

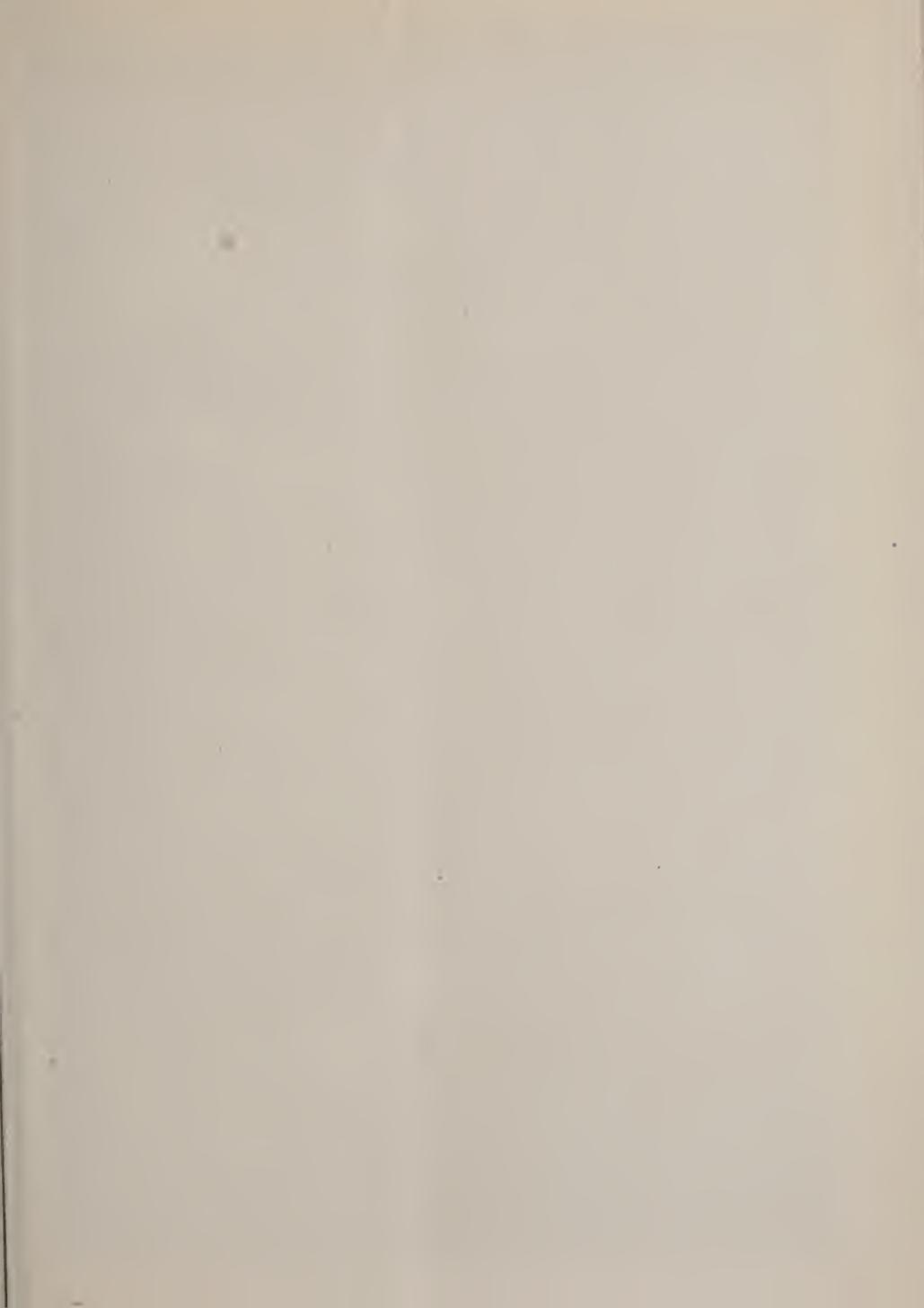


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PRESIDENT CAPEN WITH SOME OF THE SHOLAPUR WORKERS

Life and Light

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No. 5.

The unseen world has again been brought very near to the missionary circle which has its center in the Congregational House, by the passing Dr. E. E. over of Dr. Elnathan Ellsworth Strong, the beloved Editorial Secretary *Emeritus* of the American Board, which occurred at his home in Auburndale the morning of April 2.

Dr. Strong was born in Hardwick, Vt., in May, 1832, and after graduating from Dartmouth College and Andover Theological Seminary, spent over twenty years in happy and successful pastorates, six years in South Natick and fifteen in Waltham, Mass. In 1878 he became the editor of the *Missionary Herald* and continued in this position as Editorial Secretary of the American Board until 1907, when he became Secretary *Emeritus* and was succeeded by his son, Dr. W. E. Strong. His last public utterance in connection with the Board was the prayer of consecration offered at the commission service for Miss Elizabeth W. Pettee, which took place last July at the Board Rooms. Although he has since that time visited the Rooms where he was so greatly honored and beloved, he has for several months been gradually failing and the end of the earthly life spent in such wonderful accord with the principles of the heavenly kingdom seemed but the translation into an unhampered service.

Dr. Strong's able editorship of the *Herald* needs no comment here, but many missionaries will bear tribute to the loving, sympathizing personality which glowed behind each written word and which endeared him to hundreds. His visit to Africa as a member of the Deputation in 1903 heightened the interest he had always felt in the missions there. The missionaries and people among whom they worked in that country became in an especial way his charge for whom he made unceasing prayer. "The Stronghold," the lovely Auburndale home, has been the refuge and resting place of scores of tired workers and the sense of loss over his home-going will be felt the world around.

The funeral service was held at the chapel of the Auburndale Congre-

gational Church of which he had for years been one of the staunch upholders. It was conducted by his pastor, Dr. W. C. Gordon. The address was given by Dr. Cornelius H. Patton, Home Secretary of the American Board, music was rendered by the American Board quartette and the closing prayer was offered by Dr. F. N. Peloubet.

Dr. Strong is survived by his widow, who is a Vice-President and Corresponding Secretary of the Woman's Board, by an only daughter, Miss Annie C. Strong, and by two sons, Arthur M. Strong of Boston and William E. Strong, D.D., who is just returning from his tour of the missions of the Board, as a member of the Deputation.

News of the entering into rest of Rev. Stephen C. Pixley for fifty-nine years a missionary of the Board in South Africa reached the Board Rooms **Two Veteran** late in March. "Father" Pixley, as he was lovingly called **Missionaries.** by the younger members of the mission, died at Dr. MacCord's hospital in Durban, February 21, where he had been ill for several weeks. He was born in Plainfield, N. S., in 1829, graduated from Williams College in 1852, and after his theological course, sailed for Africa in 1855. His self-sacrifice and devotion to the work will be further noted in the columns of the *Missionary Herald*. Mrs. Pixley died in 1900 and her husband was laid to rest beside her at Inanda—the station so identified with their long service. His daughter Mary, though not under missionary appointment, has lived with her father in Inanda tenderly caring for him.

On March 29 another noble and devoted servant of God and of his kingdom in the mission field of the American Board passed away at Oberlin, Ohio,—Dr. Henry C. Haskell. Dr. Haskell was born in Maine in 1835—a graduate of Williams College of the class of 1859, and of Andover Seminary three years later. In 1862 he sailed for the European Turkey Mission where he served until 1874. After an interval of some years he was reappointed in 1887, and went to Samokov, where he was stationed until his return to this country in 1912.

Dr. Haskell entered with peculiar love and interest into the life of the Bulgarian people, and was a man of deep piety, delightful to work with, courteous and kind, though strong in his convictions. Mrs. Haskell seconded all his efforts most helpfully. Besides his widow, Dr. Haskell leaves two children in the mission of his love,—Dr. E. B. Haskell of Monastir and Miss Mary M. Haskell of Samokov, whose remarkable relief work during the late Balkan war will be recalled.

News of the death of Miss Atkins of Erzroom, Turkey, from smallpox, was received by cable March 18 and brought sadness to those who have known of the work of this young missionary. Miss Atkins **Eunice M. Atkins.** was born in Elk River, Minn., and received her education at Hamline University. She joined the Eastern Turkey Mission in 1908 and has been in charge of the Girls' School at Erzroom. This school and its teachers are supported by the W. B. M. I., and Miss Atkins has shown exceptional strength and promise in her responsible position in which she has been assisted by Miss Uline, now at Bitlis, and later by Miss Vina M. Sherman. During the five years of her service Miss Atkins has gained an unusual hold on the people of the community, and our sincere sympathy is extended to our sister Board in the loss sustained in her death.

In the death of Mr. Frank Wood which occurred at his home in Dorchester, March 27, after several months of illness, there passes from our **Frank Wood.** Congregational circle in Boston another of the prominent group of laymen whose ranks have been so sadly depleted during the past few months. Mr. Wood has long been known as one of the most generous givers to religious and philanthropic causes, an ardent advocate of the rights of the American Indians, a prominent promoter of the Peace Movement, and above all a deeply spiritual exponent of the faith which was to him vital. He was for many years a deacon of the Shawmut Church, Boston, and its most generous supporter.

Learning the printer's trade as a boy, he became one of the prominent printers in Boston. He has ever been a generous friend of the Woman's Board and for nearly forty years the printing of LIFE AND LIGHT has been the work of his office. During the past three years the text-books of the Central Committee for the United Study of Missions have also borne his imprint.

His wife, formerly Dr. Lillian B. Neale, is one of the directors of the Woman's Board and an active promoter of the plans for the Golden Anniversary Gift.

It is very good news that Mrs. S. C. Bartlett of Otaru, Japan, whose recent severe illness from pleuro-pneumonia called forth much sympathy **Missionary Personals.** from many friends, is now well on the way to recovery, though she is still confined to the house. Mr. and Mrs. Bartlett are living in Brookline, Mass.

Miss Alice Pettee Adams of Okayama, Japan, sailed March 13 for

San Francisco, coming for health reasons. It is a grief to all concerned that Miss Adams must temporarily be spared from her beautiful work at Hanabatake and many expressions of sorrow mingled with the farewells of those who have depended upon her for physical and spiritual blessings. Miss Adams stopped in Honolulu for a short visit with Miss Julia Gulick before coming to California where she expects to remain for the present.

Miss Evelyn F. Clarke, who is one of our teachers at the Normal School in Adams, South Africa, is on her way to America for furlough. Miss Clarke's sister, Miss Minnie, will be remembered by many who met her last November and a warm welcome awaits Miss Clarke on this, her first visit to the United States.

Miss Susan R. Howland spent a part of April with her brother's family at the Auburndale Missionary Home and is preparing to sail for Ceylon May 2 to devote herself largely to the evangelistic work in Uduvil, where her long service has greatly endeared her to the people. On the same steamer will sail Rev. and Mrs. Ira W. Pierce under appointment as American Board missionaries for Harpoot, Turkey; also Dr. Ruth Parmalee who is to be associated with Dr. Atkinson in the Annie Tracy Riggs Hospital at Harpoot. Dr. Parmalee is the daughter of Rev. and Mrs. Moses Parmalee, so long missionaries of the American Board in Erzroom and Trebizond. Mrs. Parmalee is accompanying her daughter to Turkey where she will make her home.

Miss Flora Starr, assistant treasurer of the W. B. M. I., accompanied by Miss E. F. Beebe, one of the Board of Managers, sailed April 2 from Boston, en route for the Balkan Mission where they will visit the schools of the Board with reference especially to the work in Samokov.

On the very day that President Capen entered upon life eternal in Shanghai, China, there passed away in Okayama, Japan, a man, of Ishii of whom Dr. J. H. Pettee wrote some years ago as "perhaps one Okayama. of the most widely known of living Japanese Christians,"—J. Ishii of Okayama. Mrs. Pettee writes of his death,—“It was no surprise, for it has been expected more than once in the last two months; but every time he has rallied, often it seemed in direct answer to the prayers of his orphans and friends. The day before he died he rode around the place, but that night felt that his death was near. Most of his workers and older orphans spent the night in the room next his and he gave them many farewell messages.

“The funeral was on February 4 and about fifteen hundred people were

present, fully a third of the number being his orphans and workers and their families. A great many students from neighboring schools came, as well as hundreds of his personal friends from near and far, including the governor of the province and Colonel Yamamuro, the Japanese head of the Salvation Army and an old protégé of Mr. Ishii's, who preached the funeral sermon. Here in Okayama we had two memorial services, one of them at our house at the hour of the funeral, for those in the city who had been closely connected with the orphanage—ex-orphans, house mothers, trustees, and workers. Twenty-five were here, and it was a very tender, touching service. In the evening there was a large meeting in the church, with ten speakers, including the governor and the mayor, leading lawyers, doctors, and ministers. Mr. Pettee spoke at both meetings."

