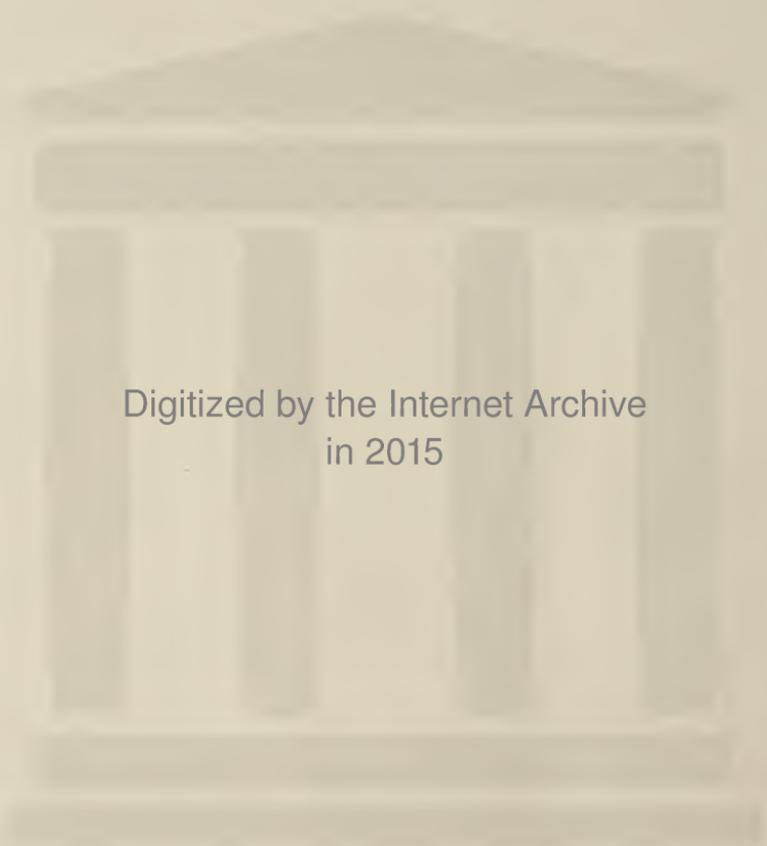




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KOREAN FAMILY READING THE SCRIPTURES.

Life and Light

Vol. XXXIX

MAY, 1909

No. 5

Miss Emma J. Redick, W. B. M. I., called on us recently just before sailing for her post in West Africa *via* Liverpool and Lisbon. One admires the **MISSIONARY** simple courage with which our young women start forth on **PERSONALS.** their long lonely way, intent only on their mission of making known the gospel. We grieve to learn that delicate health has compelled Miss Helen Meserve, who went last summer to teach in the girls' school at Chihuahua, to leave her work temporarily and go to friends in California. She was most enthusiastic in her service and hopes to resume her place at the beginning of the next school year. A private letter from Miss Ilse C. Pohl, who left her post in the Collegiate Institute at Smyrna a few months ago in great weariness, tells us that she has gained much, and now, in the Upper Engadin, is building up strength rapidly. She expects to go back ere long, leaving all her "nerves" behind.

All those in America, and they are many, who know and love Miss Alice P. Adams, and her blessed work in a slum of Okayama, will be glad when **HONOR TO WHOM** they read this word in a recent letter from her: "I know **HONOR IS DUE.** you will rejoice with me. Yesterday I had two letters from Japan, telling me that on February 11th, a letter came from Baron Hirata, of the Home Department of the Central Government in Tokyo, sending us 300 *yen* (\$150) as the beginning of an endowment fund for our medical work in Hanabatake. The letter was a very appreciative one. We are glad of the money but this public recognition by the Central Government, which is next to the Emperor, is a thing not often given to any work started by a missionary. It shows their confidence in us and appreciation of our work. I am especially glad it came in my absence, as the workers will feel that the government has confidence in them. It will make the hard things in the work easy, for public recognition like this means so much to the Japanese. It is fine to have the Japanese help their own work in this way.

"We have all been praying much, but the Lord helped us by means we never thought of. It makes me very quiet and humble before him."

This is a new name devised for a new departure which the officers of the Board ask of auxiliary officers. The league is planned in order to reach a larger number of women in our churches and attach them to us in interest and prayer. There is in every community a number of women who might consider membership in our auxiliaries if it were not that they are always unable to attend the meetings. They are women who are aged, infirm, invalids, occupied in business, pressed with home cares. Many of these have joined our ranks and are valued members. Others have felt out of place on the roll.

Could we not now form a roll specifically for just these classes, and take aggressive measures to invite membership into the Home League, as we might call it? Will you, each and all, dear fellow-workers, take hold of the plan heartily, select a leader, let her work it up in your auxiliary, and then let us compare notes at the Board's annual meeting in November to discover what progress has been made. Suggestions have been printed and it is intended that each auxiliary president receive a copy. M. L. D.

The call sounds from the open door of to-day's opportunity. It pleads in the scantiness of our resources both as to money and recruits. It thrills

A CALL TO through all God's invitations to us to call upon him for help.

PRAYER. The officers of the Board desire to place fresh emphasis upon prayer in all our work, and in this desire they feel sure of the sympathy and co-operation of the Branch and auxiliary leaders. Let us plan programs so as to leave time for more than one prayer—for a chain of prayer, always so heart-warming, so stimulating to faith. Pray for: (a) Your own local society; (b) The Board, that it may meet its vast opportunity; (c) The Executive Committee in session the first and third Mondays of each month; (d) Our missionaries; (e) The Moslem World; (f) That the Holy Spirit may be active and convincing in all our mission fields.

A rising tide of prayer throughout all our constituency will prove "effective" according to the promises. M. L. D.

We need to ask forgiveness for sins of omission as humbly as for those of commission. Who of us would willfully cause a heartache to one of our

WHICH OF US faithful missionaries; one who has left so much to go, DOES SHE MEAN? partly as our proxy, to some distant, darkened land. Yet read this from one of our beloved veterans: "I write a great many letters or notes, but I get a response to few of them. It gives me many a heartache. Probably many are lost on the way, but I never know. Sometimes ladies write us to describe our work for some missionary meeting. We do our best to interest the friends at home, and then we never hear

whether the letter reached them or not. I know that the workers at home are busy, and excuse them; but they little know how much the missionary longs for letters from the home land, especially after one has outlived one's family friends in America." One might add to this that many times the workers at the Board rooms spend hours in looking up answers to questions, or gathering material for meetings. Do not think that because these young women live in a missionary atmosphere that they can always furnish facts with no research. They give it gladly, and in a way it is part of their proper work, yet a word of appreciation when the help comes would lighten the labor and cheer the heart. "A word in due season, how good is it!"

We must receive \$120,000 in contributions from the Branches in the year ending October 18th, that our present work may go on. Five months OUR TREASURY. should evidently bring us \$50,000, especially these first five months, when meetings are more regularly and fully attended. The actual receipts have been \$37,938.61. Of this sum \$7,952.07 came in between February 18th and March 18th.

In most, perhaps all, of our mission schools girls are studying who will make excellent use of an education, but who are not at all able to pay their BREAD UPON THE WATERS. own expenses. To such promising pupils help is given from the school funds in greater or lesser measure. Recently the teachers in our school at Chihuahua, Mexico, were gladdened by a letter from one pupil inclosing \$50 (Mexican) as a partial return for the help given her years ago. Later another fifty has come from the same girl with words of warm gratitude and appreciation. Such a gift from one whose earnings are small means as much, in sacrifice, as one a hundredfold larger might to one of us, and the cheer it has brought to the missionaries is not to be put in words.

The Annual Meeting of the American Ramabai Association was held in Trinity Church Chapel, March 29th at 3.30 P. M., the newly elected RAMABAI'S WORK. president, Rev. Prof. Harlan P. Beach, presiding. The report from Ramabai, read by Miss Butler, Chairman of the Executive Committee, showed the continued activities of this indefatigable worker and her generalship in the employment of her co-laborers. Ramabai also furnished some timely and suggestive comments on the present unrest in India, and her observation on the forces that led to it could come only from one who had well studied the character of her countrymen.

Professor Beach gave an earnest and appreciative tribute to Ramabai as one of those silent but powerful influences in the land where God has placed her.

All visiting physicians need a horse, or an automobile. Certainly our Dr. Parker in the Madura Mission must have one. A delicate woman, so
THREE SPECIAL NEEDS: devoted to her work that she almost forgets to take
A HORSE. care of herself, she ought never to make visits under that tropical sun without suitable conveyance. Here is what Dr. Van Allen says of the matter: "Her horse, which she has used now for more than ten years for driving about to see her patients, is simply worn out. A few evenings ago the horse fell down from sheer weakness and old age, and Dr. Parker had to hire a horse with which to get home. The horse has fallen down several times. I write you this because I know that you will be interested to know it. I am afraid that Dr. Parker will take to using a bicycle, which, during the middle of the day, will not be good for her." The horse so much needed will cost \$125, or thereabout. Who will see that he is given to Dr. Parker?

Mrs. Reynolds, of Van, in Eastern Turkey, has had the entire care of many orphan girls, and has arranged suitable marriages, and provided
A SEWING MACHINE. *trousseaux* for scores. Read this extract from a recent letter, and think of making nine wedding outfits by hand. Does not some one want to send her a sewing machine? "As I write three of the nine girls are sitting on the floor near me, making a shirt and two dresses for two girls that are to be married during the next ten days. They must be married before the long fast begins, two weeks from yesterday. In the case of one girl, she was only engaged four days ago, and her wardrobe was scanty to begin with, and much remains to be done. The wedding dress, of merino, and the outside long coat I have given to our orphan tailor to make, while the girls and I make the rest. This I do because the girls ought to learn how to do this work, and there is no one who can teach them as well as I can. Then, too, we have not money to pay for having this work done outside. When the orphanages were divided there fell to us a New Home machine, which, though nearly new, had been so injured by the boys in their attempts to learn to sew, that neither I nor the machinists here have been able to get it into good running order. So most of our work has to be done by hand, which is good for the girls, but it takes time. I expect to be in this kind of work much of the time until Easter, as I am planning to get these nine girls ready to be married, so that I can give them at short notice. We have in all twenty-eight orphan girls, but the others are in the girls' school, and the one dress they are given every year at Easter, of gingham, made here, is made in the dressmaking class of the school. I am hoping we can send out all these nine girls soon, as I want to be free to give more time to house-to-house visitation."

Miss Webb, *directora* of the Normal and Preparatory School in Madrid, tells us that their business course is growing wonderfully, and that they
A TYPE- are in great need of another typewriter. Cannot some one
WRITER. send a typewriter, and so help to equip these bright Spanish girls to earn their livelihood?

The sixth session of the Summer School for Women's Foreign Missionary Societies will be held in East Northfield, Mass., July 22-29, beginning on
SUMMER Thursday this year instead of Tuesday as heretofore. The
SCHOOL. new text-book, *The Gospel in Latin Lands*, treats of Protestant missions in Italy, Austria, France, Spain, Portugal, Mexico, Central America and South America. The mere mention of the authors, Dr. and Mrs. Francis E. Clark, assures an interesting study, and those who know of their exceptional opportunities in these lands will readily believe that a rich feast is in store. Their presence is expected during some part of the school. Mrs. Helen Barrett Montgomery will give lectures upon the six chapters. She will be warmly welcomed by all the old friends, and will make new friends of the newcomers. The book for the children's societies, *The Golden Key*, by Mrs. Angell, following the same line of study as the book for the seniors, will fascinate all the workers with children. Other plans in connection with women's meetings, discussion of methods, Bible study, missionary rally, etc., promise a week full of interest and profit. Any young woman or any older woman who can possibly spend that week in East Northfield will find much to make her glad she could come. Miss Stanwood, at the rooms of the Woman's Board of Missions, will be glad to give further information in behalf of the committee.

The Twenty-sixth Annual Conference of the International Missionary Union will meet at Clifton Springs, N. Y., June 8 to 14, 1909. It is
INTERNATIONAL anticipated that there will be over one hundred mis-
MISSIONARY UNION. sionaries present, representing all denominations and nearly every mission field, in conference with reference to the problems and progress of missionary enterprises. None but missionaries can become members of the Union, but the sessions, which are intensely interesting, are open to the public, and the board of control extends an earnest invitation to all interested in missions to attend the conference this year. No other missionary gathering offers equal opportunity to meet representatives of so many missionary societies from the various fields throughout the world as does the Missionary Union Conference, and the privilege of listening to their discussions on present missionary problems is a rare treat, and of inestimable value to students of missions. The Sanitarium entertains the members of

the Union free of expense, and others wishing to attend can secure accommodations at the Sanitarium or at private boarding places in the village. Missionaries and others who contemplate attending the conference will confer a favor if they will notify the corresponding secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y.

