knowledge of the Scriptural foundations upon which effective work must rest. A number of stories are told of special texts that have become famous for their influence on the lives of individual men, or in crises of missionary endeavor.

The June article treats of the possible influence of appropriate music in the missionary meeting, and tells of the historical significance of some of our best-known hymns.

In July are compiled "Great Thoughts from Master Missionaries,"—a goodly number of the "battle cries of the church,"—which should be familiar to the growing generation of its supporters and extenders.

Articles on "Practical Work for Missionary Societies," the occupying of our hands, and on the sending of boxes to the foreign field are to follow, and the whole series will be found a help to any leader.

H. S. L.

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## OUR WIDOWS.

BY MISS ANSTICE ABBOTT.

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

(Continued.)

RUKMABAI thought she ought to cry aloud as is the custom of her people, but that countenance was so dignified, so holy, she could not break the silence. As soon as Chandri realized that her husband was really gone, she rose quietly, and going into the next room closed the door. When she came out she had a new look on her face, as though she had met Him who can bear all sorrow on his own head.

Rukmabai, too, had some experience of Christian love, for all gave her their hearty sympathy, realizing that she was now one of them. According to custom the funeral took place the next day, the services being held in the church. A great many friends were present. The Brahmin friends of his childhood, the people connected with his business, his relatives and other Hindu friends made a large crowd in the church.

At service the missionary read, "I am the resurrection and the life." As soon as those words fell on Chandri's ear, she raised her head and listened with hope. She became convinced that her husband was not dead, and that he had gone where the word death is not known. To Rukmabai everything was distracting, for she had never been in a Christian church before. It was impossible for her to concentrate her thoughts on the sermon, for slowly the condition of Hindu widows, and especially Brahmin widows, and the great difference between them and Christian widows, began to dawn upon her. Nothing but sorrow and crying; no room for consolation; always reproach. Even the looking upon a widow's face is considered a disgrace by the world; always hopeless. Distress at the funeral; regular plunder. The widow must relinquish clothing, ornaments, and even the hair of her head; always fasting;

always hungry. All these things in contrast to the quiet, loving home of her good daughter-in-law seemed to come plainly before her eyes.

For many days after the son's death Rukmabai stayed on with Chandri. One day she said to her, "Come now to my house and we will live together." Thinking her mother-in-law wanting in sympathy she spoke quickly, "What! leave the house where I have lived happily so long? Don't ask this of me, please." But seeing the mother's sad, hopeless face, she at once said: "No, no, I am wrong. It is better for me to go to you than for you to come to me; come, we will live together as you suggest." The change was quickly made. She left the place so dear to her, and taking her children went with her mother-in-law to the same place where she went as a child when she was first married.

The neighbors looked upon Rukmabai as a great curiosity. Formerly her voice used to be heard from one end of the tenement house to the other, now no one spoke of her. Occasionally, however, if the servant gave her trouble to annoy her, or some peddler tried to cheat her, she would get angry and would talk pretty loudly, and then the neighbors would laughingly say, "Let alone, Rukmabai has not quite forgotten to be angry." However, while they were yet speaking she would feel sorry and stop at once, and that would make them wonder all the more.

Poor Balkrishna was placed in strange circumstances. All around him were houses of Brahmins. He remembered he was a Brahmin and wanted to play with Brahmin boys. And yet the quiet home began to be more and more dear to him. It was seldom anyone called on his mother or grandmother. They were now "defiled." No one said this to their face, but he had it said to him or in his hearing many a time, and yet he noticed that many spoke of their good qualities. Occasionally some boys would tease him about his family; then indeed he would turn red with anger, and was ready for a hand-to-hand fight.

We cannot take the time to follow the history of these two women in detail, and yet we do not like to omit altogether the results of their Christ-like lives.

In a short time this home became the rendezvous of the "weary and heavy laden."

Many other widows who knew the sorrowful experiences of these two women were accustomed to come and open their hearts to them, and listen with tearful eyes to the story of the eternal love of the Lord and his immeasurable compassion. Now and then in that house could be seen a young widow or a sorrowful wife laying her head in Chandri's lap, and the soft voice comforting her or reading a passage of Scripture to the heart-broken

one. It never happened that anyone visited that house without hearing or learning something of Christ and his salvation, and that this was a Christ-blest household no one could doubt.

In sickness and in death they were most useful, and consequently they were often called. In order that they might teach their friends the knowledge of the Bible and the way of salvation, they set aside two days in every week to go among them, and as time went on they were even allowed to go into houses of strangers. Wherever they went the love and joy of the Lord accompanied them. It might be sufficient to say that these women served God and man to the extent of their ability, but they had opened their hearts and home to four Brahmin widows who were in sad need of protection. The poor creatures were in a deplorable state when they first came into the house. It will be interesting to notice the beginning of this home, and the great joy it finally brought to Chandri.

One day Chandri was called to the poorhouse to see a poor Brahmin widow, who was in a wretched condition and crazy with sorrow. Chandri made up a small bundle of clothes and went. She found the woman in a small, dark place where strangers and the poor find a resting place. At first all she could see was a bald head appearing out of a bundle of rags, which hardly covered the apparently lifeless form. As soon as Chandri spoke to her she looked up. There was intelligence in the large eyes, but alas! grief and ill treatment showed its marks on that face. Chandri was full of compassion, and said, "I am very sorry to see you in this condition; what is the matter?"

"Nothing, I am just waiting to die; I cannot bear anything more; I am undone."

*Chandri.*—"Tell me about it; sit up a little."

*Woman.*—"No, I cannot sit up; my hip is broken. I have been a long time in the hospital; now they say they can do nothing more."

*Chandri.*—"I believe I have heard of you before. Did not some Christian women go and read to you about Jesus?"

*Woman.*—"Yes, indeed, they told me of the love of Jesus, and some of them urged me to go to the missionary lady."

*Chandri.*—"Why didn't you go? You would be well taken care of there."

*Woman.*—"True, but I am a Brahmanee. How can I go?"

She said the word Brahmanee with indescribable pride. Chandri thought the unnatural dignity and the rags most incongruous, but understanding the situation she said, "Well, will you come home with me? I used to be a Brahmin, but now I know I live in the love of Christ."

*Woman* (sighing).—"No, I cannot go with you."

*Chandri*.—"Surely you will not refuse these two garments to cover you."

*Woman*.—"If I take them will you take me to your house?"

*Chandri*.—"The idea! Come or not, I have given them to you. May such a dreadful state as yours come not even to an enemy!"

*Woman*.—"What can I do? I feel inclined to go with you, but it will never do. Such pity and love I never even dreamed of."

*Chandri*.—"This is nothing. If you will go home with me you will understand a far deeper love."

*Woman*.—"What can I do? I am a Brahmin."

*Chandri*.—"How did you come into this condition? Tell me all about it."

(To be continued.)

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## Our Work at Home.

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### A FEW TRIED WAYS.

BY MRS. ERNESTINE PELOUBET SWALLOW.

THE Missionary Society, of which these ways are told, has several things to help toward good work. Most important is the willingness of its members to carry out the plans of the leader, and to do any service asked of them. A librarian in the public library who is most kind and helpful in looking up subjects, a local newspaper which will print notices and reports of meetings, free of charge, and a pastor who is interested in the work and is willing to give up a Sunday or Thursday evening service to the society have all been real helps.

The following have been some of the ideals of the society: As many at work as possible; personal invitations, written and verbal, to those not in the society; words of greeting at the meetings, and a social spirit; variety in the meetings; a printed program for the year, with papers assigned; short papers, given in one's own words, not articles read from magazines; co-operation with the Christian Endeavor Society, and fellowship with the societies of other churches in the town; public meetings of interest to everyone with occasional social times; a missionary library; a leader informed on the subject of each meeting and able to help those who have papers to find necessary material; the use of business and modern club methods so far as adaptable to the society; alertness to find and use anything helpful.

To set different ones to work there have been, besides regular officers, a membership committee to collect the annual dues and look out for new members; a committee to have charge of the missionary library; one person to provide a pianist and select the hymns for each meeting, and to supply special music when needed; and others to take charge of flowers and refreshments for special occasions.

For several months invitations were sent to ladies in the church, perhaps fifteen each time, cordially inviting them to attend the next meeting, and giving time, date, place of meeting and program. These invitations, suggested at a Baptist meeting, were different each time. The first ones were made of very dark brown binding or cover paper, such as can be bought at the stationer's in large sheets for a few cents each. Tiny blue prints of the church, taken by the small son of one of the members, were on the front of each little folded sheet, with the name of the church and town written in white ink. Inside was the invitation, etc., still in white ink; and on the back a Bible sentence on giving, suggesting delicately that an offering was to be made at the meeting. The next month a small Perry picture was folded into white drawing paper with the invitation in black ink on the sides. Again tiny calendars were used with the date of meeting enclosed in red for each month. Once walnut shells held a small roll of paper bearing the message.

Most of these invitations were made to fit an ordinary envelope, and where they could not be delivered at the door they were sent by mail. Many responded to the pretty messengers, and many who could not come felt a new interest in the society which had taken so much pains for them. A small amount of money, a little ingenuity, and considerable time and patience bring most satisfactory results in this line. Verbal invitations were also given wherever possible without obtrusiveness,—never as if people ought to come (for who can judge for another?), but just to make them sure they were needed and would be welcomed.

