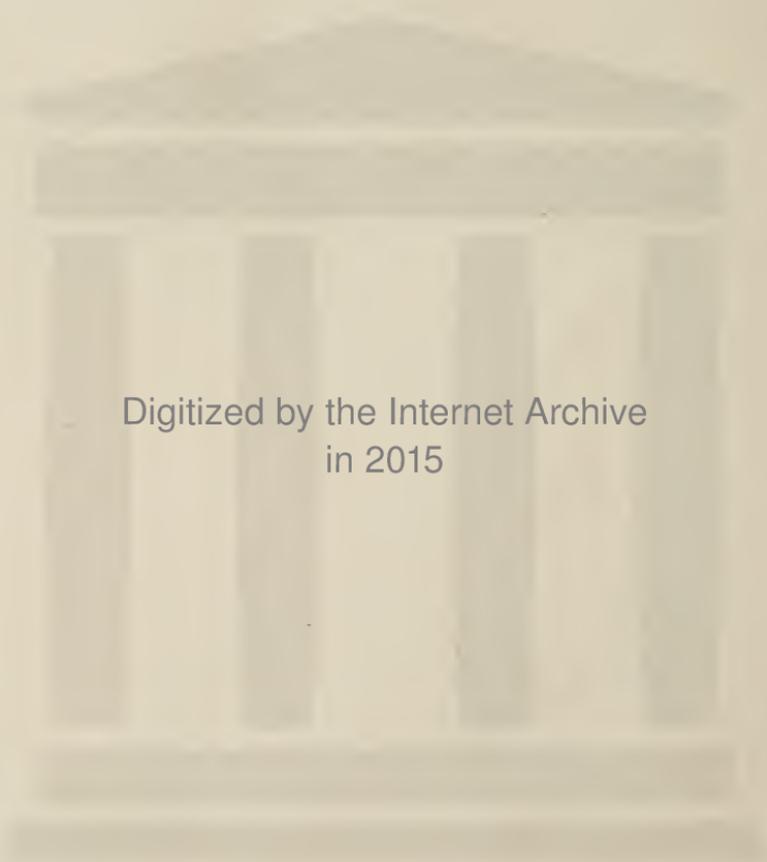




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I am, Very Sincerely, Yours.
J. Augusta Smith.

Life and Light

VOL. XXXVI

APRIL, 1906

No. 4

Mrs. Judson Smith

FEBRUARY 16, 1843—FEBRUARY 14, 1906

PRESIDENT OF THE WOMAN'S BOARD OF MISSIONS, 1890-1906

AGAIN a great shadow has fallen on the Woman's Board of Missions, and one who guided our counsels and our work has gone out of our sight. For sixteen years Mrs. Judson Smith has been our President, honored and beloved, and now by her home going we are bereft. We are rich in blessed memories, and we give thanks for all that she has been.

Born and trained in a Christian home in Hartford, Ohio, she studied at Oberlin, and at twenty-two she became the wife of Rev. Judson Smith, then a teacher in Williston Seminary. He was soon called to a professor's chair in Oberlin, and in 1884 the American Board summoned him to become one of its foreign secretaries. Coming thus to Boston, Mrs. Smith immediately identified herself with the Woman's Board, and when Mrs. Albert Bowker, its first president, laid down that office, she was chosen to fill the vacancy.

Through our wide constituency many will remember the dignity and grace with which she presided at our annual meetings and other public gatherings, and none who had felt the warmth of her hand clasp and the light of her welcoming smile will forget the cordiality of her greeting.

“For the past year a weakness of the heart has imposed physical limitations, but her interest in every detail of the mission work did not at all diminish. She knew the possibilities of her condition, but hopefully accepted the assurance that with care she might live many years. She slept quietly on the night of February 13, and then, in the early morning, with no apparent sign of pain, her spirit fled to awake in the dawn of eternal glory.”

The funeral services were held Saturday, February 17, at half past eleven in the chapel of her home church, Walnut Avenue Church, of Roxbury. Dr. A. H. Plumb, pastor of the church, read selections of Scripture and pronounced a tender eulogy, and Dr. E. E. Strong, editor of the *Missionary Herald*, spoke of Mrs. Smith's work for missions, and offered prayer. The pallbearers were Hon. S. B. Capen, President, and Dr. J. L. Barton, Secretary, of the American Board; Prof. W. H. Ryder, of Andover, a brother-in-law of Mrs. Smith, Principal J. H. Sawyer, of Williston Seminary; Mr. Elbridge Torrey and Mr. W. H. Wellington, intimate friends of the family. A quartet of men's voices sang two brave hymns, "Go down, bright sun, into thy golden west," and "For all the saints who from their labors rest." A wealth of beautiful flowers, carnations, callas, orchids, violets, ferns, Easter lilies with palms, and many roses, white, pink and crimson, the flower of Mrs. Smith's special love, spoke of the affectionate sympathy of many friends.

A large company gathered for the service, and many of the Branches of the Woman's Board sent representatives.

The Woman's Board Friday meeting on February 23 was made a memorial service for our late President. Mrs. C. H. Daniels, who guided the meeting, said in opening, that though we meet under a cloud yet it is a cloud shot through and through with sunshine, for the memory of that noble life so devoted, so wholly consecrated, makes us glad even in our grief. Mrs. Capron lifted all hearts to the divine presence as she led in prayer.

Mrs. Joseph Cook spoke tender words of appreciation in behalf of the Executive Committee, mentioning Mrs. Smith's rarely fine physical presence, and dwelling on the generous and costly sacrifice of time and strength which she made to attend the bi-monthly meetings of the committee; saying that her fairness, her courtesy, her judicial mind, her interest in individual missionaries, her regret when reasonable requests must be refused, were evident to all. Mrs. Smith was one of those who chose "infinities, not infinitesimals," and this is not the end.

"Yet who shall dare to say at thy life's end?
Life has but flung for thee its portals wide;
And death defeated and the grave defied,
Forth on triumphant quest thy soul doth wend."

Miss Stanwood, in behalf of the workers at the Rooms who had come into constant touch with the President, emphasized "the unfailing courtesy, charity and patience, the painstaking investigation, the warm sympathy, the fair mindedness and courage, the prudent counsel and wise decisions that characterized her official work." We cannot speak of what we personally

shall miss, but we may be sure that the work will go better in the future because she has done her work so faithfully in the past. Her example is a precious legacy for us to cherish and to follow.

Mrs. McLaughlin, President of Suffolk Branch, to which Mrs. Smith belonged, pointed out the fact that she was always mistress of herself, of the situation, of circumstances. That which made her always a center of attraction in any room was the subtle personal influence, that power which flowed out because it had first flowed in from the Divine source of all power; that she knew God was the supreme quality that fitted her for meeting individual women, and for leadership in the Woman's Board.

Dr. E. E. Strong, representing the American Board, spoke of the rich endowments that fitted Mrs. Smith for large service; preparing her in body, mind and heart for the responsibilities that rested upon her. He added: "Permit me to say that this foreign missionary work serves to call out the best that is in one. This is true concerning those who go in person to the foreign field, and it is equally true of those who support that work at home. It broadens their vision; it awakens their interest in those who are afar off, whom they have not seen, and for whom we are tempted to feel we are not responsible. Its appeal is, therefore, to that side of one's life which is at the greatest remove from selfishness. It calls for thought and effort for those of alien races, of unattractive, not to say of repulsive, habits and characters. It calls for Christlike love for these souls for whom the Master yearns and came to die. A response to this call necessitates an enlargement of vision and a widening of sympathies which nothing else can give.

"Jesus said, 'Thomas, because thou hast seen me thou hast believed. Blessed are they that have not seen, yet have believed.' Why this added blessedness to those who have not seen? One thing certainly can be said in reply. They who can rise above the necessity of a bodily touch, and can believe and be moved to action by evidence which appeals to their reason and moral sense, they are more blessed than are those who can believe and appreciate only what they see and touch. Blessed are they who having not seen have yet loved and labored for far-off lost sheep.

"It was this broad vision of people and of interests unseen by the eye, but most real to her thought, which helped to make Mrs. Smith what she was, and which led her to labor so generously and unceasingly for the cause of missions. May God inspire you, members of this Woman's Board, to take up the mantle of your departed President, and go forward bravely in the glorious work to which you have put your hands."

THE WORLD MOVES. The world moves rapidly in these days. Things quite without precedent come in quick succession, and the visit of the Chinese High Commissioners to the rooms of the American Board and the Woman's Board was one of these unprecedented events. To see these dignified representatives of the far away empire in their picturesque raiment, to hear the utterly foreign speech, much farther from ours than any European language, to watch their strong, alert faces light up with interest or sympathy or fun, made one feel anew the hindering of that Tower of Babel. When we would have said so many kind things, we could manage only a very few through the skilful interpreter. These men, patriotic, keen-sighted, high in authority, spoke very warmly of the good work of the American Board through its missionaries in China, saying, "Send us more such men," and pledging the imperial government to give them its fullest protection in future. Missionaries have borne the light of Western civilization into every nook and corner of the empire. They have translated many religious and scientific books into Chinese, and they help us to bring happiness and comfort to the poor and suffering by the establishment of hospitals and schools. The awakening of China now at hand is to be traced in no small measure to the missionaries.

Prince Tuan, the viceroy who saved the lives of many foreigners during the Boxer troubles, said smilingly and earnestly, "I personally am grateful to the Woman's Board for sending out those good women who have done so much for our sick, and who have taught my own little six-year-old daughter and the wife of my son to read English." They asked if any of those women had ever been in China—not one. Then the face of the ambassador flashed, and he said, "But this is the power house—where you give the impulse," with quick appreciation of the function of the Woman's Board. Christian women, help us to give a stronger impulse to the work which China is beginning to see that she needs.

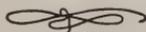
MISSIONARY PERSONALS. We have word of the arrival of Miss Elsie M. Garretson, of Pomasang, sent home for her health, in California, and encouraging reports that she is gaining. Miss Isabella Blake, one of our new missionaries in Aintab, has been seriously ill with typhoid fever, and the latest news is of returning health. To begin one's work in a foreign land with typhoid and conflagration is a hard discipline.

FIRE AT AINTAB. A cablegram tells us that the girls' seminary at Aintab has been burned. No lives were lost, and we await further details, giving meanwhile anxious thought and sympathy to those who are in confusion and need.

CONTRIBUTIONS FOR
THE MONTH.

During the month from January 18 to February 18, our Treasurer received \$9,369.23 for the regular pledged work, a gain of \$1,065.44 over the contributions of the corresponding month in 1905. This is encouraging, but that we need to be doing our utmost is proven by the fact that even yet the first four months of our financial year have brought us nearly one thousand dollars less than the first third of the year before.

NO MORE POSTALS. The stock of souvenir postal cards from South Africa is already exhausted.



A Little Trip in Zululand

BY MRS. AMY B. COWLES

A WEEK ago the children and I had such a beautiful day I want to tell you about it. Four miles from here, there is a little struggling school, which is one of several begging Mr. Cowles to take them under his wing. For months I had been longing to visit this school. At last the favorable day arrived. Going to the store of a trader near here, I hired a tall, bony old nag and off we started. My kitchen boy with our lunch basket on his arm showed the way, while Helen and Raymond took turns in riding behind me. The spinal column of the ancient steed was so sharp that the children complained of its hurting, so we had to pad it with an old waterproof. This, though it did a good deal of slipping and flopping along the way, nevertheless eased the bones all around and proved a blessing.

Dear people, such a day as it was and such a ride. Great bunches of white, fleecy clouds chased each other over the blue sky, making shadows all over the hills. Such mountains, such valleys, up and down, up and down, and all so green. Herds of sleek cattle and flocks of goats grazed peacefully over the hillsides, and the swamps were white with thousands of callas. One longs to be a psalmist on such a ride. Four miles of this, and we come to a sudden halt on the very tip-top of a high hill. Just below us was a gigantic hollow scooped right out of the earth. Imagine this enormous basin filled with little hills and big hills, round grassy hills and sharp rocky hills. Picture them rolling into each other and out of each other and around each other, then rising higher and higher until away in the distance their gigantic peaks poke right up into the clouds. These highest peaks are sometimes snow-capped. Scattered all over those hills below us we

could see scores of Zulu kraals; about six round, grass huts to a kraal, and all arranged in a semi-circle around a cattle enclosure.