Most cordial salutations to *The American Missionary*, the new and attractive monthly which will henceforth represent the work of the six home-
THE NEW land societies. To turn over its pages impresses one anew with
MAGAZINE. the great need of missionary work in our own country, and with thankfulness that so many earnest Christian men and women are trying to meet that need. The line between home and foreign missions grows blurred as we think of the many races who now live under our flag, and those who are busiest abroad are quick to bid Godspeed to the work at home.

WE have received a notice of a new way to learn missionary facts in *Picture Puzzles with a Purpose*. Taking advantage of a present fad these pictures tell stories and illustrate needs in convincing fashion, good for individuals, mission bands and study classes. Price, twenty cents each or two dollars a dozen. Send to Bible Calendar and Publishing Company, 156 Fifth Avenue, New York.

THE NEW NORMAL SCHOOL AT AMANZIMTOTE

BY MISS CAROLINE E. FROST, OF UMZUMBE

WHEN the scheme for a co-educational normal school at Adams was proposed I was not in favor of it, but my opinions have changed until now I am bubbling over with enthusiasm. The government is willing to support a normal school where these young men and women who are going out to teach in the station schools may have a far better training than they are getting at present, inasmuch as there are a number of schools doing a little at it. Now our mission stands at the head in educational matters of all the societies in Natal and we desire to stay at the head, and now was the time to strike, for the iron was hot. After talking it over and over in committee meetings, it was finally agreed to bring the two normal classes, that is, the two highest classes from all three of our boarding schools, together at Amanzimtote. There were boys and girls in the sixth and seventh standards or grades, working for first or second class teachers' certificates. By taking Miss Clark from Inanda and me from Umzumbe, there would thus be a faculty made up from the three schools.

Then came the question of housing the maidens. A few days after I arrived in Durban, in April (1908), I went to Amanzimtote to a committee meeting on the same matter. One afternoon the entire committee, including myself as a visitor, went over to a little collection of houses, small brick cottages built for the accommodation of families of theologues, which on account of the closing of the theological school had been vacant for some



YOUNG PEOPLE AT AMANZIMTOTE

months. To me it looked hopeless—they were so tiny, so low, so dark, and a collection, not one big house; but all the rest saw them enlarged, whitewashed, big windows inserted, a wood and iron dining room built, and long rows of happy faces pouring over their books.

Miss Smith and I went back to Umzumbe and the rest returned to their various duties, and the matter nearly dropped till—October, I think it was—

there came a combination of circumstances which set Mr. Le Roy, the hustler, to vigorous thinking again. Just then came in the offer for sale of a huge wood and iron mission chapel—offered for a mere song, less than one tenth what it cost, I believe less than one thirteenth. He bought it, took it to pieces, loaded it on a truck, got it to Adams, and behold! there it stands at “Eslaveleni,” a dining hall, study room and reading room ready for the girls. As to these four or five cottages, three have been raised a foot, ceiled, refloored, painted, papered or whitewashed, large windows in place of the tiny ones; a fourth cottage has been left as it was for a kitchen for the girls, and the fifth torn down, as the bricks were needed for other



MISSION STATION AT AMANZIMTOTE

buildings and cement walks. Another little house is to serve as a bathroom and possibly lockers. Water is to be laid on from the spring at the top of the hill whence comes water for the other houses on the glebe; trees have been cut down and high weeds cut off. A fence is to be put around the place to enclose us, and one gate only allowed. So we shall be protected like a cage full of rare birds.

I am invited to go for six months, or possibly a year, to help get things started, so as soon as school was out I packed up all my possessions and got away as soon as possible, that I might have a day or two at Adams with Mr. Le Roy, talking over matters and seeing for myself just how things were. I got there Saturday afternoon, and after dinner we all, that is, Mrs.

Le Roy, the two children, a Miss Edgecombe and Mr. Le Roy and I, went "to view the prospect o'er." No doubt in the two weeks since I was there great strides have been made, for not only does Mr. Le Roy have a good carpenter and several good boys to help him, but he lays to and with his own hands does any amount of work. I am glad indeed at the prospect of working with him, he is so active, sensible, good-tempered and trusted by the boys. Mr. Hall, the young man sent out in July to teach, has had regular normal training, which none of the rest of us have, so altogether I think we shall get on famously; we are so different in our make up and so at one in our desires to help the Zulu youth.

I have had such a nice lot of girls to teach that I can truly say I never enjoyed teaching as I have the past six months.

Just now I am enjoying myself quietly at Inanda, resting as much as ever I like day and night, pleasant little talks at table with Mrs. Edwards, Misses Phelps, Pixley, Ireland, Bigelow, and reading in the evening to Mrs. Edwards. Yesterday Miss Pixley invited me to a donkey ride with her. We walked most of the way as we were not sure how they would canter or trot, but it was exercise which rested me wonderfully. Some of my old girls are here, and it has been good to see how nicely they are getting on. People sometimes ask me if I have a real affection for the black girls—yes, I love them very much. I am sorry oftentimes that it does not seem wise to show this affection as to white girls. They cannot understand an outward display of endearment as our own girls do. You see I am laying in as much reserve strength as I possibly can against the expected strain and stress of next term. Five months is a long term and we keep at it from February 3d to June 19th; I do not yet know the date for closing but it is usually about then. As we are to have no native teacher for the girls, Miss Clark and I shall have all we can do "from early morn to dewy eve."

FACTORY GIRLS' HOME

BY MISS H. FRANCES PARMELEE, MATSUYAMA, JAPAN

I HAVE never been connected with any work that seemed to me so far reaching and visible in its effects as the Factory Girls' Home, or so alone of its kind. It is a school and a home family for girls of the lowest class of society, who but for this are totally unreached by any visible uplifting influence. By keeping in touch with all who have ever been in the school from the first, by means of papers and letters, the influence of the Home grows wider and wider. The letters constantly received from the girls touchingly show their appreciation of the work done for them, and their desire to return to us.

The factory officials show every possible appreciation of the Home and its work by trying to have us take all their girls; by sending us their most unruly girls; by trying, as we had room for no more, to have Mr. Omoto spend some part of each day in taking charge of their boarding house; in giving us a small contribution monthly, and in giving us permission to go with the magic lantern and organ to hold meetings twice a week, if we could compass so much work, into all the other boarding houses for their girls—three besides our own. This work, however, has been much interrupted, first by an eye trouble to Mr. Omoto; then he had the grippe, I



MEMBERS OF FACTORY GIRLS' HOME, MATSUYAMA

myself following suit; and, we hope lastly, by the measles among his own children. In that work we have constantly had a surprising welcome even from the boarding houses, who were bitterly opposed to us, and persecuted us at the first. All the girls in the factory have, I believe, heard uplifting talks, and are learning clean songs. In all this work my helper, Miss Haya-kana, has given great assistance.

The night school for the poor of the town, in connection with our Home school, which we undertook at the request of the city authorities year before

last, continued for about six months. It was rendered unnecessary, as the city opened a night school of its own in a near-by common schoolhouse.

The winter and spring has brought fifty or sixty applicants for admission to our Home, whom we were obliged to turn away, as we had no room for them, every nook and cranny of our house being filled. This has been excruciating, because we might with more room just as well be helping two or three hundred girls as thirty-two, and they need our help, too. Those refused admittance, or their parents (sometimes a parent has sent a telegram saying his girl was coming, so we had to take her) have urged very hard that we take them. It is their appeal, that reaching out after a larger, better life, for an uplift, for they know what we stand for.

The Komachi church is rebuilding its church elsewhere. We are to buy the old church building, which is on our land, which will give us a new schoolroom, chapel and sewing room much needed; but though this will free some of our present house for dormitory use, it will be so small that it will not materially change our dormitory capacity. We greatly need to enlarge our dormitory.

There are sometimes girls in the factory so bad that the officials will not keep them in its employ, and some whose health suffers by the factory work, so that they are obliged to stop it. Such girls either go back to their homes, to their old environment, or to the bad. Mr. Omoto says he cannot and will not give up such girls. He is sure that by staying in the Home they can be helped to better things; so we opened a weaving department with a few looms, where such girls can take in weaving, though we find that they cannot earn enough to fully support themselves. Mr. Omoto says he will pay their deficiency of five sen per day out of his own pocket, rather than send them away to be lost. Altogether there have been seven girls in this department. One girl in our Home has bought herself clothes and saved 100 yen, but her health is broken by the hard factory work. She could scarcely more than write her name when she came; now she has done the equivalent of six years' school work. She has a drunken father, who, if she returns home, will take all her money. Mr. Omoto now proposes to save the girl and her money too, by letting her weave on our looms and stay in the Home.

One of our teachers in the school, who was formerly our evangelist, said he wondered before he came to the Home why there were not conversions and baptisms in the Factory Girls' Home, but since being in it he had discovered that for a girl to be in the Home was to be saved. The object is to save the girls, and not to add to the count of conversions or baptisms. With this Home environment it would seldom be wise to baptize a girl who would be isolated from all good.—*From Mission Studies.*

JAPANESE CHRISTIANS IN KOREA

BY MRS. FRANCES H. DAVIS, OF KYOTO, JAPAN

SOME months ago Mr. Davis and I had a new and unique experience, which was exceedingly interesting. The Japanese Kumi-ai Home Missionary Society have become impressed with the need of Christian workers among the thousands of their countrymen who have gone over to Korea. The society asked our mission if we could not send over a missionary at intervals to work for a few weeks at a time for the Japanese there, and it asked Mr. Davis to be the first one to go.

From Shimonoseki it was only a ten-hour trip on a comfortable steamer across to Fusan, and then it seemed strange indeed to have a railroad ride



A DOCTOR'S BUGGY IN KOREA

of only ten hours up to Seoul. The country is mountainous, and would be beautiful if it were not so denuded of trees. The very roots of the trees have been dug up and carried off for firewood.

The cemeteries on the hillsides interested me. The wealthy have figures sometimes, and often stone slabs for offerings in front of the mounds, but common people clear off a circular space and have a mound on it much resembling a haycock. How anyone can remember surely which one of all the mounds belongs to his family I don't see, as they all seem to be exactly alike, and there are no paths between and no designation at any of them. The people do keep track of those belonging to them for three years at least, they tell me.

Riding in a jinrikisha through part of Seoul, I could hardly persuade myself that I was not in Kobe, and after a short walk in the Korean district I thought the Japanese quarter of the town was immaculate. The Korean streets were narrow and filthy to the last degree, the houses low, dark, dirty, and huddled close together. You do not wonder at dirty working people; you only wonder that you see so many people in clean, white or light-colored clothes. A missionary said to me that she could only wonder how people with so much intellect could come from such homes.

I was surprised at the number of effeminate looking young men I saw, and, indeed, I thought at first that many of them were young women. They wear their hair parted in the middle and hanging down in a braid behind. It is not till after marriage that custom allows them to make that braid into a topknot. In the Christian schools quite a number of the young men have cut their hair short. Married men wear their hats in the house as well as out of it, and you are tempted to inquire if they sleep in them.

The place that interested me most was Pyeng Yang, ten hours by rail north of Seoul. We stayed in the home of Dr. Moffett, the pioneer missionary in that city. I went with Mrs. Moffett one morning when she had a class of women in Psalms, and again to the girls' school to a Bible class, and it was good to see these Korean women and girls so intent on the message she brought them.

Wednesday evening we went to the weekly prayer meeting at the Centre Church, which is a large L-shaped building, erected with money raised by the people themselves. The platform and pulpit is in the angle of the L, so it commands both arms, which are of equal length. Men filled one side and women the other, and there must have been 1,200 present. Mr. Davis was asked to speak to them, and he had an inspiring audience. Two or three offshoots have been formed from this church, taking away three or four hundred members at a time.

The church cannot hold the congregation on Sundays, so the women have Bible classes and a service in the morning and the men hold theirs in the afternoon. The building which will hold fifteen hundred is about full at both sessions. I was much interested in seeing and hearing Pastor Kil, once a very wicked man. Years ago, when he knew only heathenism, he was so anxious for light that he once decided he would torture himself by not going to sleep for one hundred days and nights. He went off to a monastery. At first he put a book on his head and when it fell off it would wake him. He would sometimes prop his eyes open with little sticks. Sometimes he would go out and pour ice-cold water over his body till it turned black. This treatment injured his eyes. He lost entirely the sight of one and almost of the other. After he became a Christian, a missionary physician operated successfully on the remaining eye. While they were preparing for the operation the church members met to pray for its success.

At the service I attended, he told the women they must pray for all the Christian schools which were just opening. He believed in prayer. It was owing to their prayers that he could see now, and they must continue to pray for him. If his work succeeded it would be because of their prayers, and the responsibility of his work was on them in this way. At the close

of the sermon, by another Korean, he spoke again, telling them they must keep their houses clean, they must boil their water and recook any food which had been standing uncovered from one meal to another. Cholera had come to the city and neglect of these rules might cause the dreadful disease to come into their homes and they would be responsible for it. This was one of the most impressive services I ever attended.