Mr. Ishii was born in 1865 in the island of Kushiu. Although his mother did not become a Christian until 1888 and his father never professed Christianity, yet his parents believed in Western ways and the boy received careful training. He studied medicine under the Roman Catholics for awhile but soon embraced Protestant Christianity and was baptized in 1884. In 1886-1887, led by learning of various cases of need, by reading the life of Dr. Guthrie, and by hearing of the work of George Muller, then in Japan, Mr. Ishii opened a small asylum for needy children. Aided by the Salvation Army in Japan and by an ever-growing circle of Japanese and foreign friends, the small endeavor, sustained by the mighty faith and simple sincerity of "Father Ishii" who never turned away a needy child, became the great Okayama Orphanage. In 1906 the terrible famine conditions increased the number of children from 375 to 1,200 in three months, and the budget from two to seven thousand yen, but Mr. Ishii's calm faith was equal to the demand and year by year the circle of blessing spread, donations increased, industries were added and the fame of the simple Japanese doctor became world-wide. As Dr. Pettee said of him years ago, "A love that works itself out in deeds; a life that is truly Christian; the spirit of the Bible worked into flesh and blood; simple loyalty of a Christian Samurai; faith that feels, hope that though always grave is never despondent; love that counts no cost if it may but save a few of 'the least of these, my brethren.'"

The new text-book, *The Child in the Midst*, by Mrs. B. W. Labaree is now on sale. A "preview" of this fascinating study of child welfare in non-Christian lands appears on page 200, and Mrs. Joseph Cook's

practised pen has caught some of the most cogent reasons for the general study of this book. Price thirty cents in paper, fifty cents in New cloth binding. The new post-office regulations for parcel Publications. post require zone postage on books, so those ordering will please take notice and enclose postage to cover new rates. Two sets of programs based upon *The Child in the Midst* are in preparation and will be issued for the Northfield Summer School in July.

Our World Family by Mrs. Helen Douglas Billings,—Mrs. Peabody's sister,—is also ready. This is the junior book for 1914-1915 and contains attractive program material for leaders of children's mission bands.

Miss Preston's book for older juniors, *Crusaders in Turkey*, has not waned in popularity. A box of Turkey curios has been prepared to accompany *Crusaders* and the Sunday-school exercises and will be rented for ten cents and postage. It contains a dozen articles illustrating life in Turkey, such as a swaddled baby, Armenian dolls dressed as bride and groom, a moffa, etc. Full description sent with box. For use of this interesting set of curios apply to Miss Marion E. Barlow, making dates well in advance.

The first Bulletin of the Federation of Woman's Board of Foreign Missions is at hand and is replete with interesting communications, including letters from Mrs. Peabody and Mrs. Montgomery. These Bulletins are to be issued semi-annually by the Central Committee on the United Study of Missions. Annual subscriptions 25 cents or 15 cents per copy may be sent to Miss Hartshorn.

The semi-annual meeting of the Woman's Board of Missions will be held with the Congregational Church in Concord, Mass., Thursday, May Semi-annual 14; sessions at 10 a. m. and 2 p. m. The ladies of Meeting at Concord. the church will serve luncheon at twenty-five cents a plate. Part of the forenoon session will be devoted to an open conference conducted by Miss Calder on the results of the study of *The King's Business*, after which Mrs. Chauncey J. Hawkins of Jamaica Plain will present the new text-book *The Child in the Midst*. Mrs. Frank H. Wiggin will speak concerning "Some Things our Women Want to Know about the Woman's Board." Among the missionaries who are expected to give addresses are Miss Elizabeth S. Perkins of Foochow, Miss Mary L. Daniels of Harpoot, and Miss Evelyn Clarke of Adams, South Africa. It is hoped that Dr. William E. Strong, just returned from his world

tour of the American Board missions, will give the closing address of the afternoon. There will be a Service of Intercession at noon. Other features will combine to make the program a helpful one and it is hoped that there will be a large attendance.

The April Friday meeting was presided over by Mrs. S. L. Blake. A part of the session was devoted to an open conference conducted by Friday Miss Calder in regard to the results secured by the study of Meeting. *The King's Business*. Representatives of several auxiliaries spoke most encouragingly along the lines of the "Every Woman Canvass," group meetings for prayer, special study classes and other efforts which promise better efficiency in the coming year. The missionary address, "Holy Week in Guadalajara," was given by Dr. John Howland of Mexico. He drew a vivid picture of the contrast between the joyous hope of our Easter and the indifference and despair of those who know nothing except a dead Christ.

THE TREASURY RECEIPTS

	For Regular Work			For Golden Anniversary Gift	For Special Objects	From Legacies	TOTAL
	Branches	Other Sources	Total				
Mar.1-Apr. 1	\$7,445.29	\$521.00	\$7,966.29	\$732.68	\$213.35	\$10,334.35	\$19,246.67
Oct. 18, 1913-							
Apr. 1, 1914	44,706.82	2,249.91	46,956.73	27,901.83	1,113.37	24,422.60	100,394.53

On account of the change by which our fiscal month now agrees with the calendar month, no comparison of receipts is possible, as the periods do not correspond. We shall therefore omit the table of comparisons for the rest of this year.

For the information of the many friends who are interested to know what progress the Woman's Board is making in meeting its apportionment, we are planning to give once in three months a report of our receipts under the Apportionment Plan. Below is the statement for the first quarter of 1914.

RECEIPTS FOR REGULAR WORK AND BUILDINGS January 1-April 1, 1914

Counting on Apportionment for 1914				Not Counting on Apportionment		TOTAL
From Auxiliary Societies	From Churches	From Church Organizations	Total	From Individuals	From Other Sources	
\$20,363.84	\$936.16	\$1,381.90	\$22,681.90	\$11,567.66	\$3,176.52	\$37,426.08

"THE CHILD IN THE MIDST"

PRESENTED BY MRS. JOSEPH COOK

THIS is the fourteenth text-book sent out by the Central Committee on the United Study of Foreign Missions. As these books drop from the press year after year we of the Woman's Board are freshly reminded that the idea of this interdenominational study originated with our beloved Home Secretary, Miss Abbie B. Child. It was brought forward at the Ecumenical Conference held in New York in 1900. It was heartily endorsed by that body and was one of the chief, tangible results of that great gathering. Miss Child was not only possessed of vision, but she had a statesmanlike grasp and unusual executive ability.

The first volume, *Via Christi*, was edited by Professor Louise Manning Hodgkins, for years at the head of the English Department of Wellesley College. It dealt with the growth of the Christian Church through all the centuries to the time when the Great Commission began to be carried out. Macmillan was persuaded to undertake the publication of this book although that house had little expectation that a book on foreign missions would have any remunerative sale. The demand for *Via Christi* and its successors for several years was an agreeable surprise to the publishers. The pecuniary results induced the Central Committee to have the printing and publication under their own *imprimatur*.

The Central Committee is composed of eight women prominent in different denominations. Mrs. Henry W. Peabody is Chairman, but in her absence from the country this year her place is taken by our own Miss Stanwood. The co-operation of women along these large lines was amply illustrated by the way the women worked together in the famous Jubilee Campaign from the Pacific to the Atlantic with the monetary result of one million dollars.

We hear much in these days of the Feminist Movement and feminist intentions. A great deal of this is most distasteful. But as an illustration of the Christian feminist movement we rejoice to know that two women were in the Continuation Committee which met at The Hague, and that they were welcomed there by Queen Wilhelmina.

The Woman's Foreign Missionary Societies were founded for the emancipation of our sex in those lands where they had been kept for ages in ignorance and isolation. Whatever touches the home in our own land and in foreign lands is of supreme interest to us women.

So the book for next year's study with its motto: "And He took a little child and set him in the midst of them," will appeal to all who have the mother's heart whether or not they have children of their own. Child welfare exhibits are held in many of our large cities, and children are being cared for from the prenatal period during adolescence in such an intelligent, scientific manner as was never before known in the history of the world. The Central Committee in its foreword, says of this book: "This is not a book for children, but a book about children the world over, and with its accurate statement of facts, solicits attention to the great need of new effort in behalf of children in non-Christian lands. The author, Mrs. Mary Schauffler Labaree, whose husband, Benjamin W. Labaree, was murdered in Persia, was born into an environment of missionary intelligence and activity in which her girlhood was trained. Later years of experience in Persia, and subsequent association with many nationalities in our own land, have given her large opportunity to know whereof she writes with tender, sympathetic touch." The six chapters treat of the child in its Helplessness, at Home, at Play and at Work, at School, at Worship, at Work for Christ.

The seventh chapter, which is an Appendix, tells of "The Mother and the Christ-Child." At the close of each chapter may be found the illustrative quotations initiated by Miss Hodgkins in the first of the series and a distinct addition to the subject-matter. There is a Bible reading, a prayer, questions and a bibliography specially adapted to the chapter studied and leaflets published by the various societies represented by the Central Committee. The pictures are unhackneyed and most interesting. The cover has the familiar Sistine Madonna; but the frontispiece shows Joseph with the Christ-Child in the workshop at Nazareth, a very tender and beautiful conception of the relationship between the human and the divine who wrought together as carpenters. This latest output of mission study is a valuable and unique addition to missionary literature and it is sure to be welcomed with enthusiasm by our auxiliaries.

I have had laid upon me the conviction that the Christian women in America who will take as their field the awaking and energizing of the churches are doing missionary work of the greatest value. The detachment at home is really an organic part of the campaign abroad. Be of good cheer, dear missionary workers, serving without hope of distinction or earthly reward. On your fidelity, daring, initiative, and reliance on God, depends the advance of the next twenty-five years. As you progress, Christ is lifted up in India; when you falter, his kingdom suffers here.

—Mrs. W. A. Montgomery.



GIRLS' SCHOOL DORMITORY, SHOLAPUR

IN THE SHOLAPUR FIELD

Part I

FIFTY YEARS AS A STATION

BY M. LOUISE WHEELER

THE Station celebrated with a holiday the 12th of February which has been set apart to remember each year the Centenary of our mission. We gathered together in the church in the morning for a service of prayer and praise. In the afternoon the pastor and teachers held open-air services in different parts of the city, and at five o'clock the whole Christian community gathered at the fort for a short service of song, social sports, and games. There is no doubt but that the Centenary and Sholapur Jubilee have left in all our lives a desire for deeper consecration and an enthusiasm to go forward. The coming of the Deputation played no small part in this, and the memory of it will live in the hearts of the people. It was so good to have them with us. You can hardly realize *how* good.

You will be interested in a program of our Jubilee, the fiftieth anniversary of the opening of work in Sholapur by Mr. Charles Harding. The opening session on Saturday, to greet former workers in Sholapur and guests, was an enthusiastic one. A processional of girls in white opened the session with a song, "Oh, Zion Haste." The communion

service at the close of all the sessions on Sunday night was an impressive one, and it was most fitting to have Mr. Gates with us again presiding in the old, accustomed way.

The sad event for Sholapur in the history of the last few months is the burning of the old Hartland bungalow, around which so many mission associations and memories linger. It is indeed a great loss to the mission and to those especially who, like Mr. and Mrs. Gates, have found a home there, and also to Mr. and Mrs. McBride, much of whose personal loss can never be replaced. But you will be glad to know that the new bungalow is rapidly going up, and that Mr. and Mrs. McBride hope to be in it before the rains come. When again they are living in the New Hart-



THREE "FAMINE BABIES" GROWN UP

land and Mr. and Mrs. Gates have come back to their own home, Winona, and to us, we shall feel as if our circle were once more quite complete.

One thing which we feel is going to have great results, not only along educational lines, but in binding our Christian community into a co-operative whole, is our Teachers' Club that was started last August. Once every month all our teachers gather together in Mr. McBride's compound to discuss the principles, methods and problems connected with our educational work. The missionaries attend and often take part in the informal talks, but, since the first one or two times when Mr. McBride or Miss Fowler presided, the chairman and speakers are always selected

by the committee from among the teaching force, and already many helpful suggestions have been brought forward. Such topics as these have been under discussion. 1. The teacher—his personality, dress, manners, attitude toward his children, his work, etc. 2. The school from the child's standpoint. 3. How to teach geography. 4. How to teach Bible and Christian principles to little children, to older children, to adults. The more weighty part of the meeting is preceded by social intercourse and usually refreshments and we feel sure that as time goes on such concentrated effort will result in more sympathetic co-operation, intelligent effort, and a higher educational and Christian standard for our schools and community. We have set the time for meeting in the late afternoon of "bazar day" on the first of every month, so that the district teachers coming from their small villages to the city for their monthly stores may have the educational benefit and social enjoyment of meeting with us.

