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VICTORIA FALLS, ZAMBESI RIVER

Life and Light

VOL. XXXVI

JULY, 1906

No. 7

MISSIONARY PERSONALS. During the last month we have had the pleasure of welcoming home Miss Sarah Stimpson, of Kamundongo, West Central Africa, who has been on the field for seven years. She came in company with Mrs. T. W. Woodside, of Ochileso, in the same mission, who was ordered home for her health. Miss Helen Chandler, of the girls' high and boarding school in Madura, has also come for her furlough, and Miss Bessie B. Noyes, of the same school, hastened her return to India that the work may not suffer. Miss Alice E. Seibert, of Orange, N. J., sailed from New York, June 9, on her way to Umzumbe, South Africa. She will be associated with Miss Laura Smith, of New Britain, Conn., who has charge of the girls' boarding school. Miss Alice H. Smith accompanies her, going to visit and assist her sister, the principal, for a year.

THE CONFERENCE WITH NEW MISSIONARIES. In undertaking any new work much knowledge of the business, of associates and superintendents, and of the peculiar conditions must be gained before one reaches the highest efficiency. This is as true in missionary work as in any other, and therefore the American Board calls together those who are to go soon to the foreign field, that they may confer with them on important matters. This year the conference began on May 31, and closed June 6. Thirteen missionaries were present, four of them being young women. The different officials of the Board, gave them many practical hints which will make their relations with the workers at home more sympathetic after they go abroad. Pastors explained the relation of missionaries and their work to home churches, and experienced missionaries gave pertinent advice as to matters of health, work, policy and his own spiritual life. A celebration of the Lord's supper was followed by a tender "quiet hour" for the missionaries by themselves, and the farewell evening service was full of interest.

OUR SEMI-ANNUAL MEETING. A day of privilege and of profit was the 22d of May to those who gathered in the church at Campello. Tender memories of our dear departed president were in every heart as we

came together. Mrs. C. H. Daniels guided the meeting ably, urging all to lay aside, for the day, the sense of burden, even of the Master's service. Miss Stanwood gave us glimpses of conditions in the work here at home, and Miss Lamson culled for us a few of the many instances of latter day heroism shown by our missionaries. Miss Gilson told of the privilege and the need of work in East Central Africa. Miss Jenkins pictured vividly the life of a Turkish woman. Miss Huntington described the Christian life of three men of different rank in life whom she was thankful to call her friends in Eastern Turkey. Señorita Carolina Marcial told and exemplified what the International Institute for Girls is doing in Madrid. Miss Mathews described the work of Corona Institute in Guadalajara, Mexico, and of some of its graduates, proving that a factory that sends out such a product is well worth sustaining. Rev. W. T. Currie, of West Africa, made Benguella with its forests and wild animals, its people and their superstitions, seem real to us. The story of his industrial work and the efforts to raise their whole life, to heal their diseases and to awaken their minds, as well as to lead them to Christ, was most inspiring.

CHRISTUS REDEMPTOR. Before this magazine reaches our readers Macmillan will probably have issued the book for next year's study. *Christus Redemptor* is an outline study of missions in the islands of the Pacific, written by Mrs. Helen Barrett Montgomery. The conditions in these islands and the appealing need of their inhabitants are vividly set forth and a knowledge of these things should stir us to a new sense of our responsibility in the matter. All leaders of auxiliaries and of study classes will want to have the volume in hand as soon as possible. An excellent wall map, price 50 cents, and a series of twenty-four telling pictures, price 25 cents, accompany the book. Order from Miss A. R. Hartshorn.

CALL FOR HELP FOR MOSLEM WOMEN. The recent conference of women missionaries at Cairo sends out an appeal to all Women's Boards, saying that from India, Persia, Arabia, Africa, Turkey, all Mohammedan countries, comes the same sad story. One hundred million or more of women are suffering from spiritual, moral, and physical ills from which the only hope of escape is in the gospel of Jesus Christ. This gospel they can never hear except women carry it to them. We need no new organization, but an extension and intensifying of our present work. "Trained and consecrated women doctors; trained and consecrated women teachers; groups of women workers in the villages; an army of those with love in their hearts to seek and save the lost."

THE A word of good cheer. The regular contributions for our TREASURY. pledged work from April 18 to May 18 were \$17,051.44, a gain over those of the same month in 1905 of \$608.33. The report for the first seven months of our fiscal year shows an increase in such gifts of \$930.91 over the corresponding time of last year and we are encouraged. Still we may not relax our efforts, for the work looms large ahead with many urgent calls.



MRS. MARY E. BISSELL

APRIL 19, 1827

APRIL 21, 1906

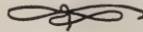
Christians, foreigners or natives. Work in the city and in the district, in schools and churches, for boys and for girls, for men and for women; medical, evangelistic, zenana, educational work; the training of workers, and the later industrial work have all engaged her interest, effort and sympathy.

In Ahmednagar, she had charge of schools for Christian and non-Christian children and was long superintendent of the girls' large boarding school there; she has directed a large force of Bible women, and has herself visited countless homes of the high caste, the low caste and the no caste; has regularly conducted daily and weekly women's and mothers' meetings; has arranged and conducted courses of study and examinations for the instruc-

IN August, 1851, Dr. Lemuel Bissell and his bride, a girl of twenty-four, began their service in the Marathi Mission. First at Sirur, and after six years at Ahmednagar, they worked together till 1891, when Dr. Bissell was called to his reward. Bravely and faithfully the wife toiled on alone till she had almost finished fifty-five years of missionary service, the longest term of any American in India. Till the eleven months of her last illness she has always been vigorous and very active. She had been at some time engaged in almost every phase of missionary work, among Christians, non-

tion of Bible women ; has translated and composed many hymns used in churches and schools all through the Marathi country ; has prepared stories and books in prose and poetry in the vernacular ; and fitted her nine children for American schools as each one in turn left India. She often toured for months together, at one time superintending alone a district with six churches, ten schools and scores of Christian families. Her sacrifice of time, strength, and money during the famines through which she passed, and the plague epidemics of the last fourteen years, has been without stint or restraint. In her care of the countless poor and sick, her sheltering the sinning, lifting the fallen, encouraging the good, going about as a servant of all who needed her, she was like her Master. Not only the other missionaries, but many native Christians called her mother, for she was most motherly to all whom she ever knew.

Dr. J. L. Barton says: "I can never forget her quiet, patient, earnest, aggressive work ; never discouraged, never weary and always hopeful. The Lord has certainly given her a great privilege to serve him so many years, and her service will be long remembered, not only by her associates and the officers of the Board, but by the great multitudes in India who will bless her name as long as they live."



Glimpses of African Life in Rhodesia

BY MRS. ALICE C. WILDER

THERE is one thing an American cannot do in a hurry, and that is, convert the heathen to Christianity, at least the African heathen. With teaching and industrial training going on, the palm tree idea, and missionary sitting under it, is of the past. Situated as we are within the tropics, life goes on in the heathen way pretty much as in Natal and Zululand. The same heathen men, sitting around and palavering or sleeping ; the same heathen women, with backs bent double over their work with pick and hoe (using very short handles) ; sometimes with babies strapped to their backs, sometimes without, laboring under the rays of an African sun ; sometimes attending to the wants of the child with the nourishment which mother nature everywhere supplies, to the heathen perhaps more than to the Christian. Everywhere is apparent the degradation of woman ; it is the appalling fact which is uppermost, the sight of which one cannot escape. It begins with the little children ; so when writing of African life it cannot be left out, so long as fathers sell daughters and buy as many wives for

themselves as they can find money to pay for. When no other means can be found, they will essay to "deal in futures," and mortgage the unborn babe to a man of forty, fifty, or sixty, as it may happen.

A case in point: Last Saturday evening appeared here a little girl, say of eleven years. Why did she come? She said she was running away from her husband. Husband, you say! Well, it was like this: She heard her father saying to someone, "At the end of this month, this girl must go to the man who has bought her." That means to stay there until she shall be old enough to become his wife. This frightened the little thing, and as she attends one of our schools four miles from here, and knows that the missionaries protect such as she, she ran away. On Sunday afternoon appeared the mother, who had been searching high and low for her child, but found no trace of her until she reached here. I must say we felt sorry for the mother, searching for her child, with her knowledge that lions and leopards are ever prowling about, and not knowing what could have happened to her daughter. When the missionary asked the mother why the child had left home, she professed to know of no reason whatever. When told of what the child had heard the father say, she knew nothing of it, so she said. The mother was told to take the child home, if the child wanted to go. As the child refused, the mother went home alone, and the next day the father appeared. Before sending for the child to talk with her father and the *umfundisi*, she was asked if she wanted to go back with her father. This was her reply, "I won't go." Not I don't want to, but "I won't."



THIRTY-FIFTH WIFE OF A CHIEF

Now, no one knows better than a missionary that it is not well to encourage rebellion in a child, but what would you, what could you do or say under such circumstances? The *indaba* was talked over; the father also knew of no reason whatever for the child leaving her home. When asked if he did not desire the child to go to another man, he said, "Why, yes, but she belongs to that man." Turning to ask the girl if she consented, she said, "Yes, I did consent, at first, because they said they would beat me if I

did not." The father insisted she must go with him to her husband (?), and was made very angry when told that the girl cannot have any husband at her age. "But she has," he would insist. Fortunately, the English law here does not allow a girl to be forced into an unwilling marriage, if the girl protests.

This father had at first wives by inheritance only, handed down by father or brothers. Now, when this little girl appeared as his daughter from one of these inherited wives, he promptly negotiated for her exchange to the father of the woman whom he himself would marry, hence this barter. This is Wednesday and the child is still with the missionary. We have three other runaways here besides, one of whom, who has been with us about two years, was last week asked for in marriage by one of the more enlightened of the Christian young men here. What an escape from a heathen marriage!

It is getting to be quite a fad, if I may speak of it in such a way, for girls to stand up in meeting soon after arrival, and say they want to be Christians. If they stay, though, they don't seem to go back on their word. We have an older girl here who does faithful work with them in a Christian way.

Much could be said of the stupidity of the native African. It isn't that they present a very lovable or attractive side to the missionary, either. These girls, yes, we are glad to have them and to train them; and if "teaching children to be clean, active, honest and useful" is "real education," then we mean them to have it. We are obliged to confess though that so far as we have had dealings with the youth of this land that the boys seem "smarter" than the girls, and more ambitious than the latter, too. Is it not the natural sequence to the way in which the girls have been treated for generations? We think so. We in civilized lands teach our own children while still in our arms to listen and obey; not so do these parents, so one of the first lessons a native has to learn when he comes to us is to listen; when you have accomplished that you may then begin to see results. The native "Ndau" has one trait at least that makes him kin to the Yankee; he is apt to think he "knows it all," and one may be surprised some day to find him telling you how a piece of work should be done, when you had been possessed of the idea that you had a monopoly in the knowledge of that subject.

People often ask if they learn to sing readily. I have not found that they do; their voices are harsh and discordant, and by the time they have reached the third note from the tonic they are off the pitch entirely; if they learn to sing a tune wrong in the first place no amount of drilling will set them right. We often sit and wonder what they are singing when we can hear them in the distance. That is not saying that by and by they may not learn to sing

very well when they are more accustomed to our style. The African is musical the world over, but their ideas are different from our musical world.

It is gratifying to see what a vast difference there is in the native as a Christian and as a heathen. By contrasts we often learn to know more the real values. It is cheering to see now and then another household altar set up for Christ in this dark land; and however imperfect the light and knowledge, they are there. The African makes a good Christian, and what more could be said?

Apropos of wild beasts: Since writing the above this noon, word came in that a leopard had been struck with an arrow; the weapon was shown with fresh blood on it to the depth of two or three inches; the missionary began at once to load his rifles preparatory to pursuing the hunt. Starting off with his two dogs, a native boy armed, and others with clubs and spears, they began the chase. The doctor who lives here arrived just in time to join in the hunt. As the ladies left behind were having afternoon tea together in the shade of the trees, a shot was heard not far away, and they remarked that the leopard must have been seen. After this one shot we heard no other for some time. Just then Elijah, a Zulu helper, and two natives came along; we directed them to where the shot was fired, and after an hour, perhaps, we heard several shots in succession to the east of us.

The sun was just disappearing behind the hills when the ladies mounted their wheels, and prepared to ride, not to the hunt, but away from it, for the doctor's wife could wait no longer for her husband. The path was getting shadowy, for the forest was near, but the lady went on; the other turning back after a time met first the doctor following hard after his wife, then Elijah coming out of the shadows, but there was no time for questions: on arrival home a young leopard cub was lying on the grass, no other animal in sight. Just as it was getting quite dark big father leopard was brought in by the boys, the missionary accompanying. The mother was not seen. Unfortunately Elijah was wounded on both arms and the right side of his face by the leopard's claws, and has gone over to the doctor's to have medical attention and to sleep there. It is fortunate for him that the doctor is here.

Men travel across continents and seas to get a chance to shoot leopards, but here, you see, a missionary is at an advantage, sometimes could almost shoot one from his door, and lions too are not far away.

The Day of Small Things

BY MRS. LAURA H. BATES

THE history of the Gazaland Mission, established in 1893 in the southeast border of Rhodesia, South Africa, is in many respects unique in the history of missions. The first decade of its existence, from whatever standpoint it is considered, may well be designated as the day of small things. Let us review briefly the situation when in the summer of 1893 the pioneer party began its journey from Beira into the interior. To four families of missionaries was delegated the onerous task of making their way through a portion of the continent as yet wholly untouched by civilizing or Christianizing influences. The undertaking involved the transportation more than two hundred miles from the coast of this party of ten, with their native assistants from Natal, and the necessaries to establish homes in the wilderness. The route selected lay through a country where the scorching sun beat down with relentless force, where malaria lurked ready, like a beast of prey, to seize upon fresh victims, where the roads were native footpaths, where no vehicle was to be found and the natives themselves were the only beasts of burden. This journey, which under favorable circumstances has been repeatedly covered in two weeks, occupied four months. On the arrival of the party at their destination, Mt. Silinda, the arduous work of providing suitable shelter for each family was the first imperative duty.

In the absence of lumber yards and hardware stores, of carpenters, masons or skilled workmen of any kind, timbers from the forest were felled to make the walls, thatch grass was cut for the roofs. The floors were merely a portion of mother earth soundly beaten to harden them; a circle in the center of the floor, or, at best, an open fireplace, served for a kitchen range; packing cases were converted into tables, cupboards, couches, toilet stands and benches. For food it was necessary at first to depend principally on the natives—a precarious arrangement. Exorbitant prices, short measure, poor quality of produce offered, weary hours of bartering with unreasonable natives, all these are memories still vivid in the minds of those early pioneers.

The temporary houses completed, attention was given to the opening up of gardens that the food problem might be more satisfactorily solved. But for several seasons the chief returns proved to be a large crop of experience. The rains descended, the floods came, drouth followed, locusts swarmed; in fact, it seemed as though a new series like to the plagues of Egypt settled

upon the land. As time went on the pioneers undertook the task of erecting more permanent dwellings. Clay was dug up along the waterways and fashioned into bricks and tiles, giant trees were felled and by hand converted into lumber. "Every man his own mechanic" was the order of the day, and men trained in schools of theology and medicine developed not only into gardeners and woodsmen but architects and builders.