These Koreans are taught that it is their duty and privilege to spread the gospel story and they do it faithfully. The Christians very keenly feel their political situation with regard to Japan, but they realize that they must be quiet. Because of the strong influence of Christians who went out personally into the country in North Korea, there was no general uprising against Japan when the Emperor was forced to abdicate in favor of his son and the Korean army was disbanded.

There is a great contrast between the Korean people and the Japanese in that country. I do believe that the Japanese who are high in authority are trying honestly to be fair to the Koreans and to help them up, but the soldiery cannot be controlled by the civil authorities and there are many Japanese of a low class who have gone over there to make money and they have no sympathy for poor Koreans. Naturally there are many cases of injustice, but on the whole, things are improving and Christianity and civilization are coming together in that land.

The saddest thing that impressed and surprised me was that there were so few Japanese Christians who show their colors over there. One man told us that he was a Christian and that he took Christian papers at his house, but if he went to church and openly affiliated with Christians, it would hurt his business. The Kumi-ai (Congregational) body have two pastors in the whole country, and their audiences are very small. There is great room for work among them.

KOREAN SNAPSHOTS

BY MISS ALICE S. BROWNE

JUST a handful of snapshots, taken hurriedly by a passerby and without the accuracy or value of time exposures, but will you glance at them a moment? The headpiece, so to speak, is a rather reckless bit of color of an Oriental vividness. A wonderful mass of rose sunset flames behind the softly green hills that rim the beautiful Chemulpo harbor—the twinkling lights of the city climb hill after hill toward their sisters, the stars—and across the dark blue water some fishing boats with deep burnt orange sails flap lazily homeward in the evening breeze.

Then this from the train to Seoul: two towering mountains joining hands to shelter a little child valley on whose terraces the brilliant green of the young tender rice shimmers in the sun. Hugging the side of the mountain is a little village whose one-story houses are crowned with thatched roofs that have been tinted by the weather to a soft gray, with silvery lights glinting in the sun. And there is Mr. Korea with his huge conical straw hat (or did he don his house roof by mistake this morning?) up to his knees in muddy water as he hoes his rice paddy, while the smoke curling up from the tiny hut betrays Mrs. Korea's occupation.

Then Seoul, silver-gray roofed, quaint and altogether fascinating. Strange



HATS IN KOREA

bare mountains shoulder down to it on one side, that bit of glistening white road between two of them being the famous old Peking Pass, over which for centuries the Korean ambassadors set out in stately fashion with their gifts for the Emperor of the Middle Kingdom. But the mountains leave room beyond the city for the quiet curves of a broad river, and beyond that ranges upon ranges of deep-hued mountains. The old, old battlemented city wall of granite, hung here and there with ivy, makes a pathetic effort to draw the city close into its arms, but the little houses have overflowed its shelter in places, especially at the gates, while on some mountains the poor old wall finds itself quite alone, without even one little gray hut to

cherish. . . . So few are the temples that the yellow curves of the roof at the Altar of Heaven stand out conspicuously. So do the pillars of the new palace, while to one side yawn the three openings to the tall old gate of the deserted palace where the ill-fated queen met her doom.

My pictures of the people who are so fortunate as to live in Seoul are composite ones. His honor, my lord of creation, one would recognize anywhere. The stiff black gauze hat is the inevitable covering of his tight-twisted topknot of black hair. Equally inevitable are the white stockings and loose trousers, the hemp sandals or cloth shoes, also the crisply starched, white grasscloth dress, tied with long white streamers at one side, as in the latest fashion, only in front at Seoul, in Paris at the back. If he be of the élite, his wife and daughters are seldom seen on the street, but rustle their voluminous stiff white or pink or green skirts about at home. To be sure, there is the great bronze bell in the center of the city, which in years ago used to be sounded at nine o'clock each evening, whereupon all mere men retired within their houses, and the feminine part of the city ventured forth for a breath of air and a shadowy walk.

You cannot fail to notice the odd outer garment the women of the middle classes wear on the street. It is a long coat of bright green silk, drawn over the head and tied under the chin with cerise streamers, while on either side the empty sleeves dangle gaily in the breeze. Smile at the superfluousness of the sleeves if you will, but worn by the women of Seoul they have been for generations, and worn they will be; you may as well try to smile away your appendix—pray, of what use is it? And soft green silk has undoubtedly greater artistic possibilities. Besides, there is a delightful story that has been handed down to account for the singular wrap. Once upon a time, when the city was at war with fierce enemies, the men were all outside the city at work in their rice fields miles away. Suddenly came a breathless courier to the city telling of the forced march the enemy was making to surprise and seize the city that very day. There was no time to summon the men, and the brave women held a council behind the barred gates of the city. If the enemy learned that the city was empty of men, the granite walls and ironbound gates would not defend it long. Then it was that some valiant Joan of Arc devised a scheme. Back to their houses they ran, hastily unpacked the long green silk coats their husbands had left at home on going to their work, and soon the city walls were alive with striding figures shrouded in green cloaks that fluttered in the wind. What could the enemy do in the face of such evident preparation but withdraw? And so the flapping green silk coat has adorned the head of my lady of Seoul from that day until now. Behold the waving sleeves, and doubt the story at your peril.

Among my most cherished pictures are those of the homes I saw. The sympathetic and unstinted hospitality of the missionaries is only to be compared with the graciousness of one's Korean hosts and hostesses. One can but reflect their manners, and tread their polished dark wood floors in great politeness and stocking feet. In one wealthy home the men's apartments are littered with papers and books, photographs and newspapers, and a venerable pedagogue is forcibly instilling a knowledge of the Chinese character into the youthful masculine minds of the family. On the women's side the big guest room is bordered with polished wooden stands and cabinets with gleaming brass ornaments and handles. Out of their mysterious depths are deftly extracted unknown ingredients by the smiling serving women, and some honey water with nuts and fruit are gracefully offered on little red lacquered tables to the foreign guests. Then pretty bowls containing a favorite kind of food is prepared with much cheerful bustling of the maids—will the foreign ladies deign to taste Korean food? They will and do, not only to gratify the desire to give pleasure that shines in the cordial eyes of the hostess, but who could resist dipping silver chopsticks into a dish whose very color scheme of white and green and red is appetizing?

But the picture I look at oftenest and longest shows the interior of a big, simple church, only one of the many that have grown up so wonderfully in Korea in the past few years. The lamps shine down upon an earnest audience gathered closely together on the mats, for there is neither room nor need for chairs. The preacher stands before the hundreds of upturned faces solemnly, and the burning words well up from his heart and pass his lips. So he speaks, and so they listen, till the final words of peace-giving bring all to their feet, and their hearts, Korean or American, together to the throne of the Father of us all.

THE CHURCH OF CHRIST IN KOREA

A LESSON FOR US

No one can read the story of the triumphs of the Cross in the Land of the Morning Calm without feeling that one of the most wonderful chapters in the history of Christian missions is there recorded.

Twenty years ago, five years after the first missionaries from America began work, there were perhaps one hundred converts scattered throughout the empire; to-day there are at least thirty thousand communicants with a Christian community numbering not less than one hundred and fifty thousand. In America the average addition to the church membership on con-

fession of faith is about seven per cent annually ; in Korea no mission station reports less than fifty per cent gain, and some of the churches have practically doubled their membership each year for the past two or three years.

The brotherly spirit which from the first has been evinced by the missionaries of the different denominations accounts in great measure for the growth of the work. The union of the various bodies at work in the empire presents perhaps the most marked illustration of the answering of Christ's prayer, "That they all may be one; that the world may believe that thou hast sent me," to be found in the history of modern missions—Presbyterians, Methodists, the Church of England and all other agencies agreeing from the first that their chief thought and care should be the establishing of the "Church of Jesus" in Korea. This unity was early shown in the work of translating the New Testament into "idiomatic, every-day Korean," a language hitherto despised by the scholars of the land. This enterprise was pushed forward by a committee representing the different boards, aided always by the hearty co-operation of the Bible Societies. As soon as this task was completed, some native Christians who had learned the Jesus way while in China were employed to go far and wide selling simple tracts and Scripture portions. These men met with an immediate and overwhelming success, many poor laborers not hesitating to part with one half their weekly wage in order to possess the "Jesus book," so that when a second edition of twenty thousand copies was ordered it was sold out before it was printed. This wide spread seed-sowing resulted in an early ingathering of hundreds of Bible reading and Bible loving converts, making it true to-day that in any casual company of "one hundred Korean Christians, ninety will have their Bibles tucked away in some part of their clothing."

With the inadequate missionary force on the ground—not more than eighty men having the oversight of more than a thousand churches—it has been manifestly impossible to establish suitable schools or train many native pastors.

One of the great features however is the steadily enlarging work of personal evangelism. Bible classes were early started in all the missions. Those who first became Christians in any village gathered about them a little band which quickly came to number hundreds. These the humble leaders instructed to the limit of their ability. Classes for leaders were in turn started, and when a man seemed unusually skilled in teaching and familiar with the Scriptures he was chosen as the superintendent of a group of classes, and the district became responsible for his support. Little financial help was given by the missions; the uniform policy being "self-support."

In the Bible classes or conferences held under this system in 1907 the Pres-

bysterian mission reported in one station alone an attendance of ten thousand persons gathered into one hundred and ninety-one local classes. In one instance the class for men numbered one thousand and the class for women five hundred and sixty.

As each Korean confesses Christ he is told that to be a Christian means to be a witness for Christ, and that before he is received into church membership he is expected to bring some one else to Jesus. As a result of this teaching we find hundreds of men and women in these Bible conferences pledging the number of days they will devote to evangelistic work, saving the money to meet their expenses meantime from their meagre daily wage. This method, ordinarily known as the "Nevius plan," adopted early by common consent of all the boards at work in Korea, has shown some remarkable results. At a recent class in Seoul, attended by only two or three hundred, enough days were pledged by individuals to sum up a total of six years' work for one man.

Out of this love for the Word and this habit of individual witnessing have been born two mighty forces for the further evangelizing of the 12,880,000 Koreans yet to be reached:—

First, the power of intercessory prayer. A recent traveler in Korea tells of a prayer meeting attended by twelve hundred—not an unusual number—where the audible prayer ebbed and flowed like the waves of the sea, and where each white-robed worshiper, with his face bowed to the ground, seemed utterly unconscious of anything save his own soul and his all-sufficient God. These wonderful tides of prayer seem to warrant the name given by the Koreans to their own country, "Chosen Land of Supernatural Tides."

Hand in hand with this power in prayer goes a spirit of self-sacrifice in giving hard to parallel in the history of any church. The usual wage of a Korean working man is from fifteen to twenty cents a day. This must be borne in mind in order to appreciate the standard of giving maintained by these disciples. It is stated that there are whole villages of Christians where the spotlessly clean little huts are bare of everything save absolute necessities, and where the Sunday dinner, instead of being a feast, is entirely omitted, the cost being added to the already generous contribution for the support of the beloved church.

Not long ago some Korean men were striving to save funds to erect a chapel, and were about to give up the plan in despair as they were absolutely unable to do more than pay for the building materials. The cost of the site, 60 yen, \$30 in gold, seemed utterly unattainable. But the women said, "We will buy the land." So they brought their moneys, their jewels, their brass cooking utensils, their treasured dowry stuffs until at last they had made up

the sum and bought the coveted lot. The narrator of this story adds, "That amount meant to this impoverished little company just about what \$30,000 would mean to the average thriving church in America."

More than one thousand churches are entirely independent of missionary support, and the total amount contributed by the Korean Christians in 1907 was \$80,000 in gold, about \$2.66 *per capita*. It will be remembered that it was stated in a recent inspiring address on foreign missions that the Congregational Christians of the United States are contributing less than two thirds of the value of a postage stamp per week each for the cause of Christ abroad. It would be interesting to know the proportion between the total value of property held by the Christians of America and that in the hands of these generous Koreans. One could then better understand the meaning of the trenchant words of the author of "The Famine and the Bread"—"We do not know self-denial as compared with the experiences of thousands of Christians in Asia. Fidelity in stewardship demands the dividing line between our needs and our wants. The Koreans have found that line."

In the face of facts like these, one can but contrast the three centuries and more of religious training behind the children of the Pilgrim Fathers with the one generation of Korean Christianity, and ask very humbly, wherein lies the reason for the difference between the Church of Jesus in Korea and the Church of Jesus in America?

Why should a pastor in one of our leading churches need to plead with his people to consider a proportion at least of their Friday evenings sacred to the prayer meeting?