Miss Fowler and Sulochanabai still continue their visits in the homes of the Brahman women, and the friendly relations between them and the missionaries is steadily increasing. Many of them were present at the Christmas entertainment of the Woronoco School and Kindergarten Training Class, and seemed to enjoy themselves thoroughly.



JOSEPHINE KINDERGARTEN, SHOLAPUR

Part II

SNAPSHOTS ON A TOUR

BY MRS. FRANCES GAZEN GATES

A FEW illustrations met with in a recent tour among small villages in the Mogalai may interest you, dear friends, and I take the time to write them down before they are forgotten.

Do you remember in childhood hearing the expression "The Great Moghal"? This term was formerly used for one of the native rulers in this land, and the country under his hand was called Mogalai. That term is still used for a large tract of country lying to the north and east of Barsi. Formerly the name Mogalai was used as a term of lawlessness, bribery and corruption. As we look back to what it was since our own recollection the change in the condition of affairs is most encouraging. May I tell you the testimony of a leading man in one of the small villages visited by our preaching band while out with us. He said, "Formerly we lived in a state of terror. When it came time for our crops to be garnered, no farmer expected to sleep at night. His fields must be watched against marauders. Thefts and murders were frequent, and no justice could be done. I want to say that now we have not the former anxiety,—when our crops are ripening we can sleep quietly and feel that all be well. It is because the missionaries come here and preach to the people that we have this immunity and we are grateful to them." Isn't that encouraging testimony from a heathen?

At a convention of churches where sixteen villages were represented, a few of the elders in the church were presented to the evangelistic party that had come from elsewhere. Of one it was said that as a young man he belonged to a band of thieves and murderers. He would not hesitate to take the life of a man any more than the wringing of the neck of a chicken. This man is now a deacon in one of the churches. Some of the earliest converts whom all love to reverence and speak of as men of God were in their early years robbers and murderers. It is a wonder they escaped the hand of justice. After receiving the Spirit of God in their hearts, they became gentle as children and eminently men of prayer. One held the position of pastor of the first church in that vicinity, though getting no salary therefor. He still kept up his work of village watchman. It was touching to hear him as he would administer baptism to some young man. "My son" was his common expression at such a time.

At one village we were near a well which seemed to have fine water,

and we were pleased that our wants in this direction would be so well supplied, but alas, during the heat of the day we heard a splash, and soon another, and from the sounds, we had come to the conclusion that two men were enjoying a plunge in our drinking water! Is it strange that we did not care for that water any longer, and sent half a mile to bring water from the well of the low caste people? The owner of well number one had assured us that it was fine water for drinking, it would never occur to him that we would object to people swimming in said well!

In one village which is subsidiary to the Nizam, yet is let out to a man who collects taxes and pays a certain revenue, we found the condition of things rather sad. The leading man in the village is a great tyrant, helping himself to the property of others without leave or license. One farmer came to us with his sad tale—that the man had told him he must have a sum of money. He plead that he had not it, then in a few days an order was given to cut down five fine trees on this farmer's property. He complained of this, and he was punished by having two fine steers stolen. When he went in search of the stolen animals the time was taken for this tyrant to take over a part of the property in court, for they are afraid they will gain the ill will of this man. Seeing our party, he at first seemed somewhat alarmed, but later told the few Christians who are in the village that as soon as the white people had gone they would all be put to death. He has threatened this a number of times, in order to get from them something he has wished. Notwithstanding these trials and persecutions, there were three young men who stood up and received baptism while we were there. When we were ready to come away, only one cart could be found for us and that belonged to the poor man who had told us his story and to whom we had shown sympathy. Some of the people told those who were with us that this *kulkarni* had threatened them if they gave us carts, and they did not dare to help us! Will you not pray for these poor brethren and sisters in persecution that their faith may not fail?

In one village sometime ago a heathen gave this testimony. "If I know that a certain Christian man is at home, I leave my fields, and go to another village, if I have to, but if he is not there and I know other men who are Hindus are at home, then I will not go."

A woman talking with the Bible women one day said: "My son has wanted to become a Christian. See, we have no idols in or about the house. One time my son stopped me when I was about to worship, and told me I must pray to the Christian's God, and taught me a prayer.

Now every night before lying down, I ask God to take care of me, and frequently through the day I say, 'God be merciful to me a sinner.' Once my son had to go to Sholapur on business. There was plague there at that time, and the neighbors said, 'Why do you allow your son to go into the fire like this?' I plead with him and begged him not to go, but he replied, 'Mother, do you think God is not at Sholapur as well as here? When I have to sleep out in the field, I never have been troubled by evil spirits, I feel God takes care of me, I have no fear he will surely care for me though there be plague about' "

These are a few instances to show you how the power of God is working among this people. Do not stop praying, pray earnestly and pray that help may come that there may be more laborers, and that some man of God may come here and superintend this work which has grown beyond our strength. It seems as though the fields were ripe for the harvest, and that a few years of earnest hard work would see mass movements in all this region and many people turning to the Lord.

How frequently word comes to us that in one village or another are those who are asking for instruction, as they wish to become Christians. A short time ago, twenty-seven in one village expressed their desire to come out among the Christians. How long shall we have to keep saying to them, "We cannot do it." This is your work, as well as ours. Do not let it die down because of lack of interest on the part of happy Christians in favored America.

BIBLE WOMEN'S STORIES

BY DR. RUTH P. HUMÉ, AHMEDNAGER, INDIA

This story sent by Dr. Hume illustrates the simplicity of the women to whom the village Bible women often go, as well as the Oriental method of teaching the truth.

There was a simple, silly woman, who was never allowed to go anywhere alone, because she had not enough sense. Her husband did all the marketing and any necessary purchasing. The wife merely ground the grain and made the bread, and did the daily cooking and ordinary housework.

One day she said to her husband, "I am going to the bazar, to-day." "What will you do there?" he asked. "I will take some cotton to sell."

So she called to her neighbors, "I am going with you to the bazar to-day to sell cotton." She combed her hair and made herself ready long

before anyone else wanted to start. In her impatience she started ahead and never having gone to the bazar alone, she lost her way. She reached a large pond where the frogs and toads were croaking and making a big noise. "Ah," she said, "this must be the bazar." The frogs croaked, "Ta ra, ta ra," which she took to mean, "Yes, this is the bazar." "Do you want some cotton?" she asked. "Ta ra, ta ra," they replied. That means, "Yes, we want some cotton," she interpreted. "Will you pay for it now, or shall I come for the money next week?" "Ta ra, ta ra," came the answer. "Come for the money next week." So she scattered the cotton, of which she had brought a big bundle on her head, far and wide over the pond. And home she went. The husband asked, "What did you do at the bazar?" "I sold all my cotton, but the people told me to come for the money next week on bazar day." "You are a silly," said the husband and put the cotton down for a dead loss.

Next week the woman called to her neighbors that she was going to the bazar with them, but again she started ahead and found herself where she had gone the previous week. But now the pond was quite dried up and there were not even frogs to say, "Ta ra, ta ra," to her. But at the bottom of the pond where the water had dried was a brick of solid gold. She really did not know the value of the brick, but she said, "How honest these people are. They had to go away, but they left the price of the cotton for me." She put the brick of gold on her head and started home, carrying it quite openly. Her husband saw her from the field and wondered what she had. On coming nearer he saw that it was a brick of pure gold and joined his wife, who told him about the honest people in the bazar. He remarked that he had a headache and thought he would not work longer in the field and carried the brick home for his wife wrapped up in his clothing.

On reaching home he dug up the ground behind the fireplace and buried the brick, telling the wife to smear over the floor to cover up traces of its having been opened up. She asked why he buried it, and the husband replied, "Leave it there until some occasion comes for it." The wife kept wondering what her husband meant. Next morning a fakir came begging for his dole, crying, "The time has come, the time has come." She was much excited and asked, "Are you the time, are you the occasion? Come in, my husband has put away something for you." She brought the fakir into the house, dug up the brick and gave it to him. "My husband said to leave it until some occasion came for it. That is what he meant." The fakir took the brick, thanked her and

left the village as fast as his legs could carry him. The wife smoothed over the floor and felt most virtuous, because she had been bright enough to give the brick to the man for whom her husband had kept it.

In the evening the husband came home to dinner and noticed at once that the floor did not look quite as it had been left. He asked about it and the wife replied with eagerness, "Yes, the occasion which you said would come was here this morning and I told him that you had been keeping it for him. So I gave it to the fakir and he thanked me and took away the brick." The poor woman, after the lot of many Indian wives, received a beating for her stupidity. And then the Bible woman draws the moral and points to the gospel story by saying that when the opportunity and the occasion comes we must not throw away the salvation of Christ, as did the silly woman her golden brick.

The story is more pointed in the Marathi, because of the word with double meaning which the husband and the fakir used in saying, "The occasion, the time has come."



PART OF AHMEDNAGAR COMPOUND

" ' O God,' I cried, ' why may I not forget?
 These halt and hurt in life's hard battle
 Throng me yet.
 Am I their keeper? Only I—to bear
 This constant burden of their grief and care?
 Why must I suffer for the others' sin?
 Would that my eyes had never opened been!
 And the thorn-crowned and Patient One
 Replied, ' THEY THROGGED ME, TOO ; I TOO HAVE SEEN. ' "

JUBILATION AT GEDIK PASHA

BY MRS. ETTA D. MARDEN

Through the Jubilee Fund and the generosity of one unnamed friend, the quarters at Gedik Pasha are now in a comfortable and sanitary condition.

We all have been busy this school year and have surmounted many difficulties. Too many to recite even, for to live in a building with 150 children, while all kinds of building operations were going on, to be run over and beset by masons, stone men, plumbers, plasterers, painters, heating plant men, and each and all of these men followed by several other men and boys, dumping down hods of bricks, bags of lime, piles of glass, miles of plumbing and hot water piping, not to mention fifty-one huge uncompromising black iron radiators, standing at all angles across windows, in front of doors and at the top of the stairs; to have everywhere from attic to basement, blowpipes and forges, hammers and augers, besides endless things with long handles and unknown names; to run over paint pots, tins of turpentine, and step into a pile of shavings to meet pieces of glass and screws and nails, to breathe clouds of yellow ochre, and arsenic green and indigo blue, and lampblack, along with an awful odor called "radiator" paint, to sweep and dust the same room, and sweep and dust it again day after day and never see any result, all this I say does not conspire to literary effort. All this and some more we have lived through, and to be frank we would be willing to pass through the same experience again, to arrive at last at such good results, for in spite of the confusion and discomforts we have emerged to find the school and ourselves more comfortable and commodiously situated than ever before in the history of the institution.

For all this we are very grateful to the Woman's Board, and to the men and women who by their generosity made these changes possible. Our new home in the fourth story is very pretty and has the added charm of being eight above the noise and dust of the street, while the more complete separation of the school from the home part of the house is much better for all concerned. The hot water heating has kept us very warm and comfortable.

What really is accomplished in the building by way of changes and improvements is of the greatest value to the school and us as a family. The living rooms, including dining room and kitchen, are now in the third and fourth stories, fairly separated from the school. Before, these occupied the west end of the house scattered over four stories. This consolidating the living rooms makes the housekeeping much easier. I

am now in the dining room and in a moment I have to go to the kitchen which is only through a door instead of down two long flights of stairs. This arrangement leaves all of the first and second floors for the schools, together with two class rooms on the third floor and a small dormitory on the fourth floor, at present occupied by two Turkish girls and a native teacher.

The big handsome drawing room is now a class room, as is the old dining room,—and the old basement kitchen makes an excellent coal room. All the old plumbing was removed and new put in. The house is thereby relieved of the dangerous smell that used to pervade the rooms. This in itself would repay us for all that has been done. The walls were all freshly calcimined and in many rooms the woodwork was painted. The playground was enlarged and asphalted. Instead of a sea of mud in wet weather and a dust heap in summer we have a clean, dry, sanitary place for the children to play in. I think the children appreciate this feature of the changes more than any other, naturally. The new bathroom—oh, I can't tell you the satisfaction there is in its use. To sum up we have a commodious house, sanitary throughout, well lighted, well plumbed, and with some reservations, well heated, excellent school closets, a playground good enough for the capacity of the school. We could not finish all the rooms or plaster the outside walls, a much needed repair, but of that "anon," as the novelist would say. We are most grateful for all that has been done. I feel that the Lord has been good to us. We own the house, too, and that gives us a sense of permanency we have always lacked. We are happy, we are grateful, we feel that we can do much better work, we are not ashamed to have guests go all over the house. If necessary we can keep the doors and windows shut and not be made ill by the smells. Can you not fill in the rest and really understand how happy, grateful and comfortable we are?