It was a mighty task for a band so small and so meagerly equipped to subdue the wilderness. Yet out of the ten years' labor there emerged eight



THE LITTLE GREEN SCHOOLHOUSE. FIRST SCHOOLHOUSE

comfortable brick dwelling houses and two schoolhouses, most of them covered with tiles, acres of cultivated fields, irrigating ditches, fine young orchards, homesteads enclosed by hedges and adorned with shrubbery and flowers. Truly the desert had been made to blossom as the rose. Or if we were to consider the development of the educational work, we would at once be impressed by the paucity of material with which to undertake and carry it on to a successful issue. It was in very truth the day of small things. Given on the one hand the mission ardently engaged in a hand to hand fight for subsistence in a new and unfriendly country yet determined from the start to develop a satisfactory educational scheme for the uplifting

of the natives; on the other, the people wholly and aggressively opposed to any such program. The schoolhouse at first was a tree, the shady side of a hut, a stump in the cornfield—any place where a group of pupils, willing or unwilling, could be gathered. An A B C chart was the sole textbook. Fortunate was it if the attendance in any one place was so regular as to warrant the labor of providing a bench or two.

Yet from these small beginnings a well developed educational system has been evolved. Two boarding schools were established. Pupils from near



SCHOOLHOUSE BUILT BY SCHOOL CHILDREN AND THEIR FATHERS
SECOND STAGE IN EDUCATION

and far, in many instances from one hundred miles distant, came to enroll themselves. Scores of young men and young women, former pupils at these schools, are now scattered far and wide throughout the land, appreciating the benefits which they have received, urging their friends that they too seek to ascend the hill of knowledge.

As feeders to these boarding schools there are station and evening schools at each mission center, and here and there in the outlying districts kraal schools have been established. Taught by whom? Those first hard won pupils, gathered in the byways and hedges, now in their turn are sharing

the labor of their teachers, giving themselves gladly to the task of reaching out the helping hand to their own kindred. Herein lies the hope, the certainty, of victory in the conflict of light with darkness. Africa must, and will, by the grace of God, work out her own salvation through agencies raised up within her own borders.

But the ultimate object of missionary effort—the regeneration of the inhabitants of the land wherein the mission labors—remains to be considered. It is just here that the critics of missionary effort put in their strongest arguments. The day of small things, so infinitesimally small, they declare, as to be inappreciable; a handful of men, opposed to Satan and all his host, entrenched within the very citadel of his kingdom! It is not strange that to the thoughtless observer the question arises: "What are they among so many?" It has escaped the notice of such, which side, after all, has the majority!

While the poverty (?) of the Christians at home was compelling these pioneers to spend most of their time at "serving the tables," this devoted band never for one hour lost sight of the one supreme purpose which had taken them thither. In season and out of season, at the carpenter's bench, in the brick field, on toilsome journeys as well as at the stated seasons of worship, the story of a Saviour's love was made known.

Little more than three years had passed when out of the material thus laboriously gathered, the first church of Christ in Gazaland was formed, with sixteen charter members. Shortly after the tenth birthday of the mission a second one was organized, the combined membership being about seventy-five. Is the number small? Perhaps; if we compare with the thousands of converts reported in other and more populous regions of the world. But as we deal with the raw material in Africa in temporal matters, so it is the raw material of human life and character that is moulded and by patient hand labor wrought into that which is fit for the Master's use.

With the passing of the first decade the Gazaland Mission has passed into a new era in its history. The hardships and privations of pioneer days have been greatly mitigated; with the increase of laborers and equipment has come increased facility for further development. If, in spite of her limitations, such gratifying results have been secured, it is but reasonable to expect that, under happier conditions, her progress in the efforts for the elevation of the native races may be proportionally greater.

The History of an African Woman

BY MRS. EMMA D. WOODSIDE

(See Frontispiece of June Number)

Concluded

IN the course of time eight children are born to her. The first born receives the name of Cipembe and the mother is hereafter known as Nacipembe; the mother takes the prefix "Na" and the father "Sa" to the name of the first-born child. Eight children is an unusually large number for an Ocimbundu family. Nacipembe is a woman of strong character and will power. She has suffered no other woman to be brought home to share the wifhood, though polygamy is very common. By hard labor she alone provides for her large family. She becomes in later life a "kawengo," a woman's witch doctor. A person becomes a "kawengo" in this manner. Several old women take her to the woods, where she is kept for four days, receiving only a very small portion of food. On the fifth day a crowd of women congregate. They dance and sing and work themselves up into a frenzy, until the woman in question becomes possessed, and acts like a demoniac. She is then taken into a pool of water, her clothes are taken off and she is dressed in new ones, the clothes consisting of one or two loin cloths. She now is supposed to have the power of divination and she obtains from some big witch doctor a gourd containing the necessary charms. If a woman is not able to bear children she goes to the "kawengo" to be doctored. Nacipembe as "kawengo" became a leading character in the neighborhood. On one occasion in the event of a death of a certain person, she was accused of being the cause, and in consequence had to take the "poison test." She drank the decoction, and vomited, thereby proving her innocence. She became involved in troubles of various kinds, so that her last child is named "Kahali," meaning trouble.

When she was about sixty-five years old the missionaries came to her country, Sakanjimba Station being established in 1893, and she heard the Word of God for the first time. She was interested in it and was a faithful attendant at the Sunday morning services. Some five years later she came one Sunday afternoon, bringing her gourd containing the complete outfit of charms used for divining. She said to the missionary: "I have brought these to be burned. I have no longer any use for them; I have accepted the Word of God; my trust is no longer in these things, but in the true God." And as she spoke her dim eyes brightened and her countenance

shone. The missionary had the evidence in his own heart that she was truly a child of God.

One Sunday morning after the usual public service a fire was kindled, and her gourd with the charms was thrown upon it. A large congregation stood about watching until it was consumed. Many of the village people were seized with fear. They were sure some dreadful thing would happen now. They told her that sickness would come to her family, her children would die, etc., to all of which she turned a deaf ear. In the course of a few months her eldest grandson, a pupil in the mission school, sickened and died. The people at once accused her as the cause. Her husband and some of the village relatives were violently angry and threatened to kill her. She was taken into an inner room of the missionary's house for protection until the angry storm had passed, and it was at this time she left her village and came to the station to live. Soon after this one of her sons, a pupil also, became very sick, and her trouble was now almost more than she could bear. She had, thus far, stood firm. She said, "If God takes all of my children, still will I trust him." And God in his merciful providence gave her back her child. She had been weighed in the balance and not found wanting.

In April, 1904, she was baptized and admitted into the native church of Sakanjimba. The same month the station was removed to the new site at Ochileso, Ondulu, about forty miles distant. With almost her entire family she moved to the new place where she began life anew, cultivating her own field and doing as much work as any of the younger women. In June of 1905 she went, as one of the delegates, to the Woman's Conference at Bailundu, walking every step of the sixty miles. She had not been very strong and when remonstrated with about going to the conference she said: "I must go. Magalita, a native Christian of Bailundu, has asked me to come and talk to the old women there about accepting the Words. I must go and testify to what God has done for me." She enjoyed the meetings, and was strengthened in her own Christian life. She returned, seemingly none the worse for her long journey, but on the fourth of August, 1905, she was taken sick with what proved to be her last sickness. The night of the fourth day she said to her daughter who was attending her: "I have been on the journey four days, to-day I will arrive. Jesus is here." She expired, reclining in the arms of her eldest daughter, at the dawn of day. Her children and grandchildren stood around the couch, weeping bitterly, for they realized that their best earthly friend was slipping away. And so the curtain drops at the close of the life history of this converted heathen woman. Do missions pay?

Okayama Happenings after the War

BY MRS. J. H. PETTEE



MRS. J. H. PETTEE

THESE last four or five months trains after trains of soldier boys have passed through Okayama, all with faces steadily set Tokyoward. There is less of hurrah and excitement and bustle about the veterans than when they went out last year or the year before, but a quiet joy and satisfaction in the home coming that is pleasant to see.

As the New Year with its joyous congratulations drew near, the head of the reception committee of the local Red Cross and other societies, himself a lover of the wine cup, began to solicit gifts of *sake* for the returning victors. Fabulous stories of the number of tubs of the rice beer which a grateful city was gathering to feast its heroes roused the indignation of some of the women of the better sort, and a committee was soon formed with the enthusiastic wife of the editor of one of the leading dailies as its chairman to see what could be done about it.

New Year's in Japan without the time honored rice cakes is like Christmas without a Santa Claus. Would Captain M., head of the Okayama Commissary Department, permit the soldiers to be served to a veritable steaming-hot, rice-dumpling, flaked-fish, red-bean New Year's stew? He responded much more heartily than to the offers of *sake* and cakes he had already received, and proffered the use of the fires, big kettles and bowls of the soldiers' kitchen for the cooking and serving of the delicacy.

And so it began. The money came in from banks, from factories, from newspaper offices, as well as private individuals, till the needed one hundred dollars was in sight. At half past three on New Year's morning there were ten or a dozen of the upper class women of Okayama, Christians and non-Christians alike, together with three American missionaries, ready for work in the soldiers' dining room. With the long sleeves of their fine gowns tied back with bands of crape, the Japanese women stood there serving the cold and hungry men with rice-dumpling stew which must be eaten as soon as put together, or it becomes an uninviting pasty mess. To be sure the *sake* was there too, but it is a curious fact that *sake* and *zoni*, this particular stew, are bitter enemies and few men want both, and by far the majority preferred the hot *zoni*.

The whole city was interested, and though not one word was said in

public against the *sake*, the local government recalled its promised gift, and the supply of liquor held out for only 400 men while 3,655 were served to one, two or three bowls apiece of the steaming New Year feast. It meant hard work early and late for the first few days of the year, but it paid; the men were made happy and the city had a temperance lesson it will not soon forget.

ABE'S RETURN

Those who have followed the fortunes of Abe, the soldier boy, and his marvelous record of hairbreadth escapes from the beginning to the end of the war, will be glad to learn of his passing through Okayama in safety two days after Christmas.

The hour at the station with his adopted mother was all too short for them both, though it was hard to tell which was the more glad to see the other. It was pathetic to see his attempt to make presentable his soiled and faded uniform. The slender, delicate hands, better fitted to wield a pen than a musket, were spotlessly clean, a striking contrast to those of his comrades, and the wool collar under the blue coat was white as snow. Wrapped up in his handkerchief was his gift to the "mother," whose prayers had followed him all the way. Only a common soldier, he was allowed no baggage but his army equipment, but he had received from his captain a bit of the wire entanglement from Port Arthur; wound in a ring as it is, it is marvelously like the pictures of the "crown of thorns"—a piece of a shell that was twenty centimetres in diameter and a piece of rock from the famous 203 metre hill.

Poor boy, he comes back to a stricken, desolate home. His aged grandmother has gone, his old father and mother and the two young children of his dead brother are in the heart of the famine district, and would starve but for the bounty of the government. He counts the days till he can get home to their relief. Yet out of his miserable pittance of a few cents a day he had saved a dollar for the children of the Okayama orphanage. A young man of rare ability and promise, he will yet do more for his idolized Japan than if he had died for her as he meant to do.

A NEW YEAR PARTY

The Chinese New Year came this winter on January 25, and the third day of the holiday time witnessed a unique gathering in the Okayama church. For some months an ex-deacon of the church had been visiting, more or less, sixty-five of the poverty stricken families of dead or absent soldiers, doling out as needed some of the funds contributed by benevolent America for Japan's war sufferers. The ignorant poor, to which class most of these

people belong here in Okayama, celebrate the "old-new year" and the committee decided to give them all one happy half day if possible. So they came by invitation to the Christian church—the gray haired fathers, the bent old grannies, the forlorn little wives with children one, two, or even five,—all of them dressed in their poor best, ragged, sometimes not over-clean, but with happy, expectant faces.

These the guests, and who were the hosts? The members of this "Committee for Comforting the Destitute Families of Soldiers," the missionaries, pastors, and leading members of the three churches, English Episcopal, Presbyterian, and Kumiai of this city, members of the Red Cross Ladies' Volunteer Nurses' Association, and members of the Okayama City Ladies' Society, etc. Speeches by Dr. Pettee, the senior resident missionary, by His Excellency the Governor and His Honor the Mayor, interspersed with the phonograph and story telling by the versatile Mr. Sawaya, kept the audience happy and comparatively quiet till five o'clock.

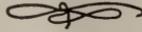
A Western audience might have been amused, perhaps shocked, by the antics of an irrepressible boy of eight, who balanced himself on the edge of the platform and with his back for a pivot see-sawed up and down; first his round black head appeared, then his legs encased in striped flannel, wildly waving in the air. One willful little lady of four persisted in wandering up and down, in and out among the audience, frantically pursued at intervals by her mother who, unable to hold the wriggling mass of arms and legs, would deposit her in the lap of an older brother or sister, of whom the spoiled baby had no less than four present. But to audiences accustomed to Buddhist services or Oriental theatres, these little episodes are no interruption to either hearing or speaking.

When supper time came, the two hundred guests were seated on the floor in hollow squares or rather rectangles open at one end for the convenience of the waiters; the boxes of rice, fish and vegetables, each with its pair of chopsticks in a dainty case, were placed in front of each visitor; cups of steaming hot tea and five yellow oranges apiece gladdened the eyes of all.

Deacon Tobo explained in a few words the Christian giving of thanks; Pastor Ogawa, of the Episcopal Church, offered the first Christian prayer some of these poor folk had ever heard. Then all was quiet save the noiseless passing to and fro of shoeless waiters, and the munching of many mouths as children, mothers, and grandparents enjoyed the simple feast.

Presto, change! And the dining room was again a hall, and little tots from various Sunday schools entertained the visitors with their Christmas songs, dialogues, and sword dancing. More stories, more music, and the happy evening was brought to a close by a universal lottery, where every-

one drew something, useful or funny, made all the funnier by the bright poem or pun which accompanied it. At ten o'clock they were all gone, taking with them the remnants of the feast and the memory of a happy New Year party.



The Juarez Centennial

BY MISS MARY E. LONG, CHIHUAHUA

A NEW era is certainly dawning in our sister republic, when the whole city of Chihuahua is invited to assemble with governors and magistrates to listen to a great and eloquent sermon upon justice, virtue, self-control and Divine Providence, pronounced by one of the leading orators of the capital. But such was, in effect, the case at the centennial celebration of the birth of the *Benemerito de las Americas*, the twenty-first of March of the present year.

The occasion was one of a lifetime. Preparations had been in progress for months. During the last week communications from the committee had been received in the *colegio* almost daily, and at the last the detailed and elaborate program was executed with admirable precision. The dawn of the twenty-first was announced by the whistles of every factory in the city, by a salute of twenty-one guns and by the exultant peal of the silvery bell of Trinity Church. The sullen silence of the usually vociferous clanging from the cathedral towers served to emphasize the patriotism of the *Evangélicos*, as our bell rolled over and over in a perfect frenzy of delight, bound not to be outdone by guns or whistles. Although at last I did cover my head with the bed clothes and feel a little unpatriotic, I could gladly have rung the bell myself for the Father of our religious and civil liberties in Mexico.

The night of the twentieth was signalized by a patriotic exercise, literary and musical, in our church. The program was announced to take place in our Social Hall, in which about a hundred people may be seated, but the interest was so great that traditions must be set aside, and for the first time the church doors were opened for a purely civic gathering. The building was filled; the brilliant lights and open door on the prominent corner of the wide avenue, and the glimpse of the tricolor and the portrait of the grand patriot were an irresistible invitation to the passers-by. Our schoolgirls in white dresses presented a very attractive appearance, and they contributed much to the program.