Why should any great series of revival services, like the Chapman meetings, be regarded as an unusual, even extreme exhibition of the evangelistic spirit?

Why should a gift of money, not greater than the amount spent by the donor every year for a summer outing, be heralded abroad as a "munificent offering for missions?"

What would be the effect upon our national life and upon the wide world in the conquest of the church for its Lord and Leader, if for a single year, there should be shown the same ardor in prayer, the same zeal in Bible study, the same single-hearted endeavor to win neighbors and friends to Christ, the same unstinted pouring out of material things, as that evinced by these earnest-hearted Koreans.

Cannot the church in America find in the church in Korea both example and inspiration?

KOREAN CLIPPINGS

KOREA RIPE FOR THE GOSPEL.—Korea is a ripe harvest field to-day. The entire land is open for the preaching of the gospel. Not only are people ready to hear, but they are so anxious that the churches are crowded with earnest worshippers, and groups of believers are constantly springing up and asking the missionaries to come and teach them. So rapidly is the work growing that the missionary seldom has time to preach to the heathen directly, his time being largely consumed in caring for the Christians, visiting the churches for the purpose of administering the sacraments, strengthening and directing them, overseeing native agents, instructing helpers and students for the ministry, and supervising the work.—*Ex.*

THERE are hundreds of boys and girls in Korea who, because of their intense desire for an education, burn not only the "midnight oil," but the all night oil. The missionaries are overworked, overwhelmed and smothered by the people pressing upon them from all sides for instruction. As many as two thousand people meet at a time to study the Bible. It is a common sight to see as many as five hundred people at a week night prayer meeting.—*Ex.*

KEEPING SUNDAY IN KOREA.—In Korea every fifth day is market day. On that day every farmer, merchant, mechanic, everyone is accustomed to come and bring what he has to sell. A man generally makes more money on market day than on the other four days doubled. Of course every few weeks market day comes on the Sabbath. The Korean Christians have to endure the sneers and jeers of their ungodly neighbors when they keep the ordinary Sabbath day, but when Sunday is market day they suffer considerable financial loss by staying away from the market. Yet we are told that on a recent Sabbath market day in Chunju more than one thousand men and boys were counted in Sabbath school. This is heroic faith, and is worthy of the highest commendation. Would that the home Church kept the Sabbath as bravely!—*Christian Observer.*

THE readiness with which the aged accept Jesus in heathen countries, as contrasted with the same class in Christian lands, has been remarked upon. To the former the gospel story comes as new and fresh as to the child. I have been particularly impressed with this class of believers in my work in Korea, and have come to believe that it is granted to many in this land to live to an age quite beyond the ordinary, as a reward of faithful living, just to see and find their Saviour before passing into voiceless night.—*The Missionary.*

THE KOREAN ALPHABET.—The Korean alphabet has twenty-five letters—eleven vowels and fourteen consonants. We are told that these letters are “made with easy strokes, in which straight lines, circles, and dots or whirls only are used,” and that it is “the simplest of all alphabets.” Korea is the only one of the countries of the East that has an alphabet.

GIRL BRIDES IN KOREA.—At a period when girls in Christian lands are in school, the Korean girls are married women; for they usually marry between the ages of fourteen and eighteen years. There is no fixed age for the marriage of either boys or girls, except that they should marry as early as possible. Boys will marry as early as nine years of age, though the rule is for a later age, from twelve to twenty. It is usual for the bride to be older than her husband.

All Korean girls get married; for to them wedding is destiny. There are no old maids in the land.

For the auspicious event of marriage the bride is dressed as she never was before, and never will be again. Her hair and eyebrows, that grew unmolested until this day, are dressed and put up in a new fashion. Her face is covered with rice powder until it is quite white, relieved by a circular red spot on each cheek and on her forehead. Her skirt is flaming red in color, and her jacket green or yellow. Her hands are wrapped in a red napkin, and on her head is placed the crown of nobility. It is not unusual that her eyelids are glued together for the ceremony; so that she does not behold her husband until after she becomes his wife.

The bridegroom appears in court costume, consisting of a robe of dark green silk worn by officials, palace boots and a court hat with wings of horsehair net, a hoop belt of tortoise shell about his waist, and the stock-embroidered squares of silk worn by officials on his back and chest. He rides on a white horse, among his attendants being one who carries a wild goose, the symbol of faithfulness.

On arriving at the bride's house, the bride and groom are brought into each other's presence, and the bridegroom beholds the bride for the first time. The bride will see him later.—*Rev. George Heber Jones.*

PECULIAR CUSTOMS IN KOREA.—The first thing that one observes on coming in contact with the Koreans is that all of them, both men and women, are dressed in white cotton. This white dress is a badge of national mourning. In former years, when any member of the royal family died, the nation was required to wear white for twelve months. In later and more troublous times the occasion for the white dress came so often, and the expense and trouble of changing to it was so burdensome, that they adopted

it as the permanent national costume, so as to be in readiness for the emergency as it might arise.

When any member of a family dies, the family is expected to go into mourning from one to three years, according to the nearness of the relationship. The badge of this family mourning for the men is an enormous bamboo hat, of conical shape, coming down over the face and shoulders like an umbrella, and signifying that "heaven is angry with the mourner, and does not wish to look upon his face."—*Rev. S. H. Chester in Children's Missionary.*

Protestant Christianity entered Korea in 1883 by means of a Chinese soldier who had been not long before converted to that faith. He had received from one of the missionaries in China a number of Christian tracts and also copies of the Gospels. On arriving in Seoul he began to distribute this literature and to teach the truths of Christianity wherever he had opportunity. He was soon discovered and arrested by government spies. After a long and painful imprisonment he was finally released through the intervention of General Yuen, who became a believer in the doctrines of Protestant Christianity.—*The Little Worker.*

In Korea the people sit and sleep on the floor, which in summer time is like sitting and sleeping on top of the kitchen stove. Shoes are removed at the door, as the rooms are entered in stocking feet. Etiquette requires a visitor to take off his shoes and keep on his hat.—*Ibid.*

The houses of the poorer classes are destitute of all furniture or utensils except those absolutely necessary for eating and drinking. Earthenware is used at meals by the poor and Chinese porcelain by the rich. Chopsticks and spoons are common to all. Jars large enough to hold a man, used for storing rice, barley or water, are found in all the kitchens.—*Ibid.*

The rich people possess tables, chairs, Chinese scrolls and pottery, but regard them as decorations. Floor coverings range from matting and dog skins to richly colored tiger skins. If the walls are decorated, a colored plaster or elegant paper of native manufacture is used. In the houses of the rich meals are served on little low tables highly polished and covered with glazed paper, resembling silk.—*Ibid.*

The Korean language is very difficult to acquire. The main verb, "to do," has about nine hundred different forms. There are various forms of speech to be used according to the age of the person addressed. In our school work in Korea one of the greatest difficulties experienced is the lack of text-books in the Korean language. Instruction is usually given in the native language, the lessons being translated before they are used.—*The Little Worker.*

THE APPROACH TO MOSLEMS

BY DR. JOHN E. MERRILL, PRESIDENT OF CENTRAL TURKEY COLLEGE

IN these days, when the possibility of carrying the gospel to the Moslem world is taking fresh hold on missionary thought, we need to understand clearly the principles which should control in such an enterprise. The work to be done is fundamentally spiritual, and cannot be accomplished by any human power. The new birth into spiritual life and the divine fellowship, which is to occur in each Moslem heart, must be from God, or it will never come. We may distribute Bibles and other literature and may converse with people about Christianity, but unless the truth is made effective in men's minds and hearts by the Holy Spirit, all is to no purpose so far as regards the end we have in view. In prayer, however, we can help toward securing the longed-for result. A praying man is a fact, different from a man who does not pray. A praying church is a fact, different from a single individual who prays. God acts in view of facts. He will act in view of these facts of prayer, when they appear. And what is more, we know that God has conditioned the success of the missionary enterprise on the fact of a praying church. Therefore, in work for Moslems, a fundamental necessity is the prayer of the church for them.

The evident need of the Moslem for the gospel should be understood. If it were a question of convincing him that our religious thought is true, he would be ready to debate. If it were a question of persuading him to accept our standards of morality, again he might object. The Moslem has already theology and morality of his own. But when it becomes a matter of telling him of the divine forgiveness which we have received, of fellowship which we hourly enjoy, of strength given us to overcome temptation, of guidance in thought and life; in short, when we bring a testimony to conscious reality in our Christian experience, then he has nothing to oppose to it. Our message has no equivalent in his life, only a corresponding void, and a need of which he can be made conscious by the story of what Christ is doing in our lives.

The spirit of this new "crusade" must be very different from that of the crusades of old. We do not go to conquer. We do not go as soldiers, though the work may require all the endurance that they need. Our ambition is not defeat for others, or victory for ourselves. We go as friends and brothers. We go to help men and women who lack what we have. Our purpose is "not to judge the world, but to save the world," using our Master's words. We must be filled with sympathy for the heart needs of those who are utterly without that inner divine companionship which for

us has made life worth living. The spirit of missions is the spirit of love, and it is in this overflowing spirit that we are privileged to bring to the Orient the message of the satisfying, abounding, eternal life. If the Moslems can only be able to appreciate missionary endeavor from this point of view, we can be sure that they will look to the Christian world with desire, and will accept also the Christian message, because it offers satisfaction to their need.

MISSIONARY LETTERS

MICRONESIA

A PRECIOUS "MITE."—Miss Jenny Olin, teacher in the girls' school at Kusaie says: "I am sending to the Woman's Board, a check for seven dollars, the contribution of the Kusaie church for the rebuilding of the girls' school. It is their first contribution to any outside work since the cyclone laid waste their church, but I think it is only the beginning. They send their love with their gift and wish it could have been larger.

"Just now the people here are not feeling very rich as they have had a misunderstanding with the trader and have decided to sell nothing to him till the matter is straightened out. As he is the only one to whom they can sell their goods for money they are hard up for cash."

Miss Elizabeth Baldwin, who with her sister, is working on Truk in association with German missionaries, sends pleasant word:—

Christmas passed very pleasantly. It was our eleventh Christmas on Truk, yet the holiday season never seems quite natural here, with no snow or cold weather. We left our Christmas tree standing with all of its decorations until to-day, so that many who were not able to be with us on the evening of the entertainment, have been able to enjoy its beauty. The room was also adorned with bright-colored paper rings and brilliant foliage plants, and had quite a festive appearance when the lamps were lighted. One little boy who accompanied one of our teachers who came to the entertainment, said afterwards that he thought that he had seen Heaven. This can scarcely be wondered at when we remember the low-thatched houses of the natives with nothing about them that is bright or attractive, and lighted in the evenings only with the smoking log which serves for heating and cooking purposes. The day after Christmas several of our native teachers came in from the villages where they are located, bringing gifts of food to our schools, so that we have more than we want.

We are also planning to rearrange all of the classes in our school before

the next term opens, and this involves much work for us. We need to do considerable translating work in preparation for some of the classes, but as the days speed quickly by, we fear that it will be as it generally is, that the term opens before we feel half prepared for it.

Our girls have been busy helping with the house-cleaning in the mornings and in the afternoons we have given them a little work in arithmetic, as they are very fond of working on their slates.

Last night one of the boys at Kinamwe died, and the last day of the old year is saddened by a funeral service. He was a Ngatik boy, one of the government's prisoners, whom we are caring for here. Some months ago the new resident governor of these islands went to visit Ngatik, and asked the people to let him take two of their boys with him to put them in school at Ponape. They were unwilling to grant his request so he visited them in October on the man-of-war and took twenty-one away as prisoners, including the teacher and his family and thirteen single boys. The governor intended to separate them, putting part of them on one island and part on another, banishing them from their home for a year, but Mr. Wiese, of Ponape, pleaded that they might all be sent here, and his request was finally granted. The day Mr. Wiese arrived bringing twenty-one persons with him, it seemed as if a heavy load had been dropped on the mission, but we trust that God is going to overrule it for great good to these people. Dysentery is something of an epidemic on Truk, and it was this disease which resulted in the death of one of the Ngatik boys.

INDIA—MADURA

Miss Gertrude Chandler, the missionary of the young ladies in Suffolk Branch, who went to the field in November, sends Christmas greetings:—

We had a splendid service at the East Gate church on Christmas morning. One of the most attractive parts was an English song, by a group of young fellows. The pastor's son plays the organ quite well, and he had trained this group and played for them. In contrast to that we had some pure Tamil music with all their own instruments, cymbals, drums, and an odd sort of wind bag.

On Christmas Day I went with guests to see the big Hindu temple. I went there often as a child, but the horrible side of that worship did not impress me so deeply then. Just now a very great *gooroo* (religious teacher) is abiding in the temple, and many people come to see and hear him. He is called the world *gooroo*.