I should say that the heating plant was fired December 26. We had to use pots of charcoal and oil stoves up to that time, but there was only one day that we really did not keep warm. The winter had been and is very mild so we did not suffer for lack of heat. We were really surprised that so many of the Turkish children returned, considering the state the premises were in. Since Miss Jones recovered from her serious fall we have all been well. She had a cold and it is not strange considering the exposure she passed through. The McCallums and the Ryans opened their houses and took us in. I do not know what we could have done had these two families not been here. And this is another instance of God's care for us.



Junior Work

Evangelistic Medical Educational

THE PRINCESS WHO HAD AN ARTIST'S SOUL

The Princess had been working quite awhile—I do not know just how long in weeks or in months, but it had been “quite awhile”—and she was growing tireder and tireder. The light was poor, you see, and the quarters were crowded, and there had been a great deal to get done. What with straining of eyes her sight had become blurred, and what with not having much room to move in, she had scarcely stirred an inch—which was quite enough to give anybody, even a princess, a stiff neck! And what with there being so much work to do, of course there had not been time to think of opening blinds or asking in the breeze or visiting or gossiping—just royal gossiping, I mean—with other princesses.

Now the Princess had the soul of an artist. The King, who was a very great artist indeed, had told her once, back at the beginning of the “quite awhile,” that if she would go to work in one of the shops of his great palace and labor gladly and faithfully and wisely—“gladly and faithfully and wisely,” he had repeated—some day her work would be as greatly honored as that of the finest artist in the land. She had marveled at his words. And when the King had pointed out the workroom she might use and had promised she should never lack for work to do, her heart had sung for joy. When he had printed her name—her little insignificant name; it was Ruth, did I tell you?—on the door, she had fairly burst with pride, for all she was half frightened at it too. It had not mattered then that the room was crowded or that there was much work waiting to be done!

On her table had lain a mass of dishes, misshapen and broken and useless dishes made of clay, and covered over with cobwebs. She would have liked it had the King meant her to be a different kind of artist,—had he given her glowing colors and the vision of a great picture, or a wonderful melody and strings on which to play it to the world, or even marble or precious metal wherewith to fashion images of angels. Still if the King wanted her to be just a mender of crooked dishes—she had thought to herself,—she would do the best she could. But just how to go about it she did not know. No one had ever trained her fingers. And of course

she must not take time to talk and study with other princesses—not with her table piled so high with work!

Just as faithfully as she knew how she had labored, week after week. She had taken the strange misshapen dishes of clay, first one, then another, then the first one over again, and she had pressed and squeezed and poked them. She had scraped away lumps and filled in holes and rubbed off edges, trying to make them vessels her artist soul could rejoice in. But somehow, faithfully though she worked, none had ever come out perfect,—the way it should have for a real princess.

And now she was getting tireder and tireder. Her back ached, and there was no skill at all in her fingers; her forehead was wrinkled, and her vision had become blurred—only she did not know about the blur because the blinds were down.

The people who came to see her began to shake their heads. Most of them had never taken workshops of their own, but they liked to watch other folk. “Why, she is no *artist!*” said some.

“But are not all princesses artists?” objected others.

“Just look at her work,” said the first and they screwed up their lips as they gazed. “Most likely she is not a real Princess at all!” And many believed them and shook their heads again and went away.

But one old woman waited and plucked at the Princess's sleeve, until poor tired Ruth turned about, aching back and all. “What is it?” she demanded.

“My dear,” the old woman said. “I am a Princess too, and when I was young I had a shop like yours. Listen! I am going to help you. You are working faithfully as the Great Artist bade, but you have neglected his other words. You are not working joyously, for you do not see clearly what you are doing, nor how precious even dishes of clay can be. And you are not working wisely, else you would rest a bit and lift the blinds and open the window and invite in the breeze and take a long, long look up to the mountains and down the valley. You would go and visit with other princesses too, for they could tell you many things. Then your sight would be better and your back would not ache, and the skill—”

“Could they help me shape this vessel?” asked the Princess Ruth wearily. It was a dish beautiful to look at and of goodly size, but quite useless because of a gaping hole in its side. “I have tried so long to make it good,” she sighed. “It would be such a marvelous vessel!”

“Carry that to the window too. Show it to the other princesses. A little touch from another artist may be all it needs.”

But the Princess Ruth sighed again. "I do not know. I would—but my back is stiff. It would be hard to move so far. To get the shutters up would steal from my time and take strength and maybe a gold piece or two, that I can ill spare." She made a futile dab at the beautiful, useless dish, but the hole only grew deeper. "The King once said I had an artist's soul;" she wavered, "I ought to be able—"

Then the old woman's face grew sad and stern. "Princess," she said, "the soul of an artist is not enough. You must have the skill of an artist too, and that only comes when one labors faithfully and joyously and wisely—joyously and wisely. I have told you what to do."

The Princess sobbed, "Help me then," she said.

"I have told you," repeated the woman. "Only you yourself can bring it to pass. But I will leave you this."

She dropped a card on the table, then turned and was gone, and this is what the card said to Ruth:—

Go to a Summer Conference

Northfield

Silver Bay

Ocean Park

It will drive off

That Sense of Helpless Ignorance

That Tired, Discouraged Feeling

That Belittling Self-satisfaction Over What You Have Already Accomplished

Because it will

Throw New Light on Your Task and Give You Truer Perspective

Freshen the Spiritual Atmosphere in Which You Work

Upset Stumbling Habits and Bring to Light Unused Missionary Muscles

Teach You "How" and Put New Skill in Your Fingers

Give You The Inspiration of Fellowship With Other Workers

Quicken the Love of the Great King in Your Heart

Send One of Your Young People

Who Knows What Powers Will Blossom Forth

At the Touch of Some Camp or Class Leader!

It Will Cost Time, and Strength, and A Gold Piece or Two

But

It Will Help You Do Your Work Joyously and Wisely, As Well As Faithfully

"I have told you what to do"

"Only you can bring it to pass"

Send to the Woman's Board, 704 Congregational House, Boston, for facts concerning conferences,



Board of the Pacific

So many of our leading papers are calling attention to the passing away of those upon whom we have depended for the great things in our denomination. The Pacific Coast has not been exempt and as we call the roll the leader we miss is Dr. John Knox McLean, for forty years foremost in all the Congregational work of this, the far West. It is our comfort and our joy that Mrs. McLean is still one of our active, most helpful officers, as she has been all these same forty years.

One from another denomination who spoke at the Memorial Service for Dr. McLean referred to his broad catholicity, his deeply fraternal spirit, and to the high honor in which he is held by Christians of every name, recalling the words of this noble leader, that the money wasted for lack of common sense Christian comity would have put a church on every hill in God's footstool and a Bible in every human hand.

Nowhere do we feel the force of this more than in the cause of missions. It was borne in upon us as we sat in conference with one just returned from China, who says that co-operation rather than union is the proper word for us at this stage; and well we know, all of us, that the responsibility for any delay lies at the door of the homeland rather than at the gateway of any foreign field.

It is with most sincere regret that we note the resignation of Rev. H. M. Tenney, for ten years the beloved secretary of the American Board for the Pacific Coast. The work has developed greatly under his hand, as he has brought to it business methods and a spirit of deepest consecration. Rev. J. K. Browne, formerly of Harpoot, is serving temporarily as secretary at the San Francisco office.

MRS. O'BRIGHT

BY ELIZABETH S. PERKINS

Spotless Town is the name I like to give to Dai-bieng, that village halfway between Diong-loh City and Kang-cheng. We spell the city with a capital C because that means that there is a high stone fortification around it, and that one has to find one of the five big gates to get out

unless he stumbles over some of the places where the masonry has fallen and the stones have been carried off to dyke rice fields or to bridge mudholes.

When we go out through the South Gate and follow the creek along its winding course for two miles, then turn sharply to the "hand that holds the bowl"—the left of course—we pass under huge banyans, through a wayside temple, whose decaying theater stage is symbolic of its use. It must be propped up and repainted with fresh colors before long if it is to serve its purpose in the world and satisfy its owners.



"TINY PEARL"

A ride of an hour and a half in sedans, through fields of bending grain, and one arrives at "Spotless Town." No, there are still a few flies at some seasons of the year; there are still some unlovely sights, but in the apartments of Mrs. Original Brightness, her kitchen, bedroom and school, there is such immaculate order, and withal, such a happy light in every face that no words are needed to label this spot as the "Jesus Class."

Several women gather in the bedroom to greet us. The center of the group is a little child. "Tiny Pearl" is her name, and one is reminded of another story of a merchant seeking goodly treasure, who when he had found a pearl, sold all and bought it. In this story of mine, it was a mother who bought her own child, but is that so different from the parable? You shall have that story some day, but now you want to see what Mrs. O'Bright, if we may abbreviate, has been doing in Dai-bieng these four years since she finished the studies offered in Mrs. Hubbard's school at Pagoda Anchorage, and hung up her diploma in her own hired house.

I think there were no Christians in the town that day. I am sure there was no church, or school, where anyone might learn of God. At Pearl Lake (Cio-hu) two miles away in the chapel, was a saintly old man who sometimes came and told the men of a wonderful man, called Jesus, who was more than man, and could save them from their sins. Some of the men had even dropped in at the chapel to repay his call and to hear more of the strange news. But little of it all reached the ears of the women folks until Mrs. O'Bright went to live among them, and biding her time, sowed seed of the kingdom in their barren hearts and tended it carefully. Her circle of women to-day, and the school, full of bright-faced young people, some thirty in number, ranging from grandames of sixty, whose

eyes are too old or too tired to learn the letters, to clever little tots of seven who can close the book and rattle off the whole of it from memory if you will let them, are tangible results of her Christian living.

We miss one dear old lady and are told that she "returned to Heaven" in the seventh moon, and that she was so happy to go. Later in the day, when calling in a neighboring house, we met the son of the glorified saint, a youth of twenty, who also has a shining face. He tells us how he had watched the change come over his mother, seen the deep lines of sorrow give way to a great peace, and, finally, when with such wonderful joy she had said good-bye to her family and slept, he had been overcome with one desire, to find the Christ who had made it possible. "So," said he, "the pastor at Pearl Lake has been helping me find him." I think they had succeeded.

Two miles is a long way to church when you have no automobile, no electric car, no horse, and when the price of a ride in a sedan chair would be equal to the wages of a man for two days' work. If you are a poor woman, with feet bound three inches short, have no man-of-the-house and can yourself earn but a fifth as much, how often would you go to church? Such was the problem in Spotless Town. So Mr. Dang, from Pearl Lake, offered to come to them on Saturday afternoon and hold a service which both men and women might attend. The reception room of the hired house was cleared of its farm implements, and later by rearranging his appointments the preacher's time was changed to Sunday afternoon.

Outside, our coolies who brought us here are clamoring to start. "It will be dark now before we are at home," they say. Mrs. O'Bright



ONE DEAR OLD LADY IN DIONG-LOH

whispers that the children have learned a hymn. Shall they sing it now? There are two; one because the last time we examined the class they had heard me mention a favorite, the other because I was going on a long voyage to America,—“The Glory Song” and “God Will Take Care of You.” As they sing, I am reminded, and when they finish I tell them of a dear Y. W. C. A. traveling secretary back in college, who said one morning as we walked up the campus path, “Wouldn’t you like to get together everybody you love and just camp down together?” “We shall sometime,” she added softly.

“THE NECK OF THE WOODS”

BY REV. C. W. MERRILL

Mr. Merrill, the Congregational pastor at Saratoga, Cal., has accompanied his daughter, Mrs. Herbert King, and her husband, on their journey to Samokov. Mrs. King’s account in the April *LIFE AND LIGHT* is well supplemented by her father’s description of the station where Mr. and Mrs. King are beginning their work as missionaries of the American Board.

Sofia is a city of some 120,000 people, being up-to-date in some things and away out of date in others. There are several lines of trolley cars and the fare is ten stotinki or two cents. If you are too aristocratic to ride in a trolley car for two cents, you can get a two-horse carriage for a small sum. Numbers of them are standing around at different points on all the main streets. The king’s palace is here, a solid, comfortable looking but not a pretentious affair. King or Czar Ferdinand is respected. Queen Elinora is loved. The national university is situated at Sofia with a very large number of students. There are museums, a very fine public bathhouse, sanitariums, etc.

We left Sofia in a snowstorm, traveling by auto stage. There were two motor cars that came over that day, the one carrying ten or twelve passengers, the other six or seven. In spite of the snow we made the thirty-seven miles to Samokov in a little less than three hours. It is a fine road and must be a beautiful drive in the summer time, winding among the hills and mountains, a steady upgrade but so slight that you do not notice it. It is one of the national, or king’s highways, and is kept in fine shape for the transportation of troops and supplies.

