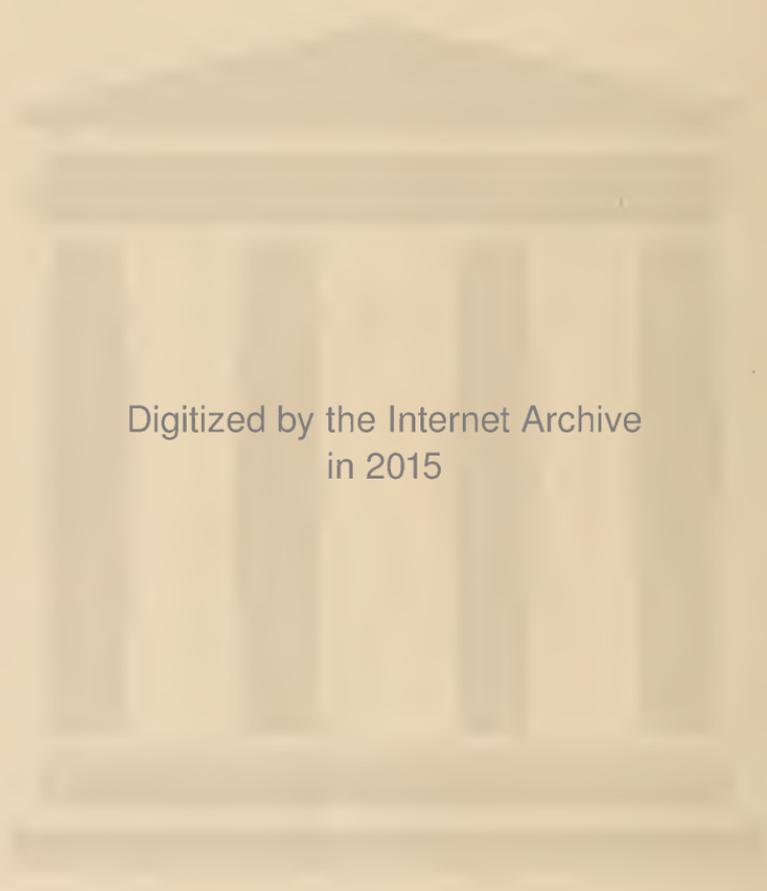






I-7





Digitized by the Internet Archive  
in 2015

<https://archive.org/details/lifelightforwome5212woma>



## A Christmas Song

By William Allen Knight

Come, my heart, canst thou not hear it,  
Mid the tumult of thy days?  
Catch the old sweet song of angels,  
Join thy voice to swell their praise!  
Hast thou never shared the blessing,  
Never known kind Heaven's gift?  
Bethlehem thy Saviour cradled!  
Heart of mine, a song uplift.

First to hear were drowsing shepherds,  
Sore afraid that winter's night;  
Soon their Bethel's low manger  
Changed the song to wondrous sight!  
Ever since, all they who hear it  
Find a Saviour where they dwell;  
Sing it, heart! Who knows what toilers  
Thou the Christward way shalt tell?

Long ago the angels vanished,  
Oh, their song is sounding still!  
Millions now with hope are singing,  
"Peace on earth, to men good will."  
Sing, my heart! Though peace may tarry,  
Sing good will amid the strife!  
Join the old sweet song whose music  
Will attune to Heav'n thy life.

# Life and Light

Vol. LII

December, 1922

No. 12

## Our Smyrna Students in America

By Mrs. S. Ralph Harlow

OH, it will be good to sleep on a pillow! We haven't had one for nearly two months." Those fourteen girls who arrived in New York November 1st, formerly students and teachers of our Girls' School in Smyrna, had been accustomed to surroundings of refinement and comfort. But since their escape from the burning city they had been only too thankful for the hard benches in the church in Athens and the hard bunks on the steamer. Many were the stories they had to tell. They laughingly related how one of the most dainty and fastidious of their group had lost one of her shoes in her mad flight from the burning school to the quay. On board the rescue boat taking them to Athens some other refugee gave her a shoe, but alas, this one was black while the other was white! This girl was one of a terrified group who stood at the water's edge till long after dark ready to throw themselves over if they saw Turks come near to take them. Was it just by chance that Mr. Birge came upon them? Imagine their revulsion of feeling when he had put them safely aboard a rescue ship in the harbor! One of the youngest of the girls told me of how bullets had whizzed around her and she saw people being horribly killed before her eyes. Her only living relative is one of the finest of our International College boys and he was taken prisoner by the Turks.