This is a native location, assigned to them, I imagine, because too inaccessible for white folks. An immense valley full of heathen homes, and in that great dark hollow only one tiny church to tell the story of the cross. Half way down the precipitous side of the hill on which we stood was that little chapel, in which also was the school we had come to visit. After feasting our eyes on the wonderful panorama spread out before us, I dismounted and we proceeded to scramble and tumble and almost roll down



THE VALLEY OF A THOUSAND HILLS, SOUTH AFRICA

the rocky hillside. It looked very much as though we should land on the ridge pole of the church, but by dint of maneuvering we managed to appear at the door with proper dignity. Our coming was a complete surprise. A dozen rows of white ivories gleamed as we entered the room. The whole school rose in greeting, and thirty-six pairs of bright eyes were fixed upon us. As this was the first time a white lady had ever visited that lonely hollow, our coming was quite an event. The teacher, an Inanda Seminary girl, gave me her chair, the only one in the room. The children in wash suits and dresses looked neat and clean. Their woolly heads were for the most part closely cropped, and their feet bare. The twelve backless benches, the teacher's table and a blackboard two feet square were absolutely all the

furnishings of this embryo school. No maps, no pictures, no clock even. When I asked the teacher where her clock was, with a twinkle in her eye she rapped on her head. The writing class when called came forward, and sitting on the earth platform, used a bench for a desk. For nine years this little school has been struggling on by itself, the teachers being hired and paid wholly by the people. It is a part of Mr. Cowles' work to aid and develop these struggling schools, of which there are nearly a score in various stages of progress and of self-support. One by one he will help them to a better equipment, get them a certificated teacher, then petition the government for a grant in aid. Thirty-one schools are now well equipped, have government grants and are running full swing. There are one hundred and



A SCHOOL AMONG THE KRAALS, ONE OF THE SMALLEST OF THE FIFTY

sixty-six children in the largest school, twenty-five hundred children in the fifty schools now in Mr. Cowles' care, while there are a score of openings for entirely new schools.

Dear friends, can you grasp the situation? Do you see what opportunity is ours? It almost overwhelmed me that day as I sat in that funny little church, literally in the wilds of Africa and in the heart of heathenism. The different classes passed before me—English dictation, translation of English into Zulu, Zulu Testament, etc. Then at my request the whole school stood up and sang to us in English most sweetly, "God is Love," "Hide me, O my Saviour, hide me." At the close of school I watched the little band of learners scatter over all the pathways, seeking their kraal homes among the hills, and I knew that the refrain was being caught up and sung

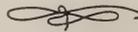
in many smoky huts,—“God is Love, God is Love!” Bible stories are being retold, Bible verses recited and temperance catechism and songs



SCHOOL AT ETAMBINI

repeated; twenty-five hundred children carrying the light into sin-cursed homes! Is it not an inspiring thought that in this way the influence of our American churches is reaching the darkest recesses of heathenism?

(To be concluded)



THERE should be gladness in every home in German East Africa on December 31st, 1905, for after that date every child born within the territory will be free. This is another death-blow to the awful slave traffic in that dark continent.

THE hardest thing in the grammar of life is to learn to put “mine” and “thine” in just the right place.

FIRST of all, God wants ourselves. The opening of our heart to his love, and the surrender of the life to his will, mean more to him than any other gifts.



HOSPITAL AT AHMEDNAGAR

The Hospital for Women and Children at Ahmednagar



SHERNTI HARIBA
NURSE OFF DUTY

MANY a heart was thrilled and many a purse was opened by the words of Dr. Julia Bissell as she told of the suffering of women and children in Ahmednagar and the imperative need of a hospital for them. After nine years of heroic effort the needed funds were gathered and the hospital was opened in 1904. Surely those who have given interest and money to the work wish to know something of its progress.

Dr. Ruth P. Hume, daughter of Dr. Rev. Robert A. Hume, is in charge of the hospital and Miss Madoline Campbell, a trained nurse, is her efficient co-worker. These two, however, cannot do both the hospital and city work, and in January last Dr. Eleanor Stephenson of Brooklyn, a college friend of Dr. Hume, sailed to join them.

These faithful young women are too busy with their work and language study to write many letters to tell us what are their occupations and surroundings, but some recent photographs give an



IN THE SURGICAL AND MEDICAL WARD, AHMEDNAGAR HOSPITAL



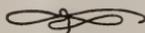
DR. HUME, WITH KARL CHURCHILL IN HER ARMS, AND GROUP OF NURSES WITH MATRON AND HER LITTLE DAUGHTER

idea of the outer setting of their blessed work.

Miss Campbell writes of one need as follows: "We have been trying since April to get a well dug in our compound. Unfortunately, before they had been working a month, a coolie fell in and was killed and the work has not been touched since, the contractor giving one excuse after another for not going on. It is most trying and we need the water so badly, and buying it is a great expense. Perhaps by this time next year it may be finished."



CITY DISPENSARY, AHMEDNAGAR



A Kaleidoscope City

BY MRS. CAROLINE L. GOODENOUGH

"I AM always sorry when people come to Johannesburg for only a little while," said the president of the Y. M. C. A. lately in a public meeting, "for if they stay a long time they like us." This expression "they like us" is an unconscious spark thrown out from the smoldering social consciousness that has been developing since the war. The order of things "before the war" was a supremely selfish order, as far as the European element here was concerned. People were here for what they could get, only that and nothing more. The motto of the place might well have been inscribed as "Every man for himself and the devil take the hindmost." The stir of springtime is in the air these days, not only in physical nature but in the realm of mind; yes, in this unwieldy, fast growing municipality, which less than twenty years ago was a handful of miners' tents and corrugated iron shanties—in this complex mass of humanity, gathered here from every quarter of the globe, a new soul is growing that recognizes its common interest in the welfare of all.

The new and better feeling crops out in various ways. Johannesburg has had a bad name, and it has been fashionable for everybody to cast a stone at her ignominy, and with reason perhaps, for cities like people have a reputation and a character which lies behind it. Now the tide is turning and the usual fling at Johannesburg is resented by people who have cast in their lot with the city and are trying to make things better.

A prospective bride who came out here last month from America to be married was chatting with the Johannesburg lawyer while the marriage papers were being drawn up, and an undertone of advice ran through his remarks. He said, "I want the brides who come out to show loyalty enough to their husbands to hold them here, in spite of the remarks they will hear from others who say, "How are you getting on? Isn't this dreadful?" Then he went on to explain that underneath a veneer of selfishness and materialism ran a strong undercurrent of disinterested effort for the public good. Right as he was in his desire for newcomers to take the city at its best, yet "dreadful" may not be too strong a word to characterize some of our drawbacks; the dust for instance, blowing some days in clouds which darken the landscape, sifting in through the cracks of our not too well built houses, and making dusting a weary and never finished task, till the discouraged housekeeper cries out in spirit for one of the mansions in the country without dirt. (See Revelation xxi. 27.)

A worse drawback even than the dust for thin skinned people is the insect life in the country. At the meeting for the deepening of the spiritual life last evening, the good lady addressing the audience on the unfathomed depths of the human spirit involuntarily thrust the fingers of her right hand under her left cuff several times. An unsophisticated newcomer present might be mystified at the movement. Not so the old resident, looking on with sympathy and thorough understanding. Inside that cuff has secreted himself a torturing microscopic flea. He is covering the lady's wrist with blisters, and instead of being scandalized that she puts her hand into her sleeve, you should admire her self-control that she is able to go on with her discourse at all. This "wicked flea" lives in our dust, infests every pet cat, dog and bird, and the most scrupulous cleanliness cannot altogether prevent him from attacking our persons, entering our houses and beds and lurking in the cracks. The curious thing is, that these little pests trouble only certain people. Many persons, the majority perhaps, never feel them; to the rest of us life becomes a daily and unsuccessful warfare with these little foes. "I could live in this country if I were sure the Lord willed it, because I am consecrated," said a "globe trotting" missionary visitor lately, smarting with the skin irritation of

Africa's insect life. We listened sympathetically, knowing well, however, that there are plenty of other people who have to live here whether they are consecrated or not. Certainly too our visitor was right. Consecration does help in bearing the ills of life.

Dust and fleas are surface trials; we have others not so palpable but real and deep. Some of the difficulties and problems which confront us arise from economic conditions; others from the friction of class with class, and race with race.

If you should visit us at the Mayfrois Mission House on the western side of Johannesburg, and had a few hours only to spare in looking into the matters which make up our daily interests, we should naturally take you for a drive with Dolly and the rickshaw. This rickshaw is not a man-drawn carriage, although it has been in a former stage of its history. Dolly, the gray Basuto pony, is "a good wee horse," as our Irish friend puts it, and we jog off comfortably, taking the main reef road, more instructive than beautiful, along the dreary line of mines, with their never-ending machinery, tall head gears, and great artificial hills of white tailings.

Gold mining may be poetical business from a distance. It is a terrible business in actuality, if viewed only from the standpoint of the loss of human life involved. One of the many victims of miner's phthisis, caused by breathing rock dust, has just dragged himself past my window as I write. He has a short journey to the grave before him, and will leave behind a wife and little children. The death rate from this and other causes connected with the mining industry is very large for both white and black miners.

A drive of two and a half miles brings us to the Robinson Deep mining property, where stands one of the American Board's chapels, a plain little iron building, but bright and tasteful inside, with Scripture pictures on the wall, and a dado around the room of fresh green. The work of beautifying this building, and our two other places of worship in Johannesburg, is the love gift of a poor and lonely white man, done from gratitude to the Lord and Master, who has recently saved him from a life of sin.

Here a congregation of native miners worships on Sunday, and on week-nights an evening school gathers, where these young men are given an opportunity to learn to read the Bible in their own language. A large number of native families live in tents in the vicinity, and they need a day school opened in this chapel for the children. The night school is taught by a native who earns his living in town during the day.

Our drive next takes us through the center of the town, past the fine new buildings of which Johannesburg is proud—the Carlton Hotel, six stories

high, and covering nearly a block, the great stores, with windows full of beautiful things, which cause visitors to exclaim, "I did not expect to see such things in Africa!"

A mile east of the post office, in a locality filled with warehouses and cheap tenements, we find the original chapel of the American Board's work in Johannesburg. This building is filled on Sunday with a worshipping congregation of stalwart young men, mostly Zulus, who have come up here from their distant homes on the coast, and are either unmarried or have left their wives behind.

The little Sunday school held in the cottage close by for half caste children is taught by our Irish friend referred to above. She has motherly instincts which, as she puts it, could "mother all the children in creation." She loves the children, and they love her, and since she loves the Lord, too, the rest goes without saying. A meeting is held for these children on Sunday night, and a sewing class one afternoon in the week; and they are clamoring for two afternoons instead of one. Here is a fine opening for city settlement work in this crowded quarter.

Our Irish friend has another "iron in the fire," also, for a class of persons differing widely from any yet mentioned. In the cottage by the American Board chapel, which was our home before the war, a Christian Temporary Home for women and girls has been opened. This cottage provides beds at less than half the usual price in the city for homeless but respectable white women who need a cheap lodging for a few nights, and which cannot be obtained elsewhere, as far as we know, under Christian auspices.

By and by in the center of the city a much needed Y. W. C. A. will be established. But big enterprises move slowly, and meanwhile our humble little cottage stands in the gap, and those who come tell us pitiful tales of the lonely, unbefriended, and dangerous position of a woman wage earner in this busy city, far away from home ties, a stranger in a strange land. Sometimes they come quite stranded, with neither money nor situation. One such lately seemed on the verge of suicide from despair; two others recently were found to be under the spell of the secret use of intoxicants.

To give such friendless women the personal interest they need, the cheer of a family sitting room and family prayer, this seems to us a worthy way of putting in one woman's life, and I feel sure that friends across the sea will wish our Irish friend much success.

In a city like this, with its multifarious needs, it is impossible to confine one's interest to one needy class alone, and we realize that souls are souls, colorless in God's sight except for shades of character.

This letter is just the turning about of a kaleidoscope; the pattern shifts and changes with every move, but that is like life here—that is Johannesburg.

First Impressions of Turkey

BY MISS ISABELLA M. BLAKE

[Miss Blake went to Aintab last August to help in the girls' seminary at Aintab, Central Turkey Mission.—ED.]

MISS NORTON'S books have just arrived, and she is delighted, because they had been so long in the hands of the Turkish censor, that she feared he had found something very objectionable among them. However, she got everything back except a few Perry pictures. It would be interesting to know if those pictures are now decorating the walls of the gentleman's parlor, or were merely left out by mistake. Our furniture came in very good shape for the most part, and we were glad to be settled after our long journey.

Miss Norton has written you about our reception. I assure you we appreciated its cordiality. Since we came we have been very hospitably entertained by the various members of the station and by other people as well. Our trunks have not come yet. We had our steamer trunks with us, but the others were sent by freight from Liverpool, and are now, I dare say, in Alexandretta, awaiting the pleasure of some *cartaje*. Truly, Turkey is the land in which to cultivate a philosophic spirit. Our rooms are very pleasant and our furniture looks well in them, but there are many things in our trunks that will help to make them homelike.

Mr. Sanders was in Aintab for a few days with Mr. Metheny, an artist, who gave us our first lessons in horseback riding. Mr. Sanders is planning to take us along with Miss Chambers to Kessab next summer and show us that part of the station, so it is quite necessary for us to be in trim for horseback. He had Togo, a nice, quiet little horse, yet one possessing a spirit worthy of his name, in training for us, and we are enjoying him greatly. By the time we have spent five hours in study on Turkish, with a brief interval of teaching "fancy work," such as drawing, singing, gymnastics and sewing, we are quite ready for a little exercise, and we get it on horseback or playing tennis on Dr. Shepard's court.