So at last we found ourselves at our destination in Samokov, the name of which had been on our lips and the thought of which had been in our minds for so many days and weeks and months. Samokov is a place of

10,000 or 12,000 inhabitants, in a valley at an altitude of 3,600 feet, surrounded by mountains. It is said to be the highest place in Bulgaria.

From my window I can see a peak 10,000 feet high, the highest mountain in Bulgaria. In spite of all these "highests" we are not at all high-minded in our feelings and habits. I am not going to try to describe this place, for unless you yourself have traveled in some of these old countries, there is nothing in your knowledge with which to compare one of these towns.

In the mission compound, there are ten or twelve buildings, school, dormitories for students, homes for the missionaries and teachers, all surrounded by a high wall, except for a little way on one side where there is a high picket fence. The boys' school numbers about seventy-five, and the girls' school the same; they grade up about to our high schools, running perhaps into the first and second years of college work.

Just to the southeast of the town are barracks where is stationed a regiment of infantry, to the west is one of artillery, so we are well guarded. Last Sunday was the first anniversary of the battle of Bulair, where the Bulgarians gained a great victory over the Turks. It was observed here in great style, for this regiment of infantry was in that battle. The two regiments were drawn up in line out in the open. High mass was celebrated by the priests; there were speeches, and in the afternoon games and all sorts of performances.

Refugees? You have heard about them. I have seen them. They are men, women and children who were driven out by the Greeks, their homes burned, and everything taken away from them except what they had on their backs. They simply had to flee for their lives, and a great many lost their lives with everything else. There are 1,000 in Samokov, some 10,000 in Sofia, and perhaps 140,000 in all Bulgaria. They are being taken care of as far as possible. I saw 120 of them in one room, and when they are all laid down on the floor, I don't see how you could get through the room without stepping on them. The government is giving them bread, and the men are allowed to go to the hills to cut and bring in fuel. We hear that some, especially old people and young children, are dying of starvation and cold. If any of you have heard appeals for these refugees and have not responded even with a small amount, pardon me, but I hope you will go hungry more than one day, and shiver more than one night. . . .

We are piling up experiences by the wholesale in this "neck of the woods,"

OUR FIELD CORRESPONDENTS

Miss Adelaide Daughaday writes from Sapporo, Japan:—

The fire occurred soon after we had celebrated with great rejoicing the completion of our Sapporo Church building, a tasteful, commodious edifice, well suited to our needs in every respect. Into this structure has gone earnest effort and much self-denial on the part of this small body of Christians. Ever since the dedication of the new church, the zeal of the entire membership has seemed to be greatly stimulated, and their hearts united for aggressive work in the city. While the joy of this occasion was still lingering in our hearts came the fire, forcibly reminding me of the saying, "Life swings as a pendulum between a smile and a tear." At 3 o'clock one morning my family was roused from deep sleep by the tumult in the adjoining lot caused by the burning of the mill. In about fifteen minutes we had dressed, collected a few valuables, and were flying over the snow to the house of a Japanese neighbor at a safe distance from the fire; but brave Japanese friends continued to work in the blinding smoke, carrying out burning furniture, their own clothing sometimes catching fire. As you can well believe, the dear Rowland friends were a tower of strength to me at this time; but the wonderful kindness of all friends, foreign and Japanese, almost turned the calamity into a blessing. By the kind offices of the Japanese and the use of telephones, within a few hours a fairly comfortable house was secured, and the saved articles carried to it. This is a shelter for the winter, and perhaps in the summer a Japanese friend may build a house for me. My work was disturbed less than a week, excepting that one Sunday school for children living on the extreme west side of the city, which met in my house, was entirely wiped out, the present location being on the east side. I am now slowly replacing furniture and clothing.

The general condition of my work in Kotoni, Horonai, Iwamizawa and Sapporo remains about the same, except that I am able to report increased interest in Kotoni. One old man from there walks the more than three intervening miles to receive Christian instruction in my house, the opposition of his family being too great to admit of his receiving it there. He said recently, "When I have said in Kotoni that I am coming to believe in Christianity, I have been met by ridicule and opposition; but since this famine began and our people are learning of the kind sympathy

and helpfulness of Christians, many have said, 'Really, Christianity does seem to be a religion of love.' "

No doubt you have heard that in northeastern Japan, owing to an unusually cold and wet summer, the autumn crops have been a failure, and it is estimated that about 9,000,000 people are destitute of the necessities of life. So great is their distress that in some localities—happily not quite so bad in Hokkaido because acorns and other seeds of trees are not exhausted—many are trying to subsist on boiled straw. Always in times of calamity the churches are the first force in the field doing relief work, followed by the government, and a long way behind by the temples, which act as though prodded into activity by the spirit and movement around them. This has compelled the admiration of a large number who have hitherto been hostile to Christianity. Thus God is, as ever, from evil educing good and making all things work together for the bringing in of his kingdom.

To show the very kind sympathy of all friends at the time of the fire, I want to tell you of two prayer meetings, one foreign, one Japanese, held to pray for myself and family and to thank God that there were no accidents at that time. Every one, then and since, has tried to be helpful.

Miss Sarah Stimpson writes from Kamundongo, West Africa:—

The New Year has begun and with it new responsibilities. I wrote a short time ago about the girls. Knowing that the girls' account had a debt and not seeing any help near I have not had as many girls in the compound as I had hoped to have. Sometime ago I wrote to two of our out-station boys telling them not to bring their children here till next year. They have wanted to bring them here for some time. I thought by next year maybe I could see my way clear to take them and have more house room for them as well as a prospect for their support. Last week who should I see coming in my gate one day just at sundown but one of these boys bringing five girls, one of them his daughter! I just felt as though I would like to hide away and not be seen. The girls in the compound came running in to greet them with great rejoicing and said "the Ondona has added five to her family to-day." I am afraid I did not show much joy or give them the welcome that I would like to have given them. The girls know that I am always glad to have new girls come and when I told the boy who brought them that I could not keep them, that they would have to go back till next year, he could not understand why. They had a seven hours' tramp that day or more and were very tired with their

swollen feet. It just made my heart ache to think that I could not keep them. The man was to return the next day but was sick and could not go. But it was impossible for the girls to return so soon as they were very tired. They left this week Monday. They were in school a few days and enjoyed it and said they did not want to go back. It is encouraging to think that the parents want them to be here and are willing to send them to us but it is not encouraging to have to tell them they cannot stay. There is such a difference between the girls on the station and those at the heathen villages. It is a pity that those who want to have the benefit of the station life cannot have it. Being in school all day I cannot give the girls the attention I would like to give them but they do improve nevertheless. I feel like saying with Moses, "The burden is greater than I can bear."

The first Sunday in January seventeen united with the church here, three of them being on the station and the rest from out-stations. Among them were old women! Among the number was a man from a village an hour away, and one who has heard the Word for a long time but has not been willing to give up his wives or his beer. He has been a regular attendant at church for a long time. He has asked and asked for a school at his village but it did not seem advisable to start a school there till he, the head man, was willing to give up the things of the world. But last year he made up his mind to be a Christian and a school was opened there last June, taught by the first child born here on the station, the first child of Christian parents. The teacher, whose name is Yono (John), helped me in school for two years and did good work. I was sorry to lose him but glad that he could be used in the out-station work. Now he is married and I am glad to say that his wife is a help to him with his school work. She was one of our girls and was here several years. She was brought here from a heathen village so as to keep her from being married to a heathen who loved beer too much. The man to whom she was engaged by her father, gave the parents twelve yards of galatea and eight yards of unbleached cotton cloth and ten bottles of rum besides eight yards of gingham! The girl had been given her engagement clothes consisting of a shirt and a cloth and a girdle and handkerchief headwear. The poor girl did not want to marry him and felt badly about it, so the bridegroom-to-be was paid the above amount and she was freed, so she was here for awhile and went to school every day. Now she is a member of the church and the wife of a teacher. They come to church every Sunday, an hour's distance.

Miss Margarita Wright writes from Barcelona, Spain:—

The girls here are in many ways just like boarding school girls at home. The difference lies in the fact that this school is so utterly different from other Spanish schools. When visitors are shown over the buildings, they invariably remark, "But how happy the girls all are!" That "but" means that in their minds it is unusual for a girl at school to be as genuinely and healthily happy as our girls are. In our big gardens there is plenty of room for the little girls to jump rope, for the middle-sized girls to play their song games, and for the big girls to walk around arm in arm, busily discussing the events of the day. There is no doubt about it; they are all happy. One reason for this happiness is that they have the right proportion of work and play. Not only do they have their classes to keep them busy but each girl, besides the care of her own room, does her share in the housework. No one who could hear them singing as they sweep down the stairs or who could see the little ones vie with each other in doing the work of some admired big girl, would think they considered this work a dreadful burden. In talking to a girl who had attended a nuns' school before coming here, I asked her what differences she noticed between the two schools. "Oh," she said, "here we have so many good times, and yet we have to study a great deal too." She did not quite see how both things could be possible at the same time, but she was very much aware of both.

It is as exciting, I find, to be an old teacher as to be a sophomore at college. One of the privileges that comes when one's newness has worn off is that of being a "family." All the girls are divided into groups of from eight to a dozen and each of these groups is given to the special care of one teacher. The "mother" of a "family" has various little tasks, such as inspecting bureau drawers, seeing that buttons are on and not off, looking after a girl if she is sick, and so on. Every week the groups meet with their respective teachers and receive instructions, advice, reproof, or praise, as the case may be. Sometimes one family acts as hostesses and entertains the rest of the girls on a Saturday evening. Then they spend the evening playing all sorts of Spanish games until they have to run to their beds in obedience to a bell. The life is so much like that in schools at home that it is hard to find striking things to tell. The striking fact about it is simply that it is the only school of its kind for Spanish girls. It cannot help but be worth while for each girl goes back to her home, city or village, to take with her a new influence, that of normal everyday Christianity,—I mean the kind of Christianity

which has its influence on everyday living and that influence is surely worth spreading.

In a personal letter Mrs. James D. Eaton writes from Los Angeles, Cal.:—

I wanted to tell you one thing right away by telephone and that was not to let anyone think for a moment that it is unwise to put money into Mexico just now. Mining investments, yes! but missionary money was never more needed, nor sure to do more good than now. This is the period of reconstruction in Mexico, and just the time for more missionaries and more money. If we were young how gladly would we give thirty years more to the work there! Do you realize that none of our work at the centers has been given up? Some of the schools report the past as their best year. Even in Chihuahua, no church services have been abandoned, and just now our Colegio is the only Protestant school in the city that is open. The Methodists, who have been strongly Diaz in sympathy, are closed entirely and the Baptists closed long ago. What a chance we have! and Miss Long is so enthusiastic in re-entering the work. We cherish the hope that next year the new building may go up. We expect the Constitutionalists soon to have things in hand and we have always been on the side of the people as opposed to tyranny. Mr. Case who has been in Hermosillo, Sonora, where Carranza has been in power for some time, writes that never has there been such opportunities nor such encouragement as now. I have just read a heart-breaking letter from one of our graduates, Zenaida Poblano de Chavez, one of the first three girls to be taken into my family as boarders. Her husband, a faithful Christian, has just died and left her with a large family of beautiful children. Her grief is pitiable and she turns to us as to her spiritual parents for help in the education of her family. Her eldest, lovely Sara, is in the boarding school and she wants to send another. Where is the money to support the girls? There are now so many widows since this cruel war, there will be so many wanting help, and the new Mexico is to find its greatest strength in these young people educated in the Christian schools.

Extract from personal letters of Miss Clara C. Richmond, Cesarea, Turkey:—

We have fourteen teachers in our Sunday school this year (besides ourselves), our girls, teachers, and two men and two women from outside. We have started a Sunday-school Teachers' Club and we all meet together at our house an evening in each month (the last Tuesday of each month) to discuss ways and means. It is not for studying the lessons, but general

discussions on discipline, ways of interesting and winning our boys and girls. To-night we expect to have it specially for prayer in connection with the Day of Prayer and Decision Day. Next month we expect to have a "Story Evening," with three-minute papers and discussion as to kinds of stories, how to choose and adapt, etc.

Two of our girls are from Sivas having taught in the Sivas Girls' School two and eight years respectively. The third is from Diarbekir (her father is dragoman to the English Consul there), being a graduate of Harpoot Girls' College. They have a fine Training Class there, but it is all in Armenian and this girl expects to teach Moslem children. So she comes here, because ours is the only Training School in the Turkish language in Turkey. She traveled fourteen days to reach us.