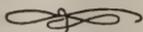
During centennial day seventeen different acts were provided for the demonstration of Chihuahuan patriotism. To quote from a daily paper, "Could the great patriot have looked down upon this state which was the scene of his hardest trials, he would have seen the Mexican people of Chihuahua inaugurating great public utilities in his honor to show that his life had not been in vain, and that his spirit of liberty and progress is stronger to-day than ever."

The conference suggested by the governor, to be given in every school, was directed in *Colegio Chihuahuense* by a former student and professor of our *Colegio Internacional*, Sr. Federico Ponce. His simple narration of the facts in the biography of Juarez, his intense sympathy and dramatic familiarity with his subject, enlisted the profoundest attention from the start; and but for the little ones, who became weary, we would have altogether disregarded the time, anxious to follow our hero every step of his arduous and triumphant way. The school has invited Mr. Ponce to continue and amplify his narration on some near future occasion.

The civic procession, including the governor, general of the military zone, federal, state and municipal employees, the schools, societies and labor organizations, representatives of the foreign colonies, and the personal friends of Juarez, was the chief feature of the afternoon program. With flying banners, and marching four abreast, it passed under the various arches erected on the *Avenida Juarez* to the old municipal building, once occupied by the fugitive president, where a memorial tablet was to be placed. The march then continued to *Glorieta Juarez*, where the schools surrounded the new statue of Juarez, erected at the intersection of two wide avenues. The beautiful cottonwood trees in their fresh spring verdure, with the grand hills beyond, formed a magnificent setting for the scene. The heavens had been beneficently overcast during the march, but at the moment of unveiling the statue the sun, now far in the west, burst out in a glorious sunset salute, touching the stern face of Juarez as with a smile of recognition.

But the *broche de oro* still awaited us. Weary with our march we hastened home to supper, and back to find good seats in the second balcony of the theatre, where it was delightful to wait quietly in our comfortable chairs while the great auditorium filled with people. On the stage, in a large painting set with colored lights, Juarez himself seemed almost bodily among us. The orchestra, the choruses, the *Himno Juarez*, were all enjoyable, but the oration, the sermon of the Lic. Urueta—even yet I feel the thrill of surprise and exultation as those sentiments of true Christian origin and phraseology rang through that immense edifice: "In the king-

dom of God, which is the kingdom of justice, Juarez is great, Napoleon is small." "To be great it is necessary to be master of one's self." "The measure of a man is not his possessions, but his virtue." "Juarez had God in his conscience." A whole eloquent period was given to plain dispassionate treatment of the necessity and benefit of the "liberty of *culto*" (religious services). These and many other astonishing utterances could only be received as a marvelous testimony to the working of the leaven of the truth. I have been unable to learn more of the character and circumstances of Mr. Urueta. Probably he belongs to the large "liberal" division of the educated men of the republic, whose families are counted in the Roman Catholic communion, but who are themselves "free thinkers," a very wide term here, including men whose religion, or the lack of it, as the case may be, recognizes no bond of sect or creed, and seeks no fellowship. But under whatever name or sign, we rejoice to recognize the spirit of the Master, and feel our faith strengthened as we pray, "Thy kingdom come."



Missionary Letters

INDIA

The work of the Bible women is very important, and Mrs. Hannah Hume Lee shows us something of one of them and her methods.



MRS. HANNAH
HUME LEE

MAY I introduce, to those of you who have not already met her, your Bible woman, Anubai? She is a quiet, unassuming housewife of about forty-five. You will seldom find her away from home except for her work. Since you cannot run in for a chat with her yourself, let me tell you of some of the times when I have been with Anubai among the women in Bluiinj. Our very first visit together was made to some women of the gardener caste as they were at work in the hot sun of the early afternoon, in a peanut field. At first they did not want us to come, fearing we would interrupt them in their work. We assured them that we wanted them to keep right on with what they were doing, and before we went away they were quite friendly, and offered us some of the fresh nuts they had just dug up. As I listened to Anubai telling these women the good news, one thing that interested me was her ready use of illustration from things that lay within their narrow horizon. And I think this is true of all her talks.

For instance, one of the women said: "It is all well enough for you to talk about these things and tell us God's message; you can read and meditate. We poor creatures cannot be expected to understand and remember the truths you tell us." And she dug into the earth a little more vigorously. Anubai replied, "Bai, as you are digging here, which do you throw away, the clods of earth or the peanuts?" "Oh," said the woman, "why should we throw away the peanuts? That's what we're digging for." "Yes," said Anubai, "and the same God who gave you wit enough to throw away the clods and save the peanuts, has given you understanding enough to accept the truths we are giving you and not throw them away." Anubai is very good at answering questions. One day we went into the Maharwada, and in the company to whom we were talking was one of those women who "loves to wind her mouth up and who loves to hear it go." Anubai met her questions very well, and finally the woman ended up with, "Yes, of course we acknowledge the truth, but who acts accordingly?"

The places to which a Bible woman goes are varied, and so are the welcomes. Sometimes it is in the fields, and she will talk to them while they work or as they rest. As we went along the road, I heard women whom she has visited before call out from the fields to Anubai, "Aren't you coming to see us to-day?" Another time we wanted to gather the women from two or three fields, and asked some small boys who were grazing their cattle near by to help us call them together. "Oh," said the boys, "we could not do that. Our families and their families have quarreled, and we wouldn't think of speaking to them." So we went to the women ourselves.

When she goes to a house and is welcomed, the woman of the house always brings out a low, wooden stool, or spreads a blanket on the floor for her to sit on. Often women from the neighboring houses come in, and quite a little group gathers. In looking over Anubai's reports, I notice that her audiences have varied anywhere from one to thirty. During the plague last year, when people were living in huts in the fields, it was not easy to get companies of women together. Their huts had rude doors or none at all, and the women did not want to go far away or out of sight of their doors for fear the ubiquitous village cur would run in and steal their scanty fare.

I have not been able to go with Anubai among the women as much as I should have liked to, but when I have been, I have been interested in noticing what are her favorite hymns, that is, the one she chooses most often. The subject of one is the turning of life's bitter into sweet. The melody is an Indian one, and the hymn goes on to tell how bitter is life's

lot, "and I am in dark despair; but thy name, O Christ, is love, and no one but thou canst make my bitter sweet." After this hymn I have heard her tell most graphically its meaning, and as she recounted the bitter sorrows which enter into life, I have watched the women punctuate her words with emphatic nods. Then comes the old, old story, "which seems each time I tell it more wonderfully sweet." Another of her favorites is full of the compassion of Christ. It tells how he spared not himself to bring saving power into the lives of the sorrowful, the sick and the halting ones on life's roadway. It goes on to show how great a thing it would be if one should lay down his life for a friend, but here is one who died for his enemies.

In making out her monthly report for me, Anubai notes the places to which she has been, the number of times she has spoken, and the number of men and women that have been in her audiences, as well as the subjects of her talks. Perhaps you would like to know her subjects for one month. They were as follows: The Good Shepherd, The Prodigal Son, Job, Death, The Widow's Mite, Adam and Eve, The Great Supper, The Syrophœnician Woman, The Shunamite, Faith, Nebuchadnezzar. Some of these were repeated, and again at times the topic which she had prepared had to be set aside, and the talk be adapted to the immediate needs, to the interest of the women, as for example, sickness in the home, or some festival which was on.

Once a year Anubai, with other Bible women, takes a Bible examination set by a committee of the mission. I do not remember just what mark she took last year, but I remember that she did well considering her opportunities for study.

I am sure that, as Daughters of the Covenant, you are not ceasing to "make offerings of prayer, time and money to the end that the daughters of sorrow in heathen lands may know the love of Jesus." And so in your prayers I ask you to remember Anubai, that she may be a faithful witness of the love of Christ, and that many in this town of Bhuij may acknowledge him of whom they have heard so many years.

BULGARIA

Through the kindness of friends, largely that of one earnest woman, Miss E. C. Clarke has been able to erect a fine home for her kindergarten in Sofia, and she writes:—

Yes, we are in possession of the new building. Father and I moved in last August. The rest of the family came in October, but until the end of the year we lived a most irregular and unsatisfactory life, doing some of almost everything, and although we kept very busy, little was accomplished

for we worked at great disadvantage. The house was still full of workmen of various sorts who seemed to be bound together with the determination to make their respective jobs last as long as possible, without regard to our interests or desires. It was distressing to be forced to put off opening the kindergarten from month to month, but finally, on the morning of January 2, 1906, we opened our doors to the fifteen children once more. They came—thirteen of them—the first day, giving the sunny rooms the necessary touch of the right kind of life. They have continued to come, so that we began our eighth week this morning with an enrolment of forty-three children, forming the dearest circle of wide-awake, restless humanity in embryo that the sun ever shone in upon.

We have just held the second of our monthly meetings, attended chiefly by the mothers of our children, past and present, though other ladies also came in answer to the notice given in church, and written invitations sent to those who do not attend our other services. There must have been over eighty ladies present, forming an appreciative audience for Mrs. Dimcheosky's really fine lecture on London. How to make the most of this opportunity is quite a problem. We seldom fail to gather a goodly number of women, most of them mothers of young children; some wealthy and well educated, graduates of the American College in Constantinople or of other institutions in Europe, which means outside of Bulgaria. The question is, how can we make these monthly gatherings work for righteousness, for truer motherhood, for a Christian womanhood. The building is cordially opened for the use of the evangelical church and is becoming a center of its activities.

EAST AFRICA

The station lately opened at Beira is fitly named the Ruth Tracy Strong Station, in memory of Mrs. Sydney Strong, who died on her way home from Africa in 1903. Mrs. Ransom's letter shows us a little of its work and surroundings:—

A little over two days' sailing from Lorenzo Marques brought us to Beira, where we had to spend several hours outside the bay, waiting for the tide to rise. We were much surprised to see so much of a town, for Beira is only about fifteen years old, and under Portuguese rule. It is literally set upon the sand; the streets are nothing but deep sand, and yet there is a good concrete walk through the main street, and extending out over two miles. In the sand, also, is the odd little trolley line, made for trolley cars, pushed by two boys, and holding two people comfortably.

Mr. Bunker's house is very near the ocean, or rather the bay at the mouth of the Pungwe River, and the beach affords constant entertainment to the children. They revel in wading, sailing boats, picking up shells and the

other pleasures incident to seashore life, except that there is some question about the safety of bathing, on account of the possibility of sharks. Back of the house is an inlet, which at high tide for several days at new and full moon is like a beautiful little stream. A mangrove swamp beyond the inlet gives a pretty effect, something as if the shore was lined with willow trees, but I fear it will prove anything but a blessing when the hot weather comes on, as it will probably be a hotbed for mosquitos. But it is a great relief to the eyes not to have only a stretch of glaring sand. A part of the veranda is to be enclosed with fine wire netting, in order to keep off the malarial mosquitos, and yet make it possible to keep the house open at night. Every precaution must be taken to keep off fever, and keep the family in health at the beginning of this new work, and at Lorenzo Marques the missionaries have noticed a great difference in the attacks of fever since the netting was put up.

Two trains run weekly from Beira to Umtali, a distance of ninety miles, and the gentlemen left by one of these, reaching Umtali in nineteen hours. Carriers from Mt. Silinda met them there, and going by way of Melsetter, where they spent one day, and stopping over Sunday on the road, they reached their destination in nine days. They were at the two mission stations—Mt. Silinda and Chikore—for nine more days, and were eleven days returning by way of the Buzi River. This is not to be a description of their trip, though if it were, it might be more interesting than it is!

Mr. Bunker has begun work in Beira by starting a Sunday service and an evening school for boys and young men. They are learning to read Chindau, which is similar to Zulu. Another class of younger boys wanted to learn English. These were half castes. During Mr. Bunker's absence, Mrs. Bunker and I taught these boys, and it was very interesting work. They were very bright boys, anxious to learn, and they got on wonderfully fast. Knowing how to read Portuguese was a great help to them, and I had a chance to try the scheme of teaching almost entirely in the language being learned, for the most I knew of Portuguese was from its resemblance to Latin.

Mhlanganiso has charge of the class in Chindau. He is a young man who first came to the missionaries as a carrier, when they were on their way to start the Gazaland Mission in 1893. He became interested, stayed on, and after studying at Mt. Silinda for a time came to us before we went to Ifafa. He studied at the boys' school here, and has now gone back to his old home with Mr. Bunker. He knows the language, which is an immense advantage. He interprets for Mr. Bunker, teaches the evening school, and often takes charge of the Sunday service. The first Sunday we were at

Beira there were about twenty-five boys present. Daniel, who went with us as a representative of the Natal churches, spoke through Mhlanganiso, and Mr. Ransom and Mr. Bunker followed. Then Daniel asked all who wished to express a desire to follow Christ to rise. All present rose, but we felt that the first three or four really meant it, for they rose after a minute one by one, then the rest all rose together. They are very apt to "follow their leader." All these boys show a spirit of earnestness, for they come about two miles, after eight in the evening, and stay till nearly eleven, then go back to town, and are ready for their work in the morning.

Miss Miriam V. Platt, teacher of our kindergarten at Harpoot, tells us something of her work:—

This past term has been a very happy one in kindergarten. The children are much more obedient and more easy to control than last year. It is a very rare and solemn occasion when one has to be put in our punishing closet, and I have only had to give a dose of bitter medicine for bad words once. We have forty-one pupils this year. I have had to refuse so many pupils that next year I hope to have two rooms and direct a second kindergarten. I have eight girls studying with me. I have made the course two years, so that this year they only observe, but next year will assist in teaching. One of the children brought a letter to me yesterday to send to the one who pays her tuition, and I saw she had written that we have eleven teachers. It sounds rather grand for forty children, does it not? It is a continual joy to me to see how merry the children are, and how their imagination is awakened. At first when I would pretend that a block of wood was a table set with dainties, they looked at me with scorn, but now they take real pleasure in pretending, and we have all sorts of imaginary good times. Their lives are so empty and they have so few playthings, that I am especially glad about this.

I think I wrote you in the summer of our plan to have a kindergarten in lower Harpoot. The church there pays for the rent and wood and half the salary of the teacher. From the kindergarten funds I pay for materials and the other half of the salary, and send two of my training class to assist. The girls are changed every month, for it is a long, icy walk for them. I visit this kindergarten as often as I can, and have been much pleased with the teaching. Many parents come and thank me for what we were doing for their children. I am so glad to have the work increase, for I am sure it is a benefit to the children. I see such a difference in the matter of cleanliness, even the poorest little one takes such pride in having clean hands and finger nails and ears. If I forget to inspect necks, they always remind me.

This winter a kindergarten has been started in Diarbekir, too. They ask no help from us but a few supplies.