It seems very strange to be in a country where you have to be surrounded by high stone walls, where you cannot go far without a hat, where the dogs bark all night long, and where the policemen whistle every few moments or knock loudly on the pavement with their clubs, to reassure the people of the houses, and to give wrongdoers a good chance to run around the corner.

We have been once to each of the three Protestant churches in Aintab.

They have large congregations I should say, and I have been pleased with the services, although I could understand only a word now and then. I was so pleased the other Sunday—the minister used the word for crown, which is one of the first words in our primer, a number of times in his sermon, and so I concluded that he must be preaching about Heaven, and sure enough when I inquired it was so.

Last Friday afternoon we called on Bodvilly (pastor) Ashdjian and his charming wife, and the Bodvilly showed us over the “model schools,” as they are called, adjoining the church. These were the gift of a wealthy parishioner and his wife. In the room for the primary grade were kindergarten chairs and tables, empty, for the children had gone home. There was a roomful of bright looking boys above, and they were feeling very proud of some fine new wooden desks, which, I regret to say, were not adjusted to the size of the children. But one must not be too critical. Things were far better than I had expected to find them. The rooms were well lighted, the children quiet and orderly and apparently enjoying themselves. A last year’s graduate of the seminary was teaching in the school for little boys and girls, and another graduate in the girls’ school. As I have seen these teachers, and also the lonely little schoolma’ams of the villages, I have been impressed over and over again with the importance and the wonderful opportunity of the work in the seminary. Surely it is foundation work.

Already we have become very fond of the girls, and I am sure it is something more than mere momentary or temporary attraction. At first their faces seemed a little heavy, but I have found that, although they do lack the American girl’s delicacy of feature and vivacity of expression, they have a gentleness and a responsiveness which is very winning. The other Friday evening we came into the dining room and found them making a sort of vermicelli, by taking tiny pieces of dough and rolling in their fingers. They were having a jolly time over their work, too, so we sat down and endeavored to help them, and find the older girls who use English with some freedom very pleasant to talk with. They seem very much interested in some of my snapshots of scenes and friends in America, and, incidentally, they love to have their own pictures taken. But that seems to be a characteristic of the race. Anyway, over and over, I feel very fortunate to be allowed to work among them, and very far from deserving the privilege.

Union For Service

BY DR. J. L. BARTON

THE conference held in Dayton, Ohio, February 6 to 8 inclusive, between representatives of the Methodist Protestant, United Brethren and Congregational churches, was one of great historical as well as religious interest. This conference was the culmination of an effort begun some years ago to bring these three churches together into one organization. Over two hundred representatives, of whom the majority were Congregationalists, were in attendance. These came from all parts of the country, including the Pacific Coast. Few gatherings have ever been more characterized by spiritual earnestness and purpose. This spiritual purpose did not reveal itself so much in utterance as in the earnest spirit and kindly Christian consideration with which every question was discussed and every decision reached.

Three fundamental points required settlement: first, the creedal basis for union; second, the common basis of polity; and third, a method of uniting all missionary operations. After two full days of consideration of these subjects, in a committee made up of sixty-three members, divided into three sub-committees, a unanimous conclusion was reached.

It was evident that the missionary interests of these three denominations can be combined so as to constitute a unit in all departments, and at the same time keep the various constituencies closely in touch with the work. The foreign missionary interest can undoubtedly unite more easily and quickly than any other department. Such a union will not call for the giving up of anything essential upon the part of any denomination, but it will give each denomination the inspiration and uplift which come from enlarged operations. The Methodist Protestant denomination has foreign missionary work only in Japan; the United Brethren have thrifty missions in Japan, China, Africa, the Philippines, and Porto Rico. Co-ordination will not only increase efficiency, but it will make possible greater administrative economy. Not a voice was raised in opposition to the suggestion that the missionary and publication interests of the three denominations be co-ordinated. Committees are continued to formulate details for the consummation of such a union in active work, both at home and abroad.

Some of us who were permitted to be present at this gathering cannot but feel that a real and sweeping revival is at hand. This is not a revival of exhortation and preaching, but a revival of doing; a revival manifesting itself in increasing Christian unity for service, in an enlarged spirit of broth-

erliness, and in co-operation in every good work for the advancement of the kingdom of God in the world. This is but the beginning of the fulfillment of the prayer of our Lord, "That they all may be one." When this unity is completed "the world will know and believe."



Progress in China

Miss Bertha P. Reed, though one of our younger missionaries, and still working on the language, is able to do much in the Bridgman School, and she tells us of its welfare and the developing work in North China:—



MISS BERTHA P. REED

I MUST tell you again of the progress of our school plans up to this time. The building of the addition has been going on through the summer, and is now nearly finished, so that we can open school on the first of October. This addition will be useful for many things, as it combines rooms for the school and also for woman's work. There are much needed recitation rooms, and laboratories for physics, chemistry and biology. There is a room for a museum, where the geological specimens will be kept with other interesting things, and this room is so situated that it can be used both by the schoolgirls and the women. There is a room for a woman's chapel, which will fill a great need, and smaller rooms near it for women's classes, these to be used for the Bible woman's training school, which Miss Russell plans to begin this year, and in which women from the different stations of our mission may be taught. And, lastly, there are three bedrooms and accommodations for housekeeping for the ladies who live there, as Miss Russell wishes to do, and as other ladies may if our numbers are too large for the regular ladies' house. We feel that the building is a triumph of condensation and economy, and we rejoice in the increased possibilities of work with its use.

The establishment of the college—the grade above the Bridgman School—is advancing. It will be called the North China Union College for Women, and is a part of the general union scheme for education which is advancing so splendidly. The beginning, of course, is slow. Our last two classes to graduate have had each one year of college work; now, by omitting all graduating exercises this year, the next class will have two years. The additional work contains such subjects as solid geometry, ethics, physics and chemistry, and deeper study of the Bible. We see a real advance of the

girls in character during this time of more advanced study, and after it we send them back much better fitted for work in their home stations; so we are very glad to have this opportunity to keep them and train them a little longer.

Our plans include a normal training department, with practice teaching for the pupils in the day school and kindergarten in an adjoining court. This will be very helpful, for many of the girls go back to some teaching in their homes, and they need very much to know more about proper methods. A more ambitious part of the union plan is a medical college for women. You have heard something of the medical college for men, and the thorough and ambitious plans with which it is being started. In that for women the Methodists also unite with us, but our beginning will be very modest. The three other missions have lady doctors, who will do most of the teaching, and our part will be the teaching of the physics and chemistry needed. The work will begin this fall, with ten girls who will go to the different doctors for their work, though the headquarters of the college is supposed to be at the Methodist mission. Of course there are many difficulties in the way of this work, but in some places these have been overcome, and it is worth while to try here. In the south especially the trained Chinese women doctors have been found very helpful. One trouble will be to keep the girls unmarried long enough to complete their training and to give their help for a time afterwards in payment, but sentiment in regard to so many things is changing here now that we trust it will be possible. Apropos of this change, a Chinese newspaper said yesterday that Tuan Fang, who is to be one of the commissioners to the United States, had just had an interview with the Empress, in which he said that the women of China ought to be educated, and the Empress agreed with him and answered that they should be educated at once. That is encouraging, though I fear the process may be somewhat slower than she anticipated.

We have been much surprised this last week to hear of the establishment of three schools for girls in Peking. In one of which we know most the fee is quite small, so it is evidently an instance of Chinese philanthropy. Thirty-five girls are attending it, both rich and poor, and they are advised not to come in carts, and to dress quite plainly, so that there may be no emphasis of the distinction of classes. A Mongol princess, the sister of Prince Su, who lives near, is giving some time each day to teaching in it, explaining some of the Chinese books. In another school for richer girls they are not allowed to wear embroidered shoes, in order to show that their time should not be spent in working on their shoes but in study. We have found lately, as we have progressed in acquaintance with them, that the

women of the higher classes in Peking are often educated, but still the establishment of such schools as this is among the astonishing things in this time of progress. May it mean real advance for the women! Another recent surprise was the discovery of a small newspaper for women, just begun. It gives the news, and often adds good advice for its readers. One day it spoke strongly against the universal practice of using paint and powder on the face, and just after the feast of the moon it had a remarkable article giving various facts about the sun and moon, and advising the women not to burn incense to them, but rather to worship the great God who made them. We do not as yet know anything of the editor.

In the Chinese plan of education for men, the colleges have been scattered over all the provinces of China, with the teaching of Western learning, though a rather elementary form of that learning is given. And very lately they have abolished the ancient, time honored examinations for Chinese degrees, and have said that degrees shall be given only by the new colleges. This is done in order that the colleges may grow, but it shows such a change of heart in the directors of affairs that it fairly makes us hold our breath and wonder what the next new thing will be. The Chinese do not easily give up their old institutions, and we may see from this instance how fully in earnest they are.

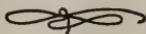
Our own country will have a great opportunity when the Chinese Commission is among them, and we out here are hoping and praying that the visitors may be shown the fact that Christianity does underlie our civilization and government. They seem determined to reform China without Christianity; they think intellect is enough as a basis of reform. That is the saddening feature in all this advance, and it is greatly to be hoped that enlightenment will come in that direction as well as others during this tour of investigation.

Probably others are writing to you in Boston in regard to the needs of the woman's work. I have already written something of the great need at Lin Ching, which came to me vividly as I saw the place in the spring. It is a need I cannot forget. The women in many, many places are ready and willing to learn—their husbands have already joined the church—but there is no one to teach them. I say no one, though again one of the Pang-chuang ladies is going to leave her work and help in Lin Ching this year, but that is like robbing Peter to pay Paul. We have to choose between them. We are very hopeful because of Miss Lyons' coming. I wrote of the plan for her, and of how we hope that she will take up that work. But there still will be great need of a second lady to help her in that vast field.

How glad we are that we may welcome the three new ladies, and how

we look forward to the work and association with them for years to come. I trust that the work will seem to all of them, as it has to me, more and more absorbing, as they are able to do more of it. These three years have been blessed ones to me, and I am still more than thankful that God permits me to work in China. The association with such beautiful workers as are here, the power to help in some degree to bring nearer the kingdom of God in China, the fuller knowledge of himself that God does give to those who work for him, all these are exceeding great rewards.

Soon, too, our schoolgirls will be returning, and my hopes are high for all that may be done for them this year. For one thing I want to have them grow in the truly evangelistic spirit, so that they will be eager to do all they can to spread the knowledge of Jesus. Many of them have great opportunities in their homes, living as they do often in the midst of a heathen village. I was deeply interested in seeing some of them in their homes last spring, and received great help in understanding what they may do. It was encouraging to see how different they appeared from their untaught neighbors. The uncouth, untidy appearance, the almost wild expression in the eyes of many of the villagers, were a great contrast to the expression which showed so plainly that the mind had been trained and could be used. I realized more fully what education will do for one, and how well it pays to educate these girls. But I want to work much this year to help them to realize what a responsibility is upon them in view of this very education, to make them see how much they owe to others. I shall be glad for the time to come and the opportunity to begin. It was a pleasure to see among those whom I visited how ready they were to take up the work that came to them.



Missionary Letters

TURKEY

Miss Jillson of Smyrna helps us to see how the influence of a missionary teacher reaches far beyond those who come to her as pupils:—

WHEN I was in Adabazar this last summer Miss Farnham told how she and Miss Kinney kept Saturday afternoons for their time for calling upon the girls and I have been trying to do the same here, though somehow the life in Smyrna does not always make it possible. But one understands so much better the needs of the girls when one sees their home surroundings that it seems to me a very important part of our work. During the Christmas vacation I went with my sister to Manisa for two days and I was so inter-

ested to see the work there and so glad to see the people and the schools. We went up to help with a little Christmas entertainment in the Armenian school. The teacher is new this year, a young man from Marsovan, and he is doing very well. There are forty-two children now, seven of the boys being boarders. He had given the children little recitations to prepare and had taught them some songs, so when we had helped decorate the tree and arrange some little presents for the children and had talked over the program, adding a few songs and recitations and a talk by Mr. Tracy, we found we were able to invite the people to a very pleasant entertainment. A number of people came and they seemed very much pleased with it.

The next morning I went with my sister to see the Bible woman and also to call upon a very sweet young Armenian woman who went through a great deal of trouble last summer. Perhaps you have heard how her husband was killed and her little children just saved from death, and she herself carried off by the Turks. It is such a sad story, and yet now to see her going about with the Bible woman to visit from house to house, and to see her face light up as she tells of the wonderful change that has come over some of the women that she has talked with, shows the sweetness of her faith and her trust and the comfort and strength that comes from working for the Master. She took us to see a woman who it would almost seem was past hope in this world, and who had refused again and again to have them talk and read with her, and yet who little by little had been won over until now she seems like a different woman, and is herself anxious to have them come and teach her, to read to her the Bible or to teach her hymns so that she then may tell others of what the Lord has become to her.