The printed program has been most useful,—the first one founded on the studies of Africa, issued for younger societies,—for as the work of preparing papers was new to most of the ladies, it seemed wise to make it as simple as possible. The subject for each month was subdivided into topics, which were assigned to members of the society, and dates, place of meeting, and topics with names of those taking part were printed for the entire year. So far as possible these programs were put into the hands of every lady in the church. Those taking part were reminded of their responsibility two weeks or more before their meeting, and were asked to give their papers in their own words without notes, if possible; if not, from a paper prepared by

themselves, and not to occupy over five or seven minutes. Only one failed to take her part that year, and the programs were considered so successful that the plan was repeated, taking up *Lux Christi*.

In several instances the Christian Endeavor Society has been invited to join with the Missionary Society in some entertainment or service, the proceeds being equally divided. A Chinese Social was given in this way, affording an opportunity for the church people to meet the missionaries from China whom they were supporting, and to learn something of their work. The proceeds were used to start a missionary library for the use of the two societies. Again, the Sunday evening service was under these auspices, and Miss Kate G. Lamson engaged to give the address. Care is always taken that notice is given in the Christian Endeavor meeting of anything of special interest.

Of real power in awakening "other people" to the work of missions was Mrs. Burnell's intensely interesting story of a Hindu girl's life. Given in costume, in the first person, her story gave a not-to-be-forgotten lesson on the needs of those sisters across the sea. An effort was made to bring the indifferent ones to this "Lecture on India," and more than one person found himself "interested in missions" before he left.

Perhaps the greatest success of late financially, numerically, socially, and, we believe, educationally and spiritually, was the living magazine given at the Annual Thank-offering Meeting. The idea was found at a woman's federation of clubs, but was adapted to missionary purposes. A large frame covered with dark-brown cambric, with the words, "The New Missionary Magazine, June, 1903, Vol. I, No. 1," arranged in large white pasteboard letters on it, made the cover of the magazine, which was further decorated by a sweet young face, draped in blue as a Madonna, showing through an oval opening. A preface in verse and the table of contents were read, then the cover was replaced by a white page with a rectangular opening where the living illustrations were shown. A frontispiece was followed by the "Events of the Month," an article on "Have we Cause for Thankfulness?" and others pertinent to the year's work, with stories and poems. These were read each in its place, the illustrations being shown in their proper time. "Our Correspondents" and "Book Notes," with a short verse, closed the magazine. The meeting began with short devotional exercises, and closed with the Doxology. Simple refreshments and cordial greetings filled out the afternoon. "But it must have been so much work," many exclaimed. It was, but it paid. And that is the only way to make a missionary society, or anything else, successful,—work, and plenty of it.

## A WORD TO SUNDAY-SCHOOL TEACHERS.

BY MISS E. S. GILMAN.

SOME years ago one who tried the experiment of interesting her pupils in missions wrote the following letter. Conscious of her own ignorance of the subject she determined to share with others the little she herself knew, and was thus stimulated to learn more.

Have you tried to interest your own class as was suggested in the July number of LIFE AND LIGHT? If the hour in Sunday school is too brief to accomplish much, have you thought of bringing your scholars together at some other time for this purpose?

Abundant helps are at your service if you will take up this work heartily.

C—, July 9, 18—.

MY DEAR FRIEND: Do not think me ungrateful in not answering sooner your welcome letter, and acknowledging the little books. Allow me now to thank you heartily for them all.

I had never seen a missionary tract before, and was much interested in them all; and your suggestions in regard to missionary work were very helpful and encouraging, because it had not seemed before that there were *little* things to do.

Thanks for your suggestion in regard to interesting others. I think I can do a little on that line in Sabbath school occasionally; in fact, I have made a small beginning.

One Sunday I spent the Sunday-school hour on the subject of missions with a class of young ladies (ages 14 to 21). We asked each other informal questions. I told them what I knew of the new African Mission, something about Burma, and considerable that had been on my mind about missions in general.

It was surprising to see how little they knew about the subject, and equally so to see how well they listened and how much we enjoyed the hour. I tried to make it as interesting as possible, and could but see that the effort undertaken with fear and trembling was a success. I used up nearly all my material, and felt I must seek some reservoir myself before repeating the experiment. If anyone could have read my heart as I went home he would have found mingled feelings of astonishment to think I could interest anyone in the subject of missions even for an hour, wonder that I had dared to try, and joy at the result!

When the next review Sunday came round I thought I would try again, having the same class. This time we took up the Sandwich Islands. The subject was provided on this wise. I had subscribed for a copy of the *Mission Dayspring*, which contained an account of the Sandwich Islands. Taking the number that had pictures of the idols we read the account in turn, then talked it over together. There wasn't one who knew anything of Hawaii's missionary history, and the nearest anyone could come to locating it was in the South Pacific.

Another Sunday the subject, coming up incidentally, I asked how they thought the missionaries procured food and clothing. One thought they took the money with them; the next, that they lived on their own money; another, that they sent to some

Board or other every time they wanted any; one young lady thought they got their support from the natives; still another, that food and raiment were brought to them in ships.

I told them I actually did not know, but supposed they were paid salaries just as teachers were, and that the missionaries managed their money affairs like other people.

Do they have salaries? After all, I don't see just how they manage, for they can't have letters of credit in all the queer places to which they go. Is there any book that gives such interesting little details about points like these? It would make the missionaries and their work much more real if we could know about the manner of their lives.

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### OUR DAILY PRAYER IN SEPTEMBER.

THE Girls' School at Marsovan, vital and influential, with its teachers claims our thought and prayer for the first three days of September. Miss Willard tries constantly to impress on her pupils the duty and privilege of service as teachers, nurses, and assistants in missionary work. Miss Cull, with long experience in several stations, and refreshed by a year's furlough in England, is working ardently and successfully. Miss Susan Riggs, of missionary ancestry for two generations on both sides, has just returned to her work after a well-earned and greatly needed furlough. Miss Ward, daughter of Langdon S. Ward, long treasurer of the American Board, gave herself in the dew of her youth to helping these Eastern girls, and is greatly beloved. The missionary wives at Marsovan, as at our other stations, not only make Christian homes in uncongenial surroundings, but are continually called upon to lend a hand in school work, in visiting the poor, caring for the sick, and their days are crowded with work for the Master.

The Marathi Mission, one of the oldest fields of the American Board, has already brought forth fruit so abundant and so Christlike that it should be easy for us to pray in faith for a blessing on the workers of to-day. Mrs. E. S. Hume, principal of Bowker Hall, has oversight also of three Hindu schools. Her cares in practical ways are many and varied, with the great family of between five hundred and six hundred famine children under her husband's care; but the Bible teaching and soul winning is not crowded out. She is now at home for rest. Dr. Karmarkar, who studied medicine in Philadelphia, helps the Indian women and children as only one of their own race can, and finds that a dozen hands could not do all her work. Besides her ordinary tasks, she has over eight hundred children under her professional care in the orphanages and the boarding school. Miss Abbott, whose serial story, "Our Widows," has given vivid pictures of Hindu domestic life to our readers, guides with a wise hand many widows and

other women who are learning to support themselves. Endless tact and patience are needed for this task, in which Miss Abbott is a pioneer. Miss Abbott, though a new-comer, makes her helpful presence felt in many ways. Miss Millard told us in our August number of her blind orphans, and she also has care of three day schools for girls.

Miss Moulton, now at home, and Miss Gordon not only direct the Bible women at Wai, but have charge of three prosperous schools, where high and low castes mingle, and which rival each other in excellence in Bible lessons. Mrs. Sibley, greatly loved and longed for, is still kept in this country by delicate health and lack of strength. Miss Bissell, for many years the devoted and successful head of the Girls' Boarding School at Ahmednagar, is still in this country seeking health, and Miss Hartt bravely and efficiently takes her place. The care of nearly three hundred and fifty girls must be a heavy load on those young shoulders, and if we cannot send her helpers, we must be doubly faithful in our prayer. Miss Nugent's chief work is that of one who teaches teachers,—a most far-reaching influence,—and the Bible women go out from her care to sow beside all waters. Mrs. Bissell is the senior in service under the American Board, and is still directing and supervising various forms of work, giving much instruction to her Bible women. Dr. Julia Bissell, her daughter, must still remain in this country to regain the strength she has spent so lavishly for India's suffering women and children.

Dr. Grieve is now at Satara, and the prevalence of plague in all that region lays special burdens on all our physicians. Mrs. James Smith and Mrs. Henry Bissell double the power of their missionary husbands, not only by the rest and stimulus of the home, but by going among the Hindu women with gospel words and works. Mrs. Emily Harding, left a widow in January, finds solace in caring for the little son who came in the spring, and gives herself ardently to a life among the people for whom her husband died. Mrs. Henry Fairbank has wide influence through Bible women and care of schools. Mrs. R. A. Hume is now in this country with her little children. Mrs. Bruce has oversight of all work for women at Satara. Mrs. Ballantine has been in America for some time to care for her children in our schools, and by voice and pen she has helped to make the need of India more real to many. Mrs. Edward Fairbank, of Wadale, looks out for girls' schools and Bible women. Mrs. Harding, after many years of work greatly blessed, is now at home. Mrs. Gates is soon to return from this country. Her ardent and tireless devotion to the Hindu women and children would seem exhausting, but she finds in service the renewal of her strength.