A letter from Miss Emma Barnum shows the great need of the people to whom our Harpoot missionaries carry the gospel :—



MISS EMMA BARNUM

As it did not seem wise for Miss Bush to tour during the cold weather, she took my lessons in school, giving me the privilege of going out for a while. I visited five villages at the lower end of the plain, all within seven hours of Harpoot, and have come home after three weeks, realizing as never before the wretched condition of our poor village sisters. Most of them seemed so sad, with no joy or love or hope in their lives. Life means little more than hard work in the fields half of the year, and spinning and weaving cotton during the rest, with not enough to eat or wear. They long for death and yet fear it, and if they give any thought to the future life, it is with the hope that God in his pity will consider the sufferings of this present life sufficient, and receive them into heaven. When I tried to tell them of God's love and their need of a Saviour, they would usually say : "Teacher, you know nothing of our trials and work. We have no time to think of our souls. You have no troubles; you can sit and read the Bible and pray all day, and travel around the country in comfort to preach; you are blessed; of course your soul will go straight into the Kingdom." Or as another woman expressed it, "How can we have any hope of salvation for our souls, if you have to leave your home, and give all your time to good works in order to get your soul saved?" She looked incredulous when I assured her that I was not trusting in this to save my soul; that salvation was a free gift from God to her as well as to me, and that I had come to tell her this good news.

Several spoke of their minds as like sieves, and that before I reached the door they would not be able to remember what I had said. One poor old woman came to me in distress and said, "The meeting yesterday was such a good one, and it did me good, but when I reached home I tried to tell him (her husband) about it, and I could not even remember the subject?" And what wonder, when they have nothing at all to develop the mind. But they are not all like this, by any means. There are some such bright jewels flashing in the dark. Sultan, the blind girl in Habousi, is the village missionary, as she goes from house to house, singing and praying, and giving her wholesome advice, or her ready sympathy and cheer; and there is the poor widow, Kohar, with her heart bubbling over with praise to God for all

his mercies to her ; and Erzoun, who will get up at midnight to make bread rather than miss the sunrise meeting ; and many others might be mentioned.

It did me good, too, to meet the earnest workers. In Habousi, Aghavni, the preacher's wife, puts her baby to sleep, and tells her husband in the schoolroom to keep his ears open lest she waken and cry, while she goes out with her Bible under her arm to visit the women ; or else she takes her turn in the school, while the preacher makes pastoral calls. In Aghuntsik, the preacher's young bride, who has recently come to care for his home and his three motherless boys, is also deeply interested in his parish, and is winning her way among the women, teaching several to read. Although having had very little education, she bravely leads the women's meetings, and is a real help and blessing in the village. The pastor's wife at Ichme is very much tied up at home this year by her little ones, but it was pleasant to see how she is loved by Gregorians and Protestants alike and how eager all are to have her come to their houses for visits and neighborhood meetings. She told me an interesting incident of a Turk who brought his little boy, who seemed to be dying, to her, begging her to read the Bible and pray for his recovery. This she gladly did, and then the father, much comforted, took his child home, and reported soon after that he had recovered. She is often asked to go and pray for the sick. The Bible reader, Tushkhoun, at Hoghe, is a very busy worker, visiting more than thirty pupils each day. I was impressed with the affection she showed every child we met, until she told me that she had welcomed each into the world, and loved them each as her own. She laughingly said, "I am the doctor of the village." She took me to see one of her Turkish patients, and on the way stopped to prescribe for another Turk, who was suffering with the toothache. Zarif has a nice little school, thirty-six girls and small boys, just as neat as it is possible to have them in the village. She is exerting a good influence over the young men, too, as they come to her room in the evening to learn hymns.

Mrs. Jean E. Nelson, acting principal of the Ruth Norton Girls' School, tells us :—

We have forty-three seats for girls in the schoolroom, and each seat has been occupied all the year. We have had a waiting list of pupils, and if for any reason a girl has had to give up school work another has immediately taken her place. Every seat for the present year—1906—was spoken for before the school closed last term. We could take one hundred girls as well as forty if we had room to receive them. We could get fifty dollars a year for board and tuition instead of thirty were it wise to ask it. But at the present price many worthy Christian girls are able to get an education, who would

be crowded out by the rich girls from the city if we should raise the price. As our primary object is to train teachers for country towns, we think it necessary to keep the price of schooling within the reach of the girls of moderate means who are likely to become teachers. Still the pressure from wealthy people is becoming stronger, and we may be forced to yield to them in another year to keep the school open, if the Board continues to hold to its policy of not increasing the running expenses or teachers' salaries.

The standard of the school is being gradually raised, and this past year has been one of considerable improvement in several directions. The idea of teaching each girl, whether rich or poor, to wait on herself, take care of her own room, and learn how to cook, has been accepted by all the girls in a very sensible manner, though against all the teachings and traditions of the Chinese, who think that a scholar should be above all manual labor. The class work has been good, but our examinations were severe, so that in our advanced class of three girls only two passed. These two are now ready to enter upon our last year's work in the course of study. We had already had visions of graduating exercises next year, and of increasing reputation among the schools of South China, when word came from the country that one of the two girls will not be allowed to return and finish. She must stay in the home town and teach the little school for which she has been preparing, and which has been waiting for her. And now the appropriation for the year has come, but as we did not receive sufficient salary for teachers the other girl in the advanced class will not be able to devote her full time to her studies, but will have to teach some of the lower classes and help us out. Our commencement will therefore be somewhere in the future. Nearly three fourths of the girls in school during the year were from Christian homes. Seven joined the church this past year.

The needs of the school are several, and are very imperative. First, a trained young woman to take over the principalship of the school as soon as she shall have mastered the Chinese language sufficiently; second, an assistant to take charge of the work in English, music and physical culture; third, the last on the list but not in importance, is about \$5,000, gold, to buy the vacant land immediately adjoining the school. If this land is not purchased within a very short time, it will be lost for good to the school. There is now no school in Canton so favorably situated as this. To allow ourselves to be hemmed in, and later on perhaps to be crowded out to some other locality, would be a dreadful mistake. We have started a fund for the purchase of this property. The Kingdom Extension Society of the Congregational Church at Ridgway, Pa., and friends in Oak Park, Ill., have already sent us contributions, and we are ready to welcome more. To all who have aided the school in the past and have prayed for the work we give our heartiest thanks. It is the Lord who will reward you.

JUNIOR WORK

EVANGELISTIC

MEDICAL

EDUCATIONAL

Dorothy's Scheme

BY MRS. C. J. HAWKINS

CHAPTER II

(Continued)

ON the night for the Young Woman's Mission Club meeting all the girls were present but Rachael. As the clock struck eight she appeared with two games tucked under her arm. "I am glad I was late," said Rachael, "for I can hardly wait to tell you about my games. I have two, you see, and I enjoyed every minute I spent working on them. My first is like the old game called Halma, and I call it 'From Slavery to Freedom.' I used heavy gray cardboard, cutting it 18 inches square, divided it into 256 small squares with a red pencil. Afterwards I painted the sixteen squares in the center white and marked it Freedom. I left a margin of three quarters of an inch on all four sides of the board, then with a dark blue pencil I set apart 13 squares in each corner, making it look exactly like a Halma board, with the exception of the white center. The object of the game is to get the men out of slavery (the four corners) into freedom (the white center) by moves and jumps."

"That is all right," said Elsie Brown. "Now what is your other?"

"Well, my other game," said Rachael, "is called 'A Trip to Africa.' My board is similar to the other one, only the squares are larger, being one and three quarter inches square, instead of only about an inch as in the other. There are 72 squares in all, and on each is written some place or incident connected with a trip to Africa. All the players start at 1, Boston. They visit all the stations of the American and Woman's Board in Africa, sailing for home from 72. The moves are regulated by an indicator, which the player spins before each move. For variety there are lucky and unlucky squares. If a player reaches a square marked 'Land Sighted,' or 'A Tepoia Ride,' he may move ahead five squares, but a fog or an attack of African fever sends him back three. There, that is all I have!"

Then Dorothy called upon Elsie Brown. "Well, girls," said Elsie, "I tried to be so very superior that I had to call upon the carpenter to help me. I wanted a game similar to one I had seen played on a combination game board, so I had one made. My board is 27 inches square and about one half inch thick. A four inch square is cut out of each corner. A moulding about two and one half inches high goes around the whole, and on this the board rests. After the board was shellacked and varnished I made four pockets of dark green canvas and tacked to the four corners. I then lettered

the corners, respectively, Inanda, Umzumbe, Amanzimtoti and Lovedale, four schools established by the missionaries in South Africa for Zulus. A picture of a Zulu kraal was pasted in the center, and my board was done. The game is played exactly like Caroms, one of the games in the combination game board. I call the men Zulus, and the ones winning are those who get their Zulus into these four schools first."

"Bravo, Elsie!" said Dorothy, "I believe you have the best game yet."

"Wait a minute," said Elsie, "I have one more. It is like the spider game on the other side of the combination game board, only I have called it 'The Witch Doctor,' for instead of the spider the witch doctor sits in the center in the midst of his seven circles seeking whom he may devour."

(To be concluded)

OUR WORK AT HOME

The Mischief of Mite Boxes

BY FRANCES J. DYER

ONE day this spring I called at a home where the mistress had just returned from a shopping expedition. It was "bargain day," and she began at once to tell me about her purchases, exulting in the fact that she had bought several articles below the usual price. Displaying some garments for winter wear she remarked, "Of course I do not need them now, but they will come in handy next season, and will keep all right in the camphor chest." Then she added, opening her purse: "See, these four cents are actually every penny I have left. I didn't mean to spend so much, and must scrimp on something else." She dropped the coins into a mite box, which was tucked away behind a vase on the mantel, with a playful apology to the effect that the gift was rather small, but it was double that of the poor widow's. Was it?

Evidently her conscience whispered something about the measureless difference between their offerings, for she began a feeble defense in some such fashion as this: "It's absurd, you know, to do exactly what that woman did, but it's surprising how fast these mites do count up. I've always trained the children to drop in each week what they have left over from their little allowances. It teaches them to give systematically, and at the end of the year we are astonished to find how much we've saved for the Lord's treasury."

So her speech flowed on, but I heard as in a dream, for suddenly a series of mental pictures arose before my view. The first was that memorable scene in the temple at Jerusalem on Tuesday afternoon, April 4, in the year of our Lord 30. It had been a hard day for Jesus. The conflict with his

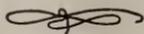
enemies had ended in the sevenfold scathing woes, followed by a farewell of heartbreaking tenderness. As he turned away he paused and sat for a while "over against the treasury." Among the multitudes who surged around the thirteen trumpet shaped receptacles in which the people deposited their offerings he descried the humble widow who "cast in more than all." Sore at heart from the strain of the day's experiences, and oppressed with a sense of what would surely happen before the week's end, how that gift of grateful love must have cheered the Master! Looking down through the centuries, did he catch a glimpse of how her example would become an incentive for Christian giving the wide world over?

Another picture presents itself. Again it is Passion Week in the year of our Lord 1906. A great multitude, whom no man can number, are following the footsteps of our blessed Lord along the *Via Dolorosa* and up the slopes of Calvary. They, too, like his ancient people, come to his temple with their offerings, and "many that" are "rich cast in much." But are there any who give the equivalent of the two mites? Yes, thank God, a few here and there, notably among the native Christians in non-Christian lands, still hold to the standard set by the nameless widow in the temple at Jerusalem on that April afternoon in the year 30. "But what are these among so many?"

One reason for the fewness of such givers is not far to find. By slow degrees the idea of the mite box has become utterly subverted. It is a synonym now for smallness and **not** for largeness. Originally it served a noble purpose. Into it were poured the hard-earned savings of many a loving disciple who planned first for Jesus and second for self. To-day precisely the opposite is the practice of most professing Christians. The mite box is the receptacle for what may be left over. Children are taught to contribute pennies that remain after personal desires have been fully gratified. The small margin left after the purchase of superfluities is the modern idea of a "mite."

Still another picture arises before my mental vision. The time is in the near future when the mite box shall be lifted from the degradation into which it has fallen, and once more be glorified with the thought of sacrifice. I see a crowd of Christian women replenishing the Lord's treasury before they start off on shopping expeditions. No lures of possible bargains divert them from this high privilege. No matter now if they do come home with empty purses. They have given their first consideration to the claims of love. I see the same women making plans for social life. They estimate the probable cost of flowers, of refreshments, of music, of extra service. From this amount they joyfully deduct a sum for the mite box, thus honoring their unseen Guest above all others. A simpler entertainment may result, but the aroma of a finer hospitality will fill such homes, even like the precious ointment which Mary lavished upon her Lord. In all other matters of expenditure—for dress, for travel, for pleasure, and especially for things which are harmful superfluities—I see these same women no longer making the mite box an afterthought. No longer do children in their household grow up with the mistaken notion that their chief deposit therein should be "left-overs."

Far be it from me to decry the custom of having a place into which loose change may be dropped by the family to be applied to benevolent objects. Considerable sums have been saved by this excellent method. Nor am I casting any slight upon small gifts; most of us must be content with such. My plea is simply that we restore the Scriptural idea of what a "mite" really is. It involves, above all else, the thought of sacrifice. Though we have what is called a mite box in every room in the house, it is a misnomer unless the money we put into it represents genuine self-denial. Hence my title to this article. Have you, in the phraseology of childhood, a "truly" mite box in your home? If so it has wrought no mischief from the inculcation of false ideas, but has proved a blessing like the ark of the Lord in the house of Obededom.



Our Daily Prayer in July

OUR mission in Shansi was nearly destroyed in the troubles of 1900 when seven of our workers lost their lives. Now the field is open and many welcome the gospel. Mrs. Atwood leads classes for the women, visits in their homes, tours among the villages and often assists in dispensary work. Miss Heebner, still studying the language, assists Mrs. Atwood in her work among women. Mrs. Davis and Mrs. Williams, whose husbands perished in the massacre, are still tenderly remembered and longed for by the women who loved them in China. Both are now in this country with their growing children. Mrs. Hemingway and Mrs. Corbin, with their husbands, were warmly welcomed to the spot made sacred by the death of martyrs in 1900, and they find the work open everywhere beyond their time and strength. Each has now a little one and the new care will bind them more closely to the mothers and the children about them.

The mission in Ceylon is one of the oldest of the American Board and in no other is so large and varied an amount of work superintended by so few missionaries. Eleven American workers, two of them sent out by the Woman's Board, with 416 natives helping in various ways, make up the force. The 18 churches have a membership of 1,875, more than half of whom are women; and 10,218 pupils are enrolled for Christian instruction.

In the absence of Mrs. Brown, who had charge of the Udupiddi girls' school, it was united to the one at Uduvil for the present, thus expanding the latter from a school of 150 to one of 250 pupils. Miss Howland, daughter of a missionary, and sister of three missionaries, one of them Rev. John Howland, missionary in Mexico, shares with Miss Root the care of all these girls and of the 15 native teachers.

Mrs. Hastings, who is now in this country for furlough, when at her post does much work for women of Ceylon. Mrs. Brown gives much time to schools. Dr. Curr is now in England on furlough. Dr. Scott, the wife of a physician, finds limitless need for her medical skill. In addition to work for patients, the hospital trains nurses who do excellent service in the homes. Mrs. Dickson, whose husband has charge of the mission press

which sent out last year nearly two million pages of literature, finds work among the women.

Of all the missions in whose work we share, perhaps none to-day stands in greater need of our sympathy and prayer than that in Micronesia. Kusaie and Ponape were devastated by a cyclone in 1905 and great discomfort and some real suffering ensued. Some of the workers, always too few, have broken down under the strain and one has died. Some struggle on heroically in isolation, in uncertainty and in need. Four stations with 69 out-stations are cared for by 24 missionaries with the help of 119 native preachers and teachers. The 45 churches enroll 7,184 members, with a growth of nearly 17 per cent last year, a rate far larger than that of the home churches.

Mrs. Stimson is now in Oberlin trying to rebuild her shattered health. Miss Foss, utterly worn out, is on her way home.