The native people are greatly distressed by the lack of rain, but we know some has fallen in other parts of the district, so we hope that will ward off some of the danger of high prices and hard times.

I have just seen a horrible funeral procession. The body was exposed in a sitting position, all trimmed with wreaths and decorations and then carried in a very fantastic palanquin. A band accompanied it and the rabble that went along were rough and noisy.

I begin to see results from my Tamil study, and have begun reading in servants' prayers, but the matter of conversation is a long bridge to cross.

EUROPEAN TURKEY

Mrs. Margaret B. Haskell, of Philippopolis, Bulgaria, says:—

My heart goes out in loving gratitude to the dear women whose faith and zeal have made it possible to go on with our work without restriction. May God reward them richly for all their labors and sacrifices. How it cheers us to feel that we have the sympathy and support of our sisters in the home land. I am happy to say that we think the sum set apart for us will cover the needs of the present year.

The letters I am receiving from our workers speak of happy Christmas times and well-attended women's meetings. Last week we had the pleasure of sending to Adrianople one of our Christian Endeavor girls who we hope will be a real missionary in that city. Since so many of our Protestant young men have gone to America it is quite a problem to find suitable husbands for the girls. I have observed, however, that where the parents are true to their convictions and faithful in prayer, or where the young woman firmly resolves not to marry a Provoslav Christian, the Lord provides a good husband. So in this case one of the leaders in the Greek Evangelical church in Adrianople came up here to seek a wife of true Christian character, and he was led to a wise choice. Although the day was stormy our church was filled with people who came to witness the marriage ceremony. There was no attempt at display, but a pretty wool gown of soft color and a simple tulle veil (a veil is considered indispensable here) with two clusters of orange blossoms set off the happy, fresh face of the bride. Our pastor's marriage ceremony was most satisfactory. It is the custom to give a good deal of advice to the young couple, and the audience, among which were many of the "better class," who had never entered our church before, listened breathlessly. It must have seemed strange to many to hear the words to the groom, so contrary to Bulgarian ideas and traditions, "You are not taking a wife to be a servant, to mix and wash and mend for you, but to be a helpmeet and companion, to walk by your side, to advise with you and to help you in building up a Christian home." There was much more in regard to his responsibility to care for and make happy this "bird that he was carrying away from the home nest." I was told that

one man said later to his wife, "I never knew that the Bible said a man must leave father and mother and cleave to his wife—I'm going to buy a Bible and see what there is in it anyway." Many prayers follow our dear Mr. and Mrs. Apostleoff to their new home, and we hope they may prove apostles indeed.

We are troubled that the rumblings of war are again quite loud on our borders. Reserves are being called out and it is most pitiful to hear of families, who at best can only get bread from day to day, being left, and the father hurried away in this cold season. God grant the cloud may soon pass. Neither Turkey nor Bulgaria can afford to have war, and it seems strange that the powers find no way to amicably adjust the difficulties between them. Especially do I feel indignant that there is so little sympathy with Bulgaria. People forget all she has suffered in five hundred years and would like to see her still tributary to the Turk. But only God can help. May He in some way give religious as well as civil freedom to Turkey.

CENTRAL TURKEY

In a letter written in early winter, Miss Lucie Borel, teacher in the girls' school at Adana, shows us some of their joys and trials:—

We are very happy over the addition to our small circle. Miss Peck, our new associate, is very charming and we like her very much indeed. For the present she is studying Turkish hard, for which I do envy her for I have never been able to do much at it having the best of my time and strength go to the work from the first. This year they wish me to take my regular turn at opening prayers in the morning. Fancy, if you can, facing a redoubtable audience of one hundred and fifty girls and teachers and giving a short address in Turkish when I feel as if every word must be wrong. For one who dreads to address a crowd even in her own tongue—much as I may enjoy giving a message or an appeal in a small circle of girls—the attempt to hold the attention of rather careless and inattentive children with a strongly defective language is nothing short of a trial. It is a trial of faith, and I would not dare risk it did I not feel upheld by my friends' prayers.

Our Greek department is rather weak this year. At the beginning of the term, besides the Greek-speaking girls and the Turkish-speaking Greeks, we had two little Turkish girls, a Jewess, two Bohemians, an Arab and an English. Once in a class of French beginners we found that to satisfy the claims of nationality we had to use the expression in Turkish, Armenian, Greek, English, German, French and Spanish. You can imagine what

mental gymnastics it is to hunt up a word in four or five languages to have it convey its meaning. However, in spite of drawbacks of that kind and others, things have gone well thus far.

In Miss Webb's absence touring, I assumed superintendence of the Sunday school. She would like me to go on with that work, but to leave Miss Kyriakides with her Greek children of all ages and speaking different languages seems to weaken more the Greek department. Miss Webb planned to superintend another Sunday school started in a different part of the city, but one does not like to open new work at the expense of that already started. God will certainly show us what is best to do.

The cold weather is here and it means that the great tribulation has begun. A large building like the school, though too small for the classes, is too large to be kept warm without quite a little expense, and consequently, whether or no, everybody is bound to freeze part or most of the time. Ever since school opened this term, two and more classes are being heard in the open yard, and now that the chilly damp weather has come on—the bitter cold on certain days—it is a problem to know how to keep teachers and pupils from shivering. When, oh when, will the money be given to enlarge our school accommodations and relieve the situation?

EASTERN TURKEY

Miss Mary L. Daniels, head of the girls' department of Euphrates College, tells us something of the religious life in that school:—

The school is progressing successfully. At first, our girls had not just the right idea of freedom. They felt that they should be free from all restraints and rules. But we talked with them, and I think now they understand, and are trying very hard. There has been a great improvement in the behavior of the girls of late. There really are many encouraging features in the school. Quite a number of girls who have taught have returned to the school. These girls have seen the needs of the girls and women in the villages, and have come back with greater longings for a blessing to rest on the school. Many of these girls are earnest in working for others, and in the little prayer circles that have been formed. Our Christian Association has increased in numbers, and not only in numbers but in influence. This week is the week of prayer in the association, and we have special though not extra services, and there seems to be a deep desire for more of Christ's love. I have especially noticed a difference during these days of examination. The regular school work is dropped, only the girls who have written examinations attending. The day pupils are free to remain at home and come just for examinations. Those who come from

the other quarter of the city and the boarders have study hour in one of the large rooms. Until this time there has been more or less confusion as the girls left the examinations, talking in the halls and in the yards, but this time it has been noticeably quiet, and it has been a great encouragement to me to feel that the girls are trying in their everyday life to obey Christ, and to show forth his love.

HASMIG BAGDASARIAN—AN AUTOBIOGRAPHY

PART II

RESIGNATION PRESENTED TO THE MISSIONARIES

Most Beloved Friends in Christ: Since 1899 I have longed to go to a school where I could take a three years' course in Bible study. About this I spoke to you, but I was not encouraged on account of having no money to use for that purpose. So I applied to the Germans for the money, and now God has opened a door for me in Germany. But this does not make me give up or forget the American missionaries who have taken care of me for 25 years; it only makes me think more of you and love you more. How can I give up or forget those friends who took so much pains for me, like which no one has done to anyone yet. It would be quite easy for anyone to take some one in his house or work who is educated, polite and brought up carefully, more than to take in a person like me who was born in a wild Koordish village, deprived of every good thing except being troublesome and tiresome and self-willed. It is worth a hundred times more to get an already prepared and polished diamond instead of a rough stone to spend so much time upon. But you missionaries chose the rough stone and worked on hard. How can I forget or give up friends like this who loved me when I was good for nothing.

I shall always remember how hard and patiently Mrs. Raynolds tried and worked to teach me how to read and made me fit to a class much higher than me, working for me even in her summer vacation. How much do I owe to that dear old mother. I remember again after the massacre when most of my friends were gone, how from disappointment and discouragement I got tired of everything and everybody, and began to hate to work or see anybody, how she took me and prayed with me until the vacation was over, also the bitter feelings were gone, and I was again able to work with a peaceful heart. I remember how some of you promised to teach me how to read English and put me in a new life, and let me use your books as my own. This promise was fulfilled, word by word, though the one did not see the fruit herself. Only God knows what a blessing have

those books been to me. How can I forget how I was carried away by anger, hate, revenge, rushing down to loss like a drifting ship driven by violent storm toward rocks unseen, how God used some of you to bring me to sense, who read and prayed and worked hard with me for a long time until one blessed evening when the icy heart was melted, and strong, stony will was crushed under a friend's kiss, and by a drop of tear in another friend's eyes was washed away the angry and hateful feelings. Again how can I forget another winter evening by the open fire how when one of you opened her grieved and sorrowful heart to me, that trusting evening made some more changes in my life. There silently I made a vow to not grieve her myself. By doing this I was helped myself, being careful for her sake toward herself and others. It was some of you who made me understand how firm and unchangeable God's love was, by showing her own firm love. How often I have been helped in things like this through you missionaries. Although it took many years and hard pains to train me, still none of you got discouraged or gave up the tiresome work. When I think of the grief, the pain and the trouble I caused some of you, I feel quite ashamed of myself. Though my aim was to help you and make your burdens lighter, but alas! did not succeed after all, except to whom was forgiven much, the same loveth much.

I thank you very much for the work you have given to me during now. Thank you for the friendship, patience, love and sympathy you have shown to me. It was very kind of you. I shall always look on you and thank you, and look on you as on my own family and home. How I would love to have you look on me in the same way. I love to be with you and work with you, as what I am, I am by the grace of God and your labors. I hope that his grace and your labors on me will not be in vain. During last twenty-five years if you did not do anything else it was enough for you, the work you did for me. I cannot express myself here. Do not forget the rough stone you labored on so much.

Yours ever faithfully and gratefully,

HASMIG BAGDASARIAN.

P. S. As far as I see everything is ready for my journey, but in contrary of these things if I be sure that it is not God's will for me to go, with a calm and quiet heart with Jesus will I say, "Not my will but thine be done." And also if I be sure that my staying another year will be any help or comfort to you missionaries in any way, I shall sacrifice every preparation and arrangement that have been done during now. I will be glad to stay, will be glad to go, willing to go, willing to stay, because now is the right time in which you need friends, helps, comfort. Now while others

are demanding, I like to sacrifice, while you are having hard time, wounded, sorry, grieved, if God would help me to be a help, comfort, healer, friend, easier and everything to you in your hard time, I will do as gladly as ever putting me in your place. I like to do you the same thing which I would like to have you for me.



Junior Work

Evangelistic Medical Educational

HELPS FOR LEADERS

WHAT PLANS ARE YOU MAKING?

BY MISS L. C. WITHERBY

WHAT are your plans for next year? Has your work gone as well as you could wish during the past months? Do you know just who is going to help you with your mission-band work next September? Are there young women who are clamoring for an opportunity to help plan programs for your young women's society next fall and winter? If you cannot answer these questions in the affirmative, is it not time that you began to be worried and look around to see what help you can find?

Each society is going to take forward steps next year, you know, and the question is simply how great the advance is to be. It is none too early now to find your weakest points and bend every*energy to strengthening your forces of offense.

We would like to be able to say that we have all tried just as hard as we know how to use all the forces at our command during the past months. But whether we can say this or not, it is certain that now we need some help. The summer conferences are coming and are going to bring more splendid suggestions and intelligent help than ever before. We can be held guiltless no longer for work done blindly.

Think of the task from which none of us can or would escape! We must help the young people at home to gain a fuller realization of the deeper meaning of life through sympathetic service, and the young people farther away to learn the meaning of life for the first time. Do you dare to try to enter upon the new work with last year's inspiration? Is it not treating too lightly the great and joyful privilege that God has given you?

Does the place of meeting seem far away? Northfield is really very near for New England people, and Silver Bay is in New York State and very near Vermont and New Hampshire.

Is the giving of time what is keeping us away? Ten days would not seem to us too long to spend in getting material for a whole year's work in any other direction.

The money is a question, I confess; but I am sure that there is money

enough in your church and the circle where you work to send the right person to one of these conferences. We may be bold in presenting this need; because it is for God's work, not our own. Let us be careful that if we say "it cannot be this year" we do not mean that we do not want it this year.

The Northfield Summer School begins July 22d and closes July 29th; the Silver Bay conference begins July 23d and closes August 1st. I shall be glad to give you any information that I can concerning these gatherings.

SUGGESTIONS FOR AUXILIARY MEETINGS

TOPIC FOR MAY

THE NEARER AND THE FARTHER EAST—CHAPTER VII

KOREA

The story of the gospel in Korea reads like a new chapter of the Acts. It should be presented so as to prove a stimulus to faith, an inspiration to service and an example of devotion. There is so much of vital interest in the story and life of the Korean church that only so much time should be given to the consideration of the country and its people as will serve as a setting for the story.

