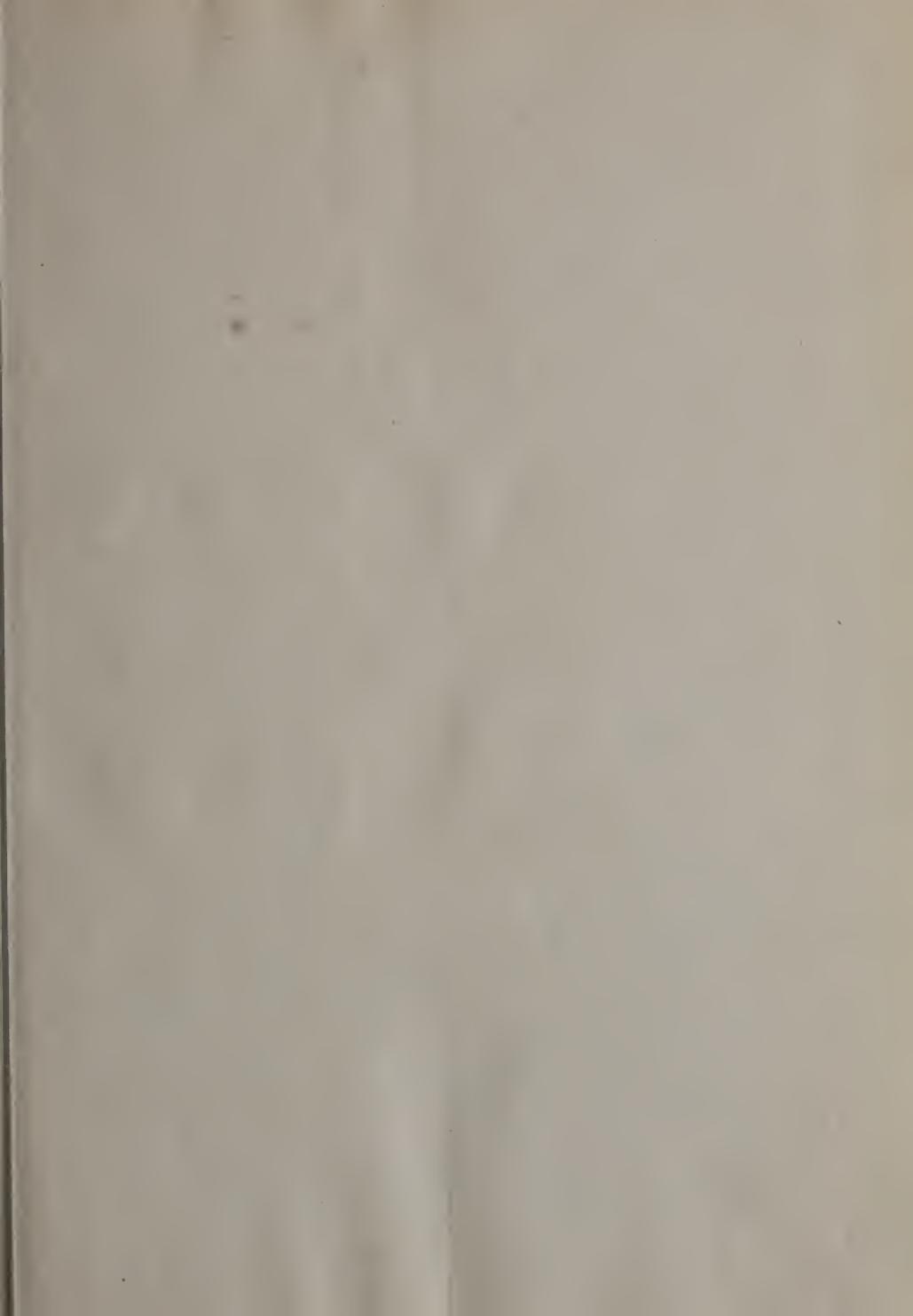
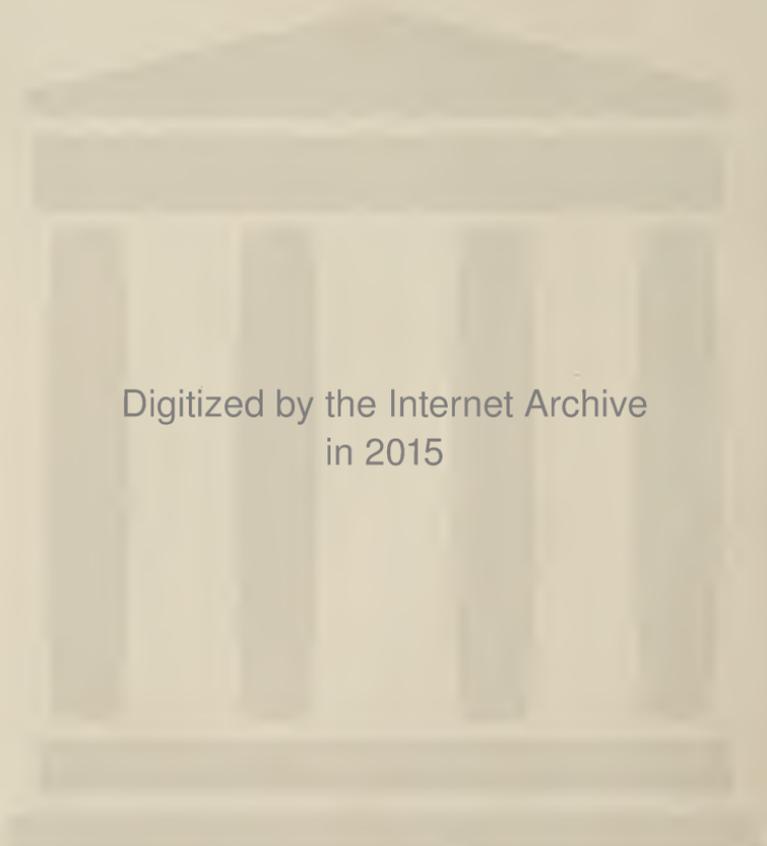




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A GOPURAM, MADURA. (See page 344)

Life and Light

Vol. XXXVIII

AUGUST, 1908

No. 8

Miss Fanny E. Burrage, W. B. M., and Miss Stella N. Loughridge, W. B. M. I., both of Cesarea, in the Western Turkey Mission, arrived in MISSIONARY Boston for furlough on June 23d. Miss Sarah Closson, for PERSONALS. more than thirty years a member of the same mission, who has recently been living with a brother in Crete, Neb., is to be at the missionary home in Auburndale, Mass., for the present. Miss Sarah Stimpson, of Kamundongo, West Central Africa, who spent the winter of 1907-08 in Lisbon studying Portuguese, writes of her pleasant voyage thence to Loanda, where she arrived in May. She adds, "I am truly glad and thankful to set foot again on African soil."

As four months of the study of next year will be given to Mohammedanism we are issuing in leaflet form helpful articles from recent numbers of LIFE AND LIGHT. The list is: "Work for Moslem Women," by Miss Ellen M. Stone; "The Great Menace to Christianity in Africa," by Mrs. Alice G. West; "A Turkish Wedding," by Miss Susan W. Orvis; "One Missionary's Fad," by Mrs. Mary C. Dodd; "A Missionary Journey," by Miss Claribel Platt; each of these one cent. Also, "The Land of the Sphinx," by E. R. A.; "Touring in Turkey," by Miss Caroline E. Bush; "Glimpses of the School at Van," by Miss Grisell M. McLaren; "Old Castles and New Work," by Miss Isabella M. Blake; "Work and Difficulties in Eastern Turkey," by Mrs. George C. Reynolds; each of these for two cents.

Our readers, doubtless, know that we have no work distinctively among Moslems, and that we must be very careful not to print details of any direct effect upon them. All these leaflets, however, cast light on Moslem communities, and the needs of their women and children, and show the work of our missionaries in those lands. We also reissue, at one cent, the article, "The Far Look," by Mrs. George H. Ide.

The Committee on Young People's Work has prepared several helps for the study of *Springs in the Desert*, the children's book in the United

Mission Study Course for next year. There is a story by Mrs. Olive L. Crawford, of Trebizond, entitled "The Story of Aghavintza." A leaflet has also been compiled from the articles that have appeared from time to time in the *Dayspring*. This bears the name "Child-life in Turkey." For invitations to be used in the fall, we have a set of six postal cards upon which are different scenes portraying the life of children in Turkey. The postal cards are to be sold for ten cents a set, and each of the leaflets for five cents.

Our friends who are in London this summer have a rare opportunity to learn much of missionary life in the East without the expense and fatigue of real travel. A great missionary exposition is held in BOSTON, there, representing by tableaux, lectures, curios, pageants, the life of the peoples in missionary fields and methods of work among them. The missionary societies whose headquarters are in Boston are planning a similar undertaking to be carried out in November, 1909, hoping "to awaken the general public to the immense possibilities awaiting Christian workers all over the world to-day." The labor involved will be immense, but our whole community greatly needs the education which such a display will give, and the interest which ought to follow.

We are glad to announce that this institute will be held in Boston about October 1st. It will be planned specially to aid those who are to INTERDENOMINATIONAL lead mission study either in auxiliaries or in classes, INSTITUTE. and the committee hope to reproduce some of the good things of the Northfield school. Drs. S. M. Zwemer and A. J. Brown, authors of *The Nearer and Farther East*, the book for next year's study, have promised to be present.

Many missionaries on furlough enjoyed the hospitality of the Clifton Springs Sanatorium in the twenty-fifth annual meeting of the INTERNATIONAL MIS- Missionary Union, during the week beginning June SIONARY UNION. 3d. The exercises were of a somewhat reminiscent character, and the backward look over a quarter of a century proved how remarkable have been the developments in all phases and fields of missionary activity. Several features were of unusual interest. The missionaries from Korea gave testimony to the marvelous power of God as shown in the transformation of the religious life of the Hermit Nation. Eye witnesses of the revivals which have swept over India during the past three years related many incidents connected with that work. Miss Clara Swain, M.D., the first American woman to open medical work in India, gave a most interesting account of the beginnings of her work fifty years ago. The

new educational movements in America were discussed, and the cheering news came from the Laymen's movement, of more than \$1,000,000 additional to usual gifts already pledged by the men of twenty-five cities. The devotional side of the meeting was very helpful, Mr. J. Campbell White, in the daily Quiet Hour, and Bishop Warne, in several sessions, giving messages which brought real blessing. This annual gathering is one of the great privileges of the missionary's year at home. H. I. R.

Needed, in the fiscal year ending October 18, 1908, to carry on our present work \$120,000; received, in contributions from the Branches in

OUR the eight months ending June 18th, \$70,797.22 excluding
TREASURY. specials, an average of less than \$9,000 monthly. To complete the needed amount we need \$49,203, an average of over \$12,000 for the four remaining months.

Older workers who are sometimes tempted to despair because young leaders are so few, would have taken fresh courage from a walk over the COLLEGE WOMEN Silver Bay campus during the student conference of Young AND MISSIONS. Women's Christian Associations, June 20-30. They would have seen about four hundred women, picked representatives from our Eastern schools and colleges, gathering for two hours each morning for Bible and mission study, gaining information and inspiration for the classes which many of them expect to lead next year in their own colleges. Thirty Student Volunteers met each day to receive practical suggestions as to the best preparation for their life work, and to unite in prayer for the missionary work of the conference. More than one hundred and twenty-five young women attended the open volunteer meetings, and heard a definite statement of what it means to volunteer for foreign missionary service.

Few delegates went away from Silver Bay who did not carry with them a new and deeper conception of the responsibility of every Christian to extend the kingdom of God in the world, and in the years to come, in lonely stations in far-away lands and in difficult positions of leadership in the home church, young women who heard the call at Silver Bay will be found sowing the seed beside all waters.

An important feature of the conference was the meeting together of representatives of the Young Women's Christian Association, the Student Volunteer Movement and the various Mission Boards to discuss the most helpful ways of utilizing the opportunities of the conference, the proper relation of the Y. W. C. A. and the Volunteer Movement to the Mission Boards, and the best missionary policy for future conferences. This conference furnishes a splendid opportunity for a Board representative to estab-

lish a sympathetic personal relationship with some of the future leaders at home and abroad, who, during the ten days at Silver Bay, have caught a new vision of Christ which they wish to translate at once into action, and who are, therefore, ready to hear of the work which is waiting for them in their own churches.

H. B. C.

A DEVOTED MISSIONARY

BY MRS. THOMAS KING, MT. SILINDA

[Miss Julia F. Winter went to East Africa in the autumn of 1904 as missionary of the W. B. M. Later, at the request of the W. B. M. P., she was transferred to their care, but we have always retained her in interest and affection, and we grieve deeply for the great loss to her friends and to the mission.—ED.]



MRS. HATCH

“But I hold not my life of any account as dear unto myself, so that I may accomplish my course and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God.”

Many of the readers of LIFE AND LIGHT will share in the sorrow that has come to us in the death of Mrs. John Edgar Hatch, whom they knew as Miss Julia Flora Winter. We were rejoicing in the news of the birth of her little son when we learned that fever had set in; but it was not until a messenger came for Dr. Thompson, on the twenty-second of April, that we were thoroughly alarmed. Our hearts were very heavy, but we prayed on, longing to hear. Thursday, Friday and Saturday we waited, wondering if the fact that no news came should encourage us. On Sunday afternoon one of the girls hurried in with the news that Dr. Thompson had arrived. One look into his face took away all hope. He had reached Melsetter Thursday evening as the friends were gathering for the funeral, and learned that she had passed away just about the time he had left us on Wednesday.

We would not pay any higher tribute now that she is gone than was given many times while she was still with us. The year she spent in our home we learned how full her life was of rare Christian graces. She was so consistent, so charitable, so patient—had such wonderful self-control. Like the great apostle missionary she counted not her life dear unto herself, and her heart never seemed to lose its first burning zeal to win these poor people to the Lord Jesus. They will never know how truly she lived and

died for them, entering into their lives with such love and sympathy that the tears would quickly fill her eyes as she would tell of some trouble that had come to this or that one, or how hard it seemed for them to do what was right. Her ability as a teacher was thoroughly appreciated by her co-workers, all recognizing that in this work she was especially gifted.