I want now to visit the other places in our field when we have another vacation. It was such a pleasure to me last summer to visit Brousa as well as Adabazar and Bardezag and Constantinople. It does one so much good to see the work in other places and get to know the people. One always comes back with fresh ideas. And how it broadens one to be in this part of the world and see all the strange sights and customs, visit all the interesting places and see what a wonderful country we really are in. I have enjoyed so much the trips I have been able to make to Ephesus and Pergamos. Last summer, too, was full of pleasures because of the delightful trips I was able to make. To really live in a land so famous in history makes it all so true and vivid.

Miss M. P. Wright tells of superstition in Marsovan :—

I confess that long as I have been in this land I had not realized that every Sunday and Thursday evening men in this city, and many another,

are cutting and piercing their own flesh with swords and spikes, and repeating prayers in concert by number in the worship of God.

Some orders of dervishes are required to repeat the Moslem creed—a single sentence—one thousand and one times at each service. They keep count with little stones. Miss Willard saw our *kavass* picking up little stones, and putting them into his pockets for that purpose the last time he went with her on a journey.

JAPAN

Miss Colby, one of the principals of the Baikwa Girls' School in Osaka, sent this letter in her last summer's vacation. We rejoice that peace has come, but we do not forget the terrible cost of the great war:—

Within the past year two mails from Japan have been completely lost—one destroyed by rats on the steamer, and one burned in that terrible railroad accident, so I feel very shaky about anything or anybody going to America. I should think public opinion in America would demand safety rather than speed, but it does seem as if here and there an insane haste had taken possession of people, and life is of no consequence. A year ago we were at heart trembling over the audacity of the Japanese in making war with such a formidable foe as Russia, but probably I said nothing to you about my fears, at least I hope I did not. Did you ever hear of anything so wonderful as the change in the status of Japan twenty-five years ago and to-day? The difference between the highest conditions and what I see about me these days is amazing.

Osaka is far behind Tokyo in European civilization, but there have been great changes and improvements since you were here, especially in fine public buildings, banks, and also private dwellings and clubhouses. There is a large city hall, just a great hall, and to my mind the most ideal one I ever saw as it is—as I said, only a hall, and on the ground floor with places for exit all around, so it is absolutely free from any danger of loss of life from fire as any building can be. Christian meetings there often fill the place. Mr. Miyagawa said the other day that anyone who talked against Christianity nowadays is way down. People affect to have a knowledge of Christianity, very much as Boston people follow after Buddhism; only ignorant people are supposed not to be conversant with the subject, and to be ignorant in these times is above all things to be most dreaded.

Miss Case and I have come to the seaside beyond Sendai, and I never saw such grand, awful and magnificent scenery, nor such poverty nor degradation. I am continually impressed with the fact that beauty will not produce nobility of character. There is a temple of the horse in a most beautiful

spot. The horse is a dummy, just the size of these little native animals, with a badly formed head and stiff legs, straw sandals; and what do you suppose was before him for his trough, into which the faithful put their offerings?—an old Standard oil can. Thus has civilization penetrated to these wilds. The pitiful part was that the place was decorated with the prayers of the people who had faith enough to tie them there. Decorated was not the word, but you know how the papers look around idol temples. He has one prominent glass eye, but the other is lacking, and as the people around here are very thievish I cannot help wondering if it was stolen. On the other side not far away is a pest hospital, but it is empty. Our community consists of twenty-six adults—American and English missionaries of six or seven denominations—and twelve children, living in the simplest kinds of houses; but they are houses, and vastly more comfortable in this rainy climate than tents. The natives around us, and even we missionaries, could give Wagner some hints for another book on “simple life.” Miss Case says she keeps thinking about the amenities of life, yet after all we have them, for the natives, even though they are naked, look degraded, and steal, are always polite, and we missionaries are highly educated, and it is a delightful company, even if we have brought our old clothes and get along with less than many people deem necessary. I think it an ideal outing life for once in a while. One of the little girls of eight or nine summers said to me, “I have a friend who does not like to come here because she likes to dress up.”

I am so tired with the awfulness of the sick and wounded soldiers and the frequent funerals for the slain. I have seen a picture of two hands, one marked Czar and the other Mikado, crushing soldiers between them, and underneath, “The War Holocaust in Asia”; “Not only money but men to burn.” That is it. When the soldiers are slain on the battlefield or die at the front they are burned, and after long months of waiting their relatives receive what they believe is the neck bone of their dear one, and then they have a grand funeral. In small cities the whole city gives it, but in Osaka the ward in which the family lives. The family can choose the kind of a funeral they desire—Buddhist, Christian, or Shintoist. Added to that there are many things done to comfort the bereaved friends. The Christians have been active in this. At one time they got together a great number of photographs of the killed and put them on an immense frame, and Mrs. Allchin, with the help of others, draped black and white around it, “just as it was done in America,” and it was put on the platform, and all of the families were invited to attend a memorial service. The governor, mayor, army, navy, and others in official life were represented, and a

Christian sermon was preached and Christian hymns were sung by Christian schools, and prayers were offered. I am filled with admiration at the way the Christians utilize everything for the glorification of Christianity.

It is real missionary work to send us the latest books, for the leading American and English newspapers are taken in the newspaper offices, and pastors and school teachers ask us for the books that make a hit over there, and it helps us greatly to be able to lend them. The Japanese send you thanks for *The Simple Life*. I am very grateful to you.

Have I written to you about the new public library in Osaka? Mr. Sumitomo, a banker and mine owner, still young, gave a fine building of granite, and the city furnished the books. It has all of the standard works in English, French and German, and the leading newspapers and magazines, but nothing can be taken from the building. It is a great step forward, and the people are very proud over it, and it is well patronized. I go there to read the daily papers. The admission is two *sen* (one cent).

JUNIOR WORK

EVANGELISTIC

MEDICAL

EDUCATIONAL

Helps for Leaders

THE PLACE OF THE DEVOTIONAL IN OUR MEETINGS

BY MISS LILIAN E. BATES

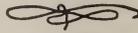
IN our Covenant, our first promise of obedience is not to "cease to make offerings of prayer . . . to the end that the daughters of sorrow in heathen lands may know the love of Jesus." This is essentially a working age and a working country. In the hurry and rush of these days are we not in danger of so over-emphasizing "by their works shall ye know them," that the spiritual part of our labors is somewhat lost sight of?

Our missionary societies have for their reason of being the furthering of Christianity throughout the world. We, as members of societies, with such an object, stand as representatives of the Christianity we are spreading. Let us ask ourselves the question, "Are we shirking, through self-consciousness or thoughtlessness, any part of the responsibility we have assumed?" "He who evades the burden loses the blessing." Our meetings are to give us more knowledge of missionary work and its needs, to enable us to plan

material help for it, and to give us the enthusiasm which comes from united effort. But when this is done are we doing our utmost for the cause? Surely we need the help that we have been asked to seek. We are taught to "pray without ceasing," and to "search the Scriptures," and we need the inspiration which the one gives, and the uplifting and spirit communion which the other brings.

We have great sympathy and reverence for those noble men and women who have left home and comforts, and are devoting their lives to their strange brothers and sisters. In the discouragements they must meet, in the actual dangers they are sometimes called upon to face, what power but that of the Spirit could give them the heroism they show? It surely would be a matter of surprise and discouragement to them—way across the seas—if they felt that there were at home societies who thought devotional exercises an unimportant part of the meetings.

Truly, "faith without works is dead," but would not work such as ours without faith be hopeless? So long as our work continues there is evidence that the spirit is alive within us, but the spirit needs food as well as the body. What happens when we do not give ourselves sufficient nourishment? The digestive organs, having so little to do, become incapable of performing their usual functions, and we find, after a time, they refuse the demands put upon them, and in consequence our whole body suffers. So with our minds. If we starve them we shall one day discover, to our sorrow, that they are so weakened that they cannot solve the problems given them. And, likewise, with our spirits, for this is one of the laws of life—disuse and starvation brings inability. Let us bear in mind that we cannot afford to lose any strength that we have at our own command, for our object is not merely the humane one of relieving the bodily sufferings of women and children, but that they may "hear the tidings of great joy."



1. If I refuse to give anything, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.

2. If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.

3. If I give the same as formerly, I favor holding the ground already won, but I oppose a forward movement. My song is "Hold the Fort," forgetting that the Lord never intended that his army should take refuge in a fort. All of his soldiers are under marching orders always. They are commanded to "Go."—*Christian and Missionary Alliance.*

OUR WORK AT HOME

When Thou Hast Shut Thy Door, Pray

BY M. E. ATKINSON

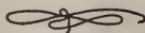
Lord, I have shut my door—
 Shut out life's busy cares and fretting noise;
 Here in this silence they intrude no more;
 Speak, thou, and heavenly joys
 Shall fill my heart with music sweet and calm—
 A holy psalm.

Yes, I have shut my door
 Even on all the beauty of thine earth,
 To its blue ceiling from its emerald floor
 Filled with spring's bloom and mirth.
 From these thy works I turn, thyself I seek;
 To thee I speak.

And I have shut my door
 On earthly passion, all its yearning love,
 Its tender friendships, all the priceless store
 Of human ties. Above
 All these my heart aspires! O heart divine!
 Stoop thou to mine!

Lord, I have shut my door!
 Come thou, and visit me. I am alone!
 Come, as when doors were shut thou cam'st of yore
 And visitedst thine own.
 My Lord! I kneel with reverent love and fear
 For thou art here!

—Selected.



The Ever-Living One: An Easter Meditation

BY MRS. C. H. DANIELS

"I am the Living One: and I became dead and behold I am alive unto the ages of the ages: and I have the keys of death and of Hades.—*Rev. i: 18.*

THE thrill of life is all about us now where death has been. The brown sod is alive. The tree trunks conceal life beneath their covers. Birds are

back, instinct with fresh beginnings. Vitality is the one point nature is emphasizing and she brings all her powers of sun and shower to hasten life processes. Triumphant nature! To lie in her winding sheet and then to rise again! This is her parable of the great Resurrection.

When St. John turned to "see the voice which spake," he saw a glorious Son of Man who was no other than Jesus Christ, the "first-born of the dead." What power in the words, "became dead"! By his own will he tasted death. Suppose he had spoken as one who was living with death ahead of him, he never having experienced it. "Yes," men would say, "living now in power and beauty, but he must die sometime." And a similar thought was in the minds of the twelve before that wondrous day on Calvary. The death of which their Master spoke was an experience untried, a last enemy to be met, and who could say anything sure about the result of the encounter?

"Became dead and behold I am alive." The Divine magic did its work and the enemy is under the feet of the victorious, glorious Christ. He has gained the right to an authoritative position in the Spirit land. He carries the keys of death's door. There is now safe passing that way. And more, there is his own companionship along that way. In the light of his presence death's shadows flee away. With him in command of the entrance and the land beyond, "I will fear no evil."

A way dedicated to us by Jesus. The old way was in a sense also living because it was through the High Priest. Yet one priest succeeded another, A LIVING WAY. each succumbing to death's power, and the way into the Holy of Holies was ever changing. Our great High Priest made a new Heb. x. 19-22. way by the sacrifice of his own flesh and blood. They are continually efficacious to the end of time and are kept freshly in our minds by the simple memorial of the bread and the cup. The new and living way stretches out of the world's darkness into the glorious light of that Spirit land where the living One holds his gentle sway. All nations go by that way. We must point it out to them all.

It was a figure familiar to readers of the old Scriptures—that of a corner stone to be laid of God in Zion. The rabbis interpreted this to refer to a A LIVING STONE. king of the house of David, who should arise, deliver them from foreign control, and found a new national structure. Such a 1 Peter ii. 4. corner stone they would have accepted, but in true spiritual sense that would have been a dead stone. The stone which was to live and abide and give life to all other stones superadded—the stone which alone could bring life to their death—alas! they rejected it. But, praise be to God, this has been made the honorable foundation of a living temple now rising in the earth,

Containing life in itself, and imparting life to him who eats. We eat our daily food, and are satisfied for a time; we must eat again to satisfy THE LIVING hunger, and yet again. We accept, each for himself, the sacrament of BREAD. rifice on Calvary as an act for us, and in that sincere acceptance *John vi. 51.* we are feeding upon a food which gives unbroken satisfaction, yea, unbroken life to the soul. Such a food we have the joy of sending to hungry nations. Lacking such a food multitudes have starved.

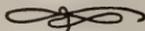
“Send it faster, sisters,
For oh, we die so fast!”