Any such tragedy as that at Smyrna brings out the true character of people so that there are the heights of heroism as well as the depths of cruelty.

One of the finest things I heard was about a Japanese ship, laden with a valuable cargo, which entered the harbor of Smyrna

just as the fire began. And what do you think that captain did? He ordered every bit of that cargo thrown overboard into the sea in order that he might use all available space on the ship for taking away refugees. As we realize that there are hundreds of thousands of men, women, and children, in Greece and on the Islands, absolutely dependent upon us this winter for their next meal and for the clothing to keep them warm, does our spirit even approach that of that Japanese captain's?

Our women's colleges of America certainly responded nobly to what was asked of them and I am sure many more would have been glad to help if they had been called upon. Perhaps you may be interested to know the names of the girls and the colleges to which they have gone. The names ending in "ian" are Armenian and the others are Greek.

Polyxene Kambouropoulou, Vassar; Victoria Sirinidou, Anahid Margosian, Teachers College, New York City; Vasiliki Simionidou, Urania Simionidou, Wheaton College; Maria Kefala, Maude Chaousoglou, Wellesley College; Anitza Chekerian, Christine Yeranian, Oberlin College; Rosa Yeranian, Dora Chaousoglou, Mt. Holyoke College; Anitza Yerghanian, Smith College; Esther Zachariou, Northwestern University; Rosa Simonian, Brockton High School; Louisa Simionidou, Watertown, Conn., High School.

---

*All round about our feet shall shine  
A light like that the wise men saw,  
If we our willing hearts incline  
To that sweet life which is the law.*

*So we shall learn to understand  
The simple faith of shepherds then,  
And kindly clasping hand in hand,  
Sing, "Peace on earth, good will to men."*

## Editorials

With this number, we bid farewell to LIFE AND LIGHT, for fifty-two years the organ of the Woman's Board of Missions, and for a number of years the joint magazine of the three Boards. It has had only three editors during its lifetime,—Miss Abbie B. Child, who served as editor and home secretary for more than thirty years, Mrs. Charles M. Lamson, who succeeded Miss Child and was its able editor from 1902 to 1909, and the present editor, Miss Alice M. Kyle. There are hundreds of women who have inherited their love for LIFE AND LIGHT from their mothers and who date their interest in missionary work from their acquaintance with its pages. These are naturally grieved at its passing and are sure to miss its familiar face. But should not these friends and others look upon the present movement to combine all the Congregational foreign missionary magazines in one periodical as analagous to a removal from the old and dearly-loved family home into a new domicile? We miss the beloved, though perhaps shabby nooks, the old garden where the children have played, the thousand and one dear associations, but the new rooms are more spacious, they are fresh and beautiful with harmonious decorations and the windows have a wider outlook upon God's world.

So it will be as we pass over into the new *Missionary Herald*, the precious interests of our family life as Woman's Boards. Shall we not each become responsible for the goal of the year 1923, "A *Herald* in every home"?

Miss Minnie Carter of Inanda has been visiting friends in Boston and spoke most acceptably at the Pilgrim Hall meeting, November 2, as did Miss Gertrude E. Harris of Ahmednagar. Miss Harris is greatly improved in health since her return from India, and after the Pittsfield meeting expects to go on to her family friends in Los Gatos, California.

**A Word of Farewell.**

**Personals.**

Miss Harriet M. Wyman, who joined the Madura Mission in 1921, has announced her engagement to Dr. Edward W. Wilder of Madura, son of Mr. and Mrs. Edward B. Wilder of Dorchester, Mass.

Mrs. Agnes D. Gordon on September 18 arrived in Japan, returning from furlough. October 5 was the fiftieth anniversary of her first arrival in Japan. The Mission took notice of the day by sending her flowers and congratulatory letters. Mrs. Gordon is the first member of the Japan Mission to have completed a half-century of service.

The Marathi Mission has suffered another blow in the death, September 15th, of Mr. Emil Lindstrom, following a surgical operation in Bombay. Mr. Lindstrom had made a large place for himself during his year of service and the mission is sadly weakened by these repeated losses. Mrs. Lindstrom is to return to America at once.