Before her marriage, having become quite efficient in the Zulu language, she threw all her energies into the study of the Chindan, and was the greatest help and inspiration to the others undertaking to learn this unwritten language. Up to the last few weeks of her life she was of great assistance to her husband in the translation work, and together they labored most arduously upon the Gospels, which are now nearly ready for publication. Since she and Mr. Hatch left us in December for their work at Rusitu, we have missed her sorely, but they were near, and their work closely connected with ours, so that we could still feel that she was one of us. Mr. Hatch has returned to his lonely station, where he sees no white face for many weeks at a time. The little one is to be with us here at Silinda, where so many will love him for his dear mother's sake. We are wondering when another with such devotion to her Master, such zeal in his work, and such love for these lost ones, will come to us. Pray that each one of us may do better our part.

THE MADURA TEMPLE IN SOUTH INDIA

BY REV. JOHN S. CHANDLER, OF MADURA

[If we are inclined to think that our missionaries in India are working among a degraded and stupid people, this article and its illustrations may change our minds. —ED.]

THE Madura temple is famous as containing the two shrines of the "Beautiful God" (Sundarar) and the "Fish-eyed Goddess" (Minakshi). These two shrines are very old,—as old as the Christian era at least,—but the rest of the temple is not more than three or four hundred years old, and the finest group of statuary in it is quite modern, having been erected about 1870.

There were older buildings; and before the fourteenth century it had an outer wall, with fourteen towers. But these were all razed to the ground in 1310, when the Mohammedans made their first invasion into the Madura country and sacked the city. It is now surrounded by a wall thirty feet high, that encloses nearly fourteen acres; and at the middle of each side the wall is surmounted by a gopuram, or tower, built of carved stone-work in the first story, and brick and stucco work in the upper stories.

The first view is that of the southern tower. Outside of the wall a neat railing encloses a garden filled with jessamine and oleander bushes, and cocoanut and other trees.



THE SOUTHERN GOPURAM, MADURA

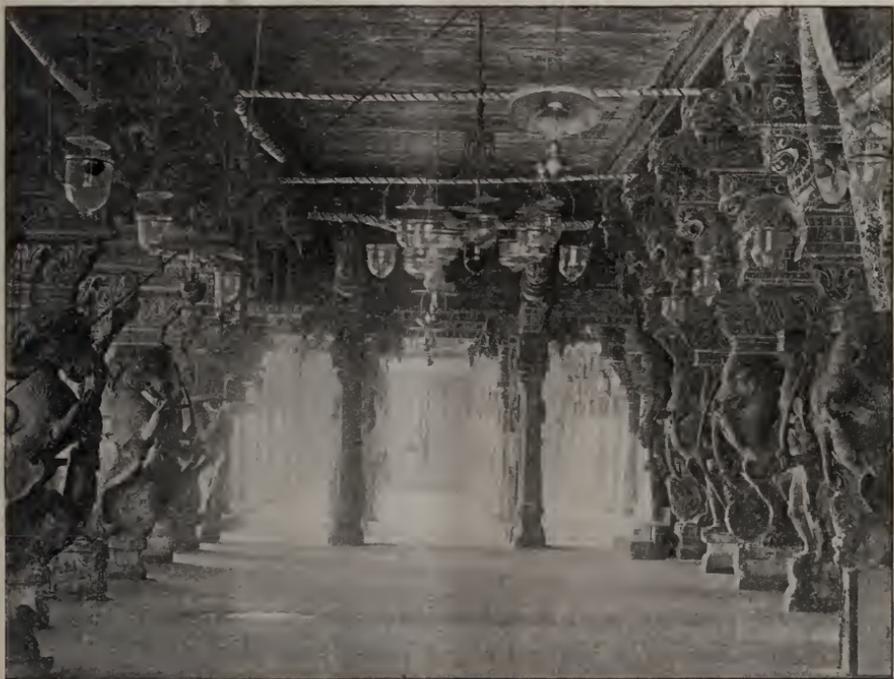
The second view shows the Parrot Porch, into which one comes from the southern tower. We have entered it through a long colonnade of stone pillars, which we face as we turn about and look southward. The Parrot Porch is so called because at the left of the view there are hung cages with parrots of many hues, and cockatoos. The pillars are monoliths, elaborately carved, representing fabulous creatures and also the five Pandava heroes of the Mahabharata epic. At the extreme right are two watchmen in stone, guarding either side of the entrance to the shrine of Minakshi. On the left of the colonnade, in the background, is the "Golden Lily Tank," a large reservoir of water that for its greenness is not attractive to foreigners, but is sacred to the Hindus, and supposed to be very efficacious for washing away sin. Only high-caste Hindus may bathe in it, or enter the shrine.

We may walk around the four sides of the "Golden Lily Tank," and as we turn into the

eastern corridor, facing northwards, we see the colonnade in the third view. The men and boys standing there are worshipers, of whom some have bathed and rubbed sacred ashes on their foreheads and arms. The man on the right and the last man of that row have sacred beads on their necks;

which may mean that they are religious, or it may mean that they are lazy beggars making gain of godliness.

Passing through a labyrinth of cloisters, corridors and porches, we come to the northern portion of the temple, in front of the shrine of Sundarar. The fourth view presents the great group of modern statuary. The statues represent Sundarar, as Siva, in various dances, and overcoming enemies by the



PARROT PORCH, GREAT TEMPLE, MADURA

tread of his toe, etc. On the extreme right is the gold-plated conventional flagstaff.

The fifth view shows the roof of the shrine of Sundarar. To the right rises the great western tower. The small tower with golden cupola, at the right center, covers Sundarar's idol in his shrine. A small rectangular tower toward the left is that of the great bell of the temple, the finest in Madura. It is a French bell, cast in Pondicherry, and is rung every night for the gods to go to bed. Sundarar and Minakshi are each represented by an immovable stone image, and also a smaller portable idol made of an amalgam of eight metals. These metallic idols are carried in procession in all the chief

festivals. In the middle distance is the unfinished tower of the English church, in which are conducted the services of the Church of England for the benefit of the few English families resident in Madura and a community of Eurasians.

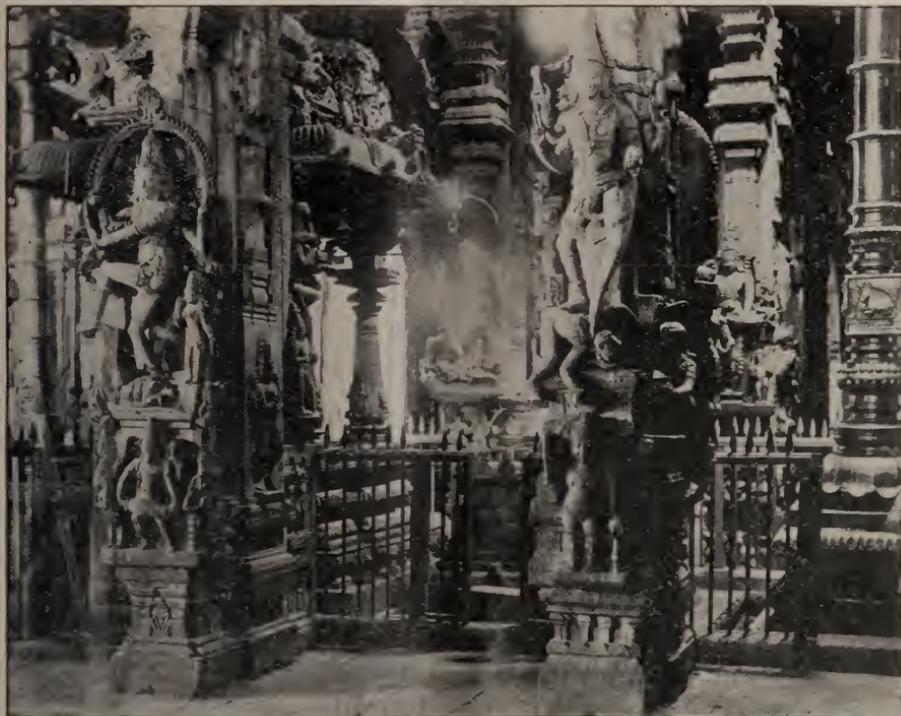
The frontispiece shows well the elaborate detail of stucco work on these towers. The religious architecture of South India is all in rectangular



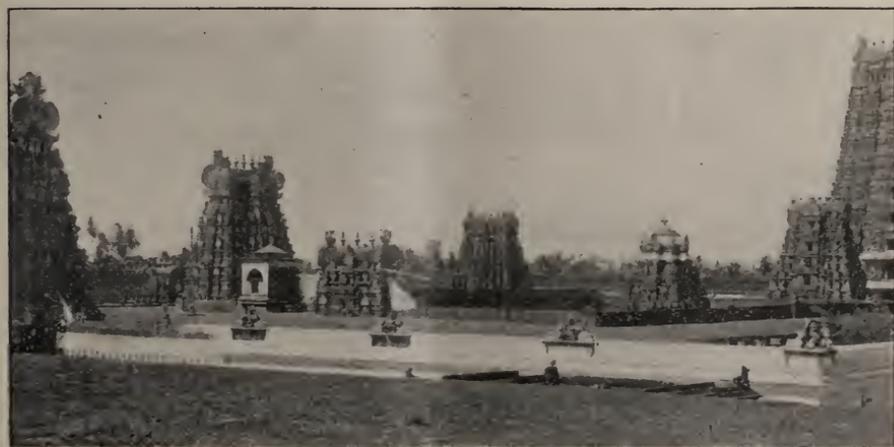
THE PAINTED CORRIDOR, MINAKSHI TEMPLE

figures, and quite distinct from the civil architecture, which is based upon the arch.

Madura was once a walled city, with four fortified gates, one on each side, and seventy-two bastions under the protection of as many lords of the country. And the great temple in the center has always dominated the city geographically, socially and religiously. Now the gates and bastions have all disappeared, and in their place have arisen four Christian churches; so



STONE CARVINGS, MINAKSHI TEMPLE



GENERAL VIEW OF MADURA TEMPLE

that the avenues that lead from the four points of the compass bring very many under Christian influence even as they travel to their temple.

So, while the heart of India is, toward India's interpretation of God as the impersonal All, surrounded by three hundred and thirty million of lesser divinities, multitudes of India's people are moving through avenues of Christian influence, and God is revealing himself as the loving Father in heaven.

PICTURES FROM MEXICO

THE STORY OF ALDAMA

BY MRS. GERTRUDE C. EATON, CHIHUAHUA

ABOUT twenty miles from the city of Chihuahua lies the little town of Aldama, noted chiefly for its great fruit gardens that supply the Chihuahua market with apricots, figs, peaches, apples, quinces and grapes. It is a sleepy, picturesque, little place, surrounded by mountains, and watered by great irrigating ditches that look enticingly cool during the warm months, and which supply the gardens with an abundance of life-giving water. But as yet its inhabitants know little of the Water of Life, and have not learned what it is to hunger and thirst after righteousness.

It is over twenty-four years since the first missionary to the state (who was for a long time his own colporteur) took a load of Bibles and portions of the Scriptures to this town. He found a ready sale for the attractive looking books offered at so moderate a price, and returned home rejoicing at the thought of the harvest which the sowing of so much precious seed might yield. To his great disappointment, however, he learned soon after, that, at the mandate of the priest, on the following Sunday, a pile of Bibles was burned in front of the parish church. And to-day the last state of that parish is worse than the first, for even their church edifices are falling into ruin, and the citizens seem to be indifferent to all religion.

A few of our Protestant families have taken up their residence there in these last years, and communication now being easy by the railroad, the missionary's wife has gone repeatedly to spend a day, and hold a Bible reading with one or more of the families. Regular meetings were not established until last November, when the little company of about fifteen souls promised to meet regularly on Sunday and Tuesday afternoons. Sunday-school helps have been sent them, and at least the children of these evangelical families, who were growing up in ignorance of their own Scriptures, are being taught. It was a touching sight, after but a month of this effort, to find a family of four little boys, the eldest not more than ten years of age,

gathered amid most comfortless surroundings to meet me, and to sing many of the good old hymns that they had learned.

There is singing school now in Aldama in several homes every night, and it is wonderful to note the progress made in learning these hymns by heart. One dear little boy, who on that day recited his verse and then broke into sobs, has since been taken home to Jesus. They told me to-day of his beautiful faith, his desire to go and live with the angels, and to shine as the stars, as the children's hymn says. Had it not been for the little Sunday school, how different might have been his parting with mother, father and brothers.

These earnest Christians are now banded together to pray and work for the conversion of the people of the town, for as yet not a single one of the inhabitants has shown any sign of a spiritual awakening. There were two young women of the place in our meeting to-day, and we believe the true light is beginning to shine in this charming valley, where "every prospect pleases, and only man is vile."

A CHANGED LIFE

BY MRS. HORACE S. WAGNER, HERMOSILLO

Six years ago a poor breadseller, a member of our church, on his daily rounds called at the home of the N.'s. On this occasion not only the little children greeted him, but also the father, who was spending the day with his family. The breadseller, who always carries a portion of the Bible with him, soon introduced the subject most dear to his heart, and in a short time the two men were searching the Scriptures together. Near by sat the wife and mother of the five children. She is paralyzed, and has not walked since the birth of her second little girl. Her life has been very sad; married at fifteen, stricken with paralysis three years later.

The husband is a bright, intelligent man, and kind to his family when not under the influence of drink. As Doña Maria witnessed the prolonged conversation between her husband and the breadseller, she little realized what it would bring both of joy and sorrow to herself. The husband began attending the services at the church, always sitting beside the old breadseller, and finding the hymns for him. Many of our church people visited the home, reading the Scriptures and praying with the family. Doña Maria was bitterly opposed to it all, and often wished she could run away, but little by little the light began to break on her sad heart, and she finally accepted Christ as her only Saviour. As the family have wealthy and influential relatives, these at once sought to turn them away from the

despised "Protestantes." But God is good, and does not allow his children to be tempted above that which they are able to bear.