MISS BURRAGE, MISS RICHMOND
With Kindergarten Training Class

Miss Bertha P. Reed writes from Peking, China:—

By this time we should be writing to you of Dr. Capen's visit, but how different is the word that has gone to you. The grief in the Rooms and in many other spots in Boston must be very great,—and in all the mission lands you know we are sorrowing with you. There cannot be many lives whose going out would touch such a wide circle. It is wonderful to think of the many different ways in which he helped. When the news reached us, we feared that none of the party would come here, but Mrs. Capen and Miss Capen decided to come rather than change the plans of the others and so we did have the visit from them. Mrs. Capen was very brave and cheerful, and our Chinese women were greatly impressed at her coming among them. She did good to us all.

I must tell you of a very interesting meeting in the city lately. Our Protective Society of the Revolution days was changed about a year ago into a Woman's Auxiliary of the Red Cross Society. We had had no meeting since it was established and many had left the city, so we had a meeting last week to take a fresh start. The Chinese ladies sent out a good many invitations but my faith was small and I did not think many would come. I was rebuked when the day came and we faced a roomful of ladies in silks and furs—nearly fifty of them. They were all very elegant and we rejoiced accordingly in the opportunity to help them in this turning toward philanthropic work. Of course they know almost nothing of what Red Cross work means, so we have the greater opportunity to teach them though we certainly do not wish for war to aid in the teaching. The newly-elected president of the society is Mrs. Hsiung Hsi Ling, wife of the ex-Premier. She appears to be a lady of great ability with a real power of leading and it seems certain that the society must grow much with her aid. They are to hold monthly meetings now and the committee will be busy planning what shall be done at those times.

Recently also another sort of work has opened among a very different sort of women—a class where silk garments are quite unknown. We were brought to it through a church member who is very eager to help them. It is an interesting place—a series of three enormous, thick-walled



SPRINKLING THE STREETS IN PEKING

rooms which were formerly used to store grain. That was under the empire, but in these republican days no tribute grain comes to the city, so they are given over to a different use. A great army of women is employed there by the government, working on soldiers' clothes. It is really a remarkable sight to enter one of the great rooms and see that multitude of women, sitting close together on mats spread on the floor, each busy with her sewing. They are talking also, and here and there one is stopping to eat something. As they see a visitor, they smile their interest, and ask us to come and sit by them and talk. They know that we come to preach the gospel and they are glad to hear and try to understand. So we can go about the rooms from place to place and talk with many groups. It is a wonderful opportunity for they remain quiet and there is little to interrupt their listening. Those hundreds of women and girls—and Christ wants them all! We do pray that many of them may be won for him. We are trying to have some of the workers, foreign or Chinese, go there twice a week for we want to do our best to use this remarkable opportunity.

A WIDER VIEW

Gospel Work Goes on in Mexico.

The Protestant mission workers in Mexico have had little or no interference directly with their work by either Federals or rebels. What interruption or hindrance has been experienced has been due to the disordered condition of affairs in many parts of the country. In the main the spirit toward the religious workers has been tolerant and even friendly. Practically all missionaries have refused to quit their posts. The American Bible Society reports having recently shipped a large number of Bibles, with the belief that they will be sold as previous shipments have been. The Presbyterian Church of Mexico, closely related to that in this country, is strongest in Mexico City, and has repeatedly had the protection of the present Government for its interest. It reports that schools are much disturbed, but that strictly spiritual work is little affected. Bishop Aves, of the Episcopal missionary district, reports that his American work is strongest in Monterey, and has been hampered by the removal home of large numbers of families.—*The Missionary Review of the World.*

"Mass Movements" in India.

Rev. John Lampard, of the Methodist mission in Gujerat, reports that large sections of the 60,000,000 of "untouchables," or outcast peoples, are moving toward Christianity. "In some districts," he says, "the applicants for baptism are numbered by hundreds, and in some by thousands! There are missionaries who make a tour of their districts, baptizing eager candidates at places where there are workers stationed, but almost daily such missionaries have to say, 'No,' to requests—for teachers, schools and actual baptism—from villages too far from present centers to be worked. It seems by no means outside the bounds of possibility that, if the Christian churches were strong enough to receive and give Christian instruction to all such as they come forward, we might see the whole of the outcast peoples of India seeking to enter the door of the Church of Christ within the lifetime of many of the missionaries of to-day."

Great Gifts for Educational Work.

American Presbyterians have of late been making vigorous efforts to meet the situation existing in the new China. Special emphasis has been laid upon the need for greatly enlarged and improved equipment for educational work. Nearly \$1,000,000 have been given or pledged for enterprises for which the Presbyterian Board is solely responsible. Besides this, a few people have provided a fund of no less than \$750,000 to be used for the erection of new buildings for Nanking Union University and Shangtung Christian University. The former is probably the chief rival of St. John's University, Shanghai, and Boone University, Wuchang, for the educational leadership of Central China. It is a joint effort of three or four American communions, including Presbyterians and Methodists. The latter is easily the leading Christian college of North China. It is maintained by American Presbyterians, English Churchmen affiliated with the S. P. G., and English Baptists. A Chicago architect has gone to China to make a first-hand study of the architectural and construction phases of this notable undertaking.—*Selected.*

Japanese Eagerness for Education.

It is a significant fact that in Japan 95 per cent of children of school age are in educational institutions, modernized and adapted rapidly to make the Japanese nation a reading people. There is almost no other place on earth of which such a fact can be stated. How imperative upon us, therefore, is the demand to see that these boys and girls and young men and women of this great people shall be persuaded to search the Scriptures in which are the words of Eternal Life.—*Exchange.*

The Calamities in Japan.

Japan will have the sympathy of all Americans in the disaster which has overtaken the island of Kiusiu. Following on the heels of the famine in the north, the volcanic eruptions and earthquakes in the south, in one of the most thickly populated regions of the island empire, must lay a heavy burden on the nation and its government. The volcano of Sakurajima occupies the center of an island in the bay of Kagoshima, the southern bay of the southern island of old Japan. For much more than a century the volcano had been asleep and the island of Sakura was covered high up on its slopes with farms and gardens. The eruption came suddenly, depopulating the island, accompanied by earthquakes that sent huge tidal waves all along the coasts and scattering ashes far and wide.

Kiusiu is the ancient home of the Satsuma clan, famous in the annals of the empire down to the time when its leaders restored the Mikado to his authority as emperor of Japan. The island has given more than its proportionate share of great names to history, and has been famous in the arts. It was the home of that Christianity which was so ruthlessly stamped out by Hideyoshi Iyeyasu and his successors. The nearest missionary station to the disturbances is the English Church Mission Society work at Kagoshima, near the head of the bay of the same name, where the destruction was very great.—*The Missionary Review of the World*.

The Nile Mission Press.

Dr. S. M. Zwemer, writing in *Blessed be Egypt*, concerning the future of the Nile Mission Press, says: "When the acorn of faith was planted, the friends of the Nile Mission Press expected growth, and the situation which faces us is exactly similar to that of a gardener with a young sapling which has struck root and had a good start, but which badly needs transplanting to a place where it will have permanent room for growth of all its branches. The statement made in the last report of the Press, that already no less than 55 societies and 37 countries, from Morocco to China, ordered literature from the Press, is sufficient evidence that we must plan for a much larger development in the future. The work of the Press has only begun; both on lines of production and distribution we are at the first stage. The kind of literature sent out always awakens an appetite for more. It is life-producing; it arouses investigation; it awakens intellectual life; it can only satisfy by larger supply. Various missionary societies are already beginning to look to the Nile Press for printing and publishing on a scale which it is utterly impossible for us to undertake with the present equipment."



Our Work at Home

AROUND THE COUNCIL TABLE WITH OUR PRESIDENT

Considering the Returns

As we meet about the Table this month we shall remember that some of our societies—for the most part those in large, city churches—have closed the season's campaign, so far as it is expressed by programs and gatherings of women.

A large proportion of auxiliaries, probably, will be looking forward to the May meeting as the last, the climax of the year's efforts and hopes.

Some meet in June sunshine, and there are village groups which count upon the entire summer as the golden opportunity for keeping "open house."

With these and other differences among our constituency it is evident that we can't "close down" on the same day and hour to "take account of stock"—any more than *all* the dry goods establishments of a city can close together for that purpose and leave patrons searching in vain for a place to buy their summer gowns.

We are a revolving circle of activity. Something is always doing somewhere. This fact makes our conference upon "returns" the more timely—do you not think so? Why?

Because those who have been living out progressive ideas through the winter season can now show results which less diligent sisters may seize upon for their example in May—June—all summer.

Also because those who have gone on in the "same old way" may have place for repentance before going to their summer homes and may lay advance plans for

EARLY FALL

Yes—Early Fall is our beacon light now, if we have been floundering about on the high sea, bewildered by our new chart, *The King's Business*.

It takes time for new movements to gain momentum. This new Home Base movement has come to stay and will advance slowly, steadily. Let us all be in it and of it—alert now to have better plans ready for next fall to carry on the beginnings made this year.

TWO QUESTIONS

I

What were the main features as outlined last year for the season's work?

1. A Study of Ourselves in live, appealing Programs.

The technique of Branch and auxiliary.

Present methods—weak?—strong?

Resources in

numbers	} available	{	as members
talents			for use
money			to gather in.

2. Definite Plans for Advance in Business, in Spirituality.

A Policy.

Strengthened Committees.

An Every Woman Canvass for members—subscriptions.

Conferences	} as possible.
Rallies	
Institutes	

A leap in Junior Work.

Cultivation of the prayer spirit.

II

How have we progressed in our plans?

1. There has been a fairly wide interest in the study of ourselves, with the text-book as a basis. Hundreds of skilfully arranged programs have put life and appeal into plain facts. Many women have testified that we never have taken up a subject so vital to progress. Certain practical people have developed a new interest in missions because they see the aim and the possibilities.

Policies have become fashionable. Many Branches have reported theirs. Some auxiliaries are known to be living by them and attaining to a standard of excellence. (See April LIFE AND LIGHT, p. 149.) New members have been gained—we are now seeking a unified plan for reckoning members. The Home League is helping.

2. The spiritual pulse has quickened.

We feel it in more prayer—and more *prayer-ers*.

We breathe it in the atmosphere. We know of those who feel personally that they have a new conception of intercessory prayer.



A GLIMPSE OF CHARMING NORTHFIELD

"A NORTHFIELD CONNECTION"

BY KATE L. GERMOND

Chairman of the Northfield Summer School Committee

Hello! Hartford calling? I can scarcely hear you. Central seems to have a grudge against me lately. She gives me a poor connection every time, so I'll not talk so long I presume. That's better. Can you hear me? All right—go ahead. Yes, I was just writing to you about the dates, they are July 10 to 17,—the same as last year, but of course one day later in the week. That's good, you are a perfect tonic for weary workers, and your company of recruits will be very welcome, and from what you say, an added strength to the school.

That's a question frequently asked, and I can answer it by assuring you that our helpers for the summer of 1914 are the best ever, but before I tell you who they are, I want to make a request from the Summer School Committee (who realize their own insufficiency to plan, or conduct the work) that all lovers of missions will unite in asking our Father to add his blessing to their efforts, and the Holy Spirit's power that the school of 1914 may prove a great force in the promotion of his kingdom. I am glad you feel the need of united supplication. It has been our greatest lack it seems to me. You don't mean it? well, please tell that person whoever she is, that Mrs. Montgomery is our reliance, and God willing, is sure to be our lecturer on the text-book *The Child in the Midst*, at the school of 1914. I know she is in Japan now but we expect her back for the Annual Meeting in June of the Woman's American Baptist Foreign Mission Society of which she is President, so you may count on her

as one of our greatest assets, and on Mrs. Henry W. Peabody too, and possibly on the two daughters who have accompanied their mothers on their world trip. The last is only a figment of mine, so don't breathe it to a soul. Please, please—if you ask so many questions I'll forget where I'm at.

Thank you for the suggestions, I'll proceed at once.

Rev. F. B. Meyer, D.D., is to be the general Bible teacher, but besides him there are to be three others, for three groups of camp girls. I can't give you their names yet, they will appear in the regular program, which we hope to get out the last of June if possible. O! yes, two junior study classes taught by Mrs. William Farmer, whose ability along that line is quite unusual, and Miss Margaret Burton who will use *Emergency in China* as her text-book.

We wouldn't know what to do without Miss Mary Peacock, who will teach the Normal Class as heretofore.