## SUGGESTIVE QUESTIONS FOR AUXILIARIES.

UPON what basis do you make the financial aim of your society, and how do you plan to reach it?

Do you have solicitors? Do you have your church thoroughly canvassed, giving each woman a district for which she is responsible?

Is every woman in the church asked to contribute and earnestly urged to come to the meetings?

Do the ladies bring their money to the treasurer, or do you have collectors?

Does your treasurer report at each meeting the total amount pledged and the total amount paid by the society as a whole?

Is your money forwarded to the Branch treasurer monthly or quarterly?

Does your treasurer keep her accounts in ink and have her accounts audited?

What do you do when you find your receipts falling behind?

—From *Mission Studies*.

## BOOK NOTICES.

*A Life for God in India.* By Helen S. Dyer. Pp. 190. Price, \$1.

The author of this sketch of Mrs. Marcus B. Fuller, of Bombay, wrote the wonderful story of the Pundita Ramabai's phenomenal career. Mrs. Fuller is herself well known as the writer of a widely circulated work on *The Wrongs of Indian Womanhood*, with an introduction by Ramabai. A picture of Mrs. Fuller's pure, high-toned, attractive face appears as frontispiece, and the book reveals her consecrated spirit. The *Bombay Guardian* spoke of her as "the best known woman missionary in Western India, and the best loved." Mrs. Fuller studied at Oberlin College in the closing years of Charles G. Finney's presidency of that institution, and it is thought that his influence may be traced in her decision to go as a missionary, with no pledge of support from any human source. Later she and her husband became the leaders of that large band of missionaries of the Alliance Mission which went from America.

*India, and Daily Life in Bengal.* By Rev. Z. F. Griffin, B.D. Published by Morning Star Publishing House, Boston.

This book of two hundred pages has seen two editions. The author says in the preface to the first edition: "To tell the things which others have not told, I have written this book. All of the illustrations are from my own negatives." Mr. Griffin has been for ten years a missionary in India. Eleven of the fourteen chapters treat of the history, religions, politics,

architecture, productions, etc., of the country. Only the last three chapters are given to specific mission work. It is a compendium of much useful information concerning both land and people.

Rev. George F. Pentecost gives us this thought: "Money is one of the largest topics of the Bible. It is one of God's great instruments, and we have allowed it to fall out of its spiritual relation until it has come to be a kind of side issue, a material, secular necessity, for which we apologize instead of pushing it to the front as one of the great spiritual agencies of the Church of Jesus Christ."

*Fire and Sword in Shansi.* By E. H. Edwards, for twenty years medical missionary in China. Published by Revell Co. Price, \$1.50. Pp. 325.

In Dr. Alexander Maclaren's introductory note is the quotation which all must feel is a fitting one when the sad story of the Chinese martyrs is told:—

"Nothing is here for tears, nothing to wail,  
Nothing but fair and good  
And what may quiet us in a death so noble."

Dr. Maclaren's utterance on this subject is what we would expect from his high spiritual mood. He says: "The page which these martyrdoms has added to the Book of Martyrs is of a piece with all the preceding pages,—the same Christ-sustained heroism displayed by tender women, mothers, maidens and children; the same meek forgiveness; the same unalterable constancy. Stephen need not be ashamed of his last successors." And Dr. Maclaren speaks the unqualified admiration for the Chinese converts which we all feel when he says, "They could not argue for Him, but they could and did die for Him." He thinks it is no good sign of the state of the churches at home that they are not more moved by these pathetic facts.

Fifteen of the martyrs of Shansi belonged to the American Board.

Extracts are given from the diary of Miss Bird dated the 12th and 13th of July, and a long letter from Miss Partridge dated July 14th. These ladies were martyred at Tai Ku, July 31, 1900. The closing sentence of Miss Bird's diary is: "If you never see me again, remember I am not sorry I came to China. Whether I have saved anyone or not He knows; but it has been for Him, and we go to Him."

The author of this book was able to open communications with the scattered survivors among the Chinese Christians, and came into possession of many of the blood-stained letters and diaries from which we have quoted. Marshall Brothers of London, publishers for the Church of England Zenana Missionary Society, send to our circulating library a dainty little volume of less than one hundred pages, well illustrated, and bearing the title, *Vignettes of Kashmir*. The author has been fortunate in persuad-

ing the late Lieutenant Governor of the Punjab, Sir Wm. M. Young, to introduce her to the public in such words as these: "No more striking illustration could be afforded of the way in which God is opening the door for the spread of the good tidings of the Gospel in the East, than that which is contained in the following simple narrative of a lady missionary's work in Kashmir."

Revell Co. also publish a little *brochure* by Margaret E. Sangster, entitled, *When Angels Come to Men*.

It is dedicated "To the Dear Memory of My Mother," and in her Foreword Mrs. Sangster speaks of her "beautiful mother, so fragile, so exquisite, so long a dweller in the land of Beulah before her 'toilsome days' of pain and languor were ended, and she went home;" and she quotes the request this mother made that sometime the daughter, with her facile pen, would write a book about the angels. The book is enriched by quotations, both in prose and verse, from various authors.

G. H. C.

## TOPICS FOR OUTLINE STUDY OF CHINA.

THE list of topics subjoined is certainly one that will kindle both mind and heart. Let us begin at once to plan to give much to this study so that we may gain much.

### CHAPTER 1. A SELF-CENTERED EMPIRE.

Physical Features and Population. Cultivation of the Soil. Waterways and Loess. Climate and Food Products. China's Rulers. The Legendary Period. The Chou Dynasty. The Tsin Dynasty. The Han Dynasty. A Dark Period. The T'ang Dynasty. The Sung Dynasty. The Mongol Dynasty. The Manchu Dynasty.

### CHAPTER 2. THE RELIGIONS OF CHINA.

Teachings of Confucius. Foundation Principles. Weak Spots in Confucianism. Universality of Temples. Comparison between Confucianism and Christianity. Taoism. Modern Taoism. Root of the Boxer Madness. Chinese Buddhism. The Dominant Religion. Temples to the Three Religions. Mohammedanism in China. Secret Sects.

### CHAPTER 3. THE PEOPLE OF CHINA.

Solidarity of Chinese Society. Fixity in Residence. Unity in Variety. Industry and Poverty. Puzzling Problems. Sentiment toward Foreigners. Patriotism. Conservatism. How a Chinese Scholar Views Christianity. Race Characteristics. Talent for Indirection. Suspicion and Distrust. Untruthfulness and Insincerity. Saving One's "Face." Christianity a Solvent.

### CHAPTER 4. CHRISTIAN MISSIONS.

(Part I. From Earliest Times till near the Close of the Nineteenth Century.)

Nestorian and Roman Catholic Missions. The Situation To-day. Protestant Missions. The Pioneer Society. A True Yokefellow. Strong Foundations Laid. Arrival

of Americans. Beginning of Medical Work. The Second Period, 1842-1860. Translation of the Scriptures. Treachery in Treaties. The Third Period, 1860 to 1895. Evidences of a New Era. The China Inland Mission. Modus of Mission Work. The Second Step. The Peripatetic Preacher. Churches in Embryo. The Doctor and the Dispensary.

#### CHAPTER 5. CHRISTIAN MISSIONS.

(Part II. On the Threshold of the Twentieth Century.)

Woman's Work. The Educational Work. Day and Boarding Schools. Influence on the Community. A Birthday Gift to the Empress Dowager. Kindergartens. Bible Women and Other Workers. Medical Work. The First Medical College for Women. General Summary of the Third Period. The Great Famine. Two Notable Gatherings. Bible and Tract Societies. Literary Labors. Power of the Printing Press. The Fourth Period, 1895 to 1903. A Wonderful Awakening. The Anti-footbinding Society. Other Reforms. China in Convulsion. The Great Boxer Rising. Effect on the Native Church. The Aftermath.

#### CHAPTER 6. THE OPEN DOOR OF OPPORTUNITY.

A Modern Miracle. A United Church. Power of Regenerated Lives. Educational Reforms. Educational Needs. The New China.

#### SIDELIGHTS FROM PERIODICALS.

THE *Fortnightly* for June gives a story of a "Dance in the Pacific Islands," which shows the better side of the children of nature whom our missionaries are trying to help.

In the August *Atlantic* a story by Lafcadio Hearn, "Hoichi the Earless," tells us a Japanese tradition, and shows a glimpse of the Japanese habit of mind.

The article on "Foreign Affairs" in the July *Forum*, throws light on the attitude of the United States toward Russia on the Manchurian question. The settlement of this problem must affect missionary work in China.

Under the head of "Forward Into Light," the *Spirit of Missions* for August gives a most encouraging review of ten years' progress.

In the *Quarterly Review* for April is a statement perhaps as clear as can be given of the ins and outs of the Macedonian maze.

#### TOPICS FOR AUXILIARY MEETINGS.

STUDY FOR OCTOBER.

OUR OWN BRANCH.