At this very time a friend who had lately lost her mother was visiting at the N.'s, and became interested in the gospel, and soon received it in all its fullness. It was a truly wonderful conversion, and a love sprang up between the two women which I can only compare to the love between David and Jonathan. Doña Maria's mother and sisters became embittered against her, but she said, "Teresa is as dear to me as my mother or sisters, and I love her as my own children."

Teresa took up at once the care of the home, watching over the little children and caring for the helpless baby with the tenderness of a mother, and all for the Master's sake and the love which she bore for those who needed her.

Still there was one thing lacking. The one who should have protected his helpless family, often under the influence of drink, endangered their



INDIANS LISTENING TO THE GOSPEL

lives. He knew it was wrong, and wanted to serve Christ, but surrounded on every hand by temptations he feared to become a member of the church, and so the struggle between good and evil went on for six years. However, the right finally triumphed. He has given up the drink and thrown away his cigars, bringing new people to the services and taking part in prayer and testimony. As he is a good lawyer he occupies a position where he can do much for the cause of Christ.

A short time ago an Indian chief (Pima), with seven representatives of his tribe, walked for five days to reach this city and consult Mr. N. in regard to some lands which had been taken away from them unjustly. Our brother took them into his home and supplied them with food (making seventeen with his own family), brought them to church, and there sitting

beside his dusky companions, prayed that God would make those in authority treat them with justice. Brother N. then laid their cause before the governor, who treated them with the greatest consideration. The poor Indians were so overcome with joy and gratitude that they said Brother N. should have the first place in the tribe.

During their stay in the city they listened to the gospel nearly every day, and eagerly read the tracts and books which were given them. They invited Brother N. and the missionary to visit their tribe, saying they would send an escort for them, and have a house ready where they could hold services. They were especially delighted with the hymns, and we trust their hearts may have been touched, and that the whole tribe of some three thousand may come to know their Lord.

A FLIGHT THROUGH JAPAN

BY MRS. J. H. PETTEE, MISSIONARY IN OKAYAMA

Personally conducted tour, select private party. Thorough inspection of W. B. M. philanthropic work in the Land of the Rising Sun. Latest invention of the age, swifter than steam or electricity, a fully equipped car attached to the wings of thought, reserved for the exclusive use of readers of *LIFE AND LIGHT* :—

HERE we are, ladies, at the night school in Matsuyama, on the island of Shikoku. Founded in 1891, by Miss Judson, with twenty-five dirty little street brats, it has grown steadily till now one hundred and thirty boys and girls are nightly taught in the regular course of study in the common schools, happy in the opportunity to learn from books, even after a long day at the loom or in the busy shops and kitchens of the city. Several of the girls having finished the curriculum of the night school, and saved a little money by continuing to live in this cheap dormitory, are able to enter as day pupils the girls' school, also under Miss Judson's fostering care.

Do you see that bright-faced young teacher over there? She is most emphatically the inspiration of the pupils, for only a short time ago she was one of them, and her father is still the school janitor. This fine specimen of Japanese Christian young womanhood is just back from two years at Kobe College, where she has done special work in music and English. She is making a success of her life here.

The rough boys of the city streets make it impossible for girls from distant homes to attend the evening school, so a class has been opened for them in the late afternoon. The good work is only limited by the scanty accommodations—more room, more room, is the cry.

Next, "Paradise," as an Osaka reporter fitly called Miss Parmelee's Home for Factory Girls. It is a model of its kind, and under the efficient management of its Christian superintendent, Mr. O., is revolutionizing the lives and even the faces of its inmates. These girls, from thirteen to twenty years old, love the Home, are loyal to its atmosphere and traditions, and are acknowledged to be the best and most faithful workers at their respective looms. Girls unable to read, or write their own names, have in a year's time learned in the Home school to write a good letter. Unmanageable



FACTORY GIRLS' HOME, MATSUYAMA
MISS PARMELEE AND JAPANESE ASSOCIATES

girls from other boarding houses are often sent here by factory superintendents. One girl could not remember when she first tasted *sake*, but at ten years of age was often drunk. The Home has saved her.

The close, heated air of the cotton spinning mills is most injurious to the health of these country-bred girls, and many of them return home after a year or so of this exhausting labor. Through letters and papers Mr. O. keeps in touch with his girls, and recently a bad little one, expelled from a non-Christian boarding house for her continued naughtiness, seeing one of

these papers sent to a friend, exclaimed, "If there had been any one to give me even a bit of white paper when I was working in the factory, perhaps I would not have been so bad."

This one room with the looms in it has been the salvation of seven girls already—girls expelled from the factories for misconduct or ill health, who would have gone to the bad but for this. One of them, broken in health, might return home with her new wardrobe and her one hundred *yen* saved from her wages, but a drunken father would soon make way with it all, so she stays on, doing what she can.

The clean, tidy rooms and the tiny garden are full night and day with the thirty-four happy workers, for Japanese looms run night and day, and the workers shift twice a month. Just a few more rooms, and the numbers helped might be quadrupled at once.

Presto, change! And here we are in Okayama, at Miss Adams' Hanabatake Settlement in the gambler-thief-beggar quarter of the city. From the dirty, forlorn street, through an open gate in the high fence, and you are in another world—flowers, trees, bright-faced children in the kindergarten, which has to be in the chapel, the two schoolrooms, Miss Adams' own tiny, sunny home, which shelters the schoolmaster, the office and the cook, as well as herself.

It is a busy hive of workers. Besides the day school for the children of the very poor, there are a night school for factory operatives, sewing classes, Bible classes for students, a Sunday school of one hundred and sixty children, preaching services two nights in the week, daily morning prayers, etc. Through the gate into the next compound we go for a look at the dispensary, where three afternoons a week some of the city doctors prescribe for the sick poor of the neighborhood; a druggist compounds the medicines, a trained nurse gives daily treatment to the out-patients, and cares for the few in-patients who, if not taken in here, would die of neglect and starvation. There are only two rooms in the tiny hospital, but there are always from one to four occupants. One unique feature of this place is the annual Christmas dinner to beggars, the invitations being sent through the police; and they come—the halt, the maimed and the blind—in all their dirt and rags, receive a free bath, a plentiful dinner, the story of the Christ-Child. Do you think they can ever forget it?

A few other places, manned by Kumiai (Congregational) Christians, and affiliated more or less with the work of the A. B. C. F. M. :—

The first in age and size is the Okayama Orphanage. A half hour's walk it is to get a glimpse of it—the school campus, with its four small, crowded

buildings, the center playground being the only "chapel," the only meeting place that can accommodate the 450 children here (the rest of the 726 are on the Hyuga farm, or in the Osaka printing office, or, the wee ones, gain-



OKAYAMA ORPHANAGE, GIRLS' COMPOUND

ing flesh and muscle in the neighboring farm villages) ; the boys' and girls' compounds with their 41 white plastered cottages, each with its own neat kitchen and tiny flower garden; the office; the commissary department, whence are distributed the daily supplies of rice, vegetables, wood, oil,



SCHOOL CAMPUS AND ONE BUILDING OF ORPHANAGE, OKAYAMA

charcoal, etc.; the dispensary and tiny hospital, though the little white-gowned patients are few; Mr. Ishii's own home where, alas, he is lying ill with an incurable disease; while the hard times in Japan and America have only added to the debt incurred for the famine relief work. But loving thoughts and prayers cluster around his Chamber of Peace, and we wait and hope and pray, and rejoice to see the children growing daily in strength and wisdom.



SUPPER IN ONE OF THE COTTAGES, OKAYAMA ORPHANAGE

On the way to Kobe you must make a quick detour for one look at the miners' camp near Yamaguchi, where Mr. Homma, by his remarkable personality, has led more than a thousand souls to Christ.

Arrived at Kobe you must stop long enough to get a glimpse, at least, of Mr. Muramatsu's Home for ex-convicts, where these society outcasts are welcomed and loved into a higher, better life than they have known before, Mr. Muramatsu himself knowing whereof he speaks. See the happy face of that man over there, as he tells of his growing delight in daily, honest toil, and knowledge of the Bible given him in prison.

In Kobe, too, is an orphanage under the care of a Congregational church

member, whose 100 children are gathered in a Sunday school, taught by students from our own Kobe College for Girls. Also, in Kobe is Mr. Sakonjo's School for the Blind. Himself sightless, he and his devoted wife have gathered around them blind boys and young men, whom they are teaching to read the raised letters, to become self-supporting *masseurs*, and, at the same time, loyal followers of the Lord Jesus.

On to Maebashi, near the boyhood home of the sainted Neesima, where is the Jōmō Orphanage of 63 children, under the fatherly care of Mr. Kaneko, a man strong in faith and well-balanced character.

One more quick flight to Tokyo to hear Mr. Hara tell of his ten years' experience in successful work for ex-convicts; seven tenths of his 866 men and women have turned out well, though one woman has been imprisoned more than one hundred times.

Still another man of God is Kosuke Tomeoka, whose years of study and investigation in Europe, America and Hokkaido have made him an acknowledged authority in all questions concerning the criminal classes. His own home school, where he is transforming 34 boys from vagrants or worse, to honest and honorable citizens, is an object lesson and model to the eleven or more similar institutions in different parts of the empire.

The trip is over, ladies. Tickets, please—a share in one or more of these oases in the desert world of sin and woe.

SPECIMEN FRUIT

BY MRS. GEORGE F. WASHBURN

(Mrs. Washburn was for many years a missionary in Madura.)

SEEING in the May number of LIFE AND LIGHT an article by Dr. Harriet Parker, of Madura, India, and among the pictures illustrating it a portrait of Miss Arulamani Pichamuttu, her assistant, it occurred to me that it might be of interest to mention a few things that show growth and development in educational and medical work for and by women, things that could not have been anticipated by the most hopeful of our missionaries forty and more years ago.

In 1860, when Mr. Washburn and I were stationed in Battalagundu, only two women there could read. There was no desire for education, and it was with great difficulty that the children, even of Christian families, could be kept in school for any length of time.

When permission was given to reopen station boarding schools, one was begun in Battalagundu, and a few boys and girls were induced to come to

it. The first girl received was Esther Rasanayagam, a daughter of one of our catechists, whose mother was educated in Madura, and was one of the two women above mentioned. Esther remained in the Battalagundu school several years, and then went to the girls' school in Madura, afterwards becoming a teacher in it. She left this service to enter the Madras Medical College, and after completing her course there, was employed in a hospital of our neighbor mission of Arcot. Subsequently she married a native Christian doctor, still continuing her medical work. Esther had a very winning disposition, was efficient in hospital service, conscientiously faithful to duty, and consecrated to the service of the Master she loved.

On the same day that Esther entered the station boarding school came a boy, the son of a village Christian farmer, to study in the newly opened school. His name was V. Pichamuttu. He remained in the school till he was prepared to enter the Theological Seminary in Pasumalai. In 1884 he was ordained a pastor of the mission, and in 1886 he became the pastor of the Battalagundu church, scarcely more than a stone's throw from where he entered the station school an ordinary village boy. He married a Christian girl, and his oldest daughter is the Arulamani Pichamuttu pictured in LIFE AND LIGHT.

When Arulamani had completed her high school studies she was employed by Dr. Parker, and in due time was sent by her to the Madras Medical College. After three or four years' study there she returned to the Women's Hospital, Madura, to render still more efficient service.

These simple instances illustrate the far-reaching influence of these little station boarding schools of half a century ago, reopened with much hesitation after ten years' suspension. How much of service to the Master's cause they may still render, who can tell?

PROGRESS IN CHINA

BY MISS BERTHA P. REED, OF NORTH CHINA UNION COLLEGE

MY work has been going on very steadily, without anything new or startling to write a story of. Most missionary work really resolves itself into steady work every day over many details, but the sum of them does count in the end. We have had eighty-five girls here so far, and the number will be still larger in the new term. We still advance toward a college, and our highest class now is in the junior year. The lower classes, those of the academy, have come to be much larger than ever before, and there is every prospect that our numbers will continue to grow steadily.

This is now the highest in grade of the schools for girls in North China, and we are likely to have girls from quite a distance coming to us.

My work continues to be chiefly the teaching of the Bible and of history. I have a class this year in church history, which is most interesting, though it has been one of the things that has kept me most busy. The Bible classes are always much to be enjoyed, and we rejoice in their opportunity for thorough Bible study for all. We would not fear to compare our girls with American girls in that particular.

The girls enjoy fully all their play times, and make the most of the few holidays that come when they are together. They have, in common with most Chinese, a remarkable skill in acting, and on the holidays sometimes entertain us with little plays which they have thought out entirely by themselves. Sometimes they represent people of different countries; sometimes they show a burlesque on the old-fashioned Confucian teacher, or play a joke on each other, as when the younger girls solemnly presented to the college girls a paper figure with a huge head intended to represent the "big head" which they get as their learning increases. Their ability to plan these things and carry them out is a constant source of wonder to us. It is one of the Chinese talents to which we of the West do not attain. The college boys in Tung-chou this year quite distinguished themselves by giving a representation of the Peace Conference at The Hague, in which every part was carried out wonderfully well, and which they had planned quite alone. All these things help us to realize the great talents and ingenuity of this people among whom we work.

Parts of my work take me outside the school, and help me to gain a wider acquaintance in the city. The children whom I meet in the little school at the North Chapel come from outside families in many cases, and are studying with us because of this modern zeal for education. We are trying to get acquainted with their families, and have invited the children to bring their mothers and grandmothers and sisters to a tea meeting next Saturday afternoon, so that we may visit with them.