A suggested program is as follows: (1) Korea and its People; (2) Romantic Beginnings of Missionary Work; (3) Rapid Progress; (4) Reasons for Success. At least one third of the time should be given to the last topic, and it could well be subdivided, and occupy one half the time.

As the American Board has no missions in Korea, one should send for helps to the Presbyterian and Methodist Episcopal Missionary Board in New York. Charts showing the rapid progress of the gospel in Korea and contrasts with the growth of Christianity in the United States can be easily made, and add much to the interest of the program.

C. L. B.

SIDELIGHTS FROM PERIODICALS

AFRICA.—The March issue of the *National Geographical Magazine* is an African number, and contains the following articles, fully illustrated: "Amid the Snow Peaks of the Equator," "Natal," "Where Roosevelt will Hunt," and "The French in North Africa."

The April *Missionary Review* has a sketch of the life of David Livingstone. The April *North American Review* treats of "The Congo Question."

INDIA.—The April *Missionary Review* has three articles on India: "Women's Work for Women," by Jacob Chamberlain, M.D., D.D.; "Growth of Self-Extension in the Church in India," and "A visit to Ramabai's Home at Mukti." "Proposed Reforms in India," *Fortnightly Review*, March. "The Future of India," *North American Review*, April. "Disturbances in Bengal," *Westminster Review*, March. "India Revisited," *Nineteenth Century*, March.

CHINA.—"The New Ruler of China," *The Century*, April. "The New Education in China," *The Atlantic*, April. "Christianity in China," *Hibbert Journal*, April.

JAPAN.—“Does Japanese Trade Endanger the Peace of Europe?” *World's Work*, April.

Articles of general interest are “Secular Forces as a Missionary Asset,” and “Bishop Dompas, an Apostle of the North,” both in *Missionary Review*, April, and “The Lepers in Molokai,” *Contemporary Review*, March.

F. V. E.

SEMI-ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS

WE repeat the announcement made in our April number of the semi-annual meeting in Greenfield, Mass., on Tuesday, May 18th—an all-day meeting beginning at half-past ten. A basket luncheon between the sessions. We already hear of plans for a large attendance, not only from Franklin County Branch, but from neighboring branches. A part of the program will consist of addresses by Mrs. Gates of India, Miss Price of Africa, Mrs. Stelle of China, Miss Adams of Japan and Miss Gleason of Mexico.

WOMAN'S BOARD OF MISSIONS

Receipts from February 18 to March 18, 1909

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor. Bar Harbor, Aux., 15; Calais, Aux., 81.50; Orland, 13; Rockland, Golden Sands, M. B., 5.

114 50

Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Lunch at Miss'y Rally, 12.25; Cape Elizabeth, Spurwink, Aux., 2; Farmington, Aux., 45.55. Opportunity Band, 5; Limerick, Mrs. E. D. J. Mills, 5; Portland, Bethel Ch., Ocean Pebbles, 5, High St. Ch., Aux., Th. Off., 77.20, State St. Ch., Aux., 36.65; Windham Hills, Miss Varney, 5. Less expenses, 7.74.

185 91

Total, 300 41

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord, Concord, Aux., 20; Derry, Central Ch., Aux., 30.50; Exeter, Aux., 36, Mrs. F. E. Delzell, 1; Hampton, Whatsoever M. B., 5; Laconia, Friend, 3; Manchester, Franklin St. Ch., Aux., 21 50; Milford, Heralds of the King, 6, S. S., 5; Nashua, Aux., 20, Pilgrim Ch., Y. L. M. S., 10; New Boston, Ladies of the Presb'y Ch., 8; Pembroke, Ladies, 2; Salem, Aux., 2; Marash, Turkey, Miss Ellen M. Blakely, 10.

180 00

VERMONT.

Vermont Branch.—Miss May E. Manley, Treas., Box 13, Pittsford, Barre, Aux., 6; Bethel, C. E. Soc., 5; Brattleboro, Aux., Th. Off., 34.10; Burlington, First Ch., Aux., 20; Leicester, Prim. S. S., 60 cts.; Ludlow, C. E. Soc., 10; Montpelier, Aux., 13.85; Peacham, Aux., 25; Royal-

ton, C. E. Soc., 5; Royalton, South, C. E. Soc., 2; St. Johnsbury, North Ch., Aux., 11.07; Sudbury, Aux., Th. Off., 2; Wallingford, Aux., 23; Waitsfield, C. E. Soc., 3.

160 62

MASSACHUSETTS.

Through Miss C. R. Willard, Marsovan. Brookline, Friend,

10 00

Andover and Woburn Branch.—Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading. Andover, Seminary Ch., Aux., 6.25; Billerica, Aux., 2.50; Lawrence, Lawrence St. Ch., Aux., 6.50, South Ch., Aux., 2, Trinity Ch., Aux., 7.95, United Ch., Aux., 2.75; Lowell, Eliot Ch., For. Miss. Soc., 5, Kirk St. Ch., Woman's Assoc., 60; Melrose, Aux., 30, Jr. C. E. Soc., 5; Methuen, 75 cts.; North Woburn, North Ch., C. E. Soc., 10; Reading, Aux., 22; Wakefield, Mary Farnham Bliss Soc., 20.

180 70

Berkshire Branch.—Mrs. Edward Tolman, Treas., 47 Reed St., Pittsfield. Hinsdale, Aux., 16.45; Housatonic, Aux., 16; Lenox, Dau. of Cov., 9.03; Pittsfield, First Ch., Aux., 35.63. Less expenses, 3.83.

73 28

Boston.—Friend, 25, Friend, 5, Friend, 15, Mrs. Pauline A. Durant, 50, Mr. H. W. Hicks, 5.

100 00

Essex North Branch.—Mrs. Wallace L. Kimball, Treas., 16 Salem St., Bradford. Haverhill, Riverside Guild, 12, Union Ch., Aux., 10; Ipswich, Aux., 19.11; Newburyport, Aux., 100, Tyler M. C., 15, Belleville Ch., Aux., 125, Bankers (25 of wh. to const. L. M. Miss Josephine Coffin), 28.10, Girls' Travel Club, 7.50; West Newbury, First Ch., Aux., 4, Second Ch., Prim. S. S., 5.

325 71

Essex South Branch.—Miss Sarah R. Saf-

Chapel, Aux., 40; Newtowne, Aux., 8.68; North Haven, C. E. Soc., 11.75; Saybrook, Aux., 31.68; Seymour, C. E. Soc., 8.10; Winsted, Second Ch., Golden Chain M. C., 2,

793 83

Total, 1,720 53

LEGACY.

Old Lyme.—Mrs. Harriet H. Matson, by Charles A. Terry, Extr., add'l,

70 00

NEW YORK.

New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Albany, Aux., 44; Baiting Hollow, Aux., 25; Brooklyn, Atlantic Ave. Ch., Friend, 10, Christian League, 1, Bethesda Ch., Aux., 15, Hushwick Ave. Ch., Aux., 35, Brooklyn Hills, Aux., 10, Central Ch., Aux., 166.68, Church of the Evangel, Bible School, 6, Immanuel Ch., Aux., 35, Lewis Ave. Ch., Earnest Workers, 20, Park Ave. Branch, Prim. Dept., S. S., 7, Parkville Ch., S. S., 18.60, Jr. C. E. Soc., 3, Plymouth Ch., Aux., 35, Roxana Circle, 10, Puritan Ch., Aux., 50, Richmond Hill, C. E. Soc., 15, S. S., 15.91, C. R., 5, South Ch., Aux., 5, Tompkins Ave. Ch., Aux., 100; Buffalo, First Ch., Willing Helpers, 5; Canandaigua, Aux. (25 of wh. to const. L. M. Mrs. William Gorham), 335; Candor, C. E. Soc., 5; Carthage, Aux., 15; Churchville, Jr. C. E. Soc., 5; Elmira, Park Ch., Aux., 25; Fulton, Oswego Falls, Aux., 10; Flushing, Aux., 35.80; Gasport, Aux., 10; Gloversville, Aux., 115; Green, Aux., 5; Groton City, Aux., 5; Hamilton, Aux., 27.50; Ithaca, Aux., 50; Lockport, East Ave. Ch., Aux. (25 of wh. to const. L. M. Mrs. George A. Brock), 30, C. E. Soc. and Miss Turner's Class, 20; Madison (to const. L. M. Miss Jennie M. Rice), 25; Middletown, First Ch., Aux. (25 of wh. to const. L. M. Mrs. Charles J. Schwartz), 41.86; Munnsville, "In memory of loved ones," 15; New Haven, Ch., Aux., 20; New York, Broadway Tabernacle, Aux. (200 of wh. to const. L. M.'s Mrs. C. Arthur Baynon), Mrs. Uberto C. Crosby, Mrs. William E. Fearn, Mrs. Walter L. Hart, Mrs. Mortimer E. Joiner, Mrs. Thomas P. Kingsley, Mrs. William A. Kirkwood, Mrs. Mary H. Stickney), 450, C. E. Soc., 55, S. S., 125, Manhattan Ch., Guild, 44, North N. Y. Ch., C. R., 12, Pilgrim Ch., Aux., 45; Norwich, Aux., 23.75; Ogdensburg, Aux., 5; Ontario, Earnest Workers, 6; Oswego Falls, Prim. Dept., S. S., 4; Patchogue, Aux., 11 50; Ponghkeepsie, Aux., 25; Pulaski, M. B., 5; Rocky Point, Mrs. M. S. Hallock, 30; Riverhead, First Ch., Aux. (50 of wh. to const. L. M.'s Mrs. Willard P. Harmon, Mrs. Arthur Tuthill), 58, S. S., 15.45; Rodman, Aux., 20; Rutland, Aux., 9.36; Saratoga Springs, Aux., 50; Sayville, Aux., 20, C. E. Soc., 10, Jr. C. E. Soc., 80 cts.; Scarsdale, Aux., 10; Sherburne, Aux. (with prev. contri. to const. L. M.'s Mrs. Andrus Davis, Mrs. Ellen Squires), 40; South Hartford, Aux., 40; Spencerport, Aux., 3; Syracuse, Geddes Ch., Aux., 38.96, C. E. Soc., 1.75, Willing Workers, 4, Plymouth Ch., Aux., 185.25.

South Ch., Aux., 5, Young People's Rally, 2.58; Utica, Plymouth St., C. E. Soc., 5; Wadhams, Aux., 10; West Winfield, S. S., 30; White Plains, Aux., 40. Less expenses 214.60

2,658 15

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Pater-son, N. J. Fla., Jacksonville, Aux., 5; Md., Baltimore, Associate Ch., Aux., 10; N. J., Glen Ridge, Aux., 15; Jersey City, First Ch., Aux., 30; Montclair, Aux., 15; Orange Valley, Aux., 15; Plainfield, Aux., 30.63; Upper Montclair, S. S., 10; Verona, Aux., 2; Westfield, S. S., 51.50; Pa., Germantown, Neesima Guild, 5. Less expenses, 53,

136 13

FLORIDA.

W. H. M. U. of Florida, by Mrs. Alice E. Guild, Treas., Winter Park,

27 65

OHIO.

Oberlin.—Oberlin Miss. Soc.,

2 00

ILLINOIS.

Rockford.—Second Ch., Miss Mary C. Townsend,

5 00

MISSOURI.

LEGACY.

Neosho.—Caroline P. Dale, by E. K. Herriott, Extr.,

1,062 17

CALIFORNIA.

Ceres.—Friends, through Miss Hoppin (Calif., Berkeley, Hon. C. R. Bishop, 20, Oakland, Rev. Walter Frear, 5; T. H., Honolulu, Judge Charles F. Hart, 25, Mrs. Henry Waterhouse, 25; Kawai, Mrs. Gay, 25, Mother Rice, 50),

150 00

CANADA.

Canada Cong. W. B. M., Miss Emily Thompson, Treas., Toronto,

928 95

MICRONESIA.

Kusaie.—Kusaie Ch.,

7 00

GIFTS RECEIVED THROUGH BUILDINGS COMMITTEE.

Vermont.—Burlington, Mrs. G. G. Benedict, 25, Mrs. Robert Roberts, 10,

35 00

Rhode Island.—Kingston, Mrs. Emily P. Wells,

10 00

Connecticut.—Miss Fannie E. Thompson (Melrose) and Mrs. Alice T. Rice (Pittsfield, Mass.), in mem. of their mother, Mrs. Mabel C. Thompson,

100 00

Total, 145 00

Donations, 7,952 07

Buildings, 409 00

Work of 1909, 473 65

Specials, 590 50

Legacies, 1,132 17

Total, \$10,557 39

TOTAL FROM OCT. 18, 1908 TO MARCH 18, 1909.

Donations, 37,938 61

Buildings, 1,404 65

Work of 1909, 11,502 56

Specials, 1,127 14

Legacies, 8,621 48

Total, \$60,594 44

Board of the Pacific

President.