It is very natural to turn from the study of "Our Own Auxiliary" to that of "Our Own Branch." Every Woman's Foreign Missionary Society in our Congregational churches is in direct relation to one of our Branches. It will be interesting to refresh our minds a little on the history of our special Branch. When was it established? How old is it? Who is its president, its vice presidents, its secretaries, and its treas-

urer? What is its pledged work? For what special line of work does it ask the co-operation of the women of the churches? Who are the missionaries that are supported wholly or in part by its constituency? In many Branches leaflets describing the pledged work of the Branch can be obtained by applying to the corresponding secretary of the Branch. We would strongly urge that this leaflet be carefully read and pondered over, that each woman may realize the share of the work assumed by her own Branch; and may consider the importance of these obligations, remembering that the money asked for must be paid by the auxiliaries in order to have the work carried on and the missionaries supported.

Let the needs of the work be forcefully presented by the treasurer of each auxiliary, and the financial burden be laid upon each member in such a way that personal responsibility will be felt, and the fact of individual duty toward the pledged work of the Woman's Board be understood.

The committee having the program in charge would commend the officers of each Branch to the prayerful thought of the members of the auxiliaries. Upon them devolves the heavy burden of carrying out the work adopted by the executive committee.

In closing may we quote a few words from a newly revised leaflet on the "Obligations to the Pledged Work of the Board."

"Our pledged work this year means one hundred and thirty-seven missionary women, including assistants; it means over two hundred Bible women; it means boarding schools and day schools, with thousands of bright-faced Christian girls, upon whom, humanly speaking, depends the hope of the heathen world; it means kindergartens for the children, nurses for the sick, physicians for the suffering, teachers, Christian workers, industrial agencies, with all the appliances for work which are involved in the establishing of Christian homes and Christian schools in all these mission fields."

May this plea for the work done by "Our Own Branch" reach every woman in the churches."

M. J. B.

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## ANNUAL MEETING.

THE thirty-sixth annual meeting of the Woman's Board of Missions will be held in Plymouth Church, New Haven, Conn., on Wednesday and Thursday, Nov. 4 and 5, 1903. All ladies interested are cordially invited to be present. A meeting specially for delegates will be held on Tuesday, November 3d. The ladies of New Haven will be happy to entertain all regularly accredited Branch delegates and lady missionaries during the meeting. All such desiring entertainment are requested to send their names to Mrs. T. H. Sheldon, 85 Edgewood Avenue, New Haven, Conn., before October 5th. For delegates and others wishing to secure board, suitable places at reasonable rates will be recommended on application to the above address. Reduced railroad fares have been secured on the certificate plan, a fare and a third for the round trip. Information and circulars in reference to it may be obtained from Miss M. T. Caldwell, 704 Congregational House, Boston.

Dr. E. E. Strong, just returned from his visit to Africa, Dr. Charles Cuthbert Hall, fresh from his lecturing tour in India and Japan, and missionaries from many lands will add interest to the meeting.

## WOMAN'S BOARD OF MISSIONS.

Receipts from June 18 to July 13, 1903.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.		
<i>Cumberland Mills</i> —Mrs. C. V. Berry,	20 00	
<i>Eastern Maine Branch</i> .—Mrs. J. S. Wheelwright, Treas. Brownville, Piscataquis Co. Conf. Col., 85 cts.; Orland, Hancock Co. Conf. Col., 5.85, A Friend, 50 cts.; Rockland, Golden Sands Mission Band, 12.65.	19 85	
<i>Norridgewalk</i> .—A Friend,	5 00	
<i>Western Maine Branch</i> .—Mrs. C. C. Chapman, Treas. Bethel, C. E. Soc., 5; Portland, High St. Ch., Aux., 8.80, State St. Ch., Aux., 2, Int. and Prim. Dept., 8 S. S., 91 cts., West Ch., C. E. Soc., 3.80; Scarborough, Silver Cross Circle King's Dau., 5; Waterville, Aux., 25, C. E. Soc., 5; West Falmouth, Conf. Col., 5.50; Woodfords, Little Twigs, 5; Yarmouth, Aux., 8. Less expenses, 2.76,	71 25	
Total,	116 10	
NEW HAMPSHIRE.		
<i>New Hampshire Branch</i> .—Mrs. Allen L. French, Treas. Boscawen, Mrs. Gilson's S. S. Class, 2; Dunbarton, Aux., 6, S. S., 7; Farmington, Aux., 12.05; Hampton, Aux., by a member in memory of her mother, 25, Aux., 9; Hanover, Aux., Th. Off., 52.50; Jaffrey, East, Aux., 1.75; Manchester, First Ch., Aux., 92, South Main St. Ch., Aux., 81.16, M. C., 6.83; Nashua, Aux., 9.75, Pilgrim Ch., Y. L. Missy Soc., 10; Troy, Aux. (with prev. contri. const. L. M's Mrs. George H. Congdon, Miss Flavilla E. Gates), 30.35,	345 39	
Total,	345 39	
LEGACY.		
<i>New Boston</i> .—Legacy of Mrs. Anstice Bradford Burr (of Milwaukee), paid through Treas. of New Hampshire Branch,	50 00	
VERMONT.		
<i>Putney</i> .—A Friend,	65	
<i>St. Johnsbury</i> .—Mrs. Henry Fairbanks,	20 00	
<i>Vermont Branch</i> .—Mrs. T. M. Howard, Treas. Brattleboro, West (with prev. contri. const. L. M. Miss Emma A. Mixer), 12.55; Burlington, First Ch., 67; Fairfax, Mrs. A. B. Beeman, 2; Greensboro, In memory of Martha A. Tolman (of wh. 50 const. L. M's Mrs. Rosa E. Tolman, Mrs. Mary Y. Tolman), 200; Hartford, Aux., 21.19, J. M. S. Atto., 1; McIndoes Falls, C. E. Soc., 3; North Theford, 4.12; Rupert, C. E. Soc., 5; Swanton, C. E. Soc., 9.50; St. Johnsbury, North Ch., Pioneer Band, 10, Aux., 25. Less expenses, 2.01,	358 35	
<i>Westminster</i> .—Jr. C. E. Soc.,	1 00	
Total,	380 00	
MASSACHUSETTS.		
<i>Amherst</i> .—Mrs. Emerson,	15 00	
<i>Andover and Woburn Branch</i> .—Mrs. G. W. Dismore, Treas. Andover, Abbot Academy, Aux., 50, Christian Workers, 30; Lawrence, Lawrence St. Ch., 53.18; Lowell, Eliot Ch., 9; Reading, Cradle Roll, 20,	162 18	
<i>Essex South Branch</i> .—Miss Nannie L. Odell, Treas. Danvers, First Ch., M. S. Class, 15; Lynn, Central Ch., 19; Lynnfield Centre, Aux. (with prev. contri. const. L. M. Miss Mary B. Hawkes),	34 00	
<i>Franklin Co. Branch</i> .—Miss Lucy A. Sparhawk, Treas. Greenfield, Aux., 6.40, North Parish, S. S., 2.76; Northfield, Aux., 12; Shelburne, Aux., 20.62, Int. and Prim. Dept., S. S., 6.60, Jr. C. E. Soc., 4.50; Whately, Prim. S. S., 2,	54 88	
<i>Greenfield</i> .—Mrs. Walker, 2, Miss Delano, 2, Mrs. Matthew Barber, 1, Mrs. Deane, 5, Mrs. Washburne, 2, Miss Washburne, 5, S. S., 25, Alliance, 17.25,	59 25	
<i>Hampshire Co. Branch</i> .—Miss Harriet J. Kneeland, Treas. Northampton, Smith College, 45; South Amherst, C. E. Soc., 25; South Hadley, Jr. Aux., 10, Mt. Holyoke College, 25,	105 00	
<i>Malden</i> .—Mrs. J. B. Martin,	100 00	
<i>Middleboro</i> .—Central Cong. Ch., Jr. C. E. Soc.,	1 00	
<i>Middlesex Branch</i> .—Mrs. E. H. Bigelow, Treas. Natick, Aux., 20; Wellesley, Aux., 105.25, Wellesley College Christian Asso., 600,	725 25	
<i>Norfolk and Pilgrim Branch</i> .—Miss Sarah B. Tirrell, Treas. Braintree, S. S. Thayer Class, 5; Hanson, C. E. Soc., 1.25; Wollaston, Aux., 1.85,	8 10	
<i>Northampton</i> .—Miss Cobb,	2 00	
<i>North Middlesex Branch</i> .—Mrs. Lydia R. Hudson, Treas. Fitchburg, Rollstone Ch., Aux., 25 10; Littleton, Outlook Club of United Workers, 7.76; Pepperell, Aux. (of wh. 25 const. L. M. Mrs. Anna D. Thrall), 29.10; Shirley, Ladies' Circle, 20.37,	82 33	
<i>Somerville</i> .—Mrs. Moulton,	2 00	
<i>Springfield</i> .—South Cong. Ch.,	125 00	
<i>Springfield Branch</i> .—Mrs. Mary H. Mitchell, Treas. Chicopee, First Ch., Aux., 3; Holyoke, Second Ch., Miss Grisell M. McLaren, 22, Aux., 1, S. S. Prim. Dept., 7.50, Kindergarten, 3; North Wilbraham, Grace Union Ch., 10; Springfield, Hope Ch., Aux. (const. L. M's Mrs. Clas. H. Burnham, Miss Ellen L. Cummings), 50, Woman's Bible Class, 10, Park Ch., Aux., 12,	118 50	
<i>Suffolk Branch</i> .—Miss Mary L. Pelkey, Treas. Auburndale, Aux., 106.30, Jr. C. E. Soc., 15; Boston, Mrs. Chase, 5, Mt. Vernon Ch., Aux., 30, Y. L. Aux., 30, Union Ch., Aux., 50; Brighton, Aux., 104; Brookline, Harvard Ch., Aux., 27; Cambridge, Pilgrim Ch., Y. L. Mission Circle, Cradle Roll Off., 7.38, Prospect St. Ch., Aux., 92.91, Wood Memorial Ch., Aux., 9.50; Chelsea, First Ch., Y. W. M. Soc., 10; Dorchester, Harvard Ch., Jr. C. E. Soc., 5; Pilgrim Ch., Jr. C. E., 10, Second Ch., Y. L. Aux., 96; East Boston, Maverick Ch. (Mrs. Fales, 3, Miss Emma Fales, 2, Miss M. E. Fales, 5), 10; Everett, First Ch., Ladies' Missy and Aid Soc., 60; Jamaica Plain, Central Ch., Aux., 113; Neponset, Stone Ch., Aux., 31.83; Newton, Eliot Ch., Aux. (150 of		