I have been promising to give some exercises in physical culture to the children, and they surprised me the other day by announcing that they had used a certain small gift of money to purchase dumb-bells, and were hoping for instruction in their use. So one of my immediate duties in the future is somehow to acquire knowledge in that line, for the teaching is inevitable. I have one book that will be of some assistance, but I am sure I could use a whole library on the subject, if I only had it. In another place, also, I am gaining fame as a teacher of physical culture, though I am afraid teachers of the subject at home would not own me. Once a week I give half an hour

of work to an outside school kept by a Chinese lady of great learning in Confucian lines. These little maidens are expected to keep in perfect order along the stiff old lines, and their stiffness hardly accords with modern exercises, so between that and the mummifying effect of their voluminous winter clothing I am rather in despair over them. But we keep working away the best we can, and in the meantime the friendship between the teacher and our ladies here continues and grows.

I have added another kind of activity this year, in Sunday trips to outside villages, with the plan of teaching women there. There are two villages where we have had work, both near enough to visit in a day's trip, and I have been going to them two Sundays in a month. So far, most of the women I have seen are entirely new to the Truth we teach, and I have only begun with the very foundation, so I cannot as yet tell you any results. As I go, it seems to me that I have such wonderful news to tell them, of the great spiritual power, the Divine, around and above our lives, blessing them and lifting them up, and yet they, with their poor, pitiful lives, can comprehend it so slowly and so poorly. Results must indeed be slow, but I pray that they may come.

A meeting in the city one day showed one result of work. The women who have been coming regularly to the newspaper readings were invited to come to a special meeting to hear a talk on Japan and to visit a while afterwards. And there they assembled, over a hundred women, all from well-to-do homes, many with some education, and all so eager to hear something new, and so happy over this bright spot in their quiet lives. Two years ago such a gathering would have been utterly impossible, but its occurrence now holds hope for the future. For a number of these the enlightenment has already spread from things temporal to things spiritual, and they have entered the church, while others are still hesitating, thinking of these truths.

Miss Russell's plan of lectures is most helpful. At one there were representatives from seven schools in the city, all outside schools. Another most helpful one on the kindergarten was greatly appreciated, and is to be repeated. Some Chinese have this year established a large kindergarten in the city with very good teachers and methods, and such schools are sure to spread.

Our progressive pastor at the North Chapel has planned a remarkable meeting for the coming week. He has invited representatives of every church in Peking, including the English Episcopal, the Roman Catholic and the Greek church, to meet and express to each other their New Year wishes. The last two churches have of course been quite separate from us, but they have consented at last to join in this meeting. There were diffi-

culties to be overcome, as that those of the Greek church could not receive the benediction from anyone else, but that was overcome by asking them to pronounce it. This willingness to unite even in a small degree is one of the hopeful signs of our time.

You doubtless read much of the modern progress in China. Lately there have not been many remarkable edicts, as there were a while ago, but still changes are coming. In the fall we heard much of the activity of the revolutionists, but lately not much has been said about them. The government was much alarmed, and has been trying to pacify the Chinese who are opposed to the Manchu power, but it remains to be seen whether their pacificatory edicts can be followed out.

We do not hear now of distress in the district where the famine was so severe last year, but in a smaller district near to us there is very great suffering from floods of last summer. Money has been obtained from foreigners in business in China, and aid is being given out now. One feels so helpless before such times of suffering here, for there are always so many who suffer, and it seems impossible to reach them all. Yet a large part will be relieved by this aid.

Is God's kingdom growing here? Yes; even in this transition stage, with all its discouragements, and God himself is guarding the result of all that is done, so we work with hope.

WOMAN'S WORK IN THE DIONG-LOH FIELD

BY MISS HARRIET L. OSBORNE

(Principal of the Abbie B. Child Memorial School at Diong-loh)

OUR Bible women and station-class teachers have come together that we may talk over the work we have done and the work we mean to do, for mutual benefit, instruction and encouragement. The place is the Woman's Training School at Yang-seng, and the women have been coming all day, on foot over the hills, by boat on the tiny streams tributary to the great Min, and by sedan chairs from towns across the plains. All are in their best Sunday clothes, clean and stiff, with dangling hair ornaments and bright flowers in place of hats. Many of the small, embroidered shoes cover feet that are swollen and aching, for without exception these feet have in former years been released from the cruel bindings of fashion, and to-day have wearily traversed unaccustomed miles to the big meeting.

All together, with the women from the Training School, who are our hostesses, make a goodly company of more than thirty.

Good work has been done this year, and we listen with pleasure to the thrilling tales of seed sowing and reaping. Sometimes a large share of the personal element creeps into the recital, but all reveals a picture of the daily life of our women, their joys and their burdens, which elicits our lively sympathy. We can trace the plan of a Master's hand working in them and out through them to others.

On the front bench sits Mrs. Pi-chung (Pee-choong), of Uo-siong. She is always at the head of the van, a natural born leader, she! This year internal affairs in her own family have combined with her class work to tax her ability as a manager. Years ago she took as a boarder, a young man whose business was the herding of ducks. As he sat from sunrise to sunset on the edge of the rice paddies and watched the great flocks of ducks wading and feeding in the fields about him, his mind soared away to the time when the board money he was paying each new moon should be sufficient to buy for him, as his wife, Moon-flower, the pretty daughter of Mrs. Pi-chung. But Moon-flower's thoughts flew not after the herder of ducks. She read Chinese character in her mother's class, then at the Diong-loh Girls' School, and later at the Training School at Yang-seng, and thought not of the boarder. So when the young man pressed his suit there was great trouble, and it seemed for a time that Mrs. Pi-chung's house would be destroyed by the herder and his companions, and Moon-flower carried forcibly away. But Mrs. Pi-chung's good management saved the day and the girl. An honest Christian man at Kong-cheng, who wanted a wife, was found. He advanced a generous sum for the girl, part of which was used to comfort the heart of the disappointed herder, and Moon-flower was happily married.

In all this anxiety, Mrs. Pi-chung was comforted by the loyal women of her class, five in number, who came regularly every afternoon to learn to read the Romanized Bible and hymn book. With them came two dear girls, one of them the brightest girl in any class in the district. In two months she learned to read the Bible fluently, and to the slower women made the newspaper glow with meaning. The other, a beautiful, sweet-tempered girl of sixteen, suddenly became insane, and in a few months was married to a man in a near-by village. He had never seen her face and was probably ignorant of her unfortunate condition.

All this wore upon the tender sympathies of Mrs. Pi-chung, but her work was not neglected. A class of lively boys came to her at night for something to do, and to these she taught hymns and texts so that on Sunday, under her direction, they took enthusiastic part in the Christian Endeavor service. Almost without exception they were from heathen homes. Who knows what seed they carried away with them!

Next to Mrs. Pi-chung sits little Mrs. Cu-mi (Jē-mē). Her dainty feet do not touch the floor, but her fame reaches to heaven, and the record of her patient, loving work is writ above the stars. Long years ago, an earnest word from one of God's messengers reached her heart and led her to serve him, and that service is being loyally given in one of the hardest places in our field. Ciong-geng (Jōng-gerng) is beautiful for situation on the border of the great Pacific, but the music of the waves mingles with roars of anger and strife, as the burly, brawny sailor men meet in fierce fights the clans from neighboring villages. Awful times these are, when little Cu-mi crouches out of sight in her long, narrow bedroom, the one board-shuttered window closed, the door barred to prevent the stealing of the piles of bedding, nets, boxes of clothing, and newly woven pieces of cloth, which the women of the class have brought and stacked in her room for safe-keeping.

But some day the door is again open; the window admits the gentle sea breezes and the sounds of the sailing of fleets; the class comes again to read. But a great white-washed coffin standing close beside Cu-mi's door (Cu-mi's room is but one in a large house holding several families. "Standing room" was rented for this coffin near her door of entrance in an unfinished room) keeps memory fresh and fills her heart with dread and foreboding, for she knows that such scenes will surely be repeated until the men of Ciong-geng fight under the banner of the Cross.

"My house people say that I must the reading stop, because he was hurt. They say it shows what fullness of bad luck the Jesus doctrine brings!" So said one woman whose husband was lying at home badly injured, because he would take no part in the fighting. But she did come, and though it seemed for a time that the class would be broken up, it is now the most enthusiastic in the district. Not one woman could be induced to go to the Bible Training School for more advanced study, for to them the journey of fifteen miles out of sight of their own roof-dragons is a more stupendous undertaking than a European trip is to most American women. But they voluntarily expressed their desire to read the entire four years' course, if assured a diploma at the completion of the work. Their enterprise delighted us and rebuked our little faith.

Mrs. Sie-sing is older and frailer, but with a strong purpose. The two rooms at Li-lang, in which she lives and moves, and has her woman's school, are but a fraction of a big heathen house, scarcely as large as a modern doll house. But they are spick and span, and every inch well-planned. A class of two women, two prospective brides, and several bright ten-year olds sit close about the table in the kitchen corner of the pocket

combination, embracing schoolroom, dining room and kitchen, and Mrs. Sie-sing presides with dignity. To-day her face is saddened by a grief in her heart. Sweet little Odor-of-the-Olive, who had read two terms at the Abbie B. Child Memorial School, is lost! She could not this term get the money for her entrance fee (only \$1.25 gold), and her mother married her—literally, sold her—to a man of twenty-seven, and she “just turned fifteen.”

Mrs. Duai-niong (Dwi-neong) is a woman of much executive ability, and has a splendid school of six women, who read by day, and a larger class of children who read by tea-oil lamplight. From villages across the plain, too far away for them to return daily, several of these women come, so a room is hired under the same roof as the school, and for three months twice a year they do co-operative housekeeping at their own expense, that they may have the privilege of reading. Mrs. Duai-niong is very popular with her class and with the women of her neighborhood, and in that rough pirate town of Kong-cheng many an open door bids her and her message welcome.

Other good workers tell of successful work, and now a young kindergarten from Miss Jean Brown's Training School opens the eyes and hearts of the women to a new science—that of bringing up children. Never before has anyone spoken to them of the holy responsibilities of motherhood; only dimly have they recognized the baby girl as a gift of God to be cherished equally with the baby son; slowly is it dawning upon them that the child should be trained, not the parent; that the mother does not forfeit the child's love by claiming its obedience. A new and fertile realm of thought this, and so reasonable that the wise, brave words of the speaker make a strong appeal, and all the stronger because coming from one of their own people.

The session is dismissed for supper, and as they sit quietly and thoughtfully waiting for the tubs of rice to be brought in, Mrs. Seng-seng tells them of the children she knows at Nang-iong, where she now teaches. Nang-iong is perched high on a steep mountain “down the Kong-cheng way.” It is a hard two hours' climb from the nearest neighbor, and never had the gospel message been proclaimed there; but a young man of the clan heard the Good News at Sung-a-by-the-sea, and begged for a teacher to go to his home. Mrs. Seng-seng was sent, and has had a great year. Nine women came to read, and twice as many children came after them. It was such fun to hear their mothers drawling, “L-i li, l-o lo,” that they danced around the table chanting in chorus, and before long demanded books of their own. So the children read in the morning and the women in the afternoon with great success.

SHARING BLESSINGS

BY MRS HILTON PEDLEY, OF MAEBASHI

THE city of Maebashi is the center of one of the great silk raising districts of Japan. The silk industry employs great numbers of women and girls, it seeming peculiarly adapted to women from the feeding and care of the worms through their different stages until the cocoons are spun. This work occupies the summer months, but the reeling of the silk from the cocoons goes on the year around. It is estimated that in our city alone three thousand women and girls spend all their time reeling silk—some in their homes, but many young girls in factories of thirty or forty each. Most of these, though not all, come from untrained ignorant homes, with little or no education.

The Christian women, especially the W. C. T. U., have for some time had their eyes open to the needs of these girls and have wanted to help them. They would like to open a night school where girls can be taught to read, write and sew, with some diversions, especially in the way of songs, for many of the songs sung by these girls at their work are foul.

But the lack of money has prevented their doing anything permanent. Finally the Young Woman's Society of some twenty members, including the Christian girls in the school and in the town, decided to make a beginning by inviting the girls from the factories in our neighborhood to an entertainment in the hall of the girls' school. This was the most convenient place possible. The day was Sunday and a legal holiday, too, so there would be no work in the factories on that day. Invitations were sent to two hundred girls—a large number of whom came with their overseers on the day appointed.

The young women acted as hostesses, serving their guests with tea and cakes. There were several short addresses by both men and women upon practical themes of conduct and life. The young women furnished music, tableaux and dialogues, the two latter largely historical.

At the close, the hostesses begged the privilege of showing their guests through the missionary's house. This was, of course, granted, and the girls came up with their one hundred and seventy-five guests and we showed them the study, the parlor, the dining room, one bedroom, and the bath-room—most wonderful of all!

This incident in itself is, perhaps, of small consequence, but it is indicative of the way in which Japanese women who have received much in Christian education and experience are anxious to help and share and lend a hand to those less favored.

MISSIONARY LETTERS

SOUTH AFRICA

After telling of her welcome at Umzumbe on her return from nearly two years' furlough, and of her joy in taking up her work again, Miss Caroline Frost goes on to tell us :—

There is a new wood and iron house divided into two rooms, one of which is used for tools, the joy and pride of our bandy man, Mkwane, who can be trusted to keep a place for everything and everything in its place. The other room is fitted up for a night school for the men who work about the place, and serves for a guest room for the friends who occasionally find their way to this out-of-the-way corner. The flower garden has a greatly improved appearance, owing to the dying out of some unsatisfactory plants, and the fostering of certain tough ones that are better suited to this dry hill-side. Near the road is the word Umzumbe done in a pretty, variegated foliage plant used for garden borders. The old cracked church bell that formerly hung on a branch in our yard has ceased its jangle in these parts, and is doing duty at Odeke. It has been replaced by a bell that hangs in a pretty substantial tower the other side of the church in a tidy little grass plot adorned with flowers and ornamental shrubs. These are only a few of the many improvements I have noticed. I could go on and on to describe them—the new road to the river, the new pig sty, enlarged banana grove, etc. I must, however, refer to the greatly improved English spoken by the girls, the geography charts, the little back class room always rather dismal, but now fitted attractively as a library. All the classes had already been provided for, so this term my work is chiefly to fill in the chinks, but as there are so many of them constantly appearing, I shall soon have my hands quite full.