There is a logic in this statement which may bring peace to the vilest soul. Ponder each phrase. Suck its sweetness. To save to the uttermost A LIVING them that draw near through him (the living way again), be INTERCESSOR. cause he ever liveth to make intercession for them. Oh, the *Hebrew vii. 25.* depths of meaning in this intercession we would fain wrest out! Who can fathom them?

But at least the heart can carry a vision as of the Son of Man laden with spoils of victory over sin and death won on our behalf, offering them to him who sitteth on the throne—a perpetual plea for human souls. Better than that, I see with spiritual vision a risen, ever-living, ever-reigning Saviour, and he carries on his heart in true love the names of all for whom he wrought redemption. They are his, bought with a costly price. Can he bear to lose one on the mountain “cold and bare”? The degraded sons and daughters of earth have their names in this mighty heart. The love which throbs there and the work that love incited are themselves the constant intercession for the saving of each. And the Father’s heart is at one with the Son’s. The blessing of salvation comes not hard out of heaven.

Just here we are brought to prayer. Human intercessors God has called for, and rests vast responsibility upon them.

O thou ever-living One, interceding for those millions in our mission fields, may our hearts be at one with thine, and we, too, love them and intercede earnestly for their souls.



Our Daily Prayer in April

“HERE,” said the Chinese ambassador as he looked about the rooms of the Woman’s Board, “here is the power house where you give the impulse.” Let us pray earnestly that the impulse be strong and true, the very power of God working in us and through us.

The empire of Turkey comprises many lands in three continents with a population of toward 25,000,000, made up of Turks, Arabs, Kurds, Druzes, Jews and Christians. For all the missionary work in this empire north of Syria the American Board is mainly responsible, and it expends there nearly one third of its funds. It sustains there four missions, European Turkey whose work is chiefly in Bulgaria and Macedonia, Western Turkey, with its center at Constantinople and most of its stations in Asia, Central Turkey and Eastern Turkey.

After many years of missionary devotion Mrs. Trowbridge is still giving much service to the women of Aintab. She gathers mothers into meetings where they learn many helpful things about caring for their homes and children, and she guides meetings for prayer and Bible study. She also has charge of the boarding department of the school, and keeps house for the teachers. Mrs. Fuller, whose husband was for many years president of the Central Turkey College, has returned with him to America. Miss Trowbridge has nobly filled the arduous post as superintendent of nursing in the hospital at Aintab. Her sister, Mrs. Merrill, for several years a teacher in the girls' seminary, is the wife of the new president of the college, and finds many opportunities for Christian influence upon the students. But she still keeps closely in touch with the girls' school and teaches several classes and often leads prayers. She also has an important Bible class for Gregorian women.

The girls' seminary numbers about ninety pupils, many of them Gregorian girls, and they show a marked interest in Bible study. Miss Foreman, principal of the school, is still detained in this country by delicate health, and we rejoice in tidings of returning health. Miss Blake, who began her work with great enthusiasm last fall has been prostrate with typhoid fever. Miss Norton, her associate, while studying the language, finds herself much drawn to the girls who can speak some English, and we hope for a great blessing on the work of these two young women. A letter on page 159 tells of their first impressions.

An article in *LIFE AND LIGHT* for February tells of the Christian work in the Aintab Hospital, and in the city work more than fifty thousand calls were made on the physician's time. Dr. Hamilton does a work for the poor women, both in the hospital and in the city, of inestimable value. Miss Grant is the efficient and most valued trained nurse.

The sisters, Misses Webb, are doing a truly evangelistic work in the seminary, where 107 Armenian and 25 Greek girls have been enrolled. Miss Lucy H. Morley is a recent and greatly valued accession to the teaching force. The list of the activities of Miss Shattuck is long—teaching in two

Sunday schools, with superintending a third with more than 700 members, mothers' societies, leading a teacher's club, care of a school for the blind, and the great industrial work, with five centers reaching 1,500 needy women, and work for orphan boys. Small danger that time will hang heavy on her hands. Miss Chambers has been assisting in Aintab, but has been recently assigned to work in Kessab.

Mrs. Christie, whose husband is at the head of St. Paul's Institute, which trains many young men to great usefulness, finds many ways to help these lads in their impressionable years.

The ill health of Mr. Martin compels him to resign from the mission, and with his wife he will return to this country next summer. Mrs. Lee, long a teacher in the Hadjin Home, finds much missionary work in her new position as wife of a professor in the Theological Seminary, and she has also taught in the girls' college.

Miss Blakely, who is principal of the girls' college at Marash, adds to this onerous task some Sunday school work, and visiting of schools of former pupils. Miss Gordon is also a teacher in the college. Mrs. McCallum is, like her husband, a teacher in the Theological Seminary. Miss Welpton is the music teacher, and we read in the report that her pupils have made most gratifying progress both in singing and in the appreciation of good music.



Suggestions for Auxiliary Meetings

April.—Congo State and Central Africa.

May.—South Africa.

June.—Congregational Missionary Work in South Africa.

July.—Congregational Missionary Work in West Africa.

August.—Congregational Missionary Work in East Africa.

TOPIC FOR MAY—SOUTH AFRICA

Chapter VI. of *Christus Liberator*

Our study for both the May and June meetings is to take up South Africa and our work there and we shall find it full of interest. The Zulu Mission is the oldest mission of the American Board and Mrs. Mary Edwards at Inanda was the first woman sent out by the Woman's Board. We must surely read Dr. Tyler's charming book, *Forty Years among the Zulus*, and the story of M. Coillard, the heroic French missionary, as he tells it in *On the Threshold of Central Africa* is not to be passed by. Several of our new leaflets, *Nomusa, Blind Zulu's Story*, *From Kraal to Church in Zululand*, and the latest, just out, *Under the Southern Cross*, will be indispensable in this study.

Our text-book gives us much help concerning the work of other missionary societies, knowledge which should give us cheer in our own efforts. Someone might tell briefly of the great Boer War, its causes and its outcome, and contrasting character studies of Cecil Rhodes, the imperialist, and Robert Moffatt, the missionary, would be valuable in a study class. In our auxiliary meetings we must speak of the special

perplexities which our missionaries must face to-day because of the unfriendly course of the English government.

All will gladly unite in the following prayer, worded by Mrs. Capron :—

“ Lord of all Life, we bless Thee for all the great religious forces that are bringing the Dark Continent into the possession of the King's Son. We remember the lives of men and women who carried the gospel message into its remotest regions and the noble institutions that have been founded therein.

“ We pray that Divine Wisdom may be brought to bear on all serious problems that are causing hindrance to the speedy conquest for Christ. May all government and rulership be under Thy sovereign guidance, and the ministries which seek the uplifting of the peoples be multiplied.

“ May all who are seeking to lift the land into the light of life have Thy gracious power, and through them may its many peoples come to know Thee, their rightful King. Amen.”



Book Notices

River, Sand and Sun. By Minna C. Gollock. Published by Church Missionary House, London. Pp. 184.

These sketches of the work of the Church Missionary Society in Egypt are sympathetic observation made by a traveler during winter visits on three different occasions and covering in all a period of eleven months. The book is in excellent taste as regards press work and illustrations and the subject matter, as the title suggests, shows originality and culture. The opening chapter is devoted to the River, the message of which is Life. The second chapter treats of the Land and the Sun, the message of the Land being Multitude and that of the Sun being Love. With this auspicious opening which whets the appetite, the author devotes the remainder of the book to the work done by the different missionary societies, notably the Church Missionary Society and the American Presbyterian Mission, which has worked on a larger scale than any other in Egypt for fifty years. The author mentions seven friends by name as amongst those who have generously contributed the illustrations and they are of unusual interest.

The Price of Africa. By S. Earl Taylor. Pp. 225.

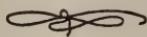
This is one of the series of books edited by Prof. Wells and Mr. Taylor, adopted as the official text-books for Mission Study classes in the United Society of Christian Endeavor and in the Epworth League. In the prefatory note the author states that the purpose of the volume is to emphasize the great cost of the redemption of Africa by giving biographical sketches of four great lives given to Africa and dying while on the battle line. To represent different types of missionary endeavor the author has taken “two Scotchmen and two Americans. Of these one was pre-eminently an explorer, one a mechanical engineer and two were evan-

gelists." While there are only six illustrations there are seven maps, three of which illustrate Livingstone's journeys, and one shows the Railroad, Cable and Steamship facilities of this Continent, sometimes called "Dark." This book is not to be read merely but studied, and at the close of each chapter is a list of questions. At the opening, nine pages are devoted to "introductory suggestions to be read carefully." Besides the questions there are topics for assignment in class work and subjects for advanced investigation.

Geography of Africa. By Edward Heawood, M.A. Published by Macmillan Co. Pp. 263.

This book, which belongs to Macmillan's Geographical Series, was first issued in 1896 and a new edition in 1903. There are thirty-four illustrations and a map. As the facts are up-to-date and trustworthy it is valuable as a book of reference.

G. H. C.



Sidelights from Periodicals

CHINA.—This country now fills much of the space which the magazines have been giving to Japan for so many months. In *The Review of Reviews*, for March, there is an article on "The Imperial Chinese Special Commission," by Prof. Jeremiah W. Jenks, the special representative of the United States with the commissioners, who pays a splendid tribute to these foreign visitors, and quotes their high opinion of mission work in China.

The Independent (February 8 and February 15) contains two articles from the pen of Rev. Arthur H. Smith, which need no further endorsement. The subjects are "The Reason for the Chinese Commission," and "An Ancient Empire in Quest of a Modern Government" (illustrated).

The Outlook is printing a series of articles, by George Kennan, based upon "his recent observations and experiences in China." The first of these (February 17) is entitled "China in Transition; The Anti-Foreign Rioting in Shanghai." The second (February 24) treats of "The Causes of the Anti-Foreign Feeling; The Mixed Court."

E. E. P.



"Dear is the work he gives in many a varied way;
 Little enough in itself, yet something for every day;
 Something by pen for the distant, by hand or voice for the near,
 Whether to soothe or teach, whether to aid or to cheer."

Do you know what evangelistic work in foreign land is? Sometimes it is having meetings in rooms crowded with women and children, some of them really anxious to hear what will be told them, and all of them needing to know Christ, never having even heard the common things so necessary to character, happiness, spiritual life and salvation. All over Japan they are calling for this evangelistic work.

CONSECRATED men and women are needed all over this world to combat the powers of darkness, money is needed to send them across the seas, over the mountains and into the dreary deserts with the message of salvation. "Who will go for us? Who will give for us?" *One is as truly the call of the Master as the other.*



Woman's Board of Missions

Receipts from January 18, to February 18, 1906.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

<i>Eastern Maine Branch.</i> —Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor. Bangor, Aux., Th. Off., 19.37; Bar Harbor, Aux., 30; Belfast, Jr. C. E. Soc., 3; Brewer, Ladies of Cong. Ch., 3; Searsport, C. E. Soc., 17,	72 37
<i>Western Maine Branch.</i> —Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Bath, Central Ch., Aux., 44.50; East Baldwin, C. E. Soc., 1; Portland, Col. at Union Th. Off. Meeting, 3.50, Bethel Ch., Th. Off., 20.31, High St. Ch., Aux. (Th. Off., 48.37), 218.22, Second Parish Ch., Th. Off., 26.30, State St. Ch. (Th. Off., 28.54), 127.54, Williston Ch., Th. Off., 2.30, Bible School, 6.98, Jr. C. E. Soc., 10, St. Lawrence Ch., "Covenant Dau.," 5. Less expenses, 18.62,	447 03
Total,	519 40

NEW HAMPSHIRE.

J. L. Bachelder,	10 00
<i>Nashua.</i> —Wellesley College, Class of '97	14 00
<i>New Hampshire Branch.</i> —Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord, "A Daughter," 1; Bennington, C. E. Soc, 5; Derry, Central Cong. Ch., Aux., 30 50; East Sullivan, Mrs. Marietta A. Ware, 3; Exeter, Aux., 19, Miss M. Robinson, 6; Franklin, Jr. C. E. Soc., 5; Jaffrey, Monadnock Bees, 2; Manchester, First Ch., Aux., 50,	121 50
Total,	145 50

VERMONT.