wh. const. L. M's Mrs. C. E. Eddy, Mrs. Thomas B. Hitchcock, Miss Carrie Spear, Mrs. David Smith, Miss Louisa N. Stearns, Mrs. J. Eliot Trowbridge, 265.40; Cradle Roll, 12.33; Norwood, Aux., 100; Roxbury, Eliot Ch., Aux., 25, Walnut Ave. Ch., Aux., 28; Somerville, Broadway Cong. Ch., Y. L., 50, Winter Hill Cong. Ch., Aux., 21; South Boston, Phillips Ch., Aux., 141; Washington, D. C., Mrs. S. C. Parsons, 5, 1,460 65

Wellesley.—Miss A. F. Daniels, 15 00  
Whitinsville.—Miss Anna L. Whitin and Friends, 50 00

Worcester Co. Branch.—Mrs. Ida L. Bement, Treas. Dudley, Aux., 15; Gilbertville, Aux., 2; Globe Village, Union Ch., Aux., 2.75; Holden, Aux., 13; Lancaster, Y. L. Aux., 30; Southbridge, Aux., 9.18; Ware, Aux., 159.31; Warren, Aux., 40; Webster, Aux., 1.50; Westboro, Aux., 20; Winchendon, North Ch., Aux., Th. Off., 23; Worcester, Fobes St. Mission S. S., 1.60, Park Ch., Aux., 5, Extra-Cent-a-day Band, 1.49, Piedmont Ch., Woman's Asso., 120, Pilgrim Ch., Woman's Asso. (gift of Miss Emily Wheeler), 25, Plymouth Ch., Aux., 100, Jr. C. E. Soc., 1.25, Int. S. S., 1.50, Miss M. Emerson's S. S. Class, 1.75, Mrs. J. C. Berry's S. S. Class, 4.50. Less gift from Rockdale (Northbridge), Aux., refunded by request, 43.56, 534 27

Total, 3,654 41

Correction.—In June, 1903, LIFE AND LIGHT, Lyntonfield Centre, Aux., 25, should read Danvers, First Ch., M. S., 25.

## LEGACY.

Clinton.—Legacy of Mrs. Martha C. Gibbs, by Wallace W. Savage, Adm., 50 00

## RHODE ISLAND.

Providence.—Miss Lathrop, 10 00  
Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas. Pawtucket, Park Place Ch., Jr. C. E. Soc., 2 50

Total, 12 50

## CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Bozrah, Aux., 10.75; Danielson, Y. L. M. C., 5; Griswold, Aux., 16, C. E. Soc., 5; Groton, Aux. (with prev. contri. const. L. M's Mrs. Wilson Allyn, Mrs. Jason L. Randall), 5.60; Pomfret, Aux., 30; Thompson, Aux., 17 25; Wauregan, C. E. Soc., 3.50, 93 10

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Berlin, Aux., 12.92, Golden Ridge Mission Circle, 20, Cradle Roll, 8.40; Bristol, Aux., 48 50, C. E. Soc., 10; Burnside, Aux., 9.11, Cradle Roll, 2.20; Hartford, Farmington Ave. Ch., Aux., 1, Cradle Roll, 45, First Ch., Cradle Roll, 17.44, C. E. Soc., 5.58, Park Ch., Aux., 3; New Britain, South Ch., Y. W. Christian League, 7; Newington, Y. L. For. Miss. Soc., 25.75; Plainfield, Aux., 35.60; Rockville, Aux., 40; Simsbury, C. E. Soc., 5; South Manchester, Sunbeam Mission Circle, 29 47; Tolland, Aux., 8, 333 97

New Haven Branch.—Miss Julia Twining, Treas. Centrebrook, C. E. Soc., 15; Cornwall, Aux., 25.25, C. E. Soc., 20; Darien, Aux., 20; Greenwich, Second Ch., B. of L., 24.75, C. E. Soc., 10; Higga-

num, C. E. Soc., 5; Litchfield, Aux., 70.60; Middletown, First Ch., Aux., 49.96, Staddle Hill, C. E. Soc., 5; Milford, Plymouth Ch., Aux. (const. L. M. Miss Elizabeth Wheeler), 25, First Ch., Miss Baird, 5; Nepaug, C. E. Soc., 8; New Haven, Plymouth Ch., Aux., 42.92; New Milford, Jr. C. E. Soc., 5; Norfolk, M. B., 35, C. E. Soc., 3; North Kent, C. E. Soc., 4; Roxbury, Aux., 12.74; Stamford, Y. L., 10, C. E. Soc., 5; Stratford, Dau. of Cov., 20; Waterbury, First Ch., Aux. (Mrs. Lucien S. Bronson to const. L. M. Mrs. R. M. Goddard), 25, Second Ch., G. T., 10; Winsted, C. E. Union, 9, 465 22

Total, 892 29

## LEGACY.

New Haven.—Legacy of Cynthia Chatfield, by H. C. Warren, Trustee, 1,400 00

## NEW YORK.

Brooklyn.—Mrs. De Forest, 5 10  
East Bloomfield.—Mrs. Eliza S. Goodwin, 2 50  
New York.—Mrs. M. A. Bates, 5, Mrs. George S. Hickok, 5, Edward Hamilton Whitman, Jr., 1, 11 00

New York State Branch.—Mrs. F. M. Turner, Treas. Brooklyn, Lewis Ave. Ch., Earnest Workers, 20, Park Ch., C. E. Soc., 25, Plymouth Ch., Aux., 5, Cradle Roll, 25, Puritan Ch., Aux., 62; Buffalo, First Ch., Aux., 65, Fitch Mem. Ch., 20; Clayton, C. E. Soc., 10; Elmira, Aux., 23; Norwich, Aux., 2.06, Loyal Workers Circle, 10, Loving Kindness Circle, 5; Patchogue, Aux., 5; Riverhead, First Ch., Aux., 20; Rocky Point, Mrs. M. S. Hallock, 15; Sherburne, Mission Band, 10; Walton, Aux., 10. Less expenses, 25, 337 06

Total, 355 66

## PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. D. C. Washington, C. J. G., 200, First Ch., Aux., 148.90, Mt. Pleasant Ch., Jr. C. E. Soc., 5; Md., Baltimore, Associate Ch., Jr. C. E. Soc., 10; N. J., Brook, Aux., 26.25; Chatham, Prim. S. S., 2.94; East Orange, First Ch., Aux., 67.49, Twinkling Stars M. C., 25.55, Lydia Guild, 30; Montclair, Y. W. M. S., 75, Children's League, 25; Va., Falls Ch., Aux., 17, 633 13

Total, 633 13

## FLORIDA.

Mt Dora.—Sunshine Circle, 2 75

Total, 2 75

## MINNESOTA.

Stillwater.—Mrs. Palmer, 2 00

Total, 2 00

## TURKEY.

Harpoot.—Woman's Miss'y Soc., 8 22  
Marsovan.—Marsovan Gleaners, 8 80

Total, 17 02

General Funds, 6,150 85  
Gifts for Special Objects, 260 40  
Variety Account, 36 91  
Legacies, 1,500 00

Total, \$7,948 16

# Board of the Pacific

## **President.**

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

## **Treasurer.**

MRS. S. M. DODGE,  
1275 Sixth Avenue, Oakland, Cal.

## **Home Secretaries.**

MRS. W. J. WILCOX,  
576 East Fourteenth Street, Oakland, Cal.

MRS. R. E. COLE,

1367 Castro Street, Oakland, Cal.

## **Foreign Secretary.**

MRS. C. W. FARNAM,  
Fruitvale, Cal.

## **Branch Secretary.**

MRS. H. E. JEWETT,  
2511 Benvenue Avenue, Berkeley, Cal.

## **Superintendent Young People's Work.**

MRS. O. W. LUCAS,  
Pacific Grove, Cal.