As it is so near Easter we are having special meetings, and are looking forward to having with us soon one of the native pastors to still further deepen the spiritual life among the girls. Later on we anticipate a visit from Mr. Carlyle, pastor of one of the Congregational churches in Durban. After all this is the main object of our being here at all. Care of the ground, planting of gardens and lessons in the schoolroom are only a means toward leading the girls who come to us into the Way of Life. Two years ago my whole being cried out for rest, but now that I am once again able to work, I am glad that I was permitted to return to Umzumbe and be among the Zulu girls. God grant me grace and strength to do my duty cheerfully and well,

Since the burning of the teachers' home at Umzumbe in September, 1906, the teachers have lived in a most crowded, uncomfortable way. A contract for brick-making last year was, perforce, given up, and now Miss Laura Smith, head of the school, writes:—

We have just made a brave start on the bricks. Last year we let the contract to a couple of white men. This year I am going to be brick-maker myself—in other words, I am just hiring the natives about at day work, and overseeing the job. To be sure, I don't know anything about making bricks, but what has that to do with the matter, pray tell. If I can't make better bricks without knowing anything than the white men did a year ago, I'll resign. A good many of the natives have had experience, and I think that if we all work hand in hand and heart in heart, we shall succeed. I hope we shall eat our Christmas dinner in the new house. Won't you come to the banquet?

EASTERN TURKEY

Mrs. E. F. Carey, who, as Miss Miriam Platt, has done much for kindergartens in this mission, tells of a recent visit to Hooeloo:—

It was a most interesting sight to me to see those children play some of the games, which I had seen played in Boston, there in that village amid such an audience. The entertainment was held in what they use for a church, really a courtyard roofed over. Rough beams show in the ceiling, and all walls and floor are mud. At the back was a great pile of logs ready for the new church. When the bell rang to tell the people it was time, for few have clocks or watches, I wish you could have seen them crowd in—men, women, children and babies in arms. They, of course, were all dressed in native costume—the women with mouths tied up and men with fezes. A square space in the center was reserved for the children, but the rest of the floor space, and even the pile of logs, was completely filled. There were, I should think, three hundred in all as audience to watch the thirty-two little children. These children looked very clean and neat, with red aprons and red hair ribbons, and neatly combed hair. I was much pleased to see how quiet and attentive the people were, and what pride they seemed to take in the children. It was all very simple. Bible verses and hymns, and then some of the everyday songs and games. The charm, however, was that the children seemed to be perfectly unconscious of the visitors, and laughed and played so merrily. Our Harpoot children made an Easter card for each one, which I gave to them. They said thank you, and made the salutation, touching chin and forehead, very gravely. This seemed to impress the people very much. After it was all over so many thanked me for helping to make it possible to have the school. It certainly is a bright

spot in that village, and I do long to have the work spread to other places like it.

MADURA

Miss Helen Chandler, of the girls' high and training school, tells us a little what it means to look out for the health of two hundred girls:—

In the school there has been much sickness, but just now there is an epidemic of chicken pox which is uncomfortable but not dangerous. There was one case of mumps, and some of the girls have a curious trouble with their eyes. They can see all right in the daytime, but as soon as daylight goes they can see very little, and have to be led around. Some are able to study, but cannot seem to walk around. I wish I could say there had been no "itch," "itches" as the girls say. This we have to fight all the time. I think if we had the city water in the school it would be easier, for it is so much softer than the hard well water which must be used under present conditions for bathing purposes. All the drinking water for the school and the bungalow has to be brought in a cart, but we are glad to have the water at all, and with as little difficulty as we get it now. The water on the premises is all right for the garden; this has certainly flourished since I went to America, and the grounds look much more attractive than before.



HELPS FOR LEADERS

A WORD ABOUT MATERIAL FOR NEXT YEAR'S WORK

BY MISS L. C. WITHERBY

LOOKING forward to the work of the new year, it might be well for us to know just what material we can have to depend upon.

The book for study is *Springs in the Desert*. Five of the ten lessons in this book are on Moslem lands. This will mean that during the time that we are using the outlines of these chapters, we can give to the children, in the most attractive form, pictures of our extensive work in Turkey. To help leaders in this task, there will be the pamphlets and cards which have been spoken of earlier in this issue. There will also be an outline each month in the front of the *Dayspring*, as a guide for the meeting of that month. The material in *The Nearer and Farther East*, which is the book for study in the older societies, will be a most valuable

help. In connection with this book for senior auxiliary work, there is a set of very fine pictures, which can be obtained for twenty-five cents.

For the two lessons on Burma and Korea we shall have to turn for material to the Baptist Board, Ashburton Place, Boston, Mass., the Methodist Board, 36 Bromfield Street, Boston, Mass., and the Presbyterian Board, Witherspoon Building, Philadelphia, Penn. In their Orient Picture Series, the Baptist Board can furnish a number of pictures on Burma, at one cent each. They also have a short sketch of Judson and his work in Burma, which will be very useful in working up biographical sketches. The work in Burma has been accompanied by many striking instances which can be used most helpfully.

The Methodist and Presbyterian Boards can furnish good material on Korea. Among the Methodist publications are, *A Woman Doctor in the Land of Morning Calm*, *The Little Missionary in Korea*, and *A Day with a Missionary Doctor*.

Turning from the general work of last year to the more particular work of the coming months is going to be difficult in many ways. General statements about the fields are not going to make these countries alive for the boys and girls. We do need, however, a general background upon which to hang facts as we learn them, in order to be able to make for the children a complete whole after we have finished the study. *With Tommy Tompkins in Korea*, by L. F. Underwood, *Our Moslem Sisters*, and *Topsy Turvy Land*, both by Annie Van Sommer and Samuel M. Zwemer, are good books from which to gain an atmosphere and background for our work.

Unless we have studied the maps lately, we cannot help being appalled as we note the rapid spread of Mohammedanism. God is calling us to-day, as never before, to come up to his help against this organized force of evil. We must answer this summons, not only for ourselves, but we must help our boys and girls to respond also.



ARE YOU ONE OF THEM?

DR. MALTBIE D. BABCOCK uttered a truth of vast significance when he said, "Dependable people! their price is above rubies." None appreciate this so fully as those who direct a work which, above all, needs a persistent,

vigorous determination to pursue the object, demanding all this to bring plans to fruition.

A missionary meeting is announced, for which careful preparation has been made. The day proves stormy, and as the audience of the present time is largely atmospheric, disappointment settles on the leaders and speakers. But one remembers those dear "dependable people," whose undaunted enthusiasm leads them to brave every obstacle, to catch an inspiration for "patient continuance." How contagious is their very devoted personality, and how one realizes that. "Systematic goodwill is a power in everything, especially in what leads to the evangelization of the world. It is systematic goodwill which brings God's good cheer into human lives. Goodwill is the supreme spiritual fact in the universe."

Continuance has been called a grace, and in the light of the failures which are so constant in the life race, it is no misnomer. Alas! the most of us "plan extensively and abound in generous impulses, but when it comes to dull drudgery, and hard toil necessary to permanent success, we are not equal to the strain. Most can make a good start, but few will run a good race despite all the overwhelming odds that may be brought to bear against them."

A fine illustration may be gathered from a visit paid to an artist's studio. "A friend told me that he would show me the most glorious dreamer in France. I found the low ceiling covered with penciled sketches, every inch of the walls and the very floor, plastered over with outlines. Every morning found the artist at his canvas. In one ceaseless procession the visions passed before him—angels, sunsets, castles, scarred cliffs, golden clouds, palace, hut, peasant, prince, ten thousand sketches, not one of them complete. A thousand dreams and faces in the air, but no power to pin them down to a canvas, and fix them there forever. No artist had more glorious visions of beauty, but men with one tenth the imaginative power, painted ten times the number of pictures, and had a hundred times the income. The artist who indulged in his dreams, lived on his reveries, was like multitudes who dream their dreams of ideal perfection, plan noble deeds of helpfulness, but do practically almost nothing.

"The world is full of those who, like this famous dreamer, intend to bring things to pass, but make a miserable failure because they are wanting in the persistence necessary for success. Oh, for the grace to find our place, and then keep in it despite all the pressure which the world may bring to the contrary. The blessed Master warns us against these unfinished towers along life's journey. We plead for a clear vision of duty, an unswerving devotion to it, a steady march ever onward and upward, ever

mounting higher and higher toward the realization of life's noblest dreams and ideals."

John R. Mott said at the recent Young People's Convention: "Christ wants the entire personality, in all its relationship, through all time. God grant that none of us may sink down into a life of mediocrity when it is possible for us to rise in newness of life, and henceforth to show forth His excellencies and to manifest his power. May our loving Lord actually conquer us, actually subject us. May the constraining memories of his cross, and the love wherewith he hath loved each one of us, lead us to give ourselves to Christ wholly, irrevocably and gladly, henceforth to do his will and not our own."—*The Missionary Link*.

OUR DAILY PRAYER IN AUGUST

WE are utterly unable to know what the figures mean when we read that the continent of India has 300,000,000 inhabitants. We cannot grasp the idea of a million, hardly that of a tenth of a million. Still less do we realize that all these men and women are like us—hoping, fearing, loving, suffering; like us in being children of the Father in heaven, precious to his heart.

The Madura Mission numbers 36 American missionaries, and has 36 churches; 16 of them self-supporting, enrolling more than 6,000 members. Mrs. Banninga, with her husband, is now in this country, seeking restoration of his health. Mrs. Chandler is just returning from her furlough to take up her work among women and girls.

The four boarding schools on our hearts to-day are training nearly 200 girls. Miss Swift's main work is the care of the Lucy Perry Noble Training School for Bible women, which last year had 19 students. (See page 382.) She also superintends the Bible women who work in the city, and herself visits zenanas.

The mission employs 84 Bible women. Their wages are very small, and their work is most important, as they prepare the way for the missionary and reinforce his teaching. Miss Root looks after those who work in the villages. Miss Quickenden directs the 15 Bible women, and the school for Hindu girls in a town of about 25,000 people. The woman's hospital has received during the past year 571 patients, and the dispensary 14,216. The native helpers in the Madura Mission—pastors, catechists and evangelists, Bible women, teachers and medical workers—number 643, an unusually large number in proportion to the American force. The boarding school at Aruppukottai has more than 100 pupils, and, like the others, is training girls to be Christian workers in various spheres.

Miss Chandler, with Miss Mary Noyes, has charge of the girls' high and training school, housed in Capron Hall. Miss Bessie Noyes went to her reward in November last. We add to these names that of Miss Gertrude E. Chandler, daughter of Rev. J. S. Chandler, and sister of Miss Helen Chandler. She goes out in the early autumn.

More than 6,500 boys and girls gathered last year in the village schools under oversight of the missionaries.

Mrs. Elwood shares with her husband the work in Dindigul, joined to that in Palani, her special care being schools and Bible women. Mrs. Jeffrey is now in this country with her family. The girls' high and training school has more than 200 pupils, nearly 30 being in the high school. Mrs. Perkins directs the girls' boarding school. Mrs. Tracy superintends village schools and Bible women. Mrs. Wallace, with five little children, is in this country. Mr. and Mrs. Holton are now at Melur, a great field with 467 villages, and Christians in only 27 of them. Mrs. Vaughan teaches in the boarding school, and works for women, caring for important industrial work.

Mrs. Jones does much for the wives of the theological students, her husband being head of the seminary; and adds to this much literary work. Mrs. Miller cares for the boarding department of the boys' high and normal school, her husband being principal. It is a great task to provide supplies for 250 boys, and to mother them, sick and well.

Dr. Parker has charge of the hospital for women and children, and is ably assisted by Mlle. Cronier.

Mrs. Hazen, never strong, directs the Bible women, and oversees two boarding schools. Her home is in Tirumangalam. Mrs. Van Allen, whose husband has charge of the men's hospital, is now with him in America. Mrs. Herrick has charge of the four "gate schools" for Hindu girls.

The South China Mission is one of the smaller ones, numbering only six missionaries and three churches with 4,000 communicants. It has one girls' boarding school, and 33 other schools. It employs 86 native helpers. (See page 379.)

Mrs. Hager does much for women and children. Mrs. Nelson has given much time to the Ruth Nelson School, where 44 girls, many of them from wealthy homes, are studying. The sisters, Misses Edna and Vida Lowrey, went last year to teach in this school, and as the W. B. M. I. sent them out, the school has been transferred to the care of that Board.

Turning to India, we find Mrs. Hunsberger in charge of Bowker Hall, with 128 pupils, and the School of Arts and Crafts, where more than 100 women and girls are trained. Miss Viles is still giving most of her time to language study. Mrs. Hume, bereft a few months ago of her husband, Rev. Edward S. Hume, is still in this country.

ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS

THE Forty-first Annual Meeting of the Woman's Board of Missions will be held in the Asylum Hill Church, Asylum Avenue, Hartford, Conn., Wednesday and Thursday, November 11 and 12, 1908, with a delegates' meeting on Tuesday, November 10th.

The ladies of Hartford will be happy to entertain delegates appointed by the Branches, and women who have ever been under appointment as missionaries by the Woman's Board or the American Board. All such desiring entertainment are requested to send their names to the chairman of the hospitality committee, Mrs. Sidney Williams Clark, 40 Willard Street, Hartford, before October 13th.

WOMAN'S BOARD OF MISSIONS

Receipts from May 18, to June 18, 1908.

MISS SARAH LOUISE DAY, Treasurer:

MAINE.

Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Albany, Ladies' Cir., 2, C. E. Soc., 1; Alfred, S. S., 10; Auburn, High St. Ch., Aux., 1.50; Mission Band, 20; Augusta, Off. at Ann. Meeting, 10.92, Proceeds of Dinner at Ann. Meeting, 7.25, Aux., 50.25; Bath, Central Ch., add'l, 9; Brunswick, Aux., 46; Cornish, Aux., 5; Falmouth, West, Aux., 8; Freeport, Sr. Aux., 21; Gardiner, Sr. C. E. Soc., 2, Jr. C. E. Soc., 2; Hallowell, C. E. Soc., 2.25; Oxford, C. E. Soc., 1; Portland, Second Parish Ch., 19.38, Aux., 23.09, Jr. C. E. Soc., 5, State St. Ch., Aux., 5, S. S., Prim. and Inter. Depts., 21.35, St. Lawrence Ch., Aux., 17, S. S., Prim. and Inter. Depts., 32, Williston Ch., Gleaners, 15, Woodford's Ch., Aux., 30 cts., Young Woman's Aid, 10; Saco, Aux., 30; Westbrook, Cov. Dau., 25; Yarmouth, Aux., 75 cts., In memory of friends, 25,

428 04

NEW HAMPSHIRE.