The native Christians, often unavoidably left with no outward means of grace and surrounded by relatives and friends still heathen, need our prayerful remembrance and help. The needs of a growing commerce and of other missionary societies at work in neighboring islands are gradually bringing about a more frequent and regular communication among our stations, and it appears probable that in a not distant future the American Board will no longer need to own a missionary vessel.

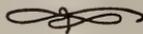
The sisters, Misses Baldwin, though greatly needing their furlough, long overdue, remain bravely at their post, till someone comes to take charge of their work. Miss Palmer died February 7, 1906, after a short illness of peritonitis. Mrs. Gray assists in the care of a boys' school, and accompanies her husband on tours among the islands. Mrs. Jagnow, who with her husband works in the German language, necessary since the islands belong to that empire, gives much time to schools and native women. Miss Hoppin, in delicate health, is in Honolulu for her furlough. Miss Wilson, who still suffers from an injury received in the cyclone, is at her post, but subject to frequent attacks of illness. Mrs. Channon is in this country, and Mrs. Rife, with her family, is on the way home. The girls' school has about fifty pupils, who need to be trained physically, mentally and spiritually, and Miss Olin now carries the care alone.

Mrs. Black and Mrs. Case, both young wives and mothers, are much isolated from their kind. They find ways to help many ignorant women among whom they live. The Daughters of the Covenant now number 3,874—so many young women pledged "not to cease to make offerings of prayer, time and money."

In the mission in East Central Africa we find three stations, six out-stations with 12 missionaries and 20 native helpers; two churches with 83 members, and seven schools with 438 pupils.

Mrs. Wilder works for the women and her gift in music is most useful. Mrs. Lawrence is with her husband on her way to England. She is a skilful nurse and does much for the bodies as well as the souls of the natives. Mrs. Thompson, familiar with the people by many years of service, teaches in day and Sunday schools, and works diligently for the mothers; she also leads the class for inquirers. Miss Gilson, teacher of a

school for children of Europeans at Melsetter, an important work, is now in this country. Miss Winter, in very cramped conditions, is caring for the girls of the boarding school, and doing valiant service in various ways. Mrs. Fuller has assisted in teaching the school and has lent a hand at many weak points. Mrs. King, a new recruit, must gain the language and learn conditions before taking any large responsibility.



Woman's Board of Missions

Receipts from April 18 to May 18, 1906.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor, Bangor, Aux., 128.20; Belfast, Aux., 25; Boothbay Harbor, 36.85; Brewer, Aux., 13; Calais, Dau. of Cov., 17; Castine, Aux., 16; Garland, Cong. Ch., Easter Off., 6.50; Greenville, Aux., 1; Hampden, Aux., 56, C. R., 55 cts.; Houlton, Woman's Miss'y Union, 20; Island Falls, Woman's Miss'y Union, 3.25; Machias, Aux., 20, C. E. Soc., 22, Centre Ch., S. S., 10; East Machias, Aux., 20; Madison, Woman's Asso., 19.50; Medway, 25 cts.; Rockland, Aux., 15; Wiscasset, 5, 434 10

Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Albany, Ladies' Circle, 2, C. E. Soc., 1; Auburn, High St. Ch., M. B., 10; Berwick, South Ch., Aux., 33; Bethel, Aux., 5; Biddeford, Second Ch., Aux., 12.25; Bridgton, First Cong. Ch., Aux., 17, North Ch., 5, C. E. Soc., 5; Cornish, Aux., 5; Denmark, C. E. Soc., 2; Falmouth, West, Second Cong. Ch., Aux., 7, Jr. C. E. Soc., 4; Farmington, Desert Palm Soc., 16.50; Freeport, South, Aux., 27; Gorham, Aux. (of wh. add'l Th. Off., 1), 6.50, Haystack Centen. Off., 4.50, In memory of Mrs. Francis G. Cousins, 5; Hallowell, Aux., 51, Silver Star Soc., 5, C. E. Soc., 8; Harpswell Centre, Aux., 5; Harrison, Aux., 6; Limerick, Mrs. E. D. J. Mills, 5, Mrs. Thatcher Burnham, 1; North Harpswell, C. E. Soc., 1.42; Portland, Bethel Ch., Aux., 63.50, High St. Ch., Aux., 22, Second Parish Ch., Aux., 25, State St. Ch., Aux. (of wh. Easter Off., 12.25), 66.99, S. S. Intermed. and Kinder. Depts., 20.81, C. R., 4.19, Home Miss'y Circle, 5, Williston Ch., Aux., 104.85, Cov. Dau., 75; Saco, Aux., 40; Stowe, Mrs. C. W. Day, 1; Waterford, Aux. (with prev. contri. to const. L. M. Mrs. Ada E. C. Rumball), 13. Less expenses, 27, 664 51

Total, 1,098 61

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Elizabeth

A. Brickett, Treas., 69 No. Spring St., Concord, Amherst, Aux. (Th. Off., 5), 17; Brookline, Aux., 13.25; Concord, Aux., 30; Hanover, Aux., 42.33; Manchester, First Cong. Ch., Aux. (Len. Off., 23.75), 68.75; Meredith, Aux., 7; Newington, Aux., 50 cts., 178 83

VERMONT.

Putney.—Mrs. A. S. Taft., 1 40

Vermont Branch.—Mrs. C. H. Stevens, Treas., St. Johnsbury. Barton Landing, C. E. Soc., 5; Bellows Falls, Aux. (Th. Off., 68.32), 80.03; Bennington, Aux., 33, C. E. Soc., 5; Berkshire, East, Jr. C. E. Soc., 3; Franklin, Jr. C. E. Soc., 7.25; Jeffersonville, Aux., 6.55; Post Mills, Len. Off., 7.45; Randolph, Woman's M. C., 10, Ways and Means Soc., 10; Saxton's River, Jr. C. E. Soc., 1.50; Sheldon, C. E. Soc., 7.50; St. Johnsbury, North Ch., Aux., 35; Swanton, C. E. Soc., 5; Westminster West, Aux., 13.60; West Rutland, S. S., 3 65, 233 53

Total, 234 93

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. Margaret E. Richardson, Treas., Reading, Bedford, United Workers' Soc., 25; Medford, Mystic Ch., Jr. C. E. Soc., 5, Union Ch., Jr. C. E. Soc., 5; Methuen, Off. at Semi-annual Meeting, 28.94; North Chelmsford, Aux., 10; Reading, Aux. (Len. Off., 18.50), 38.50; Wakefield, Aux., 70; Woburn, Montvale Ch., Aux., 3.60, 186 04

Barnstable Co. Branch.—Miss Amelia Snow, Treas., East Orleans. Dennis, Off. at Semi-annual Meeting, 2; Sandwich, Aux., 17, 19 00

Berkshire Branch.—Mrs. Charles E. West, Treas., 123 South St., Pittsfield. A Friend in Berkshire Co., 500 00

Boston.—Mrs. Ida Vose Woodbury, Cambridge.—Friends through Mrs. E. C. Moore, 35, Miss Susan K. Sparrow, 5, 40 00

Essex North Branch.—Mrs. Wallace L. Kimball, Treas., Bradford. Amesbury, Main St. Ch., 51, Riverside Ch., 5.14, Union Ch., Aux., 10; Boxford, West, 41;

- Bradford, Aux., 59.79; Byfield, South, Aux., 25; Georgetown, First Ch., Aux., 27, Memorial Ch., Aux., 4.51; Groveland, Aux., 30; Haverhill, Centre Ch., Aux., 58, C. R., 1.50, North Ch., Aux., 46, West Ch., Aux., 33; Ipswich, Aux., 20; Newbury, Oldtown Ch., Y. L. Soc., 3; Newburyport, Aux., 15, Belleville Ch., Aux., 5, North Ch., Powell M. C., 35; Rowley, Aux., 14; West Newbury, First Ch., Aux., 10, C. R., 4, Second Ch., Aux., 1
- Essex South Branch.**—Miss Nannie L. Odell, Treas., 23 Washington St., Beverly. Beverly, Dane St. Ch., Aux., Len. Off., 32; Danvers, Maple St. Ch., Aux., 30; Lynn, Central Ch., Aux., 75.79; Lynnfield, Aux., 10; Marblehead, Aux., Len. Off., 14.92; Salem, Crombie St. Ch., Aux., Len. Off., 17.83, Tabernacle Ch., Aux., Len. Off., 20; Saugus, Aux., Len. Off., 6
- Franklin Co. Branch.**—Miss Lucy A. Sparhawk, Treas., 18 Congress St., Greenfield. (25 of following contri. to const. L. M. Eliza Wilson Dean, Whately); Bernardston, Aux., 5.25; Buckland, Aux., 32.35, C. E. Soc., 5, Prim. S. S., 3.60; Colerain, Ch., 12; Conway, Aux., 16.65, Jr. C. E. Soc., 75 cts.; Deerfield, Aux., 15.50; Erving, Prim. S. S., 1.35; Greenfield, Aux., 56.66, First Ch., Prim. S. S., 3.58, Second Ch., Prim. S. S., 3; Montague, Aux., 11.17; Northfield, Aux., 33.27; Orange, Aux., 38.57, Little Light Bearers, 1.83; Shelburne, Aux., 34.07; Shelburne Falls, Aux., 54.75, Prim. S. S., 4; South Deerfield, 6.35, C. E. Soc., 5, Jr. C. E. Soc., 54 cts., C. R., 1.16; Sunderland, Aux., 13; Whately, Aux., 21.55
- Hampshire Co. Branch.**—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, Aux. (50 of wh. to const. L. M's Mrs. Martha G. Olds, Mrs. Hannah N. Whipple), 149; Amherst, South, Aux. (with prev. contri. to const. L. M. Mrs. Edward B. Merrick), 16.77; Easthampton, Emily M. C., 12, Cov. Band, 7; Granby, Aux. (25 of wh. to const. L. M. Mrs. Simeon Kellogg), 34; Hadley, Aux., 32.55; Hatfield, Wide Awakes, 7.51; Haydenville, Aux., 20; Northampton, Edwards Ch., Aux. (75 of wh. to const. L. M's Miss Frances Look, Mrs. Henry Matthews, Mrs. Jeanne Swan), 127.19, Aloha Guild, 50, First Ch., Aux., 275; South Hadley, Aux. (50 of wh. to const. L. M's Mrs. A. T. Hill, Mrs. Jesse G. Nichols), 55.01; Williamsburg, Aux. (Len. Off., 2.85), 11.35; Worthington, 14.78,
- Malden.**—A Friend,
- Middlesex Branch.**—Miss Mary E. Goodnow, Treas., South Sudbury. Framingham, Plymouth Ch., Aux., 165.50; South Framingham, Grace Ch., Aux., 47; Wellesley, Wellesley College, Y. W. C. A., 550.33,
- Norfolk and Pilgrim Branch.**—Miss Abbie L. Loud, Treas., Lock Box 53, Weymouth. Anonymous Giver, Len. Off., 1; Brockton, First Ch., Aux., 10, Waldo Ch., Aux., Len. Off., 12; Easton, Aux., Len. Off., 6; Hanson, Aux., Len. Off., 4.50; Hingham, Aux., Easter Off., 8.85; Holbrook, Aux., Len. Off., 44; Kingston, Aux., Len. Off., 4.37; Milton, Aux., Len. Off., 10.40, Unquity M. B., 30, C. E. Soc., 10, S. S., 5; Plympton, Ch. of Pilgrim
- age, Aux., 3; Plympton, Aux., Len. Off., 8.28; Randolph, Aux., Add'l Len. Off., 2.90; Rockland, A Member, Len. Off., 50 cts.; Weymouth and Braintree, Union Ch., Aux., Len. Off., 30 cts.; Weymouth, East, Theresa Huntington M. B., 20; Weymouth, South, Union Ch., Aux., Easter Off., 30.11; Whitman, C. E. Soc., Mite Boxes, 5.47; Wollaston, Aux., Len. Off., 51,
- Old Colony Branch.**—Miss Frances J. Rannels, Treas., 166 Highland Ave., Fall River. Attleboro Falls, C. R., 18; Attleboro, North, Aux., 1.50, Trinity Ch., C. E. Soc., 1; Fall River, Aux., 37.03; Middleboro, Aux., 8.75; New Bedford, C. R., 30, Trinitarian Ch., Mission Guild, 10; Rochester, Aux., 3.50; South Dartmouth, Willing Workers, 8,
- Peabody.**—Mrs. George Hall,
- Springfield Branch.**—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Chicopee, Third Ch., Aux., 5, C. E. Soc., 10; Chicopee Falls, Second Ch., Y. L. M. S., 10; Longmeadow, C. R., 4.55; Longmeadow, East, Aux., 15; Mittineague, Ladies' Benev. Soc., 25; Springfield, Jr. May Rally Off., 3.56, Emmanuel Ch., Aux., 10, Faith Ch., Aux., 31, First Ch., Opportunity Seekers, 100; Westfield, Miss Maria P. Lyman, 5; Wilbraham, Aux., 8; Wilbraham, North, Aux., 18,
- Suffolk Branch.**—Miss Lucy K. Hawes, Treas., 27 River St., Cambridge. Allston, Aux., 100.15, C. R., 18; Auburndale, Aux., 42.25, Jr. C. E. Soc., 25; Boston, Berkeley Temple, Bright Star Club, 10, Mt. Vernon Ch., Aux., 45, Old South Ch., Aux., Len. Off., 73, Shawmut Ch., Aux., 27.75, Shawmut Helpers, 50, Union Ch., Aux., 50, Girls' Endeavor Band, 6, Prim. S. S., 50 cts., John N. Colby, 1; Brookline, Leyden Ch., Women's Union, 63.22; Cambridge, First Ch., Margaret Shepard Soc., 10, North Ave. Ch., Y. L. Soc., 50, Pilgrim Ch., Little Pilgrim M. C., 10, Prospect St. Ch., Aux. (to const. L. M's Mrs. Lucy P. Cotton, Miss Isabelle K. Cross, Miss Elizabeth P. Douglass, Miss Mary E. Rand, Mrs. Sarah A. Randall), 125; Dedham, Allin Evan. S. S., 8.07; Dorchester, Central Ch., Heart and Hand M. C., 9.26, S. S., 10, Pilgrim Ch., Aux. (Len. Off., 40), 54, Romsey Ch., Jr. C. E. Soc., 5, Second Ch., Y. L. M. S., 200, Go-Forth M. B., 3.75, Village Ch., Band of Busy Bees, 7; Everett, Courtlandt St., Jr. C. E. Soc., 3; Foxboro, Cheerful Workers, 3; Franklin, Mary Warfield Soc., 25; Hyde Park, First Ch., Jr. C. E. Soc., 10; Jamaica Plain, Boylston Ch., Y. L. Aux., 20, Central Ch., Aux., 36, Dau. of Cov. (Len. Off., 8.50), 33.50, Jr. C. E. Soc., 4; Medfield, Aux. (Len. Off., 11.50), 18.87; Needham, Aux., 20; Neponset, Trinity Ch., S. S., 5, Prim. Dept. S. S., Birthday Off., 2.15; Newton Centre, First Ch. in Newton, Jr. C. E. Soc., 3; Newton Highlands, Aux., 7; Norwood, First Ch., Little Women's Soc., 25; Roslindale, Jr. C. E. Soc., 10; Roxbury, Highland Ch., Jr. C. E. Soc., 3, Immanuel Ch., Aux., 98, S. S., 10, Walnut Ave. Ch., Aux. (Len. Off., 6.85), 33.39, S. S., 25, Prim. Dept., 5; Somerville, Broadway Ch., Aux. (Len. Off.,

267 68

498 94

206 54

380 95

812 16

10 00

762 83

117 78

100 00

245 11

34.33), 42, Y. L. F. M. S., 40, Earnest Workers M. C., 10, Winter Hill Ch., S. S., 5; South Boston, Phillips Ch., Jr. C. E. Soc., 10; Walpole, Aux., 26.20; Wellesley Hills, Aux., Len. Off., 13.15; West Newton, Aux. (to const. L. M's Mrs. Charles Hastings, Miss Isabel Rice, Mrs. H. C. Sheldon, Mrs. S. B. Thomas), 100, Red Bank Soc., 35; West Roxbury, So. Evan. Ch., Women's Union, 13.25, Sunshine Aux., 25, 1,723 46

Worcester Co. Branch.—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Hopedale, Jr. Soc., 7; Leominster, Aux. (Len. Off., 16, Th. Off., 10), 36; Warren, Aux., 6.50; Westboro, Aux., 8.05; Whitinsville, Aux., Len. Off., 70, Extra-Cent-a-Day Band, 14.06; Winchendon, King's Dau., 10; Worcester, Central Ch., Aux., 30, Old South Ch., Aux., 25, Plymouth Ch., Aux., 18.75, Union Ch., Missions Study Class, 9, 234 36

Total, 6,109 85

LEGACIES.