<i>Enosburgh.</i> —Rev. Evarts Kent,	25 00
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<i>Vermont Branch.</i> —Mrs. C. H. Stevens, Treas., St. Johnsbury. In memory of Mrs. de Bevoise, Westminster, 2.40; Baire, Aux., Th. Off., 7.60; Barton, Aux., 15.53; Charleston, West, C. E. Soc., 3; Craftsbury, North, Aux., 2; Fairfax, Mrs. A. B. Beeman, 5; Highgate, Aux., 1.60, King's Dau., 1; Jericho, Aux., 10; Middlebury, Aux., Th. Off., 25; Pittsford, S. S., 10; Rutland, Aux., 54.40; St. Johnsbury, Centre, Aux., 1, North Ch., Aux., 13.72, South Ch., Aux., 14; St. Johnsbury, East, C. E. Soc., 5; Westford, Aux., Th. Off., 8; Woodstock, Aux. (25 of wh. to const. L. M. Miss Charlotte M. Ladd), 40,	219 25
Total,	244 25

MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. Margaret E. Richardson, Treas., Reading. Lowell, High St. Ch., Young People's M. C., 5; Medford, Mystic Ch., Aux., 20; Winchester, Aux. (prev. contri. to const. L. M. Miss Edith J. Swett),	25 00
<i>Barnstable Co. Branch.</i> —Miss Amelia Snow, Treas., East Orleans. East Falmouth, Aux., 3; Hyannis, Ladies, 12,	15 00
<i>Berkshire Branch.</i> —Mrs. Charles E. West, Treas., 123 South St., Pittsfield. Dalton, Mrs. Louise F. Crane, 100, Mr. Zenas Crane, 100, Mr. W. M. Crane, 100; Hinsdale, Aux., 16.82; Great Barrington, Aux., 47.20; Monterey, Aux., 30; Pittsfield, First Ch., Aux., 68; Richmond, Aux., 14.85; Stockbridge, 10.95; West Stockbridge, 18. Less expenses, 10.25,	495 57

Charlton—Cong. Ch., 2 00
Essex North Branch.—Mrs. Wallace L. Kumball, Treas., Bradford. Haverhill, Centre Ch., S. S., 14.35; Newburyport, Prospect St. Ch., 50, 64 35
Essex South Branch.—Miss Nannie L. Odell, Treas., 23 Washington St., Beverly. Salem, Tabernacle Ch., Y. W. Aux., 30, 30 00
Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas., 18 Congress St., Greenfield. Buckland, Aux., 2 70; East Charlemont, Mrs. Whiting, 5; Montague, Aux., 6.55; Northfield, Aux., 17.89; Orange, Aux., 7, C. E. Soc., 10; Shelburne, Aux., 15; South Deerfield, Aux., 11.64, 75 78
Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, Aux., 23.91; Enfield, Aux., 15; Hatfield, "Real Folks," 25; Haydenville, Aux., 10; Northampton, Edwards Ch., Aux., 15.20, 104 11
Hyde Park.—Friends, 25 00
Middlesex Branch.—Miss Mary E. Goodnow, Treas., South Sudbury. Milford, Ladies' Benev. Soc., 62, C. E. Soc., 3; South Framingham, Grace Ch., Aux., 17, Jr. M. Club, 21.06, Prim. Dept. S. S., 6.25; South Natick, John Eliot Ch., C. E. Soc., 1; South Sudbury, Memorial Ch., "Helping Hands," 5, 115 31
Norfolk and Pigrim Branch.—Miss Abbie L. Loud, Treas., Lock Box 53, Weymouth. Abington, Aux., Th. Off., 1; Brockton, First Ch., Aux., 20, Porter Ch., Aux., Th. Off., 20, C. E. Soc., 5, Waldo Ch., Aux., Th. Off., 8; Easton, A Friend, 2; Hanover, Aux., Th. Off., 4.33; Hanson, Aux., Mite Box Off., 14.15; Holbrook, Aux., Th. Off., 2; Kingston, Aux. (Th. Off., 5), 10.50; Milton, Aux., Th. Off., 20.65; Wilton, East, Aux., Th. Off., 2; Plymouth, Aux., Th. Off., 50; Plympton, Aux., 1.50, S. S. Prim. Dept., 4.64, Mite Boxes, 1.38; Randolph, Aux., 47.90, Jr. Dept., 1.50; Rockland, Aux. (50 of wh. to const. L. M's Mrs. Anna Studley. Miss A. C. Smith), 51, A Friend, 2; Weymouth, A Friend, Th. Off., 1, A Friend, Th. Off., 2; Weymouth Heights, Aux., Th. Off., 5, Sunshine Circle, 5; Weymouth, North, Pilgrim Ch., Aux., Th. Off., 3; Weymouth, South, Union Ch., Aux. (Th. Off., 32.43), 103.55; Whitman, Aux., Th. Off., 1, 390 10
North Middlesex Branch.—South Acton, Aux., 25, C. E. Soc., 15; Westford, Aux., 21.65, 61 65
Old Colony Branch.—Miss Frances J. Rannels, Treas., 166 Highland Ave., Fall River. Attleboro Falls, Aux., 25; Edgartown, C. E. Soc., 5; Mattapoisett, C. E. Soc., 5; New Bedford, Jr. King's Dau., 5; Norton, Aux., 2; Westport, Aux., 4, 46 00
Salem.—Two Friends, 15 00
Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Chicopee, Third Ch., Aux., 6.10; Springfield, First Ch., Aux., 6, Hope Ch., Aux. (to const. L. M. Mrs. I. J. Woods), 25, South Ch., Aux. (of wh. 25 to const. L. M. Miss Harriet S. C. Birnie), 43.30; Westfield, First Ch., S. S., 25, 105 40
Suffolk Branch.—Miss Mary L. Pelkey, Treas., 30 Mt. Pleasant St., North Cam-

bridge. Allston, C. E. Soc., 5; Auburn-dale, Aux., 53.72; Boston, Central Ch., Aux., 793.15, Jr. Aux., 285.23, Mt. Vernon Ch., Aux., 3, Y. L. Soc., 50, Old South Ch., Aux., 209, Dau. of Cov., Miss Walley's Bible Class, 30, Shawmut Ch., Aux., 5; Brookline, Harvard Ch., Aux., 100, "Memorial," 50, Leyden Ch., Aux., 106.25; Cambridge, First Ch., 55.35; Chelsea, Central Ch., Women Workers, 56; Dorchester, Pilgrim Ch., Aux., 10, Second Ch., Aux., 96.91, Go-Forth Mission Band, 2, Village Ch., Aux., 9.50; Faneuil, Aux., 4.65, C. R., 7.03, Prim. S. S., 2.33; Foxboro, Aux., 40; Jamaica Plain, Central Ch., Aux., 66; Neponset, Aux., 5; Newton, Eliot Ch., Woman's Assoc., 67; Newton Highlands, Aux., 16.45; Newtonville, Aux., 25, Queens of Avilion, 10; Norwood, Aux., 36.30; Roxbury, Eliot Ch., Aux. (Th. Off., 50) (with prev. contri. to const. L. M's Mrs. W. C. Rhoades, Mrs. R. A. Rackup, Mrs. W. H. Abbott, Mrs. H. M. Wood, Miss Charlotte H. Gage), 80, Prim. Dept. S. S., 10, Walnut Ave. Ch., Aux., 20, Prim. Dept. S. S., 5; Roxbury, West, South Evan. Ch., Aux., 31.95, Anatolia Club, 35; Somerville, Broadway Ch., Aux., 63.78, Y. L. M. S., 35, C. R., 6, Prospect Hill Ch., Aux., 38.14, Winter Hill Ch., C. R., 4.88; Somerville, East, First Orthodox Cong. Ch., Foreign Branch (50 of wh. to const. L. M's Miss Maria T. Delano, Mrs. George W. Maynard), 55; South Boston, Phillips Ch., Aux. (Th. Off., 40), 50; Waltham, Aux., 1; Wellesley Farms, Miss S. E. Wheeler, 5.54, 2,641 16
Worcester Co. Branch.—Mrs. Theodore Nye, Treas., 15 Berkshire St., Worcester. Rutland, Aux., 15.60; Spencer, Intermed. Dept. S. S., 16.69; Warren, Aux., 5; Westboro, Aux., 10.25; Whitinsville, Extra-cent-a-day Band, 14.73; Worcester, Central Ch., Woman's Assoc., 51.10, Old South Ch., Aux. (prev. contri. to const. L. M. Miss Lottie Butler), Union Ch., Aux., 30.62, 143 99

Total, 4,355 42

LEGACIES.

Amesbury.—Mrs. Abby R. Webster, by Arthur T. Brown, Extr., 236 65
Worcester.—Mrs. Harriet Wheeler Damon, by Frank H. Wiggin, Trustee, add'l, 2 41
 Total, 239 06

RHODE ISLAND.

Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas., 99 Summit St., Pawtucket. Barrington, Prim. Class S. S., 9.25; Newport, United Cong. Ch., Aux., 250, S. S., 250; Pawtucket, "Happy Workers," 50; Providence, Plymouth Ch., Aux., 2; Slatersville, Cong. Ch., Aux., 11; Woonsocket, Globe Ch., C. E. Soc., 10, 582 25

CONNECTICUT.

Eastern Conn. Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St.,

New London, Chaplin, Aux., Th. Off., 15; New London, First Ch., C. E. Soc., 5.14; Second Ch., Aux., 22.75; Dau of Cov., 5.86; Prim. S. S., 5; Norwich, Second Ch., S. S., 2.02; Preston City, C. E. Soc., 5; Thompson, Aux., Th. Off., 10,	70 77
<i>Hartford</i> .—A Friend,	10 00
<i>Hartford Branch</i> .—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford, Burnside, Aux., Twentieth Anniv. Off., 8.75; Ellington, Aux. (Th. Off., 75.30), 90; Enfield, Ladies' Benev. Soc., 35; Farmington, Aux., 30; Hartford, Farmington Ave. Ch., Aux., 1, First Ch., Aux., 20, Home Dept. S. S., 11.80, Park Ch., Aux., 8.25; Windsor Ave. Ch., Aux., 55.10; Manchester, Second Ch., C. E. Soc., 20, Jr. C. E. Soc., 17.39; New Britain, First Ch., Aux., 17.57; Rockville, Aux. (Th. Off., 49.75), 65; Vernon Centre, C. E. Soc., 5; Wethersfield, Miss Emeline G. Crane, 1; Windsor Locks, Aux., 235,	620 86
<i>New Haven Branch</i> .—Miss Julia Twining, Treas., 314 Prospect St., New Haven, Bethel, Aux., 19.90, Jr. C. E. Soc., 10; Black Rock, Aux., 16; Bridgeport, Park St. Ch., Aux., 125, South Ch., Girls' M. C., 25; Canaan, C. E. Soc., 15; Cheshire, Aux., 59; Chester, Aux., 12.70; Cromwell, Aux., 29.20; Darien, Aux., 52; Durham, Aux., 14; East Canaan, C. E. Soc., 10; East Haddam, C. E. Soc., 12; Guilford, First Ch., Aux., 25; Higganum, Aux., 46.40, C. E. Soc., 10; Kent, Aux., 35; Litchfield, M. B., 202.50, C. E. Soc., 9.60; Meriden, First Ch., C. E. Soc., 15; Middletown, First Ch., Aux., 22.15, South Ch., Aux., 50.98, C. R., 5; New Haven, Dwight Pl. Ch., Aux., 51.81, Grand Ave. Ch., C. E. Soc., 10, Pilgrim Ch., Aux., 62.82, Sunshine C., 35, United Ch., Y. L., 95, Welcome Hall, Girls' League, 3, S. S., 23.40, Yale College Ch., Aux., 44; Norfolk, Aux., 86.50, M. B., 10; Norwalk, First Ch., King's Dau., 25, S. S., 30; Portland, C. E. Soc., 5; Sound Beach, Woman's Miss'y Soc., 20; Stamford, Aux., 25; Stanwich, Aux., 15; Torrington, First Ch., Aux., 15; Warren, C. E. Soc., 22.50; Waterbury, Second Ch., Prim. S. S., 10; Westchester, C. E. Soc., 4; Westport, Aux., 3,	1,422 46
<i>New London</i> .—Mrs. J. N. Harris,	100 00
Total,	2,224 09

NEW YORK.

<i>Brooklyn</i> .—Wheaton Club,	10 00
<i>New York State Branch</i> .—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn, A Friend, 200, Lorinda Ruggles Wood Memorial, 50; Angola, C. E. Soc., 3; Binghamton, Plymouth Ch., Aux., 5; Brooklyn, Central Ch., Aux., 224.67, Clinton Ave. Ch., Aux., 75, Park Ch., Aux., 5, Plymouth Ch., Aux., 150, Tompkins Ave. Ch., Aux., 175; Buffalo, Pilgrim Ch., Aux., 19.05; Canandaigua, Aux., 115; Churchville, Aux., 15; Eaton, Aux., 15; Flushing, Aux., 16, C. R., 67 cts.; Le Raysville, Sunbeam M. B., 5; Lockport, First Ch., Aux., 30; Middletown, First Ch., Aux., 56.84, S. S., 5, C. E. Soc., 3, North Ch., Aux., 5; Napoli, Aux., 10; New York, A Friend, 200,	

Mauhattan Ch., Aux., 26.10; North New York, Ch., Aux., 7, Trinity Ch., Aux., 4; Oswego, Aux. (prev. contri. to const. L. M. Mrs. J. S. Drury), S. S., 5; Owego, Aux., 3.80; Patchogue, Aux., 23.80; Phoenix, Aux., 25; Poughkeepsie, Aux. (25 of wh. to const. L. M. Mrs. John Simpson Penman), 67; Sherburn, Aux., 40; Syracuse, Mission Rally, 3.03, Danforth Ch., Mrs. Heath's S. S. Class, 8.01, Plymouth Ch., Aux., 83.10, Bible School, 14.23; Wadham Mills, Aux., 10; Watertown, Emanuel Ch., Aux., 27. Less expenses, 140.30,	1,590 00
<i>Saratoga Springs</i> .—New Eng. Cong. Ch., C. E. Soc.,	2 00
Total,	1,602 00

PHILADELPHIA BRANCH.