Bristol.—Cong. Ch., S. S.,
New Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. Friends, 100; Brookline, Aux., 8.15; Concord, Aux., 20; East Jaffrey (to const. L. M. Mrs. W. J. Mower), 25; Farmington, Aux., 25; Hanover, Aux., 33; Jaffrey, Monadnock Bee, 5, C. E. Soc., 6; Mason, Miss Mary E. Childs, in memory of her sister, Miss

14 00

Abbie J. Childs, 25; Newport, Newport Workers, 10,	257 15
Total,	271 15

VERMONT.

Vermont Branch.—Miss May E. Manley, Treas., Box B, Pittsford. Barre, Aux. (with prev. contri. to const. L. M's Mrs. Alferetta Reed, Mrs. Will Lane), 30.75, C. E. Soc., 20; Berkshire, East, Jr. C. E. Soc., 1.60; Burlington, College St. Ch., 14.50; Fairfield, 3; Ludlow, 12; Middlebury, 55.46; St. Albans, 33.25; St. Johnsbury, North Ch., 62.70, S. S., 5; Waitsville, 5; West Rutland, S. S., 3.71,

246 97

LEGACY.

Fairlee.—Mrs. A. S. Kibbey, by Mr. G. L. Winship, Extr.,	333 44
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MASSACHUSETTS.

L. R. D.,	5 00
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Andover and Woburn Branch.—Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading. Andover, Abbot Academy, 11.60, South Ch., S. S., Home Dept., 30; Ballardvale, Union Ch., Jr. C. E. Soc., 5; Medford, Mystic Ch., Aux., 50; Melrose, Miss Lonisa S. Munroe, 30, Aux., Len. Off., 30; West Medford, Woman's Christian League (50 of wh. const. L. M's Mrs. Fannie G. Peckham, Mrs. George H. Reinele), 65; Winchester, Second Cong. Ch., Woman's Miss. Soc., 15.73; Woburn, Mission Study Class., 10,

247 33

<i>Berkshire Branch.</i> —Mrs. Edward Tolman, Treas., 47 Reed St., Pittsfield, Refunded on expense acct., 27.42; Canaan, Aux., 20, Fenna Cir. and Jr. C. E. Soc., 5; Dalton, Aux., 146.57; Great Barrington, Mrs. Elizabeth S. Beckwith, 1; Housatonic, C. R., 13.75; Interlaken, Aux., 29.15; Lee, S. S., Jr. Classes, 10; Lenox, Aux., 17; Pittsfield, Off. at Ann. Meet., 49.25, First Ch., Aux., 195.43, Memorial Soc., 63, South Ch., 46.81, Foreign Herald, 7.70, Pilgrim Dau., 10; Richmond, Aux., 16; South Egremont, 15; West Stockbridge, 23; Williamstown, 10. Less expenses, 31.02,			
<i>Boston.</i> —A Friend, 10; a Friend, 4,	677 06		
<i>Cambridge.</i> —Friends through Mrs. E. C. Moore,	14 00		
<i>Essex North Branch.</i> —Mrs. Wallace L. Kimball, Treas., 121 Main St., Braintree. Amesbury, Main St. Ch., Aux., 45, Riverside Ch., Aux., 16; Bradford, Aux., 63.35, Bradford Academy, Christian Union, 25; Boxford, Aux., 50; Byfield, Aux., 22.50; Georgetown, First Ch., Aux., 30; Groveland, Aux., 30; Haverhill, Centre Ch., Aux., 50; North Ch., Aux., 35, Riverside Mem. Aux., 2, Union Ch., 10; Ipswich, Aux., 18; Newburyport, Aux., 150, Powell, M. C., 25, Belleville, Ch., Round the World M. B., 28, Belleville Bankers, 25, North Ch., Dau. of Cov. 15; Rowley, Aux., 14.25; West Newbury, First Ch., Aux., 23.85,	35 00		
<i>Essex South Branch.</i> —Miss Sarah R. Safford, Treas., Hamilton. Beverly, Dane St. Ch., Willing Workers M. C., 55; Boxford, Willing Workers M. C., 20; Cliftondale, C. R. 13, Prim. Dept. S. S., 5; Danvers, First Ch., Braum M. B., 3.70, Mission Study Cl., 16, Maple St. Ch., Aux., 95.15; Essex, Jr. C. E. Soc., 2; Gloucester, C. E. Soc., 5; Ipswich, South Ch., 10.80; Lynn, Central Ch., Aux., 22, Mission Study Cl., 5, First Ch., Aux., Len. Off., 30, Jr. C. E. Soc., 2; Lynnfield, South, C. E. Soc., 1; Middleton, Aux. (Len. Off., 3.30), 13.30; Willing Workers M. C., 5.50; North Beverly, Len. Off., 10; Peabody, South Ch., Aux., 190, Sunshine Band M. C., 14.57; Salem, South Ch., Aux., Len. Off., 32.28, Tabernacle Ch., Aux., Len. Off., 10, Young Women's Aux., Len. Off., 13.83, Light Bearers M. C., 15, Prim. Dept. S. S., 10; Saugus, Aux., Len. Off., 2; Swampscott, Aux., Len. Off., 23.07, First Ch., S. S., 9.07,	677 95		
<i>Franklin Co. Branch.</i> —Mrs. John P. Logan, Treas., 3 Grinnell St., Greenfield. Buckland, Aux., 2.09; Greenfield, Off. at Ann. Meet., 8, Aux., 10; Northfield, Jr. Aux., 2.50; Orange, Orient Club, 1.30; Shelburne Falls, Prim. S. S., 5,	634 27		
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, First Ch., Prim. S. S., 10, Second Ch., Aux., 10; Amherst, North, Aux., 10; Chesterfield, Aux., 17; Easthampton, Aux., 48; Haydenville, Aux., 16, Girls' Club, 5; Northampton, Smith College, Missy Soc., 45,	23 89		
<i>Jamaica Plain.</i> —Central Ch., Chih Jen Young Club, Children's Mem.,	161 00		
<i>Middlesex Branch.</i> —Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro.	10 00		
Framingham, Plymouth Ch., Prim. S. S., 7; Holliston, Aux., 38; Hopkinton, Off. at Branch Meet., 10.52; Hudson, Aux., 10; Milford, First Cong. Ch., Benev. Soc., 55; Natick, Aux., 42, C. R., 11; South Framingham, Grace Ch., Pro Christo Guild, 4.65; Wellesley, Aux., 136.05,	314 22		
<i>Norfolk and Pilgrim Branch.</i> —Mrs. Mark McCully, Treas., 95 Maple St., Milton. Campello, Aux., 62; Milton, Aux., add'l Len. Off., 25 cts; Stoughton, Aux., 8; Whitman, Jr. C. E. Soc., 5,	75 25		
<i>North Middlesex Branch.</i> —Miss Julia S. Conant, Treas., Littleton Common. Fitchburg, Calvinistic Ch., Band of Future Workers, 4; Littleton, Aux., 7.50; Shirley, Aux., Len. Off., 4.81,	16 31		
<i>Old Colony Branch.</i> —Miss Frances J. Rannels, Treas., 166 Highland Ave., Fall River. West Wareham, Mrs. Julia R. Morse,	39 60		
<i>South Framingham.</i> —Off. at Semi-ann. Meeting,	36 43		
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Chicopee, Third Ch., Aux., 5.50; Holyoke, First Ch., Aux., 59.50; Ludlow, Aux., 11; Mittineague, Ladies' Benev. Soc. (to const. L. M. Mrs. Charles E. Crosier), 25; Monson, Jr. C. E. Soc., 1; Springfield, Emmanuel Ch., Aux., 10, First Ch., Aux., 25, Hope Ch., Jr. M. B., 2, Olivet Ch., Aux., 31, South Ch., Aux. (to const. L. M.'s Miss Ann E. Groom, Miss Grace P. Meekins), 50, Miss Carrie Lyon King (to const. L. M. Miss Mary W. Newell), 25; Wilbraham, North, Aux. (25 of wh. to const. L. M. Mrs. H. W. Cutler), 25,	280 00		
<i>Suffolk Branch.</i> —Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Auburndale, Jr. C. E. Soc., 25; Boston, Mt. Vernon Ch., Aux. (Len. Off., 1.58), 42.58, Old South Ch., Aux., Len. Off., 17.35, Shawmut Ch., Aux., 25.40, Union Ch., Aux., 50; Boston, South, Phillips Ch., Aux., 25; Brighton, Jr. C. E. Soc., 10; Brookline, Leyden Ch., Beacon Lights, 13; Cambridge, First Ch., Aux., 11.47, C. R. (25 of wh. to const. L. M. Miss Cornelia Spencer Love), 35, Prospect St. Ch., Woman's Guild, 1.78, C. R., 8.22; Dedham, Aux., 43.72, M. C., 25; Dorchester, Central Ch., Aux., Len. Off., 12.38, Pilgrim Ch., Aux. (Len. Off., 40.40), 50.40, Jr. C. E. Soc., 25, Romsey Ch., Aux., 9, Second Ch., Aux., Len. Off., 42.15, Village Ch., S. S., 10; Everett, First Ch., L. M. and A. Soc., 66.12; Foxboro, Cheerful Workers, 15; Jamaica Plain, Central Ch., Aux., 125.60, Chih Jen Young Club (to const. L. M. Miss Effie F. Marison), 25; Mansfield, Aux., Len. Off., 4; Medway, Village Ch., Ladies' Ben. Soc., 10; Neponset, Trinity Ch., Stone Aux. (Len. Off., 16.60), 21.60; Newton, Eliot Ch., Eliot Guild, 15; Newton Highlands, Aux., 10.55; Newtonville, Queens of Avilion, 10; Roxbury, Imm.-Walnut Ave. Ch., For. Dept., 45.50; Roxbury, West, Anatolia Club, 15; Somerville, First Cong. Ch., For. Dept. (to const. L. M. Miss Annie M. Davis), 25; Winter Hill Ch., C. R., 3.73; Waltham, Home Dept. S. S., 30; Wellesley Hills, Aux., Len. Off., 13.93,			

<i>Wellesley</i> .—Wellesley College, Y. W. C. A.,	20 00
<i>Worcester Co. Branch</i> .—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Gilbertville, 75 cts.; Grafton, W. M. B., 7, Children's Band, F. N. Pierce, 66 cts.; Holden, 24; Lancaster, 9; Rockdale, 56.50; Shrewsbury, C. E. Soc., 10; Spencer, Aux., 14.50, Y. W. M. C., 14.75; Sturbridge, Aux., 23.30; Upton, Aux., 10; Warren, 7.75; West Brookfield, M. S. C., 10; Winchendon, S. S., Home Dept., 5, C. R., 2; Worcester, Central Ch., 1; Greendale People's Ch., 5, Hope Ch., Aux., 11, Old South Ch., Aux. (25 of wh. to const. L. M. Mrs. Walter S. Pratt), 28.25, Jr. C. E. Soc., 5, Plymouth Ch., Aux. (25 of wh. to const. L. M. Mrs. Robert E. Bigelow) 34, a Friend, 1,	280 46
<i>Worthington</i> .—Mrs. W. F. Markwick,	7 80
Total,	4,479 05

LEGACIES.

<i>Peabody</i> .—Susanna Mills, by Benj. N. Moore, Extr.,	214 29
<i>Wellesley</i> .—Mrs. Lydia W. Gould, by Mr. George Gould, Extr.,	50 00
Total,	264 29

RHODE ISLAND.

<i>Rhode Island Branch</i> .—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Bristol, Aux., 90, Inf. Dept. S. S., 13; Central Falls, C. E. Club, 15.45, Woman's Social Club, 100; Chepachet, Aux., 20.50; Kingston, Aux., Len. Off., 19.30; Pawtucket, Park Place Ch., Pro Christo Miss. Soc., 10; Peace Dale, Prim. Cl. S. S., 43 cts.; Providence, Beneficent Ch., Beneficent Dau. (75 of wh. to const. L. M's Miss Bertha S. Bailey, Miss C. Amey Kingman, Miss Ruth E. Slade), 138, Elmwood Temple, Willing Band, 30, Free Evan. Ch., Aux., 30, Pilgrim Ch., Aux., 18.85, C. R., 8.27, Plymouth Ch., Dau. of Cov. (Len. Off., 7.92), 55.92; Saylesville, Memorial Ch., Aux. (to const. L. M's Mrs. E. L. Adams, Mrs. A. M. Chase, Mrs. Ralph Julian), 75; Seekonk and East Providence, Aux., Len. Off., 13.60; Woonsocket, Globe Ch., Ladies' Union, 45,	683 32
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CONNECTICUT.

<i>Eastern Conn. Branch</i> .—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Bozrah, C. E. Soc., 2; Brooklyn, Aux., 20.10; Chaplin, Aux. (to const. L. M. Mrs. W. B. Gallup), 25; Colchester, Aux., 1, Boys' M. B., 6, C. E. Soc., 5, C. R., 2, Wide Awake M. C., 11.49; Danielson, Aux., 9.19; East Woodstock, Aux., Th. Off., 25; Franklin, Nott Mem., Aux., 10, C. E. Soc., 1; Greeneville, Aux., 31.60; Groton, Prim. S. S. Class, 1.10; Hanover, Willing Workers M. C., 13.43; Jewett City, Aux., 10; Ledyard, Aux., 5; New London, First Ch., Aux., 42.20, C. R., 1.50, Dau. of Cov., 1.65, Second Ch., Aux., 25.75, C. R., 5.72, Dau. of Cov., 5.16, C. E. Soc., 5; Norwich, Broadway Ch., Pansy M. C., 5, Park Ch., C. R., 7.39,	
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Prim. S. S. Cl., 2.22, Second Ch., Aux., 28.13, C. R., 4.10, Thistle-down M. C., 1.17, C. E. Soc., 5; Preston City, Aux., 12.80, C. E. Soc., 5; Putnam, C. R., 17.12; Stonington, First Ch., Aux., Easter Off., 7.25, Second Ch., Aux., 9.36; Taftville, Aux., 35, C. E. Soc., 10; Wauregan, Aux., 15; Woodstock, North, Aux., 12.75,	443 18
<i>Hartford Branch</i> .—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Columbia, C. E. Soc., 2.50; Hartford, First Ch., Aux., 18.40, C. R., 2; Plainville, Aux., 37,	59 90
Total,	503 08

PHILADELPHIA BRANCH.