There is to be a story-telling hour for the juniors, but we haven't captured the story-teller yet. Don't you wish it might be Mrs. Montgomery, or Mrs. Peabody? Think what living material they have been in contact with all these past months, out of which to make true stories, whose lesson would never be forgotten. To be sure we will have a method hour, and it will be conducted by Miss Edith Thomson (the chart artist) who will have some original features to present, and some new charts. No unusual attractions this year? O! yes—unusual, appealing, winning attractions and any other expressive term you like to suggest. Miss Helen B. Calder is arranging a children's Pageant illustrating the new text-book *The Child in the Midst*; and it's sure to be one of the most inspiring features of our program. No—I'm not tired, but central will be soon, so I'll hurry and begin to conclude. We expect to have some great



A SUGGESTION OF CAMP ALOHA

preacher for Sunday morning, July 12, but we haven't received a decided answer as yet. Yes—a number of missionary speakers, whom it will be a benediction to meet. Nothing gives a more divine touch than their presence among us each year. The usual denominational rallies of course.

A repetition of the Camp Fire. That isn't so, excuse the emphatic denial. Tell the new girls it's not "all study, and no play," but there are more recreations than they can take in, and they can pick and choose when they reach Camp, and do tell them not to waste time in sending their names to their denominational Camp Leader if they wish to be accommodated, and tell all anxious mothers that we have made arrangements to have a physician and trained nurse on the grounds in case of emergency.

No—I really can't answer any more questions this time, I will send you a complete list of speakers later. I beg your pardon, I certainly did forget to tell you that Miss Elsie Hand has consented to lead the music again this year and you know what that means to our Summer School, and how the consecration of her exceptional gift has been the means of leading many of the girls in her choir to nobler living.

I couldn't say good-bye with no mention of the Sunset hour on Round Top where the Lord has so often met the Marys who have gathered there, and some of the Marthas too, who have laid down their cumbering cares at his feet, and received the vision of his completed kingdom, when every man shall see eye to eye, and all shall know him as Saviour, and King. Don't mention it, call me up again if you hear of anything else that ISN'T so. Glad to be of service at any time. Good-bye.

OUR BOOK TABLE

The Continuation Committee Conferences in Asia 1912-1913. Published by the Chairman (John R. Mott) of the Continuation Committee. Pp. 488.

This outcome of the World Missionary Conference held in Edinburgh in June, 1910, is dedicated: "To the group of men and women in the United States, Canada and England whose discernment of opportunity and whose prompt generosity made possible the far-reaching results of this chain of conferences throughout Asia." This is pre-eminently a book of reference and it not only has the indispensable Index, but in the Table of Contents the ten

principal topics which came before the twenty-one conferences are massed so that one can readily find what was said on women's work in India, China and Japan. Dr. Mott tells us in the Introduction of his plan of action. After devoting several months to preparation he spent the period from October, 1912, to May, 1913, in an extended tour throughout the principal mission fields of Asia—fields embracing over three quarters of the inhabitants of the non-Christian world. He divided the field into a number of areas and conducted in each area a conference of leaders.

Missionaries and native leaders represented the various missions and churches. The size of the conference was usually limited to about fifty persons in order that discussion might be more free and that all present might take part.

Dr. Mott says: "Never before have the great questions involved in the establishment of Christ's Kingdom upon earth been discussed by so many recognized leaders of the Christian forces throughout the non-Christian world, nor has there ever been such an expression of united judgment and desire on the part of workers of the various Christian bodies."

There were ten regular topics in each conference. We naturally turn to the tenth topic which was on "women's work." The needs of women are also discussed under the subjects of Christian Education and Christian Literature. The Bombay Conference urged an increase of primary schools for girls and brought forward the demand of a woman's college for Western India. In South India, too, they ask that a united Christian college for women be founded at as early a date as possible.

We understand that Mrs. Peabody, as the representative of women's foreign missionary societies in this country, will strongly press the need of higher education of the women of the Far East.

It is a hopeful sign that Mrs. Lawrence Thurston has recently been appointed president of a woman's college in Nanking, six denominations co-operating. In the Hankow Conference it was asserted that "the education of girls is of equal importance with that of boys, and there should be proportionately far more emphasis than there is now in the development of girls' schools." A special plea is given in all the conferences to the importance of Christian literature in the education of the nation and in the culture of believers. A lady of England who took for her pen name A. L. O. E. did much needed work along this line in putting English books into the vernacular. This work of translation might be done by missionaries in this country who understand the language of the people among whom they have labored and who have been forced on account of health or other

reasons, to come back to the homeland. The Tokyo Conference of Japanese leaders give a list of books needed by Christians and another list for unbelievers. Workers might be found if money is forthcoming to pay the printers' bills.

Medical work is urged both for the physical and spiritual needs of the people, and it is thought that an evangelistic missionary should be in every hospital in order that religious impressions may be followed up and deepened by systematic personal work.

Now that the social service idea is found to be a necessary adjunct to our own hospitals we can understand how important it is in a non-Christian community. Under the head of "co-operation" unity between different denominations is urged. But, doubtless, with the recent trouble in Kikuyu in mind, the Conference of Sahore does not advise the observance of the Sacrament of the Holy Communion at interdenominational gatherings.

It is interesting to note the agreement of opinion along certain lines of all the conferences. The need of native women for evangelization and education demanding a large increase of women missionaries. No missionary expert in the homeland can afford to do without this book as a personal possession.

The New Era in Asia. By Sherwood Eddy. Published by the Missionary Education Movement of the United States and Canada. Pp. 215. Price, in cloth, 50 cents; paper, 35 cents. Postage, 8 cents.

Following the adoption of United Study Mission Classes by the Woman's Foreign Missionary Societies a conference was held in New York City, December, 1901, to plan for Mission Study text-books suitable for young men and women. Twenty-five of these Forward Mission Study books have already been published and are used by more than forty home and foreign mission boards and societies of the United States and Canada. Seven additional books have been published especially for use among younger persons.

Dr. John R. Mott gives the Introduction to Mr. Eddy's *New Era in Asia*. He says: "In this volume the author has massed with compelling force the results of his personal investigation, observation and experience. His fifteen years of active work among the educated classes in all parts of the Indian Empire, and his recent remarkable journeys and campaigns in the near and in the extreme Orient, have given him an unexcelled opportunity to study the Christian problems in Asia and especially to understand the movements and tendencies in Asia as a whole." When

we know that Mr. Eddy accompanied Dr. Mott on his evangelistic tour across Asia in 1912-13 we realize that he was eminently fitted for just the up-to-date, strategic recital which he has given us. He says: "The present changes in Asia are in many ways more vast and fundamental than those which took place in Europe in the 15th century. The reconstruction of Asia in these decades is the most important issue the world has to face." Speaking of the sympathetic hearing given to the gospel message in the meetings held by Dr. Mott and Mr. Eddy, these surprising facts are stated: "Student audiences averaged about eight hundred a night in Japan, a thousand a night during the two months spent in India, and over two thousand a night in China, where the interest became so intense that in the last two cities visited, Mukden in the north and Foochow in the south,—the attendance rose to five thousand a day. . . . The meetings often lasted from two to three hours. . . . There was instant response on more than a hundred occasions when the invitation was given for men to decide for Christ or to take a stand as inquirers. . . . Several hundred non-Christian students were received into the churches in China and several thousand government students had been enrolled in Bible classes."

The book is enriched by an Index, photogravures and a map showing the commercial expansion of the non-Christian world as evidenced by railways existing and projected.

G. H. C.

International Review of Missions for April. In the April number of the *International Review of Missions*, Dr. John R. Mott, who has already reported the results of his tour in the East privately to the Continuation Committee and to the Missionary Boards in America, Great Britain and on the Continent of Europe, makes his first public statement of his impressions concerning "Present Possibilities of Co-operation in the Mission Field." The Editor (Mr. J. H. Oldham) presents the first of three unique articles on "The Missionary and His Task," embodying the results of a recent enquiry instituted by the *Review* into current outstanding problems in the Mission Field. Statements made by 233 working missionaries with an average of fifteen years' service, representing fifty Boards, all mission fields, and twelve different nationalities, combine to furnish a living picture of existing missionary work.

A striking record of "American Education in the Philippines" comes from the pen of the Rev. A. A. Bullock, a missionary of the Presbyterian Church in the U. S. A., at Nanking. The senior member of the Ameri-

can Board's Mission in Japan—Dr. Dwight W. Learned—also contributes a brief but telling paper. Among the writers of the signed book reviews we note the names of Professor F. Wells Williams of Yale, and Dr. Robert E. Speer. The *Review* (two dollars yearly, post free) can be ordered from The Missionary Education Movement, 156 Fifth Avenue, New York.

Let us not be satisfied with small things when God so obviously desires and designs that we attempt large things for him. Our plans have been regulated too much by precedent and by our visible resources.—*John R. Mott.*

WOMAN'S BOARD OF MISSIONS

Receipts from March 1 to April 1, 1914

MISS SARAH LOUISE DAY, Treasurer

Friend, Len. Off., 5; Friends of the Cause, 5; Friend, 1,	11 00		
MAINE.			
<i>Eastern Maine Branch.</i> —Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Belfast, Ch., Ladies, 23; Millinocket, Ch., 2,	25 00		
<i>Western Maine Branch.</i> —Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Auburn, High St. Ch., Prim. S. S., 6.50, Sixth St. Ch., Miss. Club, 10; Albany, Mrs. A. C. Bean, 1, Ladies' Cir., 2; Bethel, Aux., 10; Gardiner, South Ch., Miss. Club, 10; Hallowell, Old South League, 10; Portland, High St. Ch., Aux., Th. Off., 42, Second Parish Ch., Aux. (Th. Off., 35.26), 46.45, State St. Ch., Aux. (add'l Th. Off., 1), 18.25; Waterford, Aux., 9.60. Less expenses, 6.63,	159 17		
Total,	184 17		
NEW HAMPSHIRE.			
<i>New Hampshire Branch.</i> —Miss Elizabeth A. Brickett, Treas., 69 North Spring St., Concord. Boscawen, Golden Rule M. B., 2, S. S., Prim. Dept., 2; Center Harbor, Aux., 5.57; Colebrook, Ch., 5; Concord, Aux., 50; Exeter, Aux., 26; Hampton (to const L. M's Mrs. Ellen J. Blake, Mrs. Hattie A. Cutler), 50, Whatsoever M. C., 10; Hebron, Ch., 4.75,	155 32		
VERMONT.			
<i>Vermont Branch.</i> —Miss May E. Manley, Treas., Box 13, Pittsford. Post Mills, Ch.,	2 33		
		MASSACHUSETTS.	
		<i>Andover and Woburn Branch.</i> —Mrs. E. S. Gould, Treas., 58 Thorndike St., Lawrence. Lowell, Kirk St. Ch., Aux. (50 of wh. to const L. M's Mrs. Irving Lamson, Miss Jean MacTaggart), 62.50; North Andover, Aux., 20; Stoneham, First Ch., 30.48,	112 98
		<i>Barnstable Association.</i> —Miss Carrie E. Mitchell, Treas., South Dennis. Yarmouth, Aux.,	6 00
		<i>Berkshire Branch.</i> —Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Canaan, S. S., 5; Hinsdale, Aux., 18.39; Lenox, Aux., 20. Less expenses, 1.30,	42 09
		<i>Cambridge.</i> —Mrs. N. C. W. Holt,	10 00
		<i>Essex North Branch.</i> —Mrs. Nicholas C. Johnson, Treas., 300 Main St., Haverhill. Haverhill, Riverside Memorial Ch., S. S., 6.58, Ward Hill Ch., Ann Haseltine M. B., 13; Merrimack, First Ch., 6.68,	26 26
		<i>Essex South Branch.</i> —Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Beverly, Dane St. Ch., Aux., Friend, 30; Essex, Aux., Memorial, 20, Mrs. D. O. Mears, in mem. of her mother, Mrs. J. B. Grinnell, Grinnell, Ia., 100; Lynnfield, Second Ch., 10; Swampscott, First Ch., Prim. S. S., 6,	166 06
		<i>Hampshire County Branch.</i> —Miss Harriet J. Kneeland, Treas., 8 Paradise St., Northampton. Florence, Aux., 8; North Amherst, Aux., 14.50; Northampton, Edwards Ch., Friend, 70, Friend, 5, Aux., 61.16; Williamsburg, Aux., 10,	168 66
		<i>Newtonville.</i> —Mrs. D. Brewer Eddy,	500 00
		<i>Norfolk and Pilgrim Branch.</i> —Mrs. Mark McCully, Treas., 115 Warren Ave., Mattapan. Brockton, First Ch., Aux., 55,	

Colonial Club, 5; Campello, Aux., 123.24; Halifax, Aux., 5; Holbrook, Mr. and Mrs. E. N. Thayer, 10; Milton, Aux., 10; North Carver, Ladies, 6.50; Randolph, Aux., 107.35, Memorial M. C., 10; Weymouth, East, Aux. (with prev. contri. to const. L. M.'s Mrs. Nellie A. Emerson, Mrs. Elizabeth C. Hawes, Mrs. Mary J. Reamy), 32; Weymouth Heights, Aux., 24; Weymouth, South, Old South Ch., Aux., 11; Wollaston, C. E. Soc., 10, 409 09