<i>Philadelphia Branch</i> .—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J., D. C., Washington, First Ch., Aux., 74, Miss'n Club, 50, S. S., 20; N. J., East Orange, Trinity Ch., Aux., 21.10; Montclair, First Ch., Y. W. M. S., 90; Newark, First Ch., Aux., 10; Orange Valley, Aux., 28.11, Y. W. M. S., 90.90; Plainfield, Aux. (to const. L. M. Mrs. Mary E. Whiton), 25; Upper Montclair, Aux. (25 of wh. to const. L. M. Mrs. R. G. Davey), 35; Pa., Philadelphia, Central Ch., Aux., 16.90. Less expenses, 80.01,	381 00
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NORTH CAROLINA.

<i>Asheville</i> .—Miss Mary M. Foote,	15 00
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FLORIDA.

<i>Ormond</i> .—C. E. Soc.,	2 00
<i>Winter Park</i> .—Aux.,	20 00
W. H. M. U., Mrs. Catharine A. Lewis, Treas.; Mt. Dora, Aux., 10; Ormond, Aux., 34.28,	44 28
Total,	66 28

WYOMING.

<i>Cheyenne</i> .—Junior M. B.,	6 00
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CALIFORNIA.

<i>Sisson</i> .—Mrs. S. M. N. Cummings,	50
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CHINA.

<i>Foochow</i> .—C. E. Soc.,	30 12
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TURKEY.

<i>Aintab</i> .—Miss Elizabeth Trowbridge,	4 40
Donations,	9,362 23
Specials,	813 98
Legacies,	239 06
Total,	10,415 27

TOTAL FROM OCT. 18, 1905, TO FEB. 18, 1906.

Donations,	30,288 04
Specials,	1,731 30
Legacies,	6,130 60
Total,	\$38,149 94

BOARD OF THE PACIFIC

President.

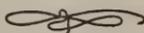
Miss LAURA M. RICHARDS,
Saratoga, Cal.

Foreign Secretary

Mrs. C. W. FARNAM,
Fruitvale, Cal.

Treasurer.

Miss MARY McCLEES,
Adams Street, Oakland, Cal.



Letters From Miss Powers and Some of Her Pupils

TURKEY

I DID not correct these letters very much, only gave two or three substitutes for words not just suitable, as "fortunate" for "lucky" in Matilda's letter; and there are plenty of mistakes in spelling to prove them original. But the ideas are their own. What Matilda says about French and the "playground" is wholly her own. They don't know how I have agonized over that field and tormented you, dear friends in America, in regard to it.

Some of the class objected to her saying, "We did not even know of the kind ladies," etc., saying that they did know that the school was supported in the United States; but I think it is true that I have not talked to them about the Board, etc., as I ought. At first I took it for granted that they knew all they should from Mrs. Baldwin, and doubtless the older ones did, but the *personnel* of a school changes very rapidly, and I began to realize this during the summer, and resolved to give the school some information when I got back. Some of the girls were very much surprised—astounded, one might say—when they heard what a large sum of money you have put into the school. I shall tell them things now and then which I hope will keep alive the sense of appreciation and of gratitude. Gratitude is one of the virtues which has to be taught. Do you remember one of Tourgineff's parables—The Virtues were invited to a party, at which Benevolence begged to be introduced to Gratitude; they had never met. Gratitude is not a natural virtue, alas!

Much love and best wishes,

HARRIET G. POWERS.

To the Woman's Board of the Pacific,—

DEAR FRIENDS: We wish you a happy and prosperous New Year. We are much obliged to you for all that you have done for us. We know that with our little sum of money we would not be able to come to this school and enjoy all these privileges and learn to know the true God and to build up beautiful characters. If you had not helped us so we would be far from all these good things. Once more we thank you heartily, and pray to God that he may lead, help and encourage you in all the good you do, and give grace to us to be worthy of your care of us and to bear much fruit from the education we have had.

This year the boarders are ten more; last year we were twenty-three, and now we are thirty-three. In the school there are six classes besides the primaries. I who have the honor to write you am of the fifth form; there are ten girls in the class. Our lessons are: English reading (Geography of Africa), Algebra we have just begun, Bible, English Grammar, Armenian and French. Most of us like French, and use it at table on Wednesdays, but other days we are always speaking English. We are all members of the Christian Endeavor Society. The meeting takes place every Tuesday, in the afternoon.

Three of us have organ lessons, and one piano lessons; these girls are sometimes playing at rhetoricals. At recess in the morning, sixth and fifth forms have to play basket-ball every day; we find it very amusing. Every week, Friday evening, the book-case is opened, and we are allowed to take English story books and read them; but we have to return them on Monday morning. We like them very much; some of them are very interesting. Some of us take *Our Own Magazine* paper in English. The school has two Armenian papers and one English and French. We hope that you will pray for our school that it may make good progress, and for us that we may improve and do our duty faithfully. With best wishes,

Yours gratefully,

(Signed by the ten girls of the fifth form.)

BROUSSA, December 26, 1905.

To the Woman's Board of Missions of the Pacific,—

DEAR LADIES: We count ourselves fortunate in having the privilege of wishing you a very happy New Year. We cannot help being grateful to those kind ladies who though so far have undertaken to help and carry on a school here for the benefit of strangers, foreign children who will be educated and learn to bless you in future years. We must confess that we did not even know of the kind ladies far away beyond the ocean who thought of our welfare until this year, so you will excuse our silence heretofore.

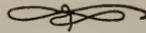
We are sure that you will be interested to hear about the school. There are six forms besides the primary department. We belong to the sixth, and hope to graduate this July. By the kindness of Miss Powers the fifth and sixth forms have the privilege of having French, because it is very impor-

tant here both in business and society. We have monthly examinations which ensure our success. To each examination follows rhetoricals. Though our school building has eighteen rooms, still the yearly increase of scholars renders it small. There are sixty scholars, thirty-three of which are boarders from the surrounding towns and villages. Our playground is very small and inconvenient, being paved with rough and sharp stones. This year there was a self-governing society established. The executive committee consists of six members, three of whom belong to the sixth form while the other three belong to the fifth. There are proctors for the dormitories, the garden, and the school hall, who were chosen by the pupils and belong to different classes.

Yesterday we had an entertainment which was very pleasant. The parents and friends of the children were present. It began at eight o'clock in the evening and ended at eleven o'clock. The third piece of the "rowers and song" was very nice. Some of the kindergarten boys, dressed in white, were rowing on an American ship, and the sixth form sang the song at a distance. The sixteenth one was the best, the idea of which was taken from "Little Women." With best wishes,

Yours gratefully,

(Signed by the six members of the senior class.)



Letter from Miss Jones, Pao-ting-fu

CHINA

I RETURNED from my first country tour of this season yesterday; that is, of this fall. Of the spring work I have written you. The farthest distant place visited was only about twenty miles, or fifty li, according to Chinese measurements.

This year the lack of rain has made the crops almost a complete failure, yet such as they had the people were busy harvesting. Corn, millet and beans, a little of each, and a very scant picking of cotton was being or had been gathered. The people were almost too busy to stop to listen, so we did not stay long. It was very interesting to see them at their thrashing or picking, as the case might be; the men, women and children all working together; in some places the men driving the donkey, horse or cow which pulls the stone roller round and round that thrashes the grain. After it is thrashed for awhile it has (that is, the straw) to be turned, then rolled again. Then the straw is returned and shaken and removed. Following that comes the winnowing of the grain, when the grain is scooped up and put into a large dustpan-shaped utensil made of wicker work. From this it is thrown scoopful by scoopful into the air, the grain falling straight down while the chaff is blown away or off to one side. Some of the poorer people have no work animals, so they flail, or rather beat out the grain with sticks. There are many passages that are plainer to one who lives in this country than to one who has always lived in a land of modern civilization. Mat. iii. 12 is

one, and one sees the "muzzled ox" on the thrashing floor in almost every place. In the Chinese, Mat. iii. 12, reads, "Whose winnowing basket is in His hand."

In the places I visited the people are making some progress in the knowledge of the truth, living peacefully one with another. In one place where they had had a teacher for but twenty days two years ago, there were two little girls who still could read one of the little books, and were very eager to do so. These girls, although their father is a church member, are not allowed to unbind their feet and come up to Pao-ting-fu to school, nor yet to go to a little school at home. Their father sends his boys to school, but the place for girls is at home attending to the housework and sewing. Ah, "Rome was not built in a day," nor is "Heaven reached at a single bound," and the light may shine into a heart and very little get into the head. I suppose China is no exception to the rest of the world. I hope in the course of time that parents will see the value of having their daughters educated as well as their sons.

On this same trip I met with an interesting, and to me exceptional case—a woman forty-eight years of age with a family of six, having been a widow for many years and had to work very hard. When she was a child her father, who was an educated man, had let her study with her brothers. The father died when she was but nine, but her oldest brother continued to help her. For years she has not read any, but still remembers not a few characters. On hearing that we had come to the village teaching "doctrine" (she knew not what), she came to see us and to tell us of the things she had been pondering over for years. As she went about her work she used to wonder what was life anyhow, what was the meaning of it all, what would count as "a finish." Finally she said, "If I could just see God I would understand." She did not use the church term for God, but the term "old Heaven father," which is the name applied to the Being that "gives the wind and rain without which they could not live"—to use their own words. So when she would be about her work or in the fields irrigating and cultivating the crops (the women do farm work in this country just like the men), she said she would look up and ask, "Where is the 'old Heaven father'?" Why can't I see him? I want to know the end of life and all this labor."

She was more anxious to talk than to listen, but we talked to her a little while and explained to her something of prayer, giving her a copy of the Lord's Prayer and some other simple reading matter; then she must hurry back to her work. I hope to meet her again when I go back to that village; but whether I do or not, I believe God will be found of every soul that seeks him honestly. I am so glad she was able to get even the little light we were able to give her in that very short time.

I believe God has great blessings in store for China, and happy are the people who help in any little way to bring it to them, whether it be by giving or going. Pray for us and know that we pray for you. I've lived at both ends of the missionary work, the home end as well as the field end, and I know it's not always easy to keep interested in a place so distant and a work so vague as this. Nevertheless the work is and we are real.

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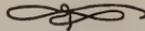
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Chairman of Committee on "Life and Light."

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The Lord of Life is Risen!

The Lord of Life is risen!
Sing, Easter heralds, sing!
He burst his rocky prison,
Wide let the triumph ring.
Tell how the graves are quaking,
The saints their fetters breaking;
Sing, heralds! Jesus lives!

In death no longer lying,
He rose, the Prince, to-day;
Life of the dead and dying,
He triumphed o'er decay.
The Lord of Life is risen,
In ruins lies Death's prison,
Its keeper bound in chains.

Oh, publish this salvation,
Ye heralds, through the earth!
To every buried nation
Proclaim the day of birth!
Till, rising from their slumbers,
The countless heathen numbers
Shall hail the risen light.

—From a German Hymn.

A Sunday in Tokyo

BY MRS. MOSES SMITH

THE morning was inviting with brilliant sunlight and cool air. At nine o'clock our own missionary, Mrs. Walker, called at our hotel to be our guide to church. We boarded a tram car which took us to the American Legation, then a short walk brought us to the first Kumiai church of Tokyo. A small, very plain building, but beautifully located on a low hill and surrounded with trees. There Mrs. Greene joined us. We were in time for the Sunday school. Mrs. Greene introduced us to the pastor, superintendent and other leading workers, sometimes translating for us some of the remarks. Near the close, the superintendent held up a long string of copper coin, telling the children that a little invalid girl had saved this by self-denial for the orphan children who were in need, adding, "God loves such a child's heart."

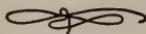
After we had had an opportunity to share in the collection we left, that we might see another church. Taking jinrickishas we went as usual in procession, Mrs. Greene leading, to the Boneko church. Here we found Mr. Harada, of Kobe, in the pulpit. It was easy to feel both his eloquence and fervor, although we could not understand a word. It was communion Sabbath. After the sermon, the pastor, Rev. Mr. Tsamasimu, received eight persons into the church, some by profession and some by letter. Two children were baptized,—one a boy of five months, the mother in native costume and the baby in pure white. The baby's name means "Shining Light." The service of communion was very simple, quietly tender and impressive. Miss Ward sang a solo, "Just as I am," in English. I had never before realized what a fitting introduction to a communion service that hymn is. This church has solved the question of individual communion cups with much less expense than we in America. A tray of teaspoons was passed, each person taking one. When the goblet was passed each one dipped out a small portion. Later the spoons were placed again on the tray. The furnishing of this church is the very plainest—a stove, benches with a light board back, a small platform and pulpit with a small organ. I could but wish that they might be made a little more attractive.