Mrs. R. B. CHERINGTON,
Sunnyvale, 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 KUSAIE

BY MISS LOUISE E. WILSON

It is hard to convince our girls—we have thirty-nine now, and two boys—that rainy Kusaie is not like their dry, sandy islands and if they sit on the damp grass or keep on damp clothes they will suffer with rheumatism. One of the girls in writing to her home says, “We have not been sick” (real sick she means) “since the doctor left us, for now the Lord takes care of us.” This sounds as if she thought He did not while the doctor was here. But although we are without a doctor we are not without medicines, and in this part of the world we are out of the way of contagious diseases. The only vessel which comes here now is the mail steamer, for a few hours once in two months, but even that brings in influenza and fevers sometimes. We are so much better off than the islands where trading vessels are continually calling. They have to contend with all kinds of sickness.

Everything is very flourishing on our island just now. We have an abundance of food; in fact we have much more than we can find time to take care of. The cocoanut trees are loaded with nuts and we have more than the girls and chickens can eat. We never let the girls eat the hard cocoanut because it is so indigestible. They grate it, add a little water to it, which makes quite a thick milk, when squeezed out, and this is mixed with their food and cooked. When they have rice or beans, they mix plenty of this milk with them and then draw it off and use it as soup. It quite takes the place of meat to them as there is plenty of oil in it. They are very fond of the young nuts before they become hard, and they are very strengthening then. We keep planting bananas as they eat great quantities of them and we do not think them at all unhealthy. We have about five hundred new plants. We do this work ourselves, but some of the cleaning of taro patches,

cocoanut trees, etc., we have to hire done, for with our school duties, sewing and other things, it is impossible for us to do all the farm work.

We have two splendid Kusaian boys who attend school with the girls in the morning and in the afternoon work where they are most needed. They do this for their schooling and clothes. They are so very quiet, if we do not see them we do not know they are around. The Kusaiens are the only Micronesian people I know who are so very quiet, and so very polite. I do not see where they get it from, for they have had very little teaching. It just comes natural to them. The other evening I started to go into a room at the same time our James started out. He stepped back and waited for me to go in, but knowing he was in a hurry, I said, "You come first." He bowed as he passed me and said, "Thank you." Now not many living together so would have thought of adding that "Thank you," even in our home land.

While on the subject of Kusaiens I want to tell you about a little namesake of mine. Her mother was in our school for ten years and in more ways than one was very capable, and a great help to us. Since her marriage she has lived in a village ten miles away, but enjoys bringing little Louise and coming to stay with us for a few weeks at a time. A few weeks ago we sent for her husband to come and do some work for us. Rebecca was not well and could not come, but knowing we would be glad to see the baby, he brought her with him. She was very happy until some way she hurt her arm and she cried herself to sleep on account of the pain. The arm pained her as much as ever when she woke up, but as it seemed to relieve her when we held it tight in one of our hands, we did it up in light splints and she felt better. Her father and our two boys did not get the work done until prayer time, and as they had not yet had any dinner, I told them I would excuse them from prayers, and I remained with them to see that their wants were attended to. The baby was with us and when she heard the girls singing she stopped eating and listened, and then looked up and said, "Prayers?" They told her "yes," but for her to eat her supper. But the dear little thing's mind was not at rest. She kept asking about "prayers?" So after being sure that they did not need me longer, I said, "Come, we will go to prayers." She sat perfectly still on my lap and during the prayer covered her eyes with her left hand, as her right was disabled. I wonder how many other twenty-months'-old babies would have felt restless because they were staying away from prayers. She certainly showed her bringing up. We think she is a wonderful baby. She began humming tunes when she was fifteen months old, and now she hums any song she hears and always sings when the others do. Her mother both plays and sings, so this is probably where she gets it from.

Many people pity Miss Olin and myself because we are here "without a man." But really we get along very well without one. I have been writing to a friend and told her I could drive a nail straight if I was not too tired, and saw a board in two if the saw was sharp enough. And as we never have to cultivate the land, our farming is simple, but takes time. We have the two boys to climb trees and there are always handy natives we can hire to do the things we cannot do. Plenty of work keeps us from getting lonesome or homesick. I must admit though that when Sunday comes I often long to hear a good sermon. We have a regular church service Sunday morning, which is conducted either by one of the older girls or Miss Olin or myself. In the afternoon Miss Olin and I have a service in English. We read a sermon and so get the benefit of some of the very best sermons preached at home. Yet reading one is not like hearing one delivered. At this service a few of the girls come in to help with the singing. They are very fond of singing in English and do very well at it. At 6.30 in the evening we have a prayer meeting in native, the different ones taking part in their own language.

REPORT OF THE ARUPPUKOTTAI STATION FOR THE YEAR 1908

THE year did not open very prosperously, as another season of insufficient rains had reduced the prospect of harvest by at least one third, there had been no increase of appropriations for prosecuting the work, and the missionary was suddenly stricken down with an illness which caused an absence from the station for several months during the most important and critical time of the year. There were dismal prophecies of a great falling off in the receipts from harvest festivals on account of the absence of the missionary, a lessening of the monthly contributions on account of the poor crops, and of a general disintegration of the work because of inability to seize and improve opportunities that were opening before us. But God was better to us than all our fears and graciously answered the many prayers that were offered for the workers in this station, so that this year has been one of the most prosperous years that Arupukottai Station has ever experienced.

The statistics for the year have just been made up and we find to our joy that the congregations have given 4,498 rupees, which is one thousand more than they gave last year, that the net increase to the number of adherents is 514, and that the roll of communicants is 145 greater than in 1907. This is largely due to the faithful and efficient work of the pastors and helpers of the station, who determined that there should be no backward step. They

therefore made special and systematic efforts to increase the contributions at the harvest festivals by going to each member of the different congregations several weeks before the time of the festival and obtaining a promise of a gift of a certain sum when the harvest festival should take place. The result of all this was that several congregations gave twice as much as in 1907 and nearly all gave more than in the previous year. This all is most encouraging, for aside from the inspiration given by the fact of the increase all along the line, as the work has been this year so peculiarly the result of the Indian workers' labor, it gives promise that the day is not so remote when the foreign worker may be withdrawn and the Indian church be officered by India's children.

BOARDING SCHOOL

We have some very wild little creatures brought to us from the villages, truly the rawest of material, and it is a God-given privilege to be allowed to have the training of these little ones during the impressionable and formative years from six to twelve. We have wished that we were skilled in the use of the camera that we might take their pictures as they come to us and when they leave us, and ask those who doubt the efficacy of the boarding school to look on this picture and then on that.

Yesterday two little girls were brought to us, one five and the other seven or eight years of age, who looked as thin, cadaverous and wretched as specimens of the great famine of 1878. Their mother had died and their father, a drunkard, had beaten and starved them until the little one of five years had run away and was living on what she could pick up on the streets. When it was known that we were about to take them to the Mission compound, their father told them that if they ever came back to his house again he would beat them to death. It was pitiful to see how the hungry little creatures looked at the first full meal they had had for months or even years.

Of course many of the children are in better circumstances than the two above mentioned, but all, with very few exceptions, come from villages where moral life is at its lowest ebb and where they are surrounded by demoralizing influences. After a few years in the boarding school, those whose parents are able to send them, go on to the higher institutions at Pasumalai and Madura, others go back to their villages to take their places among the very few who can be said to have a little education. We endeavor to have two or three children out of each of the congregations of this station come to the boarding school, that they may, on their return to their villages, after a few years on the Mission compound, become powers for good in their several communities.

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THE STORY OF A DAY

BY EMILY R. BISSELL, AHMEDNAGAR, INDIA

PERHAPS the story of one of my days here will give as good a glimpse into my life and work as anything. Day before yesterday, Wednesday, September 30th, was a day when things "happened," and I shall choose that for my day.

The early morning went prosaically enough in planning details of a new gingham dress with a Mohammedan tailor who often does my work.

At eight o'clock I went over to the girls' school to find Miss Bruce, who had asked to accompany me to my city day schools for high-caste children. We proceeded to Zuna Bazaar, where the largest school is held, from eighty to ninety girls, and found the five teachers interested in the pupils, as usual, despite their numbers being few; one of the numerous Hindu festivals was on, one of those particularly vexatious ones, which different families observe different days, and lasts a week or ten days! Half a dozen came straggling in while we were there, serenely undisturbed over being an hour late. The primary classes sang several songs for Miss Bruce, among them one describing a sparrow seeing herself in a mirror, and flying into a rage with her shadow because she thought it must be "the other wife"—rather shocking from our point of view, but most natural from that of the children!

From there we drove through the city to Saliwada School, where the girls belong almost exclusively to the weaver caste, with an occasional

Parbhu ($a=u$ in fur; please roll the r !), who is as noticeable for neatness as a Brahman. The head teacher is enthusiastic though only four pupils are present; she tells me her two Parbhu pupils have been absent two months, they have been kept at home to take care of the brother's wife and little new baby—eleven-year-old girls (because a woman is ceremoniously unclean three months after a birth, no older woman can attend her). The sister-in-law died shortly ago, and twelve days must be observed before Rangu and Mangu will be free to attend their studies.

The next teacher seemed to be in want of some of the first one's enthusiasm, though she had twelve dear girls before her. The third teacher was struggling bravely with forty tiny ones, the fourth teacher being absent because her son, a lad of sixteen, an only child, had the earache.

Returning home, I copied from a cantata composed by one of the prominent Christians, Mr. Marayon Vaman Tilah, on the subject "The place of woman in God's Kingdom." I wish I could sing you a few of the exquisite airs to which some of the words are set. I will on my next furlough.

Breakfast at ten, alone (my brother was away at dedication of a new church and schoolhouse combined, sixty-four miles distant, and my sister and niece are on a short visit in Poona).

Then more copying, until an interruption came in the shape of Rambha, a young girl of seventeen, a famine waif, who begs my intercession with a young man who was to have been her betrothed, but whom she had offended, and now wishes to conciliate. Poor girl! I tell her I will see what can be done, and send a message to the lad to come and see me.

I go out on the veranda to see standing outside a woman of the lowest caste, two girls of four and eight years with her. Her husband rejected her four years ago and she has begged her food from door to door ever since. In these hard times people give scantily to beggars, and the children go hungry often. Recently some indecent women have won over her eight-year-old daughter by giving her good food and plenty of it, and have offered to buy her for two rupees and a half-worn garment. "But," the woman says, "I do not want her to go into that business, and as I cannot keep her away from them, I have brought her to you, and want to give her to you." I am taking care of too many waifs already, however; so I write and ask Mrs. Sibley of Wai if she could possibly take and provide for this Sita among her famine children. I hope to hear from her favorably on Sunday. Meanwhile, I hand the woman eight annas and charge her to supply Sita with all the food she needs until Monday when she is to come and see what response I receive from Wai.

I come in then for a rest and a change of apparel. Opening my door

again, I find waiting the young man whose suit Rambha too late desired to accept and have a talk with him.

Lunch and more writing until five, when I go to choir practice in the great new church Dr. Hume has been the means of building for this Christian community. As I left the church the head teacher of my "ragged school" (in the low-caste quarter) joined me and spoke of a girl for whom I have long been anxious. Not only of low caste, but of low morals, are her family. The whole community is entirely degraded and debased. How ever this graceful-mannered girl happened to come to attend school I do not know, but she did, and is now in the third grade. Such a bright face and expressive great eyes, one is drawn to her at once. I have several times spoken to her of leaving her mother and entering a boarding school, either in Sholapur or Wai, as her only salvation from a life as low as her mother's, but she always puts the mother forward as a reason for being helped at home. Now, however, this head teacher said Malon had expressed herself willing to go wherever I would send her. So here is another candidate for Wai, if there is a place for her there. God grant there be.

Dinner now, and then our weekly station prayer meeting at Mrs. Churchill's led by Mr. Burr, of Oberlin, whose wife is our bright, pretty, sweet Annie Harding. Among subjects for special prayer Mr. Clark mentions two Brahman lads who are attending one of his classes in the high school, boys deeply interested in the Christian truths they have been taught, and earnestly inquiring if public baptism is an essential test of the Christianity in their hearts and lives.

Is it not a privilege, to be allowed to help, guide, in experiences like the above? Pray that I may be helped, led and guided myself, and so be better prepared to meet this responsibility.

NEWS FROM OUR DEPUTATION

BY MRS. S. E. HURLBUT

LUCY PERRY NOBLE BIBLE SCHOOL, MADURA, INDIA.

Jan. 3, 1909.