## **Recording Secretary.**

MRS. S. F. BUFFORD,  
1814 Sutter Street, San Francisco, Cal.

## LETTER FROM MISS WILSON.

### PART II.

AUGUST 21ST brings us to fifty years since the first missionaries, Rev. and Mrs. Snow, landed on Kusaie. The Kusaians invited everyone at our mission station to be present at the celebration of this jubilee. With the exception of a few old people everyone on the island gathered at the Lellu church. Their program was a lengthy one. The interesting part to the natives—we could not understand the Kusaian language—was narratives given by three old men, of how things were fifty years ago. They with one accord agreed that Christian living was far above what they had before the missionaries came to them. A recess was taken to partake of the food prepared for the occasion. In the afternoon a prayer meeting was held, at which many expressed their joy that the light of the gospel had been brought to them. Several young men who had been “halting between two opinions” took a stand for Christ. It was a day of glad rejoicing for both the missionary and the native. From that time on many others have come out on the Lord's side, and we hope before long it may be said that every person on the island is a Christian. Some of the young men are very earnest in working to bring souls to Christ.

The last steamer brought us the news that the Carrie and Annie had been repaired and would leave San Francisco the middle of June. We waited and waited for her appearance and almost gave up hopes of her coming, when she arrived September 12th. Three months from San Francisco! They called at Butaritari, Gilbert Islands, before coming here, and were becalmed outside of that island for thirty-one days besides drifting back two hundred miles. After leaving there they drifted to Jaluit, Marshall Islands, and then beat to Kusaie against headwinds. They worked night and day so as to get the freight unloaded so as to hasten on to Ponape. But again they had to lie in port waiting for a suitable wind to take them out of the harbor. I went on board September 20th, as they expected to sail early in the morning, and I was going with them as a passenger to Ponape so as to get a rest and change for a few months. They tried to get out of the harbor, and were almost out when the wind failed them and they barely escaped going on the reef. There was nothing to do but turn back and anchor. That was Saturday, and Monday morning a west wind was blowing hard, right into the passage, but they made another attempt to get out and succeeded. So we started on our way to Ponape, plunging into a heavy sea and beating against a strong headwind, in spite of which we made pretty good headway the first few days. Then came the calms, and we longed for a little steam power to move us to where we would get a little breeze. Friday noon our Manila sailor climbed aloft and called out, "Land ho!" By night the land seemed as far away as ever, and only looked like a big black cloud in front of us. Saturday we got up close enough so we could tell it really was land. Sunday the island stood before us in all its beauty. The green trees and beautiful foliage growing on the high mountains was a restful scene to look upon after spending a week of sameness on the deep blue sea. We crept up closer and closer; it was literally creeping, the wind was so light. We made out in the distance the belfry of the Kiti church, but night came on and we were still many miles from our desired anchorage, yet in the darkness it seemed too close to land to make one feel exactly safe on a sailing vessel without wind and drifting with the current. Along about seven o'clock the captain turned to the sailor at the wheel and said, "Artie, is she steering at all?" "No, sir." "Good gracious, not steering, and heading straight for the land! Whatever will become of us if we do not get some wind. We will go on the rocks sure!" That was a little more than I could stand, and being in rather a nervous state myself I concluded I had better get away where I could not hear a nervous captain express what he felt. I went to my stateroom all of a tremble, and how I prayed for wind. From the continual flapping of the sails I knew that late

into the night we were still becalmed. Once I thought I would go out on deck and see how we were going, but was glad in the morning that I did not, as they got up near enough to the land to hear the breakers. About midnight a slight wind and the current carried us away again and we were safe. Monday morning a light breeze brought us up to the mouth of the passage. The pilot flag brought a pilot to us, and by Monday noon we were at anchor at the German colony. When the doctor came on board to see that all were well they invited me to go ashore in their boat to see Henry Nanpei (the chief who has kept the work going during the absence of missionaries from Ponape). He was sick and under the doctor's care. I was glad to know there was some one near at hand with whom I was acquainted, as I wanted to make arrangements to get a canoe or boat to take me to the mission station without having to go outside again on the Carrie and Annie. It was thought then that they might be on the ocean for several days getting from one harbor to another, and I felt as if I could not stand it to go outside again. Strange to say, in the afternoon Miss Palmer came along in a canoe with a sick girl to see the doctor, and Mr. and Mrs. Gray kept her company in their boat, bringing a boy with a cut head to be taken care of. So everything turned out very nicely for me. They did not know when they started out that they were going to meet the Carrie and Annie.

Tuesday afternoon the pilot advised the captain to go inside from the colony to Oua, through a narrow, deep-water channel, as that might save them several days' time. He said there would be no danger even if the wind died out, as there were shallow places all along, where they could anchor if necessary, but to make sure that all would be well he was taken with us as pilot. The breeze was fine, and we sailed the distance of ten miles in an hour's time. The Grays kept me company on the schooner and towed their boat, so it was there all ready when we got to their place to go ashore in. Oua is the name of the mission station here, but although the present missionaries have been on the field for two years, they have not got thoroughly settled yet, not from any fault of their own, but because the schooner they came down on was not large enough to carry lumber to build their houses. When the lumber finally did come, on a trading vessel, it was landed far from their station in the most inconvenient place it could have been put, and with poor tides and a very rocky reef it was months before they could get it to their place. When I arrived here, September 29th, the carpenters were still working on the Girls' School building, and Mr. Gray had not commenced his dwelling house yet. Misses Foss and Palmer have been living at Kiti, in Nanpei's house. He and his large family gladly gave up their home for the missionary, and they moved into a much smaller house.

At first it was thought it would not be for long, but here it has been two years that they have had to be inconvenienced in this way. Mr. and Mrs. Gray began living at Oua in a church with thatched sides and a galvanized iron roof over their heads. How they lived through a year, with the hot sun beating down on that roof, I cannot understand. The heat from an iron roof is the worst kind of heat. And the heat was not the only thing to wear on them. A church of course is considered a public building, and as their home was the church there were natives in and out about all of the time. No time when they could be alone. A little room in the corner, partly partitioned off, was the most private place they had. However much one may love the natives or anyone else, there are times when one feels the need of being alone.

From some Japanese traders, leaving the island, Mr. Gray bought some old buildings and unplanned lumber and put them up a temporary home of a few rooms, a place which must have seemed almost like a paradise after living as they had had to live. After I had been at Oua a few weeks, Nanpei came with a boat and invited me to go to Kiti to see Misses Foss and Palmer. We started out at ten o'clock in the morning, and after going on our way for a couple of hours he said the tide was so poor that we could not go on, but would have to wait until the night tide. They pulled up at the king's village, and after paying our respects to him we walked on to the church, where my girl and I changed our wet clothes for dry ones. Joseph, the teacher at this place, then invited us to his one-roomed house. One of the men took down the gun and killed a chicken, and as soon as it was picked it was put in a pot to make soup for our dinner.

The next day we were invited to a native feast. We walked back in the woods for about two miles over one of the muddiest paths I ever trod. There was much that was beautiful above us, but we did not dare take our eyes off of our feet to admire it. This was one of the times when it was safer to look down than to look up if we were to be kept from stumbling. Gathered in the front of the room of the feast house were seated the king and the chiefs of the Kiti tribe. We were invited to sit on the same platform with them. Around the sides of the building were seated the common people. After quite a little talking began the work of dividing out the food. The feast was made for Nanpei, but it was only his in name, as a great part of it was given away to the other chiefs. I glanced around to see what a Ponape feast was like, when an awful sound filled the air. A woman began to sing a dirge, and others came in on it in different places. It was more like the moaning of some ugly beast than like a human voice. I was glad when they got through. In every direction one looked they could see yams. They said they dug at least ten thousand for this one feast. These vary in size from one to two or three hundred pounds. I was told that I might expect to see roasted dog, so was not surprised when a man lifted one up in a basket and presented it to Miss Foss. Of course this was done for a joke, as they know that white folks do not care for such a dish, and it is needless to say that she did not see anything of it after the first presentation. Some one or more who preferred dog flesh to pork would see that it was not wasted. Seven dogs, twenty pigs, ten thousand yams and sugar cane almost stacked to the ceiling, was not a small feast by any means.

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## CHINA.

FROM MISS EMILY D. SMITH, M.D.

GAK LIANG CHAPEL, April 30, 1903.

I AM at Gak Liang, twelve miles below Ing Hok, where I have been since Tuesday, holding clinics. Mrs. Ling, our preacher's wife, with her little boy four years old, and my teacher and Hok Hi, our long-legged man Friday, who looks after me generally, and "cooks my rice," came down with me on Tuesday. We started at 9.30 and came down the rapids flying, making a very quick trip, and reaching here at 12. About as soon as I had my dinner I began my clinic, and saw twenty-two people that afternoon. Wednesday and Thursday I had big clinics besides a crowd of well people looking on. In all I treated one hundred and thirty-nine people with but few duplicates. A few came several times for treatment.

There is a theatre going across the river, the same one that has been running at Ing Hok for a week, and Mr. Smith accused me of following it. I am sure I should make an attractive addition, and I'd not be afraid to set up in opposition to them in drawing crowds.