The evening before, at six o'clock, we had been to the Greek Cathedral, as Mrs. Greene wished us to hear the singing of that service by the Japanese. The contrast was very striking. Bishop Micholi, of the Greek Church, remained at his post here throughout the war, and was always treated with kindness and respect.

That Sabbath morning while these little groups of Christians were worshipping Him whose world wide victory is assured, before whom "every knee shall bow," General Nogi, who seems to be a favorite general, was being received home. Uncounted thousands strewed the streets leading from the station to the palace, where the Emperor received him with flowers. General Nogi had two sons killed in battles during the war. After the first one died it was proposed to place the other in some position of less danger, but both father and son scorned the proposition.

The fact that he was returning to a desolated home doubtless had much to do with the unusual warmth of welcome. May the knowledge of the one true God, and of Jesus Christ, the Saviour from sin, be speedily proclaimed throughout the length of the empire.

We are visiting schools here under the guidance of Dr. and Mrs. Greene and Miss Hoyt, who has come up from Kobe to help us, as well as to see the schools for herself. We are having some interesting experiences, of which I have not time to write.



Miss Russell writes from Peking, China :—

WE have a nice class of fourteen women now in the Bible school. Some of them are acting Bible women, others are preparing. We expect to have a regular three and four years' course, but these first two years will and must necessarily be more elementary than we plan for the school as years go on. Mrs. Ament is teaching Old Testament history and geography. I have Luke and "A Worker's Text-Book." They are also having lectures in Chinese history by the head Bible woman, Mrs. Ah. She is such a help, and takes off our shoulders all the helping the women to prepare these lessons, so that leaves Mrs. Ament and me free for outside work as well. We certainly are rich in having such a capable woman as Mrs. Ah. There is no Bible woman in North China who is more useful.

My Chinese reception room is to be used as a study room for classes learning the "Chinese shorthand." This class is to start in next Monday. Most of them are outside women, and we hope to get acquainted in this way. The school is free to all. This shorthand system was introduced by a "Chinese reformer" and there is much enthusiasm over it. A good many schools are open and it is hoped by the leaders in it that people who cannot learn the regular character will learn this, also write it. It is simply a combination of the "initials and finals" of the characters, the tones and thus the meaning marked by the position of the "dots." A good

many books are coming out in this and also a newspaper is being printed twice or three times a month.

While I cannot myself see all the advantages that are claimed for it, still I believe it is the right thing to take hold of and help push every good thing that is started and so show we are one in all efforts to lift up and help the country. Many outsiders have been favorably impressed these days by seeing how much interested the Christian church is in all these things. Another thing we have started and which has received favorable mention by the Woman's Newspaper of Peking (a daily, and the only daily for women in the world), is the opening of the chapel on "fair days" and inviting the women to come and listen to the explaining of the woman's newspaper. We made the first experiment at our North Street Chapel. Now for some months there have been rooms open for men to hear the newspapers.

These are not under the auspices of the church, but opened by outside Chinese. It came to us to start one for women and so we advertised it by a notice at the door of the chapel and at the services. The first day we went feeling most uncertain as it was such an innovation. A lot of the Christian women and Bible women went to help and the old women stood outside the door with some of the deacons and asked the women to come and hear the woman's newspaper read and explained. We got in that first day about forty and three of these the next Sunday attended church.

The next fair day (there are six a month when women go out freely) there were sixty women there. The Presbyterians heard how it was working and they started in this week and had about one hundred and fifty, so you see the thing is going. We are now making our plans for running two places the next two fair days, our North Chapel for the women of that region and our South Chapel for the women of this region.

The normal teachers in the Bridgman School are such a help in this. They are so womanly, and show so much ability in giving to the women the results of their training. We are proud of them, and it means so much in these days of the awakening of the Chinese woman's world to show to these would-be new women of China a sweet, womanly, educated woman, who does not feel that she must "drink wine, smoke cigarettes, dress in tight garments, walk with a man stride, swing her hands, and cross her knees when she sits down. There is a terrible tendency to throw down all the old customs now and imitate anything that is foreign. Where they get some of their ideas, I do not know. Things are rushing along at a tremendous pace in China, and we can but be fearful. It is simply impossible for the country to assimilate at once so many new ideas. Things are moving

faster than they ever moved in Japan. There is everywhere the desire for the fruits of Christianity, but alas! they do not want the "root."

People are anxious for anything that has any connection with education. Last Thursday Dr. Ament advertised a lecture on botany, and our church was full. It seats twelve or thirteen hundred people, and there must have been at least a thousand there. Every ten days there is a lecture at the North Church, and the room is packed and people standing out in the yard by the windows. God grant that this renewal of the "boycott against America" may not give us another setback. The days are past when it is necessary for us to say anything about false gods or unbinding the feet. The Chinese papers are having editorials all the time on these. The woman's paper yesterday told of a place where the people of a small city went and broke up their gods in the city temple, saying, "If they are real, in three days we shall be punished by heaven." After the third day they tore down the second temple.

The Chinese Commission have at last started, and one of them, Tuan Fang, is very, very much interested in opening schools for girls. He has sent in a memorial to the throne, and it has been favorably regarded. He will visit woman's colleges in America, and we are so anxious they should have a favorable impression. It means everything to the women of China, the report this Commission brings back. Our free American ways seem so lacking in dignity to them, I do hope the girls in whatever college they visit will be very distant, and while friendly yet without freedom. Where all these new and queer ideas of foreign women come from is indeed a marvel.

My letter has grown long, and I fear is not very clear on any point; I have been interrupted so many times. Will you please show these pictures at the Rooms, and then send to the Michigan Branch with this letter. I will later on send some pictures to Miss Wingate. Our Miss Lyons is so sweet, and will make a charming worker for women and girls. We are so happy in all this new help, but we do hope for six more. Forgive me for this long letter; I fear it has little to recommend so much absorption of time. Another caller just announced.

Under date of November 24, 1905, Miss Flora K. Heebner wrote from Tai Ku Hsien, Shansi, China:—

WE have two girls who are cousins in our girls' school now. We were deeply interested and in prayer for them just before the opening of school in September. The older of the two is engaged to a heathen in a very heathen family. Her father is one of the finest Hian helpers in the mission, but this

contract was made by the old grandmother when he was away from home, and Chinese custom is hard and fast in such things, and there was nothing left for the poor father to do but to pray. But he seems like a regular patriarch in his persistence in prayer. She was sick with bad tubercular sores, and when her future family consented to have her brought here to the hospital they were told that she must unbind the tiny, tiny feet that were the means of causing a bad circulation and hence the other trouble. Well, if it must be to make her well, you may do it for the present; but dear Lau Tzu, "Rhododendron," was proud of her pretty little silk shoes and didn't want to have ugly large feet. Her father was gentle with her, but she wouldn't yield. So one day he shut himself and his daughters up with God, and all day, away from everyone, and eating nothing, he wrestled with God for his child. And God heard, for very soon Rhododendron was willing to have her feet unbound and be well again. When her future family heard she was so much better they sent word they wanted her at once to come on and be married; they didn't want her with the foreigners and their religion. These were anxious days for us, and sad ones for our girl, for she knew the significance of going through a heathen marriage ceremony, of worshiping heaven and earth and the ancestors; and she also feared they would insist on her rebinding her feet, which meant much suffering. Her father interceded, but everything seemed futile. But again God heard a second time, and she is with us still. Not exceedingly bright, but full of promise for a good Hian character.

Her dear little cousin is a favorite of mine. She, too, is a "brand snatched from the burning." She was with us several weeks during the summer, and is a lovable child. Rhododendron's father is her uncle. Her parents are not Hians, and when she returned to her home from here her family began to make preparations to have her married. Her feet had not yet been bound, so that was the first thing to do. Poor, dear child. We interceded for her, but to no avail. Her uncle came and told her parents they ought to send her to school and let her have the training his girl was getting, but they were hard and fast. Again this man of prayer threw himself upon God, and for two weeks he wrestled with his Lord, and at the end of that time the parents began making fall and winter clothes for their girl to send her to the foreigner's school.

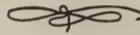
It is so beautiful to see the results of prayer, and how our faith is often rebuked. Oh, there are stories about nearly all the dear nineteen girls in our school. And then, Mrs. Su, the teacher, is such a treasure. Such a fine woman and so capable. The children are under excellent control and make little trouble. We are sorry for the ones we can't take in, but our

school is full to bursting now. The children are packed something like sardines in their cozy quarters. But the weather here has been so delightful that they have not suffered any.

We are so happy at present over Mrs. Chang, the wife of one of our voluntary helpers in Tung Fang, and since a few years ago is a zealous believer. He has been baptized, but she "didn't know enough as yet." On Sunday, November 26, we are going to reorganize the church, and receive into membership and on probation such as are ready to come. We spoke to Mrs. Chang, but oh, she thought she did not know enough of the doctrine nor was she good enough yet to join the church. We were fully convinced that Jesus Christ wanted her and wanted her now. We did not urge, but merely told her our hopes and our thoughts for her, and I wish you could see her now. She has decided that she will come just as she is, and her face is radiant with joy at the thought of being able to confess her Lord before men. I am especially happy about her, because we hope to have her the teacher of a day school in Tung Fang, just as soon as such a step is feasible. You are aware that the church there was entirely obliterated, not a good church member left. There is such a field of opportunity, and I feel as if God were indeed working there preparing it for us to take up for him. Since we have taken Mrs. Chang on country trips, we are fully convinced that she has winning power with women.

Last Saturday I took my first trip alone, taking with me Mrs. Chang and another woman that we hope will prove a help to us for years to come as she is doing now. We went to a village of two thousand people about eight miles from here, and when we neared the village we saw Mrs. Chang's husband, his associate in Tung Fang, and the man to whose home we were going, coming out to meet us. There are no Hians in the village at all. A few weeks ago this man, "Mr. White," came in to the "foreign doctor" with his wife who was very sick. He left her here for treatment, and when she was quite a little better went back home with her. But he had heard the doctrine, and the Spirit was working in his heart. He came to me one day after services and said he was going back home with his wife, but wouldn't I please come and tell her and them about the truth. I told him I feared I couldn't at present for my Chinese "wasn't enough." He was so disappointed that we began to cast around for a way out of the difficulty. I finally said I would come and bring two women with me. You should have seen the joy come into his face. When we reached his village the street and courtyard filled with men, women and children as if by magic. We got through the crowd that had come to see the foreign lady and into the house. The dear old woman with me without any ceremony began to

preach to those sitting nearest her on the kang, then she raised her voice a little, and the three men down in the crowded room kept every one quiet, and the fifty or more people packed in the room heard her telling the wonderful story. After nearly an hour of talking and singing we adjourned to the courtyard, for not nearly all the crowd could get in. Then Helper Chang got on a chair, and for another hour he preached and we sang to the astonished crowd. Oh, it was the happiest day for years for me, and I think my host of that day will soon come out for Christ. His two boys are now in our school, and he has a little six year old daughter "who is not to have her feet bound so she can go to school in Tai Ku when she is old enough." We hope this is a permanent opening in that village. There are so many places, villages and towns and cities in our mission field here in Shansi that would welcome us if we could go.



THE private secretary of the Empress of Japan is a Christian woman and a member of the Congregational Church.

SINCE 1810 the American Board has raised for missions the sum of \$36,000,000, and has sent to the foreign field more than two thousand missionaries.

MARVELLOUS changes have occurred in the heart of Africa during the last twenty years. At that time there were only three missionaries in Uganda, and eighty-seven baptized native converts. To-day in the same country there are eighty-eight missionaries and nearly 44,000 native Christians, among whom are 2,500 evangelists and teachers.



Woman's Board of the Interior

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM JANUARY 10, 1906 TO FEBRUARY 10, 1906

COLORADO	5 00	TENNESSEE	12 00
ILLINOIS	1,845 34	TEXAS	5 00
INDIANA	44 03	MISCELLANEOUS	150 00
IOWA	349 99		
KANSAS	69 69	Receipts for the month	\$4,452 80
MICHIGAN	313 93	Previously acknowledged	10,917 61
MINNESOTA	556 75		
MISSOURI	305 80	Total since October, 1905	\$15,370 41
NEBRASKA	115 89		
OHIO	372 45	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
SOUTH DAKOTA	30 99	Receipts for the month	\$17 77
WISCONSIN	254 94	Previously acknowledged	254 74
FLORIDA	15 00		
NEW MEXICO	6 00	Total since October, 1905	\$272 51

FRANCES B. SWART, Ass't Treas., *pro tem.*

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Life and Light for Woman

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