The sudden death of Rev. William M. Zumbro, October 17, has removed a beloved and honored leader of the Madura Mission. Mr. Zumbro was president of the Theological Seminary at Madura and a great power among the Indian students. He had been a missionary of the American Board since 1894 and is survived by his wife and two daughters.

The annual observance of the Day of Prayer for Missions will be, as usual, on the first Friday in Lent, February 16, 1923.

**Day of Prayer for Missions, February 16, 1923** Last year, for the first time, Canada joined with the United States in observing the same date. An increasing number of programs are sold, year by year, betokening a growing number of communities which hold services of prayer on that day. In most cases these are interdenominational meetings.

Plans should be made early so that there may be wide publicity, and the date will be reserved. November 1 is none too early to begin. Leaders of women's, young people's and children's groups are especially urged to plan their winter's programs so that the Day of Prayer for Missions has a prominent place. Speakers

should announce the date and impress upon women everywhere personal responsibility for seeing that the day is observed locally. Church calendars should contain preliminary notice of the observance well in advance; announcement should be made on bulletin boards, from the pulpit, and in the daily press.

"The Light of the World" is the theme of the program for this year. As many of the meetings are about two hours in length, the program is planned not to take more than that time. Some communities hold both afternoon and evening sessions. In some cities meetings are held in different sections at the same time; in others, there is one large gathering centrally located. The program may be used as printed or adapted to meet unusual conditions. "A Call to Prayer" will be found very useful in preliminary publicity and prayer. This "Call" may conveniently be carried in Bible, purse or pocket. Its wide use will greatly help in making the Day of Prayer a real power for good. The "Call" and program will be ready November 1 and may be obtained from denominational headquarters. The placing of orders early is advisable; each year the Boards receive many orders too late to be filled as the supply is exhausted and there is then no time to print a third or fourth edition. The program is priced at 2 cents each, \$1.50 per hundred.

A fine program has been arranged for the Annual Meeting of the Federation of Woman's Boards of Foreign Missions, January 13, 14 and 15, to be held in the Assembly Room of the National Building of the Y. W. C. A., 600 Lexington Avenue, New York City. The meeting Saturday afternoon and Monday morning will be concerned with the committee reports and Federation business. Two hours of methods on Monday morning will be conducted by Mrs. E. H. Silverthorn, and the election of officers will be held at that session. On Sunday, at 3 P. M., the meeting will be popular and inspirational. The subjects will be of international interest and Miss Harriet Taylor, the Executive Secretary of the Foreign Department of the Y. W. C. A., who has just returned from

**Annual Meeting  
of Federation  
of Woman's  
Boards.**

the Orient, will speak. The other speaker will be announced later, but negotiations are in progress to give the public a rare treat and privilege. Monday afternoon there will also be an address and a farewell message from the retiring President, Mrs. William Boyd.

All delegates and representatives are urged to be present at the business sessions. A cordial invitation is extended to the public to attend the other sessions.

Dollar Day will be observed, December 9, in a nation-wide canvass to secure the last million dollars in the campaign for the Women's Union Christian Colleges in the Orient. Fifty thousand women of all denominations have been called for to serve as collectors and an appeal will be made to every one in community drives. The trustees of the Laura Spelman Rockefeller Fund have promised to give \$1.00 for every \$2.00 contributed. This promise does not hold good after January 1, 1923, hence the urgency of the appeal to make Dollar Day a success in all parts of the country.

*Make it a Million Dollar Day!*

#### Comparison of Receipts for Twelve Months.

	From Branches and C. on M.	From Other Sources	From Legacies and Reserve Legacy Fund	Income from In- vestments & Deposits	From Matured Conditional Gifts	TOTAL
<b>1921</b>	*\$253,886.82	\$16,789.82	\$16,640.11	\$10,110.48	\$833.00	*\$298,260.23
<b>1922</b>	259,649.75	16,379.88	16,038.51	12,493.52	1,833.00	306,394.66
<b>Gain</b>	\$5,762.93			\$2,383.04	\$1,000.00	\$8,134.43
<b>Loss</b>		\$409.94	\$601.60			

\*This sum does not include \$32,752.58 received from the Congregational World Movement Emergency Fund.

## Hannah C. Woodhull

*There Remaineth Therefore a Rest.*

Into that Rest has entered with gladness and eager anticipation the spirit of Miss Hannah Woodhull. This brave and undaunted little soldier of Christ, realizing that the end of earthly service was drawing near, longing to save her sister, Dr. Kate, the pain of her suffering, prayed, "Dear Lord Jesus, take me quickly," and before many days, in quiet sleep, her spirit slipped away.