Boston.—Mrs. Helen G. Coburn, by Wm. A. Donald, Extr., 9,963 20

Westboro.—Mrs. Harriet S. Cady, by Norman W. Bingham, Jr., Extr., 500 00

Total, 10,463 20

RHODE ISLAND.

Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas., 99 Summit St., Pawtucket. Bristol, First Cong. Ch., Inf. Dept. S. S., 12; Chepachet, S. S., 4.80; Kingston, Aux., Len. Off., 17; Newport, United Ch., Aux., add'l, 1.50; Providence, Academy Ave. Ch., The Miss. Club, 10, Beneficent Ch., F. M. S., 290, Central Ch., F. M. S., 10, Union Ch., C. R., 17.03; Saylesville, Mem. Chapel, Aux. (to const. L. M's Mrs. Huldah J. Fessenden, Mrs. Arthur W. Jollie, Mrs. Edgar T. Pitts), 75; Seekonk and East Providence, Newman Ch., Aux., Len. Off., 10; Thornton, S. S., 4.20; Westerly, Cong. Ch., King's Dau., 22, 473 53

CONNECTICUT.

Eastern Conn. Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Ashford, Aux., 16; Brooklyn, Aux., Easter Off., 3.75; Colchester, Kumi-ai Club, 16.95, Wide Awake M. C., 6.33; Danielson, Aux., 25.73; Franklin, Aux., Easter Off. add'l, 30 cts.; Goshen, Aux. (Easter Off., 11.28), 14.28; Groton, Aux. (25 of wh. to const. L. M's Mrs. Lorenzo D. Baker, Mrs. Belton A. Copp), 54.37; Hampton, Aux., Easter Off., 7.40; Lebanon, Aux. (Easter Off., 9.25), 14.25; Ledyard, Aux., Newell Soc., Easter Off., 10, C. E. Soc., 3; Mystic, Aux., Easter Off., 6.40; New London, First Ch., Dau. of Cov., 6.10, Second Ch., Aux., 199.77; Niantic, Busy Bees, 10; Norwich, Broadway Ch., Aux. (Easter Off., 7), 1,607, Park Ch., Aux., 18.50; Old Lyme, Aux., Easter Off., 6.60; Plainfield, Aux., 17.55; Pomfret, Aux., 13; Putnam, Sunbeams M. C., 25; Scotland, Aux., Easter Off., 3.75; South

Windham, C. E. Soc., 10; Stonington, First Ch., Aux., Easter Off., 7, Second Ch., Aux., 23.25; Taftville, C. E. Soc., 5.32; Willimantic, Aux., 15; Windham, Aux., Easter Off., 40, 2,186 60

Hartford Branch.—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Berlin, M. C., 5; Hartford, First Ch., Aux., 2, M. C., 67, Park Ch., Aux., 27, Wethersfield Ave. Ch., C. E. Soc., 25; Plainville, Aux., 71; South Coventry, C. E. Soc., 8.28; Talcottville, Dau. of Cov., 20, 225 28

New Haven Branch.—Miss Julia Twining, Treas., 314 Prospect St., New Haven. Barkhamsted, Aux., 21; Brookfield Center, Aux., 21.30; Cheshire, Aux., 5; Chester, Aux., 64.75; Cornwall, Aux., 26; Danbury, First Ch., Aux., 50; Deep River, Aux., 17; Durham, Aux., 19; Easton, Aux., 10.25; Guilford, Third Ch., Aux., 12; Ivoryton, Aux. (with prev. contri. to const. L. M's Mrs. Justus J. Jones, Mrs. Elizabeth Post, Mrs. F. B. Savage, Miss Julia Savage), 89.75; Meriden, Center Ch., Aux. (with prev. contri. to const. L. M's Miss Carrie E. Bradley, Miss Harriet M. Bradley, Miss May E. Flint, Mrs. William H. Kingsley, Mrs. Frank H. Parker, Mrs. Anthony S. Thomas, Mrs. George F. Welch, Miss Mary A. Whitehead), 153; Middle Haddam, Aux., 12; Middletown, First Ch., Aux. (Miss Mary Pratt Roberts, 25, to const. L. M. Miss Mary Pratt Roberts), 62.91; Mount Carmel, Aux. (50 of wh. to const. L. M's Mrs. Alice Malana Peck, Mrs. Mary Eliza Todd), 53.50; New Haven, Ch. of the Redeemer, Aux., 166.30, City Mission, Mothers' Aux., 37.50, Daventport Ch., Aux., 70, Dwight Place Ch., Aux., 38.13, Grand Ave. Ch., Aux., 12, Pilgrim Ch., Aux., 64.01, Yale College Ch., Aux., 215.40; Newtown, Aux., 36; North Greenwich, Aux., 28.50; North Madison, Aux., 9.25; North Woodbury, Aux., 33; Norwalk, Aux., 35.40; Orange, Aux., 55.50; Plymouth, Aux., 10; Portland, Aux., 36; Redding, Aux. (25 of wh. to const. L. M. Miss Emma V. Rumsey), 38; Ridgebury, Aux., 12; Ridgefield, Aux., 6.25; Saybrook, Aux., 12; Shelton, Aux., 45; South Britain, Aux., 25; Southport, Aux., 40.20; Stony Creek, Aux., 19; Stratford, Aux., 15; Thomaston, Aux., 30; Torrington, Samuel J. Mills, Aux., 25; Warren, Aux., 13.50; Washington, Aux., 47; Waterbury, First Ch., Aux., 123.75, Second Ch., Aux., 130.50; Watertown, Aux., 55; Westchester, Aux., 3.50; West Haven, Aux., 80; Westport, Aux., 19.50; Westville, Aux., 40.75; Wilton, Aux., 50; Winsted, First Ch., Aux., 42.50, Second Ch., Aux., 107.12; Woodbridge, Aux., 51.73; Woodbury, First Ch., Aux., 10.50, 2,507 15

Total, 4,919 03

LEGACY.

Berlin.—Harriet N. Wilcox, 4,520 00

NEW YORK.

New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Albany, Aux., 101.50, C. E.

Soc., 26, King's Dau., 15, Prim. Dept. S. S., 2.50, C. R., 3.50; Antwerp, Aux., 22, C. E. Soc., 5; Aquebogue, Aux., 13.35, C. E. Soc., 5, C. R., 2.25; Arcade, Aux., 5; Baiting Hollow, Aux. (25 of wh. to const. L. M. Mrs. D. L. Downs), 50, C. E. Soc., 12.50; Berkshire, Aux., 15; Binghamton, First Ch., Aux., 15; Briar Cliff Manor, Aux., 18; Bridgewater, Daisy Circle, 5, Lend-a-Hand Circle, 2; Brooklyn, Bushwick Ave. Ch., 7, Central Ch., Aux., 165, King's Guild, 12, Sunshine Circle, 5, Whatsoever Circle, 5, Jr. Aux., 14, C. R., 5, Clinton Avc. Ch., Miss G. Goldstein, 25, Atlantic Ave. Chapel, Aux., 5, Immanuel Ch., Aux. (25 of wh. to const. L. M. Mrs. A. Varrelman), 30, Lewis Ave. Ch., Aux., 25, Evangl Circle, 20, Earnest Workers, 75, Nazarene Ch., Aux., 6, Silver Spray Circle, 2, Park Ch., Aux., 9, Jr. C. E. Soc., 2, Parkville Ch., S. S., 10, Plymouth Ch., Young Woman's Guild, 15, 11, W. Beecher Circle, 50, Puritan Ch., Aux. (75 of wh. to const. L. M's Mrs. O. A. Gordon, Mrs. George Pfeiffer, Mrs. A. J. Young), 77, Richmond Hill Ch., S. S., 37; Tompkins Avc. Ch., Aux., 78.45, Mrs. T. R. D., 250, Park Ave. Branch, Aux., 5, Jr. C. E. Soc., 4; Brooklyn Hills, Pilgrim Ch., C. R., 10; Buffalo, First Ch., Aux., 90, Mary E. Logan Circle, 30, Annie E. Abell Circle, 5; Whatsoever Circle, 5, Lend-a-Hand Circle, 5, Sunshine Circle, 6.50, Jr. C. E. Soc., 5, S. S. Class "B," 5, Fitch Mem. Ch., C. E. Soc., 22; Cambria Center, S. S., 8; Camden, Aux., 10; Candor, Aux., 44; Carthage, Aux., 6; Cortland, Aux., 100; De Ruyter, Aux., 4.21; East Smithfield, Pa., Aux., 11.07; Elbridge, Aux., 20; Ellington, Aux., 4.10; Flushing, Aux., 26, Acorn Band, 35; Franklin, C. E. Soc., 2.50; Friendship, Aux., 5; Greene, Aux., 14.52; Henrietta, Jr. C. E. Soc., 3; Homer, Aux., 144.65, C. E. Soc., 4; Honeoye, Aux., 20, Burns Class, 9, Miss Florence Ashley, 7; Ithaca, Aux., 36.75; Jamesport, Aux., 13; Jamestown, Aux. (25 of wh. to const. L. M's Mrs. Zilpha Beebe, Mrs. Adelle M. Towle), 54, Happy Hearts, 50 cts.; Lockport, First Ch., C. E. Soc., 3.86, East Ave. Ch., Jr. C. E. Soc., 2.16; Madison, Aux., 11; Millville, Aux., 2; Morrystown, Aux., 13; Munnsville, Aux., 6, Prim. Dept. S. S., 2; Nelson, Aux., 8; Newark Valley, Aux. (25 of wh. to const. L. M. Mrs. William G. Prentice), 28.30, C. E. Soc., 5, The Juniors, 5; Newburgh, Kindergarten M. B., 50 cts.; New Haven, Aux., 7.55; New York, Bedford Park Ch., Aux., 5, Broadway Tabernacle Ch., 34, Aux., 332, C. R. (to const. L. M. Clara Antoinette Mead), 25, C. E. Soc., 55, Young Woman's Club, 25, Bible School, 100, Manhattan Ch., Aux., 48.65; North New York, Ch., Aux., 10, Trinity Ch., Aux., 22; Niagara Falls, Aux. (25 of wh. to const. L. M. Mrs. F. J. Estabrook), 26; Northfield, Aux. (to const. L. M. Mrs. Eliza Wood), 25; Norwich, Aux., 19.25, Loyal Workers, 5; Norwood, Aux., 9; Ogdensburg, Aux., 15, C. E. Soc., 5; Oriskany Falls, Aux., 5; Owego, Aux. (25 of wh. to const. L. M. Mrs. E. E. Strait), 28, King's Dau., 1, C. E. Soc., 1, Prim. Dept. S. S., 1; Patchogue, Aux.,

11.50, C. R., 5; Perry Center, Aux., 31, M. B., 8; Phoenix, C. E. Soc., 11.32, Jr. C. E. Soc., 5; Poughkeepsie, Aux. (25 of wh. to const. L. M. Miss Minnie Hoyt), 27, Prim. Dept. S. S., 30, C. R., 7.50, Jr. C. E. Soc., 5; Pulaski, Aux., 14.25; Randolph, Aux., 9; Sandy Creek, Aux., 12.50; Sayville, Aux., 25, C. R., 5.25, C. E. Soc., 5; Schenectady, 10; Scranton, Pa., Aux., 20; Sherburne, Aux., 20; Sidney, Aux., 33, C. E. Soc., 10, Jr. C. E. Soc., 1.50; Sloau, Aux., 8; Syracuse, Danforth Ch., Y. L., 5, Geddes Ch., Aux., 25, Good-Will Ch., Aux., 30, Prim. Dept. S. S., 5, Pilgrim Ch., Aux., 6, Plymouth Ch., Aux., 15, C. E. Soc., 25, South Ave. Ch., Aux., 5; Tallman, Willing Workers, 5.90; Ticonderoga, Aux. (with prev. contri. to const. L. M. Mrs. Elizabeth Beers); Troy, Jr. C. E. Soc., 5; Utica, Bethesda Ch., Aux., 15, Plymouth Ch., Aux., 10; Wellsville, Aux., 42.19; West Bloomfield, Aux., 22; West Groton, Aux., 20, Mrs. E. F. Tallmadge, 1; Westmoreland, Aux., 24.50; West Winfield, Aux. (25 of wh. to const. L. M. Mrs. Seward Brace), 26.60, Dau. of Cov., 10, C. R., 4.50. Refunded on expense acct., 59.69, 3,591 32

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J., D. C., Washington, First Ch., Aux., 90, M. C., 100, C. E. Soc., 30; *Fla.*, Daytona, Jr. C. E. Soc., 2; *Md.*, Baltimore, Associate Ch., Aux., 110; *N. J.*, East Orange, First Ch., Aux., 85; Jersey City, First Ch., Aux., 28; Montclair, Watchung Ave. Ch., Aux., 12.20; Newark, Belleville Ave. Ch., M. B., 68, First Ch., Aux., 24; Passaic, First Ch., Aux., 20; Plainfield, Aux., Len. Off., \$4.72, Y. W. M. Club, 26.07; Westfield, Ministering Children's League, 35. Less expenses, 25, 679 99

FLORIDA.

W. H. M. U. of Florida.—Mrs. Catharine A. Lewis, Treas., Mount Dora. Ormond, Aux., 5 00
Winter Park.—Aux., 30 00
 Total, 35 00

INDIANA.

Lowell.—Mrs. E. N. Morey, 5 00

CALIFORNIA.

San Diego.—Miss Susan E. Thatcher, 30 00

ENGLAND.

London.—Miss S. Louisa Ropes, 25 00

Donations, 17,051 44
 Specials, 329 65
 Legacies, 14,983 20
 Total, 32,364 29

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

Donations, 62,011 66
 Specials, 2,653 40
 Legacies, 26,298 80
 Total, \$90,963 86

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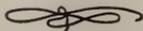
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JAPAN

Letter from Miss Mary F. Denton:—

DOSHISHA, KYOTO, March 25, 1906.