Old Colony Branch.—Miss Frances J. Runnels, Treas., 166 Highland Ave., Fall River, Acushnet, S. S., 2.36; Assonet, Morning Star Band, 1; Attleboro, Aux., 75; Fall River, Aux., 110, First Ch., Friend, 40; Middleboro, Prim. Dept. S. S., 5, 233 36

Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1073 Worthington St., Springfield. Holyoke, First Ch., Women's Guild, 100; Mitteneague, Ladies' Benev. Soc., 10; Monson, Dorcas Soc., Mrs. Rufus P. Cushman, 25; Springfield, Hope Ch., Aux., 5; Westfield, First Ch., S. S., 30.10, 170 10

Suffolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Off. at An. Meet., 73.25; Allston, Woman's Assoc., 21.75; Auburndale, Mrs. Curtiss Bates, 50; Belmont, Plymouth Ch., Ladies' Aid Soc., 1; Boston, Miss Sarah D. Mason, 25, Mt. Vernon Ch., Aux., 15, Old South Ch., Aux., 35, Friends, through Miss S. L. Day, 25, S. S., Capron Bible Cl. Assoc., 15, Union Ch., Aux., 100; Brighton, Aux., 75; Brookline, Harvard Ch., W. F. M. S., 150, Leyden Ch., S. S., 25; Cambridge, North Ch., Y. L. M. S., 60, Girls' Guild, 5, Pilgrim Ch., 23.11, Woman's Miss. Soc., 25; Chelsea, First Ch., S. S., Prim. Dept., 11.30; Dorchester, Central Ch., Dau. of Cov., 10, Second Ch., Go Forth M. B., 3.50, Jr. C. E. Soc., 2; Neponset, Trinity Ch., Stone Aux. 5; Newton Highlands, Aux., 22.73; Newtonville, Central Ch., Woman's Assoc., 100; Roslindale, Martha and Mary Guild, 20; Roxbury, Eliot Ch., Aux. (25 of wh. to const. L. M. Mrs. Nellie E. Hanson), 30, Imm.-Walnut Ave. Ch., Y. L. F. M. S., 10, S. S., 13.68; Somerville, Broadway Ch., C. E. Soc., 15, C. R., 5, Prospect Hill Ch., Dau. of Cov., 10; Waltham, First Ch., W. F. M. S., 25, 1,007 32

Worcester Co. Branch.—Mrs. Thomas E. Babb, Jr., Treas., 18 Shattuck St., Worcester, Friend, 20; Millbury, Miss Waters, 25; Worcester, Central Ch., Jr. Dept., S. S., 5, Piedmont Ch., Little Light Bearers, 2.38, Pilgrim Ch., Woman's Assoc., 31, Plymouth Ch., Woman's Assoc., 25, 168 38

Total, 2,900 24

LEGACIES.

Lee.—Isabella M. Ames, by B. T. Gale, Extr., 600 00
Pittsfield.—Miss Mary J. Cooley, by Irving D. Ferrey, Extr., 1,000 00
South Hanson.—Lucia Hayward, by Harriet E. Holmes, Extr., add'l, 150 00
Worcester.—Mrs. Ruth P. Beam an, by George H. Cummings, Extr., 15 00

Total, 1,755 00

RHODE ISLAND.

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Friend, 25 00

LEGACY.

Providence.—Miss Helen S. Lathrop, by William G. Lathrop, Franklin Porter, Extrs., 8,518 72

CONNECTICUT.

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Canterbury, Ch., 1; Colchester, C. E. Soc., 5; Greenville, S. S., Prim. Dept., Easter Off., 2; Griswold, Aux., 15; Norwich, Park Ch., Aux., Mrs. Geo. D. Coit, 25, 48 00

Hartford Branch.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. Clara E. Hillyer Fund, 400; Friends, 103.72; East Hartford, S. S., C. R., 5; Hartford, Asylum Hill Ch., Aux. (with prev. contri. to const. L. M.'s Miss Clara M. Capron, Miss Susan T. Clark, Mrs. Charles Welles Goss, Mrs. Charles M. Starkweather, Mrs. John Brownlee Vorhees), 5, Windsor Ave. Ch., Aux., 1.50; Glastonbury, Aux., 80; Manchester, Second Ch., Sr. C. E. Soc., 20, Jr. C. E. Soc., 20; New Britain, First Ch., Aux., 140, South Ch., Aux., 19; Newington, Aux., 25; Terryville, Y. L. M. C., 2, 821 22

New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friend, 100; Friend, 26; Friend, 25; Friend, 5; Black Rock, C. E. Soc., 10; Cornwall, Y. P. M. Soc., 10; Cromwell, Earnest Workers, 20; Derby, Second Ch., Aux., 25; Greenwich, Second Ch., Aux., 206.73; Kent, C. R., 5; Naugatuck, Ch., 50, Aux., 6, Miss Study Cl., 17; New Canaan, Jr. C. E. Soc., 5; New Haven, Center Ch., 136.80; New Milford, Golden Links, 20; Norwalk, Aux., 25; Ridgefield, Aux., 50; Salisbury, C. E. Soc., 3; Stratford, Aux., 50; Washington, Aux., 2.75; Waterbury, Second Ch., Dau. of Cov., 50; Winsted, Second Ch., Aux., 7.50, 855 78

Total, 1,725 00

LEGACY.

Waterbury.—Clarissa M. Allen, by A. J. Blakesley, Admr., add'l, 50 63

NEW YORK.

New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn Albany, Aux., 70; Arcade, Aux., 5; Barryville, Aux., 10; Binghamton, First Ch., Aux., 40, Plymouth Ch., C. E. Soc., 10; Brooklyn, Mrs. T. R. D., 300, Mrs. M. F. Johnson, 25, Mrs. Walter McDougal, 25, Mrs. W. C. Wood, 25, Brooklyn Hills Ch., Aux., 15, Flatbush Ch., Aux., 103.50, Lewis Ave. Ch., Aux., 50, Evangeli Cir., 30, Alpha Kappa Cir., 10, Ocean Ave. Ch., Girls' Club, 2, Park Slope Ch., Aux., 10.74, S. S., 6.96, Park Ave. Branch, Lookout Com., 3, Prim.

Dept. S. S., 5, Puritan Ch., Aux., 70, Richmond Hill M. B., 5, South Ch., M. C., 275, Summer S. S., 10, Tompkins Ave. Ch., Aux., 400; Buffalo, Pilgrim Ch., Aux., 16, Girls' M. C., 10; Churchville, Ch., 8; Cincinnatus, Ch., 20; Columbus, Soc., 2; Copenhagen, Aux., 7; East Ashford, Soc., 70 cts.; Elbridge, Aux., 5; Fairport, Aux., 30; Flushing, Aux., 66; Fulton, Aux., 5, C. E. Soc., 2, Prim. Dept. S. S., 7, C. R., 5; Gloversville, Research Club, 20; Groton City, Aux., 10; Homer, Prim. Dept. S. S., 5; Irondequoit, Soc., 14; Jamesport, C. E. Soc., 5; Jamestown, Pilgrim Ch., Aux., 7.50; Java Village, Soc., 2.10; Lockport, East Ave. Ch., Aux., 32; Massena, Aux., 6.25; Middletown, First Ch., Aux., 57, North Ch., Aux., 13.77, Jr. C. E. Soc., 2.50; Moravia, Aux., 15; Munnsville, Soc., 13; Newburgh, C. E. Soc., 10; New York, Broadway Tabernacle, Aux., 450, Forest Ave. Ch., Aux., 5, Mt. Vernon, First Ch., Aux., 25; Norwich, Aux., 25, S. S., 15; Norwood, Soc., 3.22; Ouleout, Soc., 5; Oxford, Aux., 25; Perry Center, Aux., M. B. and C. R., 50; Phoenix, S. S., 20, C. E. Soc., 5; Port Leyden, Aux., 5; Poughkeepsie, Mr. Guilford Dudley, 100, Aux., 25; Richmond, Soc., 2; Riverhead, First Ch., Aux., 90, S. S., 18.47; Saratoga Springs, Aux., 60; Savannah, Aux., 5; Scarsdale, Aux., 5; Seneca Falls, Memorial Ch., 6.72; Sherburne, Aux., 40; Sinclairville, Soc., 5; Smyrna, Aux., 8.15; Syracuse, Good Will Ch., Aux., 27.77, Plymouth Ch., Aux., 172.61, South Ave. Ch., Pilgrim Sisters, 3; Tallman, Forward, 10; Wadhams, Aux., 5; West Winfield, S. S., 30. Less expenses, 225, 2,924 95

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. D. C., Washington, First Ch., Aux., 180, Miss. Club (50 of wh. to const. L. M.'s Miss Georgia B. Carpenter, Mrs. James Henry), 175, Plymouth Ch., Aux., 5; Fla., Daytona, Aux., 15; Key West,

Ch., 9; Lake Helen, Aux., 16.50; Mt. Dora, Aux., 16.50; Orange City, Aux., 11; West Tampa, Ch., 6; Winter Park, Aux., 15; N. J., East Orange, First Ch., Aux., 45; Glen Ridge, Aux., 150; Montclair, First Ch., Aux., 90; Newark, First Ch., Aux., 25, Belleville Ave. Ch., Jr. C. E. Soc., 5; Orange Valley, Finding Out Club, 2; Paterson, M. B., 4.01; Upper Montclair, Aux., 25; Westfield, Aux., 100; Pa., Braddock, First Ch., Ladies' Aid Soc., 8; Glendolen, Ladies' Aid Soc., 5; Lansford, Y. L. M. S., 10; Philadelphia, Central Ch., Snow Flakes, 2.50, Park Ch., Aux., 5; Wilkesbarre, Puritan Ch., Aux., 13.23; Williamsport, Aux., 25. Less expenses, 60.40, 908 34

AFRICA.

Mt. Silinda.—Girls' School, 96

CHINA.

Peking.—Women's C. E. Soc., 5 00

MICRONESIA.

Kusaie.—Girls' School, 15 00

Donations,	\$7,966 20
Buildings,	732 68
Specials,	213 53
Legacies,	10,334 35
Total,	\$19,246 67

TOTAL FROM OCT. 18, 1913 TO APRIL 1, 1914.

Donations,	\$46,956 73
Buildings,	27,901 83
Specials,	1,113 37
Legacies,	24,422 60

Total, \$100,394 53

GOLDEN ANNIVERSARY GIFT.

Previously acknowledged,	\$66,336 78
Receipts of the month,	732 68
Total,	\$67,069 46

WOMAN'S BOARD OF THE PACIFIC

Receipts for February, 1914

MISS HENRIETTA F. BREWER, Treasurer, 770 Kingston Ave., Oakland, Cal.
CALIFORNIA.

Northern California Branch.—Mrs. E. A. Evans, Treas., Mill Valley. *For January and February.* Berkeley, First, 81.25, North, 33.13, Park, 7; Collections, 11.10; Nevada City, 8.80; Oakland, First, 108, Plymouth, 20; Oroville, 40.56; Pacific Grove, 24.10; Personal Gift, 25; Palo Alto, 12; Petaluma, 2.75; Pittsburgh, Cradle Roll, 8; Redwood City, 6.25; Ripon, 5; San Francisco, Bethany, 9.15, Mission, 5; San Jose, 40; Sonoma, 6.25; Woodland, 1.15, 454 49

Southern California Branch.—Mrs. S. E. Hughes, Treas., 56 Worcester Ave., Pasadena. Claremont, 15, Cradle Roll, 7.91; Highland, 50; Long Beach, 19; Los Angeles, First, 354.28, Mayflower, 2.50, Mount Hollywood, 24.50; Pasadena, First, 65, S. S., 9, Lake Ave., 10; Redlands, 285; Redondo Beach, 10; Whittier, 25, 827 19

OREGON.

Oregon Branch.—Mrs. A. L. Cake, Treas., 421 West Park St., Portland. Hubbard, 7.26; Portland, First, 34.35; Salem, 50; Spring Hill, S. S., 10, 101 61

IDAHO.

Idaho Branch.—Miss Cora B. Russell, Treas., 1904 Eastman St., Boise. Rockland, 1 00

UTAH.

Utah Branch.—Mrs. George Brown, Treas., Sandy. Phillips, 25; Salt Lake, First, 10, 35 00

Legacy from Mrs. Susan L. Mills, of Mills College, California, 500 00

Total, 1,919 29

R. B. FERRIER, *Acting Treas.*

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