In a brief note to a personal friend, Dr. Kate says: "On Monday, October 30, my darling little sister passed on to her heavenly home and we have laid her away with our dear ones. I was very thankful for a mild sunny day, for Sister so loved the sunshine. How can I live without her! Only by praising God that she has entered upon Joy and has no more pain. Ours has been a wonderful relation, for we have always enjoyed everything together so thoroughly. She was so unselfish in her love. I am thankful to have had the pleasure of taking care of her, and God has given me strength to do it without being too tired."

This tie so bound their lives and interests that it is impossible to consider the work of one sister without the other. Years ago, when the Board sought Dr. Kate to care for the woman's medical work at Foochow, China, Miss Hannah, a delicate little body, was considered too great a risk, but Dr. Kate would not consent to go without her sister. "Together we make the home and we must not be separated," she said. So the kind mother heart of the Woman's Board reconsidered and the two sisters went together to Foochow; and the transplanted home with its furniture, pictures and draperies intact became home to Chinese and missionaries alike.

Even one from a country station where no doctor lived, seeking, with a contagious disease, a Chinese hospital bed, found herself forthwith tucked under the best home-pieced quilts in the guest rooms. During the weeks of illness and convalescence there was opportunity to realize the influence of the two who lived "not to be ministered unto but to minister." Dr. Kate in hospital,

daily clinics, nurses' training school, and city homes met the steady round of duties with the masterly skill of the trained physician. The little "risk" besides managing the Bible Training School and a large Sabbath school of nearly one hundred children, was supervising the kindergarten and taking upon herself the duties of two absent workers! The splendid success of her work proved her efficiency.

A child-like faith, a keen sense of humor, a love for the Chinese, loyal and true, and an abounding optimism made possible twenty-eight happy, healthy years of service, and then the sisters returned to America. If all we can hold is what we have given away, then Miss Woodhull has abundant treasure in heaven, for she gave her body to her fellow man and her soul to God.

H. L. O.

---

## Mrs. Harriet Gulick Clark

Still another break in the ranks must be reported,—this time the loss has come to the Japan Mission. Mrs. Cyrus Clark was called Home October 22. Never physically able to bear the strain of the work, she nevertheless shouldered many burdens and was ever mindful of those who depended upon her, in family, in church, in social life.

She was born in Micronesia, a missionary of the third generation. In 1887 she married Rev. Cyrus Clark and gave twenty-five years to the city of Miyazaki and its adjacent field.

"Many rise up and call her blessed," but the gap in the home and the mission is irreparable and only the Everlasting Arms can sustain those who mourn.

## Building with India

### CHAPTER V. *The Distinctive Opportunity in India*

"What sadder sight in all the world than sons of God living as orphans in their Father's home."—*Fleming*.

Hymns: "Hail to the Brightness of Zion's Glad Morning,"  
514 vs. 1-3.

"The Morning Light is Breaking."

See faces on the map, throngs of faces.

#### I. The Outcaste.

Numbers.

Outcaste village.

Social conditions. Text pp. 158-161.

Religion. Text pp. 158-159.

*India's Silent Revolution*, Fisher. Pp. 94-97.

#### II. Hinduism's Message to the Outcaste. *Crown of Hinduism*, Farquhar. Pp. 141, 142; 179.

*India's Silent Revolution*, Fisher, Pp. 94-97.

#### III. Christ's Message to the Outcaste.

#### IV. Scene.

A missionary and his wife have returned from an evangelistic tour of his district. He calls a meeting of the Station Council (a body of missionaries and Indian Christians) and tells them of his experiences during the tour. He had a stereopticon with him. The crowds were eager to see the pictures and to hear the stories. They urged him to open a school and to come once a week to tell them of his *Guru*,—Jesus. He tells the members of the Council that a mass meeting is imminent. Then the matter is discussed by the members of the Council as follows:

Problems of the mass movement:

Education.

Leaders.

Lack of workers. Text pp. 175-179.

A visiting missionary from another part of India tells of some of the tests of the movement in his area. Text pp. 172-174.

A member of the Council tells of the effect of the movement on caste people. Text pp. 179-181.

(NOTE: Costumes are not needed for the following. Use Indian forms of greeting, etc.)