DEAR FRIENDS:—

Many times this day I have wished for your presence, for to-day seven of our very best girls have been received into the church, making a total of thirteen during the school year. Every girl now in the three higher classes is a confessed Christian, though we have not yet their parents' consent for baptism. In the "semmon first" (*i. e.*, first year of the higher course), there are twelve girls, of whom three have not been converted. I will enclose a letter written by one of these girls, that you may see how they are thinking, and that you may unite in prayer for them. I cannot but believe that in the case of the older girls for whom some of you have specially prayed, there has been a special answer.

Twenty girls will be graduated from the academy, of whom six are not professed Christians, though we hope none of them are entirely without light in the heart. All but one of this six will, we hope, enter the semmon, and we hope to see them converted soon. We are sorry to have the five girls of the "semmon third," who will finish that course this week, leave us at this point, for we feel that the final two years of the advanced course are perhaps the most valuable in character building, as they surely are in preparing the girls to teach. This you will remember, is the course for which Miss Legge hoped to secure at least half a dozen scholarships. As it is an expensive course, costing each pupil at least sixty dollars a year, we can hardly expect many parents to feel that they can afford to give it to a girl. To refresh your memory, let me say that we take girls from the government (so-called) higher primary (a grade about like United States

sixth grade), into our Koto Jo-Ghakko, as our five year academy is called. The next grade is the semmon of three years, and then the best of all, the two years advanced course. When we are able really to encourage girls to take this course, we hope for great improvement. When the girls reach the fourth year academy they may enter the "kasei-ka," or practice course. This is a two year course which we opened last year, having specially in mind the young woman who will marry early. We hope every girl graduating from this course will be perfectly able to earn her own living by any practical work she may choose, though the real idea is to prepare women for home life rather than for teachers. Another great reason for this course is that too many girls leave us at the end of the fifth year, girls who cannot afford the longer semmon course; and every year we can keep them adds to the possibilities for the culture of Christian character. This course is as follows: ethics, psychology, hygiene, nursing, history of art, cooking, sewing, massage, gardening, gymnastics, tea-ceremony, history of literature, economics, Bible, flower arranging, etiquette, singing. I have outlined the course, which you see is two years shorter than the literary course, but one year longer than the academy; and so, while not increasing numbers, it adds a unique work, which we are delighted to see is already being largely copied.

For the comfortable quarters and convenient arrangements I owe to Mrs. Crawford a gratitude that words cannot express, and I do not see how I could have gone through the year without the relief that this gift brought at just the time it did. When all is in order, I will send you plans and pictures that will delight you.

We have had 199 girls this year, and have had to turn sadly away girls, and have not been able to help others. I live in constant fear of a great catastrophe in this land of earthquakes, for this building will not stand another great shock either of wind or quake. I hated to come home in 1899, but now I am so glad that I know you all and know at what sacrifice you do this work, and how you hold it in your love and prayers. There never was greater need than now, and I never was more dependent on you behind the guns.

CHINA

Mrs. G. H. Hubbard tells us of Bible women at Pagoda Anchorage:—

DURING the year 1905 eight Bible women have been under my care. It is not an easy matter to speak of the work done when the time of the missionary in charge is so exceedingly limited to go out into the field to work side by side with them. But we do believe they have tried to perform their mission faithfully, and the results must be left with the Master Workman.

Everywhere Mrs. Go was well received with the remark, "Oh yes, we like to hear, but the difficulty is to obey." Then often would follow criticism of a certain backslidden church member, and the words, "We know you are all right, but she was no better than the rest of us, nor indeed as good as some." To which the patient little woman would reply, "If, as you say, I am all right, why do you not do as I do, instead of constantly telling about her faults?" When it seemed best at the end of the year to move them from this nearly barren field, there were various tokens as parting gifts to show regrets at her departure, and that she was leaving a good name behind.

Another changed her field so her good-for-nothing husband could not so easily trouble her by teasing for her small wages to buy opium. It was gratifying to hear the remark made by one of the Christians: "She is a humble woman, and does not look down upon anyone. She is faithful in going out, and attends to her business of talking the doctrine and teaching others without trying in some way or other to gain advantage to herself. She is worthy to carry the message."

Geng-sing Cia made a special tour during the summer through the field, spending a few days here and there with the other Bible women. Naturally a bright and active woman, with a good voice for singing and an unusual knowledge of the Scriptures, also a fund of words in which to express her ready thoughts, she could bring new courage and enthusiasm thus effectively, "lend a hand to one who might be feeling weary or lonely, working all by herself in the dusty road and under the hot sun, instead of going 'two by two,' as it ought to be."

Mrs. Diong, living at Deng-gie, in spite of school duties took the office of Bible woman, too, for she said, "There are such good opportunities among the people and you have no one else ready to improve them, that I must and will plan my time to do what I can myself." As we walked together across the beach, ankle deep and more in the sand some of the way, and I listened to her earnest tones as she told what she wanted to do for the good of others (her hands were already full of work), I thought, "Here is a good example of consecrated planning of time and energy." As we entered the village of Au-deng, the pleasure evident upon the faces, and the hearty salutations, with pressing invitations to "Do come in and talk to us," showed that my companion had won her way into the hearts of the people.

But of all the Bible women on the list there is no one more eager of heart and swift of foot to deliver His message than Ling Sang So. Small of person, with activity written all over her, she never hesitates to climb the high hills or to wade through any little water that may happen to be in her

way as she goes on her errand of love. It was she who led the preacher of Kang-cheng to the bit of a village hidden away high up among the hills. The errand was to drive out the fox-elf that was supposed to occupy the best house in the village, and held all in the bonds of superstitious fear. This little woman led the preacher into the main room, and after obtaining permission from the owner of the house, who was only too glad to get rid of the evil spell, they advanced boldly to the further end of the room. Here was a high shelf, on which stood a cup which was made of a section of a large bamboo. In the cup were a number of sticks with bits of paper wrapped about them inscribed with various characters, and the whole covered thick with the dirt and dust of many years. And this was the seat of the terrible fox-elf spirit, who in spite sent forth all sorts of disasters to punish the villagers, and whose wrath must be appeased with feast or theater.

Many were the spectators who viewed in fear and suspense the audacity of the two Christians as they approached and stretched forth the hand to remove the vile thing, and warning voices exclaimed, "Be careful what you do, lest you be afflicted with a severe pain in the stomach or some worse evil." "We will take all the risk," replied the Christians, "and if we have no pain directly after this then the power of this evil spirit will be proved to be false.

Removing the cup with its sticks and papers to the ground, they poured oil over the whole and set fire to it, the people watching with bated breath till only a heap of ashes remained, which in turn was thrown into a pool outside. After this followed preaching, singing and prayer, and the place was considered thoroughly cleansed. The preacher spent the remainder of the day in writing a few simple words of prayer for morning and evening use, with a form of thanks for food received. Sang So distributed these slips of paper, and helped to teach the poor ignorant villagers the meaning and how to repeat the prayers. Since that time this little hillside village has been quite free from all fear of this demon, no calamity has followed this drastic measure, and they are now asking for more teaching in the right way. It is for such work as this that the Bible women are so greatly needed, for whom we must earnestly pray, and of whom it may truly be said, "How beautiful upon the mountains are the feet that bring good tidings."

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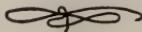
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A Visit to Fundajak

BY MISS ELLEN E. BLAKELY

THE bright and warm weather continuing later this season than usual, it seemed possible to make a short visit to Fundajak. So after making arrangements for my Sunday school work and Monday's lessons, Saturday P. M., December 9, 1905, I started on the five hours' trip (this time made in four hours). There were mud holes now and then on the plain, but going into them where the most tracks led, we came safely out of each. The dreaded part of the way, the river, was forded with no accident, and the remainder of the road was quickly and pleasantly passed, as among the hills the path was dry and the air fresh, which with the wheat fields so green made it seem almost like spring. As we rode past the church door to get into the yard of the parsonage, the people were just coming out of service. We noticed that the audience was composed largely of women and children, as the men are away in the mountains cutting timber. Although my coming was wholly unexpected by them, I received a most hearty welcome from the pastor and his daughter, who is the teacher of the village school and her father's housekeeper, as well as his secretary, since his eyes are weak.

Sunday morning soon after breakfast the good pastor took his little hammers and pounded the iron to call the people together for Sunday school. This iron, a crude substitute for a bell, is made on the same principle as the fire alarms used in some schools in America. I wished to see the primary department, so stayed on the piazza of the parsonage where the children came. L., the pastor's daughter, of course superintends the school, for there

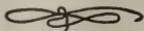
is no one else to do it. The children had evidently made a brave attempt to look clean, and with fairly successful results. As one little girl sat down, L. said, "You did not comb your hair. See the other girls did." Most were very poorly clad for the season, but all looked happy and eager for what was coming. After the opening exercises came the lesson in classes. I was surprised and interested to see the plan for teaching of classes. L. herself took about half of the whole number, and three of the older children each had charge of a few of the little ones. These small teachers had Bibles in their hands open at the lesson, also at the Golden Text, and seemed to have clearly in mind just what they were to teach, not content to tell once, but asked again and again the few questions they were to ask and could ask. During the lesson time the Little Pilgrim lesson picture for the day was passed around the four classes. One little picture sufficed for the whole school of fifty, but interested them greatly. Indeed, through the whole time there were very few inattentive ones. After the classes came together L. reviewed the lesson, they sang some hymns, and then the contribution basket was taken from the wall and passed around by a child. Into it were put their pieces of money, the lowest value being less than one fourth of a cent, and those who could not bring money, but could eggs, brought them! I was pleased next day to buy the three eggs which were a part of the contribution that day, paying for each what the three together would bring in the market, yet I gave a cent apiece! When a Marash man said to the pastor, "I suppose the children's collection goes toward the new church," he replied, "Oh, they have not begun to think about the church; the money goes to China!" L. was in school here when Miss Calder, who later went to China as Mrs. Thurston, was a teacher here. Naturally L. has a special interest in China, and has told her pupils about the country and people, and showed them some pictures. Before the school was dismissed, all who had brought new pupils were asked to rise. Several rose, and each told whom he had brought. Then as each class rose in turn to be dismissed, some names of those who had come in late were called out and a few kind words on the importance of being on time followed. After most had gone L. went over the lesson for the next week with the pupil teachers and a few others of the older children.

The next morning I was on hand for the opening of the school, for I had to leave at noon to be back in Marash before night. After suitable devotional exercises, which included a little report of the sermon Sunday P. M., a little blank book was brought out by the teacher, and all who had washed hands and feet were asked to rise. Quite a number rose with great alacrity, who were one by one inspected by the teacher. The bare feet

were looked at and the hands to see if really clean and nails cut. I had previously noticed with surprise how clean for village children some of the boys' hands were. It was very gratifying to see how L. is applying what she has learned to the needs of these children. She has persuaded the parents to buy two-cent slates, but instead of slate pencils they use pieces of slate rock found in the vicinity. Of course people in America using slates seem a step backward, but here it is a step forward, for the children do not have paper and would be without anything to write words and numbers on if they had not the slates. The ball-like fruit of a styrax bush found in abundance there, with little sticks or straws for making the signs, were used in making number questions for busy work. It is not altogether easy to keep the little balls from rolling since they must arrange them on the coarse matting on which they sit. Good use was made of the one blackboard. It was very encouraging to know that the people of the village sufficiently appreciate the value of education to be willing to spend a few of their hard-earned piasters for books, slates, etc., and to make more effort than formerly to send their children regularly to school, though they are cautious about their girls, fearing they will be unfitted for bringing wood from the mountains on their backs if they spend too many years in school when they ought to be getting hardened to the work.

On Sunday noon I had a pleasant meeting with the women, who came out in such numbers that the little church was well filled. In speaking of the things we ought to be thankful for, I gave a few facts about the women of Africa, gleaned from *Christus Liberator*, in preparation for my mission study class of our schoolgirls. Some of them seemed much impressed. L. has a meeting every Sunday noon, alternating with women and girls, once a month having a united meeting. My visit chanced to be the week of the union meeting.

For the afternoon preaching service I went to the near village, Dere Keoy. The young man who serves as preacher and teacher there has shown a great deal of energy in putting up a little school building. He asked me to speak to his congregation, saying that since it was a small church, they would offer no criticism even if a woman addressed them from the pulpit.



Under date of February 10, 1906, Miss Emma Redick wrote from Bailundu, Africa:—

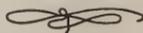
I ONLY want to tell you about the school work in Ochileso. We had the boys and girls together this year, partly because it would be easier for me to look after one school in the afternoon than two, and partly because it gave

the helpers a chance to be in a class. Mr. Woodside had a class at half past one of the more advanced boys and my four helpers. I also had the latter occasionally in the evening. At half past two the bell rang for all the rest of the people on the station except the grandmothers and one grandfather. One of the older boys had them after the regular school. The smallest kindergartners did not come, or if they did were invited to play outside. Sometimes the old women took care of a baby or two, but usually they came and recited with the others.

Each helper had his regular work, and as there were four rooms the work went on quietly. I spent the first hour in going around to the various classes, putting work upon the boards, etc. Then I went to my class in Pilgrim's Progress, who had meantime been doing work I gave them or studying the reading lesson. I enjoyed this class very much. There were one hundred on the roll up to the time I left and an average of 75. This was quite a good average, considering that the people had to make so many journeys for food. Last year corn was scarce everywhere, and our people had very small supplies to begin with. It looks as though they would have plenty of food this year.

Perhaps you think my heart is still in Ochileso. Well perhaps it is, but I am trying to be helpful here and am already becoming interested in many of the people here and they treat me kindly.

I hope you can see Mrs. Woodside soon after she goes home. Well, this is Saturday and the mail goes Monday. I have had good letters from Ochileso, both from Mrs. Woodside and the natives. They said they missed me and the boys said they did not like to see my house closed all the time. They used to like to stop in for a few minutes after prayers as my house was so near. They used to stop and say "good morning" too on their way to work, and the girls went past my house on their way for water. I do hope I can go back in the dry season, although they rather think here I ought to stay until I go home. I am glad the responsibility does not rest with me.



Miss Annette Palmer

A DISPATCH from the island of Yap, recently received at the American Board rooms in Boston, contained these words: "Died, after a short illness, Miss Palmer." It was a sad, sad message to come from that stricken Micronesian mission, already wrecked by the hurricane and greatly reduced in its living force. It announced the close of a missionary life of more than

twenty-one years' duration, a life that was strong in patience, strong in purpose, and in perseverance that ended only with life itself.

Miss Palmer was a daughter of Iowa, her home being in Cedar Rapids. She sailed from San Francisco in June, 1884, and from that time on she bore her full share of the vicissitudes of life in Micronesia. Arrived at Honolulu, the party, consisting of Mr. and Mrs. Logan, their daughter Beulah and Miss Palmer, met the news of the wreck of the *Morning Star*. In a small house constructed on the deck of the little *Jennie Walker* they made the long voyage. The cattle had to be stalled so near that they could reach out their hands and touch them as they lay on their couch.