ARRIVED Tuesday at 2.43. Mr. Zumbro, professor or head of college, met us at a station before we arrived. At the station here were Mr. and Mrs. Chandler, Dr. and Mrs. Van Allen, Miss Swift, Dr. Parker and a Mr. Miller. Miss Wingate and I came to Miss Swift's. Mrs. Baird and Mrs. Towle went to Mr. Chandler's. After tea at five o'clock, we visited Dr. Van Allen's hospital, met his patients, heard of their very high-caste Brahman, also very wealthy man. Mrs. Zumbro called on us after our return. A very sweet, pretty woman.

Wednesday, after breakfast we visited an out-station, where there is a Bible woman, but her hut was closed. We also went in to see the India Moslem women.

After afternoon tea we went to the temple. Mrs. Chandler took Mrs. Baird and Mrs. Towle, and Miss Swift, Miss Wingate and me. The temple is one of the seven very sacred places in India. It is an immense structure; has a large tub for people to bathe, and the gods are taken around on wooden horses, elephants, etc., at certain times.

From the temple we went to the American Board schoolhouse, which is within the temple gates. Then had a ride around the town going to Mr. Chandler's to dinner.

Thursday at 12.22 we went to Manamadura. Mr. and Mrs. Vaughan are the missionaries there. We arrived in the rain at 2 P. M., and it rained most of the day, but stopped long enough for us to visit the girls' boarding school. Girls' boarding schools in out-stations are rough affairs. One long room where they all sleep; eat on the porch; a room for their boxes, one for the teacher, and a kitchen; the bathroom outside—a wall around it—open to the sun. Their lessons are on Mr. Vaughan's porch, which was built wide for that purpose.

Friday was New Year's Day, and a memorable one. In the morning it rained so there were only a few callers. Here there is early tea—from 6 to 7 as you choose; at the Vaughan's at 7—and we went into the dining room for it. Breakfast at 10.30 or 11; Tiffin or afternoon tea from 3 to 4, and dinner at 7.30. After breakfast, about 12 or 1, we heard a great noise of drums, cymbals, horns, etc., and, looking out, there was a great procession of people. First there were the agents of the mission. They are the catechists, teachers, etc. (native); then the Bible women, then the children from the school, and native Christians of all kinds. I presume there were somewhere from three to five hundred people. The agents were few, and first one read an address of welcome to us. This was in very good English. They had a song composed for the occasion, but before this they put wreaths around our necks of yellow chrysanthemums. All of them passed by us and put limes in our hands, a native custom of welcome and good wishes. After this came the Bible women, in all about twelve. There were eighteen agents. They put wreaths around our necks, limes in our hands, an address of welcome. Then the children from the school and they had recitations and other exhibitions. Afterwards we all addressed them. Then when this ceremony was over, the bandy, a native two-wheeled vehicle drawn by bullocks, came to the door and we four were put into it—just filled it. Mr. and Mrs. Vaughan and all of this multitude walked before, behind and at our side to the church where there was quite an elaborate program (New Year's custom), addresses, songs, quartette, recitations, etc., after which we returned to the house. The people had come in from all parts of the mission station with their band on the compound. We drove around the compound and saw all the buildings. They had added a long, crooked horn to this band which made noise enough to ruin the walls of Jericho, but it was interesting.

There was a Brahman, a very wealthy and high-caste man, at the house

waiting to put wreaths on the foreign ladies and limes in their hands. His brother was one of the high judges of the English government and knighted by the king. Following him were other officials of the town, the collector, the person in charge of the postal service, and others, these all Hindus, not Christians. All placed limes in our hands. Then came the Bible women by themselves and some others. We did not have afternoon tea until six. After that there was a church presentation and people coming until the doors were closed for us to have dinner at 7.30. After dinner we returned to the church for service and communion service. This lasted until about ten. After our return, the orphans from the boarding school were brought to see us. I must have had more than one hundred limes put into my hands, and somewhere like eight wreaths put around our necks. Next morning we took the 8.20 train for Madura. We were glad to be there for their New Year's festivities. If it had not rained and kept the people from coming in, we probably would have seen twice as many people as we did.

Saturday afternoon at 3.30 there was a woman's meeting at the "West Gate" church arranged for us at which we were wreathed, had limes placed in our hands and we addressed them. From there we went to the Mangalapuram Girls' Boarding School. It is a beautiful building, or rather two. I hope some one will write about it for *Mission Studies*.

Sunday was also a memorable day. In the morning church at East Gate; then Sunday school rally for all of the Protestant Sunday schools in Madura. Six o'clock, English service in the West Gate church. It was good to hear a service and sermon in English. In the evening, dinner after our return.

Monday we visited the beautiful old places here. From there went to the Woman's Hospital under Dr. Parker (W. B. M.); had breakfast there at 11 o'clock, and at 3.30 started for Melur. Mr. Chandler took us in his carriage the first five miles. Miss Swift had sent a horse to take us up there and take us on five miles further, then Mr. Holton's horse from Melur was there to meet us and take us the last eight miles. It was market day in Melur. The street is a mile long and it was swarming with natives from the villages that had come to market. Multitudes of them. Their garment usually only a loin cloth, some with a turban. It was good to get to the Mission compound and find a man and a woman just like ourselves, and everything as beautiful and quiet as though we were making a visit to a farmhouse in America.

Around the mission house are the schoolhouse—the girls' boarding school—pastor's house, Bible women's house and house for the servants. Mr. and Mrs. Holton are the missionaries there. They have one little boy and two little girls.

Melur was as memorable as Manamadura. We stayed over Tuesday and came back to-day getting here a little before eleven; had breakfast with Dr. and Mrs. Van Allen at 11.15. Went to the college this P. M.

Your letter of December 4th awaited me. I have received two before at this place. Was glad to get one after you had heard from me. We are all well. Our time is occupied. It is hard to get time to write. If anyone could see the natives here, the contrast between them and the native Christian, the gratitude of the Christians and what it all means, our missionary

work would not be supported at such a poor dying rate. It is marvelous what more money would do and what a refined, beautiful force we have here. May God open the purses in America.

SOUTH AFRICA

Mr. Frederick Bridgman writes from Durban, South Africa, October 9, 1908:—

DEAR FRIENDS: A few days since I received a letter which you may enjoy reading. While neither a pastor nor teacher, the writer is one of our fairly well-educated Zulus. As head flower gardener he has charge of the beautiful grounds and conservatories belonging to one of Durban's merchant princes. The letter is very neatly written, and the following is an exact copy.

Dear father in God. May the peace of our Lord Jesus Christ which has appeared in South Africa strengthen and establish you for the great Kingdom to come! It is my duty to thank the Almighty God through Jesus Christ our Mediator and Redeemer for what he has done for me and for all Native friends to hear that our young children school is under your care, as we had the children school at Windmill Road, but it was just like the seeds which fell upon stony places, they sprung up because they had no deepness (of earth) and when the sun was up, they were scorched. I wish the school would be like the seeds which fell into good ground, to-day. It troubles us to take our Native children to the Indian Schools. I again learn the lesson that God hears and answers prayer. I wish God would recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust. I again thank Mrs. Bridgman for her kindness to take much interest in the New school. Please permit me to remain with 600 bags of compliments and cart loads of prayers to you and family.

Your Affectionate Servant.

The occasion of this gratitude, expressed in such apostolic phraseology, needs further explanation perhaps. During the last school term Mr. Mtetwa secured a teacher for his own children, but so many others flocked in that the demand for a school could not be ignored. While having no funds for the purpose, we decided to at least make a start. For reasons which I need not explain here no one of our chapels was available for this purpose. So we rented quarters, cramped and miserable, at \$6.25 a month, got boxes and planks for benches, and secured a splendid teacher, an earnest, Christian woman, who in this service is receiving less than half pay but gladly works for love of the children. In the two months since school opened the enrollment has grown to sixty, and most of the pupils have been brought into Sunday school through the beautiful influence of the teacher. Just after starting this enterprise aid came from a very unexpected quarter, in the nick of time to help us over first difficulties. The Board's Mission in Japan sent us \$12.50, the collection taken at their Annual Meeting, which was promptly invested in this school. We are hoping for means to place the school on a better and permanent basis. It is the only school for Zulu children in Durban.

" I WAS IN PRISON "

For more than a year now, whenever at home (about half the time), I have been holding a service at nine Sunday morning for the native prisoners at the jail. These usually number some three hundred and fifty and about half attend the service. There is no congregation to which I enjoy preaching more than to these prisoners. Certainly no company of saints could be more devout in their participation in public worship. The way in which they all reverently kneel during prayer on the stone pavement of the long corridor which serves as a chapel, and the manner in which they thunder their "amens," makes one hesitate whether to cry, laugh or administer a rebuke for hypocrisy. The volume of song in the singing of familiar hymns would put to shame most congregational singing in America. The eagerness of the prisoners for literature of some kind is surprising. After every service thirty or forty crowd about me begging for primers, catechisms, testaments or hymn books. This is another striking indication of the desire for knowledge which is now possessing our Zulus.

While not presuming to estimate the results of these meetings three points may be mentioned. (1) There is no question about the services being appreciated. (2) At almost every meeting there are some who, without urging, express a desire to accept Christ. (3) This ministry brings blessing to the missionary, if for no other reason than the words, "I was in prison and ye came unto me."

" ON HIS MAJESTY'S SERVICE "

It is not likely that I shall ever again enjoy this distinction, so bear with me if I tell something about it. A most interesting experience came to me recently when I was sent by the Natal government on a trip of investigation to a neighboring colony. Another effort is being made to settle the old land question connected with mission reserves, and government deputed two of our intelligent natives and myself to visit parts of the Cape Colony and report on the land tenure and local self-government systems instituted in a Kafir territory known as the Transkei. As this trip occupied a full month I can only hint at what we saw. You know the popular cry in these parts that South Africa is a "white man's country," although blacks outnumber whites eight to one. It was a rather novel experience then to find that the Transkei was recognized even by whites to be a black man's country. Without going into the technicalities of land tenure, let me say that every facility is afforded natives, civilized or savage, to secure individual holdings. To appreciate what this means, one must realize that in the other colonies every obstacle is placed in the way of natives owning land, while in some parts it is actually illegal for a native to hold land in his own name.

A KAFIR PARLIAMENT

Even more remarkable is the Cape Colony policy of according natives participation in local self-government, to say nothing of the fact that they may qualify for the general franchise on practically the same terms as whites. Our visit was timed so that we might attend the annual session

of the Transkeian General Council, or "Native Parliament." This body is composed of the chief magistrate who acts as presiding officer, fifteen magistrates from as many districts, and forty-five native councilors representing about half a million Kafirs. In this land of strong racial prejudices it was a wonderful sight to see white officials sitting with black men and conferring together for two weeks about native interests! A wide range of subjects was considered, embracing some sixty topics under such heads as agriculture, stock raising, native education, native customs as related to morals, etc.

It was a surprise to learn the scope of the financial operations of the native parliament, which is responsible for the collection and disbursement of \$250,000 annually. This means little until we understand two facts: (1) The vast majority of tax-payers are heathen, raw, red, or blanket Kafirs, as they are variously termed. (2) This tax is self-imposed. Just think of these red-ochred, beer-soaked, polygamous savages, with but a sprinkling of civilized blacks, being willing to pay a rate of \$2.50 per adult male for the support of civilizing agencies! This achievement speaks volumes for the officials concerned.

And how is the money spent? For the construction of roads, now totaling 3,000 miles, the planting of forests, the establishment of agricultural and industrial schools, hospitals, etc. Primary education is being aided to the extent of \$75,000 a year. This is only illustrative of what the Kafirs (inferior to the Zulus), guided by wise and sympathetic officials, are being led to do for themselves. I left the Transkei thankful to know of one place where the African, even in the land of his fathers, is so justly and generously treated. On returning to Natal we submitted a full report, which seems to have been favorably received by both government and public. But I regret to say that a measure introduced into the Natal parliament providing for native administration along the lines of the Cape-Transkeian policy has been dropped.

WOMAN'S BOARD OF THE INTERIOR

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RECEIPTS FROM FEBRUARY 10 TO MARCH 10, 1909

COLORADO	224 38	Previously acknowledged	17,438 26
ILLINOIS	1,770 87		
INDIANA	25 60	Total since October, 1908	\$22,546 43
IOWA	445 87		
KANSAS	90 05		
MICHIGAN	834 39		
MINNESOTA	483 07		
MISSOURI	125 29	FOR BUILDING FUND.	
NEBRASKA	156 79	Receipts for the month	\$5 00
NORTH DAKOTA	8 00	Previously acknowledged	164 75
OHIO	388 46	Total since October, 1908	\$169 75
SOUTH DAKOTA	63 00		
WISCONSIN	464 00		
WYOMING	6 08	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
KENTUCKY	10 00	Receipts for the month	\$32 10
MICRONESIA	9 52	Previously acknowledged	264 75
MISCELLANEOUS	2 00	Total since October, 1908	\$296 85
Receipts for the month	\$5,108 17		

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