My audiences were as interested as any theatre audience, I am sure. They kept up running comments in loud tones on everything imaginable,—my

looks, my age, my good heart, skill, the brilliancy and efficacy of my spectacles, my good fortune in being a foreign unmarried woman who could do things, the high price of my medicines and instruments, the cut of my clothes, my ability to smile, the convenience of my utensils, the whiteness of the dressings, the great care taken to thoroughly cleanse the wounds, the amount of cloth in each bandage, etc. The whole audience was as interested in each case apparently as the patient and myself, and a dozen voices were ready to help out in the description of the case. It would be very funny if it were not so terribly pathetic. I had hard work convincing my patients that I could listen to only one tale of woe at a time with any degree of intelligent comprehension. Sometimes three or four would clamor for a hearing at the same time.

This few days' experience has made me realize more than ever the necessity for a hospital. I do trust that it will not be long before the Girls' School may be built, and thus release the hospital building to be used for the original purpose.

To-day I intended going home, but when we woke early this morning expecting to start at seven and breakfast on the boat, we found the river so high because of yesterday's rain that boats could not go. There is a chance, if there is no rain to-night, that we can get off to-morrow, getting home before supper. If I was alone I think I should take a chair over the mountain road, but that might be a slippery plan this wet weather.

I find upon reflection, having no calendar to consult, that to-day must be the first of May,—“May Day.” This is a lovely home to be in for awhile. There is such a beautiful Christian spirit manifested by the preacher, his wife, and aged father, who make up the family. Though the preacher, Nik Huak, is only thirty-six, he is like a good elder brother to everyone with whom he comes in contact, and his wife is a very sweet woman.

The house and chapel are connected, much as our Ing Hok chapel and parsonage are, with a court between. Upstairs is a suite of rooms, two bedrooms, and a kitchen, built for the use of foreigners. This is our half-way station going from Foochow to Ing Hok, and is a pretty comfortable place to spend the night when compared with sleeping on the floor of the boat.

I brought my own bedding,—a cotton mattress, some blankets, and a mosquito net. The mattress is not very thick, and is easily rolled up and carried in my bedding basket. This bedding is spread on a woven bamboo bed that is supported by bed stools at the head and foot. It is not half bad to sleep upon, and is much more comfortable than the plain hard boards on which most of the Chinese sleep.

Every morning and evening Nik Huak conducts family prayers, and often church brethren and sometimes outsiders drop in. If any heathen are present, Nik Huak uses the opportunity to give them some plain gospel truths.

TUESDAY, May 5th.

Friday evening before supper Mrs. Ling and I, with the little boy, Hok Guang, went out for a walk on the street. We soon had a large and interested crowd about us. When their curiosity with regard to me had been at least partially satisfied, Mrs. Ling picked out one old lady near her and began her usual gospel attack. The crowd were quite attentive, and listened to nearly everything she said. They could not keep their eyes off of me, and when we were ready to go, they were interested in what I said about the truth of all they had just heard. Perhaps a little seed was sown. I feel that a good deal has been accomplished when they have been brought to believe in the foreigner and his or her good heart. They really are a very observing people, and they watch our faces closely, and are always pleased to see us smile. When one smiles there is a chorus of voices saying: "Oh, she's very good to love." "She laughs." "She has a laughing face." "Her heart is good."

They do not expect to understand anything we say, but when one has ventured to speak (and it is easier every day) there is another chorus,—I think you'd call it a "round." "Language, speaks very plain," each one nodding to his neighbor with a smile of satisfaction, as though he had made an important discovery. It is an important discovery, too, and makes the foreigner very happy to know that his words have really been understood.

In the clinics Nik Huak did a good deal of the questioning at first, and I would sit quietly listening for a minute or two. Some one would ask, "Can the doctor understand?" in a doubtful tone, and when I began my array of questions, there would be great excitement for a minute or two, and I suppose I went up a great deal in the estimation of my patients.

However, I feel I know only a little bit of the language. There seems to be such an ocean yet to learn. But I am glad I know enough to do my work, and every week I am adding to my vocabulary important terms useful in my profession.

Saturday morning by half past six we were up and off. The others had eaten at the house, but I had my breakfast on the boat. The supply of food that my good cook had put in was just enough to last until Saturday, and had the high water continued and our stay been prolonged until over Sunday, I should have had to depend upon native food. However, if it was cooked in my way I should have liked it. The lack of bread, I think, would be the

greatest trial. I like rice and could live on that nicely. Nik Huak's wife gave me some fine peas from her garden, and I could have had all I needed of those if I had stayed longer.

On our way to the boat,—Mrs. Ling and Hok Guang, my teacher and myself,—a pack of dogs rushed at us. I am not a bit afraid of Boxers, but I am a coward when I see a dog. When six or seven big fellows attack you it is not funny. They hate foreigners, of course, and I like to hide behind the first Chinaman I see when they—the dogs—are about. I stepped into a shop, in this case, and some men drove the dogs away. We started on along a country road with no houses near. I looked back, and, to my horror, the whole pack were coming again. I did not know whether to laugh or scream. Mrs. Ling and Hok Guang did the latter, and Hok Nieng, my teacher, opened his umbrella and calmly drove our tormentors away. It is not at all likely they would have bitten us, but I never give the dogs the benefit of the doubt.

We had a splendid trip up the river; a strong, favorable wind all morning drove us right along, and we reached home soon after noon, and so did not eat on the boat. It is always such a pleasure coming home. From the boat one can see the compound a long distance. We were able to distinguish some one standing in front of the chapel, and when my white umbrella was waved, the figure quickly disappeared, and in a few moments Mrs. Smith appeared on her veranda waving a towel. She also disappeared, and was seen again coming down the hill toward the river, and Mr. Smith running to catch up with her. They reached the bank just as we did. These are little things, but they are a real part of our every-day life, and little things mean more to us here than at home.

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Miss Ella J. Newton writes of one Bible woman:—

MRS. LAU, the fourth woman mentioned, was a member of the First Church in the suburbs, but her work was of a broader nature. Her sudden death from cholera in October last was a heavy blow to us all, as she had been in active service longer than almost any other woman in the field. When a little child she was received as a pupil in the girls' school. After some years of married life she returned to the same school about 1880 as matron, and gradually added some outside work among the women to her school duties. She finally left the school, and devoted her life to this service for which all the previous years had been a preparation. Her knowledge of the Bible was wonderful, and she had rare tact in bringing home its truths to the minds of heathen women. For a long time almost every woman who united with the churches of the Ponasang Station had been taught by her.

She felt a responsibility for each one, and followed the wanderers with loving, prayerful interest. Her own spiritual life deepened, and for some years she conducted a weekly class for the newer and less experienced Bible women of the station. She was closely connected with the formation and growth of the Woman's Missionary Society as well as the beginning of station class work for women, which has since become so wide-spread, and she was known and loved far and wide. She lived to see much fruit gathered from the seed she had sown with weeping, and to be treated with honor where once it had been only scorn. Her last years were full of pain and weakness, but her faith grew stronger and her joy in service deeper as she waited for the end. We miss her, oh! so much, and can only pray that her mantle may fall upon many of those to whom she has taught the deep meaning of the Word of God, that they, like her, may grow in service and in likeness to the Master.

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## THE FUNDIJAK SCHOOL.

BY MISS ELLEN M. BLAKELY.

MARASH, TURKEY, May 23, 1903.

SEVERAL weeks ago I visited the Fundijak school and the one in Derekeoy. As the river was too high to ford comfortably, and it seemed to us safer, we went around by the bridge, thus taking two or three hours longer for the trip. We had minor streams to cross and swampy places to go through, when a man would go in first on foot with a stick in his hand to find the best places for crossing. Except for these places the road was good and the flowers beginning to open (February). We did not reach our destination till after school was dismissed, but the next morning we were on hand.

The teacher with a hammer to call the children together struck methodically a piece of iron suspended on the roof of the little building which serves as school and church. It was a feast day for the Gregorians, so the children did not come as promptly as usual, but a large number were finally seated around the room as close as they could be crowded. We watched them wash their feet in the stream as they came through. There did not need to be long shelves at the door for shoes as in Marash, for very few had shoes of any kind, and none stockings. Although the clothes were extremely ragged, and most not very clean, their faces looked pretty clean. The fact that there were visitors from Marash may have made a difference, but it is a part of their school training to wash their faces.

One little boy had on, in addition to the two undergarments, the remains of a woman's dress waist. Boys have their heads shaved except a tuft of

hair at the crown which falls down behind from under the fez. Each wears a white cotton cap, and the rich (?) a fez in addition. A big stove occupied quite a portion of the centre of the room, but there could be no fire, for it smoked. There were not books enough to go around of course, but some waited with folded arms while the others read. An arithmetic class of four had two slates, and after two had used them the other two wrote their questions.

Mrs. Macallum said her children would like to give a few slates. The children were able to read quite well, and have learned several things. There have been as many as seventy enrolled, but regular attendance is not well understood in the villages. It was disappointing not to find more girls studying, but there were few and those quite small, for girls are kept at home to work.

The girl who is to teach in Fundijak next year is studying here in college now. Her name is Gurn Dayermenjian, and she has taught one year. She is very ready to work in a village and to suffer the hardships of life in a village. We hope and expect her to do faithful and efficient work there.