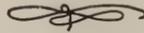
Miss Palmer was bound for Ponape, but Kusaie borrowed her for a few months' service because, by the absence of Dr. and Mrs. Pease, Miss Cathcart had been left alone. She arrived in Ponape in June, 1885. Illness compelled a few months' absence in Honolulu, from which she returned in July, 1886. In 1887, the clouds darkened on Ponape. A Spanish man-of-war appeared, bringing a governor, six Roman Catholic priests and a garrison of soldiers and took possession of the whole Caroline group. Mr. Doane, the veteran missionary, was made prisoner and taken to Manila. The treatment of the natives was oppressive; revolt ensued, some of the natives were killed in cold blood. Then came the uprising in which the governor and most of his officers were killed. It was a time of sorrow and feverish anxiety for Miss Palmer and Miss Fletcher, but they bravely stayed by the group of girls in their boarding school. Following the massacre, it was Miss Palmer, this quiet, retiring woman, who bravely cared for the wounded, having them carried into the shade and herself bringing water to quench their thirst.

A brief peace then fell upon the island, but in June, 1890, the Spanish yoke of the islanders became again intolerable, and again war broke out at Oua, where Miss Palmer and a trader's widow were alone with the school-girls. Four or five escaped Spanish priests fled to her for protection from the natives, not being able to reach their gunboat. To save bloodshed she received them into the schoolhouse, hid them in the attic and covered them with sheets, on which she spread yeast to dry. By the aid of Henry Nanpei, a man of high rank, she had them taken into a mango swamp and conveyed to their ship in a little canoe. Miss Fletcher, Miss Foss and the Rands arrived soon after, and as the Spaniards insisted that they must live at the colony where they would be virtually prisoners, they were taken to Kusaie by the officers of the United States warship *Alliance*, bringing their girls with them. A few weeks later the Spaniards destroyed all the mission property, shelled and burned the schoolhouse in which they had been re-

ceived by Miss Palmer. She was in Kusaie during the awful hurricane that swept it in 1891, patiently enduring the shock and strain.

In June of that year she sailed for home, after seven years of strangely thrilling events. After her return, in 1892, she did six years of faithful work in the girls' school in Kusaie. Later came another brief visit to the home land, during which we learned that the silver cord had been sadly overstrained. But her heart was in Micronesia and her longing to go back was fulfilled in 1900. Nearly six years of busy service was added to her life, during which she patiently did her part in the reconstruction. One more terrific experience of "stormy wind fulfilling His word" came to her. She watched and comforted her pupils on the wind-swept hillside among the wet weeds in the awful hurricane a year ago. She patiently endured the stifling heat in the little hut under the iron roofing. She began to look with hope towards the new home the children are going to build, and then there came a clear call to a home where storms never come.

During the early years of her missionary service she was supported by the Woman's Board of the Pacific, but she was adopted by the W. B. M. I. in 1893 and for nearly thirteen years was the honored missionary of her own state, Iowa.



Resignation of Mrs. Moses Smith

MRS. MOSES SMITH has just returned from Japan and China, which she visited as head of the deputation sent out by the Board.

For thirty-five years Mrs. Smith has been the beloved president of the W. B. M. I., but she now feels that she must be relieved of the burden and duties which she has so long borne. Her resignation was accepted with many regrets and the following resolutions were adopted:—

The Executive Committee of the Woman's Board of Missions of the Interior having, after mature deliberation, accepted the resignation of our honored and beloved leader, Mrs. Moses Smith, as President of this Board, do hereby resolve:

First.—That we take this step with profound regret and only because of her strongly expressed desire and the conviction that it is for her best welfare.

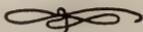
Second.—That we would express our grateful sense of all that Mrs. Smith has been to us and to the Board during these thirty-five years of service; giving incalculable assistance, never sparing herself, and devoting herself to our need, often under great inconvenience and physical disability,

with a devotion and zeal which only "enthusiasm for Christ and humanity" could inspire.

Third.—That her love for the Master, her almost prophetic insight into the future of the Oriental peoples, her faith in the power of organized women, have inspired and stimulated, while her calm judgment and self-poise have held the helm with a steady hand.

Fourth.—That we are deeply grateful to our Heavenly Father for this past, and for the hope that for many years to come she may still as President Emeritus be with us to give affectionate counsel and aid.

Fifth.—That we would also remember here what we owe to that sainted man, Rev. Moses Smith, to whose unfailing appreciation, sympathy and prayers we are large debtors.



Report of Work at Mardin, Turkey

The Force.—Fifteen years ago Mardin station had eleven adult members and seven children, eighteen in all, a goodly number to get together at Christmas, Thanksgiving and other anniversary occasions. We had been for nearly four years only six adults and one poor, lonely child when the arrival of Mrs. Dewey and her daughter and Mr. and Mrs. Emrich on the fourteenth of November last nearly doubled our numbers, added much to our force and greatly decreased our burdens. We return our hearty thanks to the Board for sending us these friends to help us in our great need.

Week of Prayer.—The latter part of 1905 the Rev. F. Franson, the founder of the Scandinavian Alliance Mission, a man of great spiritual power, visited Mardin, remaining with us five days. Much good resulted from his visit, especially to the young people. Eighty-five persons handed their names to the pastor signifying that they wished to begin the Christian life. This visit, coming as it did just before the Week of Prayer, added much to the meetings of the week, and others in addition to those who were converted during Mr. Franson's stay made a public confession of their desire to begin a new life. Many in the church who had been at enmity with one another were reconciled; many who had been cold and indifferent renewed their spiritual life; others made public confession of their sins and shortcomings and there was a new interest in spiritual things.

Evangelistic Work.—Last Sunday there were gathered more than six hundred pupils in the Sunday schools of this city; half this number are in our own Protestant church and the remainder, mostly Syrians, are divided among four schools held in different parts of the city. Three of these are

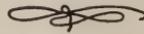
under the care of Miss Fenenga, who starts out at nine o'clock Sunday morning and spends about five hours in the three schools, sowing seed that seems to have taken root if we can judge by the opposition lately shown by a Syrian priest. Miss Graf has lately started a Sunday school in another part of the city and one in Monsurea, a village a half an hour from Mardin.

Bible Women.—Three Bible women teach fifty-two women how to read. All of these women but two are members of non-Protestant communities, many of them Catholics who have enough independence to come out from under the rule of the priests, who seldom encourage their parishioners to learn to read the Bible. One more Bible woman goes about among one hundred and fifty families, reading and explaining the Bible and praying with them. She calls on the sick and the bereaved and gives comfort to all according to her ability. There is also a Bible reader who gives lessons to the men.

The women of our community hold a prayer meeting once a week in the different homes. In this way many women outside our own church are reached—women who would not enter the "Prote" church are perfectly willing to attend a meeting in a neighbor's house. Thirty or forty is the average attendance at these meetings.

Education.—Never was the desire of parents to educate their children so strong or so wide-spread in Turkey as it is to-day, not only among the Protestants but among the Syrians also. For the first time in its history a boarding school for boys has been opened in Deir Zaafaran (monastery of the yellow crocus.) This old monastery is situated about three miles east of Mardin and is the see of the ancient Jacobite Syrian Church.

In the two boarding schools on the missionary premises there are sixty-four boys, of whom more than one third are Syrians and thirty-nine girls, four of whom are Syrians. In the cities under the care of the missionaries there are six primary schools and one kindergarten attended by about two hundred and fifty pupils, more than half of whom are Syrians.



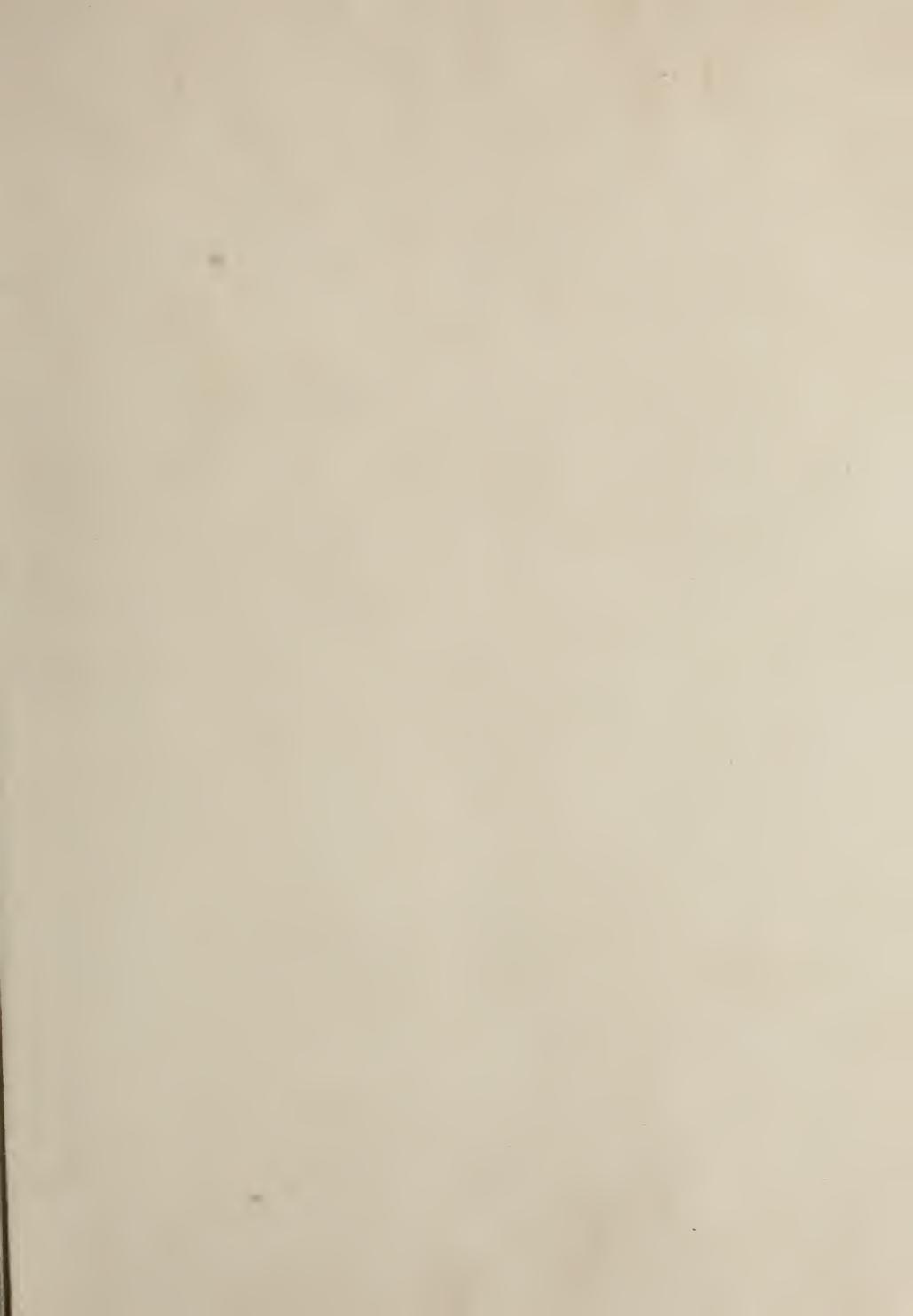
Woman's Board of the Interior

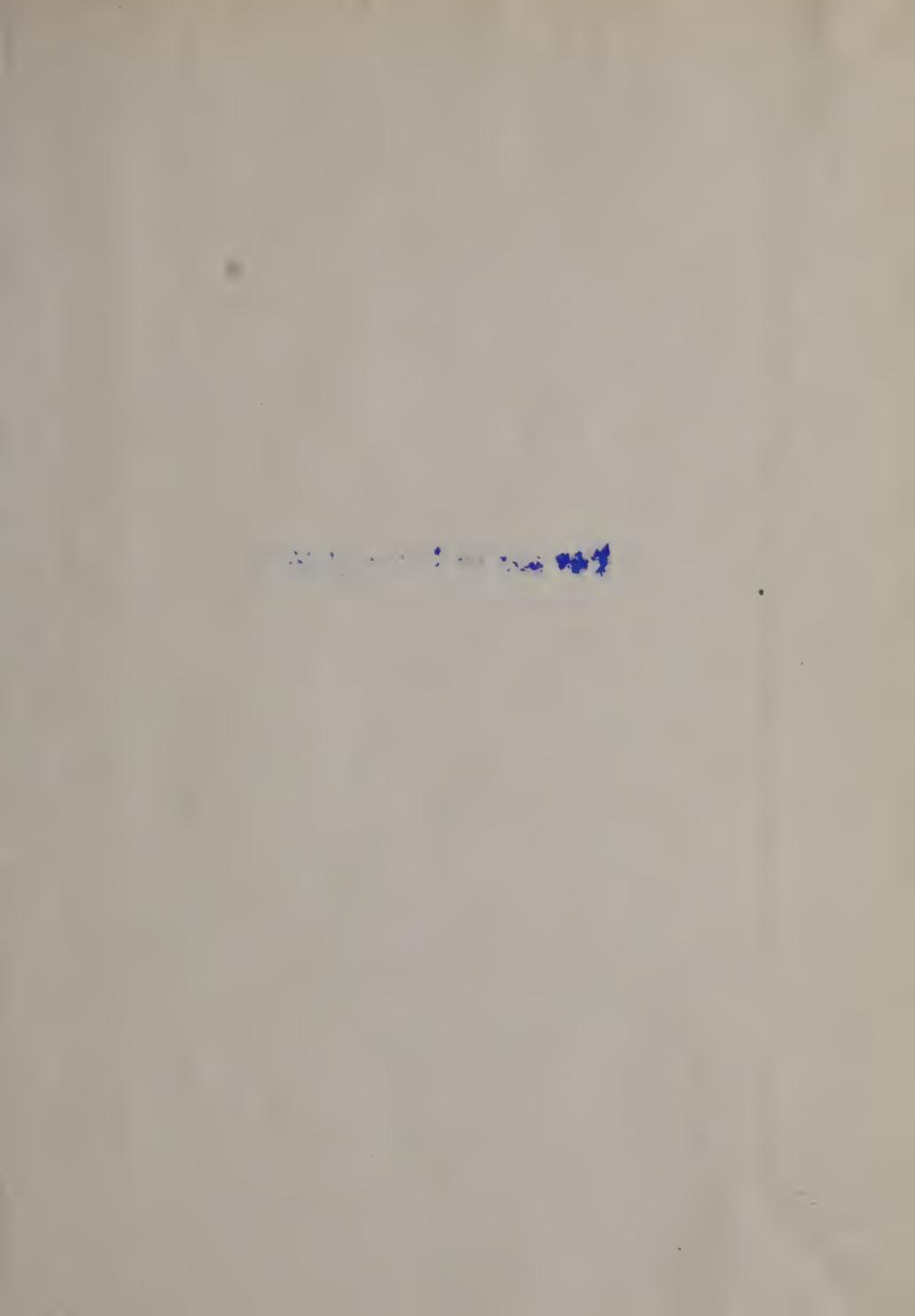
MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM APRIL 10 TO MAY 10, 1906

COLORADO	217 55	PENNSYLVANIA	4 66
ILLINOIS	1,626 34	CHINA	55 00
INDIANA	154 85	TURKEY	5 00
IOWA	627 14		
KANSAS	284 76	Receipts for the month	\$4,901 89
MICHIGAN	337 48	Previously acknowledged	31,966 98
MINNESOTA	61 30		
MISSOURI	37 76	Total since October, 1905	\$36,868 87
NEBRASKA	304 70		
NORTH DAKOTA	62 17	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
OKLAHOMA	23 46	Receipts for the month	\$181 41
OHIO	466 19	Previously acknowledged	567 88
SOUTH DAKOTA	127 51		
WISCONSIN	476 02	Total since October, 1905	\$749 29
NORTH CAROLINA	30 00		

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





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Life and Light for Woman

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