<i>Philadelphia Branch</i> .—Miss Emma Flavell, Treas., 312 Van Houten St., Pater-son, N. J. D. C., Washington, First Ch., Aux., 140, Jr. C. E. Soc., 5, Mt. Pleasant Ch., Aux. (Len. Off., 10.50) (50 of wh. to const. L. M's Mrs. Carrie Spring Clark, Mrs. Sarah Nourse Pratt), 60; Md., Baltimore, Associate Ch., C. E. Soc., 37.50; N. J., Jersey City, First Ch., Aux., 20; Montclair, Monday Miss. Soc., 125; Passaic, Aux., 12; Plainfield, Aux., 25; Upper Montclair, Aux., Easter Off., 50; Pa., Arnot, C. E. Soc., 2; Philadel-phia, Snyder Ave. Ch., C. E. Soc., 1; Scranton, Plymouth Ch., Aux., 27,	504 50
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CALIFORNIA.

<i>San Diego</i> .—Miss Susan E. Thatcher,	30 00
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CANADA.

<i>Canada</i> .—Cong. W. B. M., Miss Emily Thompson, Treas., Toronto,	658 25
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INDIA.

<i>Ahmednagar</i> .—Miss Elizabeth H. Viles,	100 00
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GIFTS RECEIVED THROUGH BUILDINGS COMMITTEE.

<i>Vermont</i> .—West Brattleboro, Miss Susan E. Clark,	50 00
<i>Massachusetts</i> .—Newton, Miss E. F. Wilder,	100 00
<i>Connecticut</i> .—Glastonbury, Mrs. D. W. Williams, 100; Hartford, Miss Lucy M. Green, 50; Manchester, Mrs. Dwight Spencer, 100; Meriden, Mrs. J. D. Eggleston, 10, Mr. J. F. Wheeler, 5, Mrs. G. H. Wilcox, 10; Naugatuck, Mrs. Howard B. Tuttle, 100; Talcottville, Mrs. C. D. Talcott, 100,	475 00
Total,	625 00

Donations,	7,697 06
Buildings,	635 00
Specials,	197 30
Legacies,	597 73
Total,	9,127 09

TOTAL FROM OCT. 18, 1907 TO JUNE 18, 1908.

Donations,	70,797 22
Buildings,	9,479 50
Specials,	2,645 76
Legacies,	3,220 79
Total,	\$86,143 27

Board of the Pacific

President.

Miss LAURA M. RICHARDS,
Saratoga, Cal.

Treasurer.

Miss MARY McCLEES,
Adams Street, Oakland, Cal.

Foreign Secretary.

Mrs. E. R. WAGNER,
San Jose, Cal.

Editor Pacific Department in Life and Light,
Mrs. J. K. McLEAN.

PICTURES FROM LINTSING

Extracts from letters of Mr. E. Ellis, Lintsingchow, written in December, 1907 (16 and 19, respectively):—

THE things that most impress me as I go out on my daily walks are the number of carts engaged in transporting various merchandise from this great distributing center, and the many, many temples with so little of religious use. It is said that this city has four hundred, large and small. These are more or less used on the special occasions, as the New Years, but for the most part the land, brick and mortar, wood and stone, stands as so much capital tied up. When people are so desperately poor, and tear down houses for money to buy food, it seems that in some way they would secure control of some temples, and use the resources contained in them. But like so many things in this empire the dead hand of the past holds them fast, and but little is done. The use of temples for dwellings, for schools and for soldiers' barracks is, however, not uncommon. And in this land of few public charities the temple becomes the almshouse and poor farm in many cases. Sometimes it is transformed into the mart of trade, as is true here. The *ta ssu* (great temple) is the center of the business district here. The very courts and steps are used by the dealers in various goods; the barbers occupy the raised platform of earth at the entrance, and within the fortune tellers share the space with Buddha and his associates.

I think of the Chinese story of the man, who said when things seemed to be going wrong, "Well, perchance it's happiness." When his son broke his leg, he said, "Perchance it's happiness." And so it proved, for robbers desired to impress his son into their band. When he was unable to find lodgment in an inn, he said, "Perchance it's happiness." And so it proved, for the inn was plundered that night. Well, perchance the talk of giving up Lintsing may be eventually its happiness.

LETTERS FROM DR. TALLMON

LINTSINGCHOW, SHANTUNG, CHINA.

THOUGH this is February the Chinese New Year is being celebrated, and Shu Chi is at home for vacation. Mrs. Ellis and I went to her home a few days ago to look at her clothes, and to decide what new ones she ought to have for the next term. You may be surprised to know that all she needed was a string of cash, equal to thirty cents. With this her mother bought cloth for the covering and cotton for the wadding of a new lower garment. They were very thankful for this help, little as it seems to us, but the scale of wages is very low here, and her father works four days for that amount. This thirty cents was taken from the six dollars that Miss Hills' class gave me when I was in San José, and still there is a little left. It might all have been spent for Shu Chi many times over during these two years, but one of the things we have to learn is to give presents in such a way as to be really a help to people, and not to give so as to make it harder for them to care for themselves.

During the summer vacation Shu Chi was at home here in Lintsing, while we foreigners stayed for the hottest part of the summer at Pang-Chuang. We were shocked when we got back to learn that Shu Chi's brother had died during the time we were away. He was the pride of his parents, and his death was a deep sorrow to them. At morning prayers we miss his shrill child's voice, keeping ahead of all the rest, as we repeat the Lord's Prayer. His mother told us with tears of his brief illness. She said, "Of course we couldn't have a coffin for him, but he had on clean clothes, and we wrapped him in a new mat to bury him." It is very seldom that coffins are bought for children under fifteen by these people who are so poor. At the time of our Thanksgiving prayer meeting for the women, Mrs. Ellis said: "When we remember the great loss that Mrs. Wang has had this year we know that it may be hard for her to tell us the things for which she is thankful." Mrs. Wang replied: "It sometimes is hard, but even in the death of our little boy there are those things which make us glad. We think of all the suffering of the world which he will not need to know, and we thank the Heavenly Father whose grace it was to take him to heaven."

When the two schoolgirls from this city go up to Pang-Chuang to boarding school they will go in a covered cart drawn by two mules, and it will take two days to reach Pang-Chuang. A woman will be going along as companion for them, and I expect to be one of the party, too.

What would you think if you could look into my room this minute? It

is a very pleasant room, by the way. The tiny, brown-eyed baby, son of Mrs. Chiao, is asleep on my couch. The newly lighted native stove in his mother's room made so much gas that I dare not leave him there. Mr. Wen's youngest boy is playing around with bare brown arms. I left this letter to vaccinate him. His brother and he have been enjoying one of your scrapbooks. About six of the dispensary patients who have come early are looking into my windows. I do not much mind.

Just see how my typewriter has eaten up this sheet of paper, and I have said very little of what I wanted to say. But there is only one other thing that is of much importance, and that is, to ask you to remember to pray for Shu Chi and for our other boys and girls; and please do not forget Mr. and Mrs. Ellis, and me. With much love.

Dr. Tallmon to her family, March, 1908:—

What would you think if you could look into my little gate-house dispensary, where Mrs. Chiao and I treated sixty-six patients a few days ago? What justice can be done to such a number in one afternoon, especially by a person who understands hardly more than half the patients say. Fortunately most of those who come are not seriously ill, though some are. More than twenty of the number mentioned were children suffering from trichomycosis or some other scalp disease. Such speak very eloquently in a language I can understand, and no elaborate history need be taken, nor elaborate records kept. Often the scarcity of some drug or its utter absence from my cupboard prevents me from giving the treatment I should prefer, but wonders can be worked with carbolyzed vaseline when its application is preceded by the vigorous use of soap and water, and even when it is not so assisted. Some of the cases that come are pitiful in the extreme. Usually Mrs. Chiao and I do not have to do the work alone. My personal teacher is willing to help with the records, and the teeth of his gift-horse were examined too carefully to please the giver. For the most of this week sickness has kept both of them at home. We have just instituted the plan of issuing bamboo tickets and seeing patients in turn; first the women, then the children, and then the men, of whom there are always more than there are of women. The teacher who has been called in from one of the out-stations to preach to the patients as they wait is starting out well. After two weeks he will return to his field, and another helper come in for an equal length of time. At least a hundred and fifty sat quietly in the chapel and listened while Mr. Wang preached. It is not the every-day work in the dispensary or that adding to my studying that wears me out most completely. It is the opium suicide cases, of whom I have now had four, one of them since this letter was begun; and like one of the others, he died after hours of the hardest struggle on our part.

The time has now come for me to ask my Board for money for a hospital for women here at Lintsing. Of course at first this hospital will probably be only a few rooms of semi-construction, but that will be far, far

better than trying to work as we are doing now. Sunday we had more than seventy-five patients, and not a place that we could prepare for even the sickest to stay over night. The dispensary work certainly does make people friendly, but it is from the daily teaching in the hospital that we look for the spiritual fruit of our work. I have so longed for a place to keep some of those who have come to the dispensary, especially the little children. There was one little girl of twelve or thirteen who was brought daily for two weeks or so to have a tubercular leg dressed. They carried her in a large flat basket. I could not operate and send her home, and there was no place to keep her here. They have now taken her back to her village, several miles away. Her uncle is a church member, and seemed very kind to her. I hope they will let me know from time to time how she is and get medicine for her, but there can be but one outcome, and that not so very far off.

Aside from the letter of the Prudential Committee that I mentioned, the most important event of the weeks since my last letter went to you, was the arrival of Shu Jung's little boy. Shu Jung is Mrs. Chiao, the young woman whom I am training to help me in the medical work. She is proving herself very bright and willing, and I have become very fond of her. Her husband is our trusted Ching Yuan, of whom I have spoken before. It goes without saying that I am fond of the boy, and he is as perfect a specimen of babyhood as one could ask to see. I think his parents are hardly prouder of him than I am, and that is saying a good deal. Of course I wanted to show Mrs. Chiao exactly how a young baby and his mother should be cared for, and the task did not prove an easy one. Baby's baths had to be given in my room, his mother's being much too cold. She submitted to her own sponge baths, and I think even enjoyed them. They certainly had the attraction of novelty. But results seemed to quite justify my measures. People ask, "How many months old is this baby?" The mother, bristling with pride, says, "Not yet forty days." I have been called twice lately to see the daughter-in-law of the official at the yamen across the street. She has a little son six days younger than our baby, but he is not nearly so large. Even her ladyship, the grandmother, when she called the other day, said their baby looked very small compared with this one, and she added that little Lien's bigness and beauty must be due in part at least to the fact that he spends so much of the time in my room. She is right too. How these wee babies can contend with the cold and grow at the same time I do not see. When Shu Jung is working, making dispensary supplies or sewing as she does usually forenoons in my bedroom, baby lies in his basket and sleeps. He takes the admiration of all as a matter of course, and he seems to have no aversion to me because I belong to another race.

The days since this page was begun have been days of much sadness to our church and to us as individuals. Our dear Bible woman, Mrs. Ting, died last Tuesday morning after an illness that seemed serious only the last day. It makes the step between life and death seem a very short one, and you are all so far away. May the dear Father keep you each one, so that every moment you may be his and he yours.

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A JOURNEY ROUND THE WORLD.

BY FREDERICK B. BRIDGMAN

DURBAN, NATAL, SOUTH AFRICA.

SOME weeks have passed since the glad day when we set foot once more on African soil. Of the many changes we find I shall not speak now, for I must tell you something of our rare experience in returning to Natal by way of Japan and India, thus completing a Journey around the World.

Does not such an extravagance strike you as scandalous for a missionary? But most of you know that my wife hails from Japan, and that her parents, married sister and brother are all there as missionaries. So the dream of a visit to her native land was surely natural enough, and to our surprise when the end of our furlough drew near circumstances made a realization of the dream most feasible. As it turned out the ticket cost of the Japan route proved to be just over one hundred dollars apiece more than the usual London route. The Board heartily approved of the project, and the insistent generosity of friends removed any remaining doubt. Now what would you have thought of us had we refused such a chance of a lifetime?

We appreciated the opportunity of seeing so much of our beloved America. By the time we reached the Pacific Coast we were conscious of a new sense of the vastness and the variety of charm of our country. We greatly enjoyed a day each in Denver and Salt Lake City, and four days in San Francisco and vicinity. At each of these points we renewed acquaintance with either relatives or school-day friends. In San Francisco personal observation, supplemented by the stories of eye witnesses, gave us a thrilling conception of the catastrophe of six months before.

HAWAII.

The eighteen days' voyage to Yokohama was most agreeably broken by a twenty-four hour call at Hawaii. I suppose everyone is charmed with Honolulu. The vegetation and the general aspect of the city reminded us forcibly of Durban. We were so cordially entertained by the Gulicks and Scudders, and met so many college friends, we would have gladly lingered. It was an aggravation not to be able to see more of the progressive, diversified Christian work amongst Hawaiians, Chinese, Japanese, and now Portuguese, who are coming to the islands.

JAPAN.

You are so well informed about this unique land that I hesitate to say a word about it. Moreover, the observations of a "swallow visitor" must hazard sharp criticism. Kyoto with its palaces, temples and ancient art industries; Osaka, the commercial center; Kobe, the great foreign port; and Kyushu the southernmost island, where for two weeks we saw something of village and country life. All this, not to mention the memorable family reunion with its jolly times and sacred fellowship, I pass by and content myself with summarizing a few outstanding impressions.