There has been quite an awakening in Fundijak this winter with large attendance in the meetings which were held daily for awhile, and we hope there have been real conversions.

When we were there the men were away at work, but the women came to the evening meeting in large numbers. There has been during the last winter a new desire to listen to the truth in many of our villages, and we hope for greater blessings in the future. As of old, the laborers are few.

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### MRS. MORGAN'S QUARTER.

"ONLY twenty-five cents." It seemed very, very small to Mrs. Morgan when she thought of what the others would give; though as she remembered the barrel of flour that they must have, the shoes for Kit, the medicine for Janie, and Tom shivering without an overcoat, it seemed much larger. When she thought of all these things it seemed to her that she could not spare even twenty-five cents for missions.

"I don't believe that I will go to the Auxiliary," she said to herself, "and then I won't have to do anything. My little quarter won't amount to much; the ladies will laugh in their sleeves to see me put it in the box with their five and ten dollar bills. The Lord knows I'd be glad to give more, but I honestly and truly cannot, so I'll stay at home and sew."

But somehow Mrs. Morgan did not feel comfortable in her mind as she settled herself to her work.

"You know you're a coward," whispered her conscience, very distinctly. "You know, even if you hadn't but one cent to give, that you ought to go and give it. What if they all do give more; it won't be any excuse for you not doing your duty, will it? A quarter isn't enough to do any good? How do you know that? A dollar is only four quarters, and 'Many a little makes a mickle.' Suppose everybody who could only give a little should not give at all; wouldn't it make a difference? Besides, remember the loaves and fishes; ask the Lord's blessing on your gift, and though it may be small, yet it may have a power that a much larger one without his blessing would never have. Sarah Jane Morgan, you know that you ought to go to that Auxiliary meeting and give your quarter; so put up your work and go."

And Mrs. Morgan put up her sewing, went to her room, took the despised quarter out of her pocketbook, and knelt by the bedside. "Dear Lord," she prayed, "this is all I have to give to help the cause. Thou knowest my heart and seest that I would gladly do more if I could. I humbly and earnestly ask thee to bless my little offering for the dear Christ's sake. Amen."

Somehow that quarter seemed very different to Mrs. Morgan when she rose from her knees, and putting on her bonnet and shawl, started for the meeting.

"I believe I'll stop for Mrs. Carter," she thought, as she went along.

"N-o," said Mrs. Carter. "I've about given up going. I can't give much, for it's been a hard winter with us, and most of the ladies can give so much that I feel mean putting my mite in the box."

"Just the way I felt at first," said Mrs. Morgan, laughing, "but it isn't the right way. We must every one do our own part, no matter how small it is. Now, there is my Kit; she can do ever so much to help me, and Tottie can't do anything but take steps, but she oughtn't to refuse to do that, because she can't do as much as Kit, ought she? And then the little steps do help wonderfully, after all, sometimes."

"That's a good word, Mrs. Morgan. Thank you ever so much, and I'll remember it. Just wait a minute and I'll go right along with you."

"John," said Mrs. Thompson that noon to her husband, "I want some money. The Auxiliary meets this afternoon, and then I want to do a few errands, so please give me ten or fifteen dollars."

Mr. Thompson counted out fifteen dollars.

"I suppose the most of it is for the Auxiliary," said he, laughingly.

"I'm not going to give but a dollar, anyway," thought Mrs. Thompson, as she dressed for the meeting; "and I will stop at Leonard's on my way home, and get that lovely lace scarf. I don't know but it is extravagant to

pay ten dollars for it, but I want it so much. Dear me! what would my dear mother say to me?" and Mrs. Thompson sighed as she remembered how far she had strayed from that mother's teachings.

Now, it happened that Mrs. Morgan and Mrs. Carter sat directly in front of Mrs. Thompson at the meeting, and she watched them curiously.

"I wonder what they find to be so interested in," she thought.

"I am so glad that those two are out," whispered Mrs. Allen. "I do like that Mrs. Morgan so much. I believe she does more for missions than any of us, for she gives out of her poverty and prays over what she gives, which is more than some of the rest of us do, who don't deny ourselves any in giving either."

Mrs. Thompson made no reply, but somehow she thought more and more of that dear mother. She had loved the cause of missions and prayed for it, and like Mrs. Morgan she had had but little to give.

"What would she say to me!" thought Mrs. Thompson for the second time that afternoon.

A little incident which she had not thought of for years suddenly came to her remembrance. She had discovered that her mother was denying herself some little comfort that she might have more to give, and she had tried to persuade her to use the money on herself.

"Will I offer to the Lord that which cost me nothing?" quoted her mother, earnestly. "No, dear; it is a comfort to give up something for His sake."

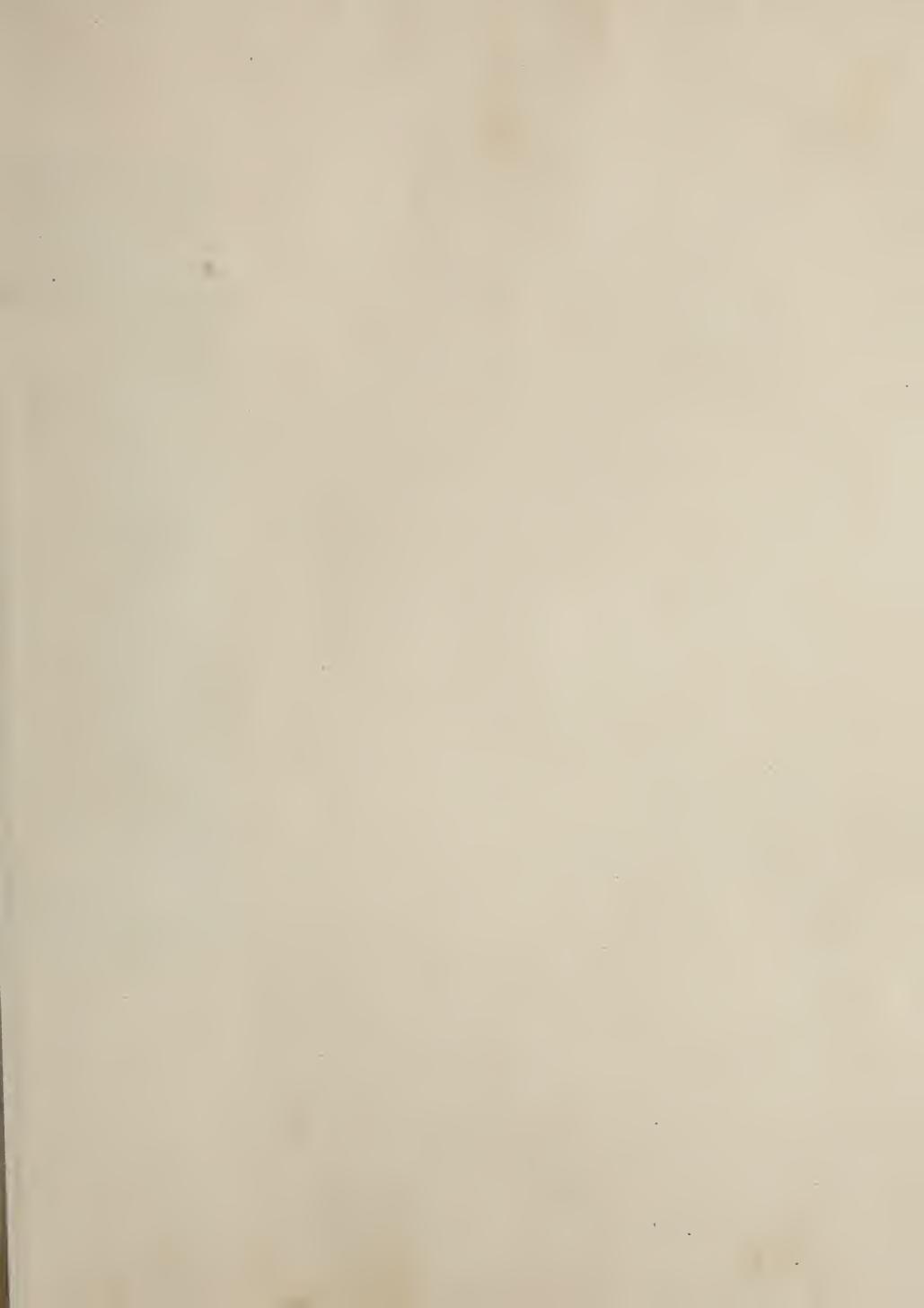
What if she should give up the coveted lace scarf—what if she should? How the strange question kept ringing in her ears! But after all it was Mrs. Morgan who decided it. Mrs. Thompson saw her take out her poor, worn, little pocketbook—plenty large enough, though, to hold all Mrs. Morgan had to put into it. She watched her open it, and saw that it held only a quarter and a very little small change. She saw her take the quarter and drop it into the box with a joyful, wistful expression, and the hot tears filled Mrs. Thompson's eyes.

"She finds the comfort just as mother did," she thought.

A minute later and a crisp ten dollar bill dropped softly from Mrs. Thompson's hand into the box.

"But my mother and Mrs. Morgan gave it," said Mrs. Thompson to herself.

Mrs. Morgan never knew of her part in it, but what did that matter? She knew that she had done what she could.—*Gospel in All Lands.*



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