Struggle for existence. Everybody was hard at work, and such long hours; from early dawn until late at night and seven days in the week. In Japan men seem often to be cheaper than beasts of burden. For example, carts and drays, heavily loaded, are more frequently drawn by man, woman or child than by horse or ox. The tremendous industry of the Japanese appealed especially to me coming from Africa, where only after years of instruction the natives are coming to realize the necessity and benefits of toil.

Intellectual life. The visitor needs not to search for signs of it. Whether in city or distant hamlet the sight of children going to and from school was never wanting. And what a nation of readers! In waiting rooms, on trains and steamboats most travelers were absorbed with papers, magazines or books.

Relative to the progress of the kingdom some salient points seemed to be: (1) The self-reliant, independent spirit long characteristic of the Kumiai (Congregational) body is pervading the churches of other denominations. The Japanese are themselves now assuming the direction of Christian effort hitherto accorded foreign societies. If native Christians are equal to this responsibility, as it is thought that they are, then no higher compliment could be paid the missionaries who have prepared the way for this notable step. (2) The special evangelistic movement recently inaugurated by the Kumiai churches. This scheme, in charge of a central committee authorized

to raise funds and perfect all arrangements, provides for revival meetings at strategic points selected each year. These efforts, conducted by various pastors as evangelists, are resulting in great blessing. (3) The important position of mission schools. Whether it be the kindergartens or such institutions as the Doshisha or Kobe College, the far-reaching influence and opportunity of Christian education, with its emphasis on character, was striking. Notwithstanding her elaborate educational system Japan cannot afford to be without such schools. (4) Not before had I seen the Y. M. C. A. as a factor in foreign missions. With its splendid secretaries and ever-improving material equipment it is a potent force in the East. No organization has such vantage ground at many points. Just now its unique opportunity in Japan is the work for the fifteen thousand Chinese students in Tokyo.

GLIMPSES OF CHINA

Neither time nor pocketbook permitted us to see anything of China except as our steamer called at several of its ports, among which should be included Singapore and Penang, whose populations are mostly Chinese.

A memorable experience was a visit in Shanghai to the Chinese quarter, the old walled city. The rough, narrow streets with filth, which even the snow could not cover, the tumble-down houses, all served to give some idea of the conditions of life for this great section of the race. And what a wonderful center of Christian enterprise is Shanghai. We saw only a little, but that little was great! To visit St. John's College (American Episcopalian) we had to go out five miles in terrific weather, but it was worth it. This institution, with preparatory collegiate, medical and theological departments, better deserves the name "university" than some American schools bearing that designation. The building and equipment of St. John's are the finest I have ever seen on the mission field.

At Hongkong the first thing we did on landing was to locate the American Board Mission carried on so effectively by Dr. and Mrs. Hager. In the midst of crowded streets we found a four-story brick structure, toward which the native Christians gave \$7,000, or nearly one half the cost. The building has a chapel for street preaching, a large schoolroom, church auditorium seating five hundred, besides accommodation for the families of the missionary, Chinese pastor and school teacher. This is but the center of a larger work, embracing forty out-stations. In this field last year over five hundred persons were baptized.

CEYLON AND SOUTH INDIA

Steamer connections at Colombo for Durban permitted only five days here. We did not tarry in Ceylon, but took a night boat across to Tuti-

corin. Thence four hours by train, over vast plains and through mud-walled, grass-roofed villages, brought us to Madura, the very center of Hinduism! In the midst of the city stands the shrine of Meenachi, a huge pile covering thirteen acres and costing fabulous sums. Its architecture is fantastic yet imposing. Without, great towers lift their heads, each stone fashioned after the form of some deity, and thus from base to summit rows of hideous idols rise tier on tier. Within the long colonnades, arched doors, vaulted ceilings and splendid monolith pillars, elaborately carved, command attention.

But it is the weird, ceaseless throng of worshipers—men, women, children—with troubled, weary faces, their foreheads daubed with paint or ashes, the prayers, offerings, prostrations and ablutions for washing away of sin in the sacred pool—it is this that fascinates and moves to pity and love. These restless spirits, this yearning for light, and yet withal such error and darkness, this hopeless hope leading to the worship of gods whose awful immoralities are pictured on the temple walls, how could we endure it did we not know the Christ who satisfies the longing for light and peace, who lifts the fallen and reclaims the outcast. Yes, and right here in Madura Christ is doing just this to-day! Through the devoted lives of a noble band of his followers, through the churches and their loyal membership, through the men's and women's hospitals ministering to some forty thousand sufferers each year, by the quiet endeavor of Bible women in numerous homes, by the schools of every grade, including collegiate and theological, by the press with its output of three million pages last year, by such blessed means the Father is answering the cry of his children.

Madura and its suburb, Pasumalai, seemed to us a notable example of mission work, with every department represented and splendidly developed, and yet with such co-ordination of units as to make the most efficient organization. Then, too, the fact that all these phases of activity are to be found within the limits of one station and under the auspices of a single society added much to the impression.

ASIA AND AFRICA—SIMILARITIES AND CONTRASTS

The vast populations of the East and the way people crowd into cities and villages is striking to one from a land where there are no native towns, but where the population is scattered, each family building his kraal at some distance from his neighbor. In this matter of accessibility I appreciate as never before the peculiar disadvantage under which the missionary labors here as compared with lands visited. Accentuating the above difficulty in South Africa is the lack of facilities for travel and transport. Cattle, horses

and mules are swept off by disease. Thus, aside from railways, means of travel are either wanting or excessively expensive. In Japan I traveled one day forty-five miles by stage at a cost of fifty-six cents. In Natal the same distance by similar conveyance costs \$7.50.

Am I satisfied to be back in Africa? After contact with the wonderful peoples of the East do I not wish that my lot was cast with one of them? Yes, it would be a great privilege to labor for Christ amongst any one of these peoples. But after all I love the Zulu best, and having but one life to give I am more content than ever to invest it for Africa.

The association with many missionaries has given the time-honored phrase, "communion of saints," a new wealth of meaning. The unstinted hospitality accorded, often by those who scarcely knew us even by name, and the warm fellowship enjoyed with these men and women of God, and the makers of what is best in the New Orient, will henceforth be one of our choicest memories.

What an inspiration is the wider vision of the coming kingdom of God! How faith in its universality has been quickened and the conception of its growth enlarged. Henceforth, interest in cable dispatches will be more cosmopolitan, missionary magazine articles on any land will receive closer perusal, and, I trust, prayer for every part of the world vineyard will be more sympathetic and earnest.

A SOCIAL EVENT IN HADJIN

A letter from Mariam Hagopian to Mrs. Coffing:—

I WANT to write you about a very interesting meeting that we had last evening. The members of the Y. W. C. A. planned it. The main purpose was to interest the people in the kindergarten which we have started this year, and it worked out for the purpose much better than anybody hoped for. There were papers read and songs. Then they gave tea and cookies and we thought it was ended. But as Miss Vaughn was talking with several of the men about the thanksgiving boxes they suggested they should have some of them. Then Miss Savaidon started to take down the names of all those who wanted boxes. After writing a few names it was suggested that it should be announced if anyone wanted to give something for the kindergarten it would be received gladly, or if they wanted to take boxes they could do so. By this time they were all stirred up. Several promised a *lira* (\$4.40) each. About forty took boxes. All this time the members of the society were very happy and were clapping their hands.

The best part of all this was that this was not started by the women. They had not intended to have a collection that evening. It was all voluntarily done by the men.

Well, I almost forgot to tell you what a crowd there was. After bringing the benches from the schoolroom we used all the chairs and stools in the house we could possibly find. With very few exceptions all the members were present with their husbands besides the teachers and the girls.

I think everybody enjoyed the evening.

THE LUCY PERRY NOBLE BIBLE SCHOOL, MADURA, SOUTH INDIA

AFTER mentioning a woman who had taken refuge from persecution in the school, she says: "The Lucy Perry Noble Bible School is thus serving several purposes—all much needed. It is a refuge and home for converted women, as well as a training school for Bible women. Some of the most interesting of our work is in connection with the convert women. It is a center of evangelistic influence.

On the 19th of March we held our closing meeting for the year. From June to March is one year of study. Four women are going out to work. I have just sent five women to different places for work. The year opening in June, we have a less interrupted time for study, ending with the hot season at the close. The last thing is ten to fourteen days in tent, preaching the gospel in the villages. Two years ago the students visited a village famous for wickedness and immorality. But, strange to say, there are no idols in the place. Just now we have a special request to come there for special effort, because there is unusual interest among the women.

We have a convert here from that village now. Thus we are combining evangelistic effort and work of many kinds with the study in the school; we think it worth while. I am always anxious about the incoming class. Will you remember us in prayer, and ask that the worthy laborers may be shown us.

A NEW SCHOOL IN LINTSINGCHOW, CHINA

BY MRS. MINNIE CASE ELLIS

ONLY an hour to tell you all that has happened in the starting of the little girls' school this last week. We had struggled along with a day school, but it was not very satisfactory, because of no good place in which to hold it, and because of the few pupils. Money came for a new building,

and a larger appropriation for the school, both from the Board of the Interior, and we immediately began to plan for bigger things. They did not want us to build this year, so we simply remodeled a little yard that the Chinese could make good use of even if we were to leave for good next summer, which we earnestly hope we shall not have to do. It is such a little doubt! One goes in at the "big gate," and on the left is the entrance to the gatekeeper's tiny yard and tinier house. To the right is the door that leads into the school yard. There are buildings on three sides; the schoolroom and the teachers' room on the north, the sleeping rooms on the east, and the kitchen on the south. There are six rooms altogether, and all of them except the schoolroom are so small. Even the schoolroom is not so large as it ought to be for the eleven boarders, and four or five day pupils that come. The six women who form the training class or station class, study in one of the sleeping rooms, which is also the place where they all eat their meals.

The rooms had absolutely nothing in them a few weeks ago, and maybe you think that I haven't had to do some tall thinking to know what ought to be prepared for them. Much of it went unprepared until this week, and as a consequence added to the confusion. The matron decided that the stove must be torn down and remade. When I saw how smoky the walls of the kitchen were after just a short time of use, I agreed with her. Dishes and brooms and wash pans and mirrors and combs and brushes and towels and tables and benches and clothesline and books and food and many other things had to be bought. Some of them I thought of myself, but most of them were either mentioned by the teacher or the matron or else the need for them reminded us. Of course one of the hard things about it is that I don't always know whether they really need what they say they do. At the end of the first week, though, I feel that nearly everything is prepared. The school desks and the microscopic platform and the "baby organ" are in place. Supplies of food have been arranged for. The scholars have all come now, at least I fervently hope they have, for we really have no room for more than eight on a six by ten brick bed. They have been divided into four sets, one to get the meals, one to wash the dishes, one to clean up the rooms, and one to clean up the yard. Some of them have not taken very kindly to this last part of the program. But I have told them that the church could not furnish them their food and people to do the work for them, too, and they begin to understand.

The first pupil to come was a little girl from the west, whose father brought her. Then Monday came Mrs. Maa, with her adopted daughter and a granddaughter. Tuesday morning brought a little girl, who, with her father, had walked forty miles, and mind you, this is still winter! The family are very poor, and one of the native helpers has promised to furnish the child's clothes if we will keep her in school. I have noticed several little things about her that please me very much. Of course in the plans that we made we had decided how many children and how many women we could care for in the small quarters we have, and we had sent out our invitations accordingly. But Wednesday, from a place where we had invited two, three came, and on Thursday, instead of two, five came.

You would think that the only sensible thing to do was to have sent them home, but you don't live in China, and you don't have such large fears of "losing face" as the friends do here. Send them home? Why the whole church in that region would become cold and disaffected. Besides, they were willing to crowd a little, and the teachers said one or two more made no difference to them, so they are still here. Friday brought a different sort of proposition. Two little city girls from homes, one of wealth and the other of comfort, while most of the others are poor country people. The teachers themselves offered to let them come in their room, and to look after them, and so that was settled. The little girl from the rich home has very pretty manners, and I think it will be good for her and for the other girls, too, that they can be together. I really felt sorry for her the first day. The others had all come, and had gotten acquainted, so when she came they all lined up around her and looked at her. She made her manners, and answered their questions. They admired her pretty clothes, and kept on looking at her, and in a little while she began to cry.

I haven't told you half that I wanted to, but I am afraid to leave this until another day to finish. Some of the letters that I wrote last week about the station class are still lying on my desk unsent. There have been troubles that I have hinted at, and some that I have not even mentioned, that have sent me home to spend half the night in thinking and praying. It has been a real joy to me to be in a schoolroom again, though so different from the ones I knew at home. But the best thing of all has been the way I have felt God's presence with me. You see we have been in China only three years, and there are no older members here to whom to go for advice, so it is a very bold thing for us to start such an enterprise. We felt that we must, and now it is started, and the Lord has kept his promise.

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RECEIPTS FROM MAY 10 TO JUNE 10, 1908

ILLINOIS	1,151 69	Previously acknowledged	36,335 08
INDIANA	60 97	Total since October, 1907	\$40,196 47
IOWA	523 33		
KANSAS	104 73		
MICHIGAN	245 32		
MINNESOTA	393 53		
MISSOURI	114 90		
MONTANA	11 00		
NEBRASKA	193 97		
OHIO	358 89		
SOUTH DAKOTA	66 55		
WISCONSIN	403 09		
WYOMING	77 42		
FLORIDA	2 00		
NEW MEXICO	2 00		
TEXAS	10 00		
TURKEY	3 50		
MISCELLANEOUS	138 50		
Receipts for the month	\$3,861 39		
		FOR BUILDING FUND.	
		Receipts for the month	\$393 75
		Previously acknowledged	5,471 60
		Total since October, 1907	\$5,865 35
		ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
		Receipts for the month	\$55 65
		Previously acknowledged	662 93
		Total since October, 1907	\$718 58

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