Three outcaste men now are brought into the room by a servant, the village leader, the village priest and the village drummer. They ask for the Sahib who told them about the new *Guru* Jesus. The missionary rises and they come near. The leader says the men of his village have been talking about what the Sahib told them about his *Guru* Jesus every day since he came to their village two months ago. Last night they met and talked all night about it. "We have decided," he says, "to give up our god and to pray to your God. Sahib, come and teach us all about him." Then the priest steps forward and hands the village idol to the missionary. The drummer hands the missionary his drum. The headman of the village, who has brought his five-year-old son (the dearest possession of an Indian father), places his hand on the child's head and says: "Sahib, I promise you that every member of our village will follow your *Guru* and His teachings. Come to our village and teach us."

The missionary turns to the audience and asks: "What shall we do with this opportunity?"

- V. The leader emphasizes the immediacy of the need and asks: "Does our response to this situation justify for us the name 'co-worker with God'?" Text pp. 181-182. Read Romans 10: 11-15.

Close with the prayer on page 183.

#### CHAPTER VI. *The Indian Church*

"If men and women are less interested in Missions than they formerly were, they must be less interested in Christ; and a revival of vital religion is the only solution of the problem."—*Indian Social Reformer*.

"Indians do need the Water of Life but not in the European cup."—*Sadhu Sundar Singh*.

Pictures of individual Indian leaders, and of groups of Indian Christians should be secured and hung in a conspicuous place.

- I. Hymn, "In the Cross of Christ I Glory." Pilgrim Hymnal, 141.  
Scripture, Eph. 2: 19-22.  
Solo, "In the Secret of His Presence," E. L. Goreh.
- II. The Objective of Missionary Work. Text pp. 184, 185.
- III. Problems of the Christian Church in India. Text pp. 196-204.  
*Missionary Review of the World*, April 1922. Pp. 275-282.

"What is the extent to which the Christian spirit and force have become organized and naturalized in the land?" Let this question be at least partially answered by the twenty-two people mentioned in Chapter VI. as the types of leaders and workers the Indian Christian Church has developed. The substance of the text may be given in each case in the first person. The talks should bring out clearly the contribution of the Indian Church to the world.

- IV. \*Some of the Leaders of the Indian Church. Pp. 186-213.  
Tilak, 186—5-minute talk.  
Pandita Ramabai, 212—5-minute talk.  
Sundar Singh, 190—5-minute talk.

The remaining characters mentioned in the chapter may follow in close succession, giving their names and may speak of their work in one or two sentences. (Costumes are not necessary.) The leader then reads: Heb. 11 : 32, 39, 40. "And what shall I say more? for the time will fail me if I tell of Dr. Ethel Mayadas, of the 'Saint Thomas Christians,' of Christian students in the colleges, Christian teachers in the schools, Christian pastors laboring in the far-off unknown places, Bible women who work early and late in hospitals and homes, and of Christian mothers in the homes,—and these all, having had the witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect."

\*See Dr. Hume's article on page 440.

V. Our opportunity in Building with India. Text pp. 27, 28; 218-220.

References: *A Prince of the Church in India*. J. C. R. Ewing.

*Pandita Ramabai*, Helen S. Dyer.

*Message of Sadhu Sundar Singh*. B. H. Streeter and A. J. Appasamy.

*India on the March*, A. H. Clark. Chap. VIII.

*Missionary Review of the World*, April, 1922.

G. E. H.

---

“In the secret of His presence how my soul delights to hide!  
Oh, how precious are the lessons which I learn at Jesus’ side!  
Earthly cares can never vex me, neither trials lay me low,  
For when Satan comes to tempt me to the secret place I go.

When my soul is faint and thirsty, ’neath the shadow of His  
wing

There is cool and pleasant shelter, and a fresh and a crystal  
spring;

And my Saviour rests beside me, as we hold communion sweet:  
If I tried, I could not utter what He says when thus we meet.

Only this I know: I tell Him all my doubts, and griefs, and  
fears;

Oh, how patiently He listens! and my drooping soul He cheers;  
Do you think He ne’er reproves me? What a false friend He  
would be,

If He never, never told me of the sins which He must see.

Would you like to know the sweetness of the secret of the Lord?  
Go and hide beneath His shadow—this shall then be your re-  
ward;

And whene’er you leave the silence of that happy meeting-place,  
You must mind and bear the image of the Master in your face.”

—ELLEN LAKSHMI GOREH.

## New Lamps for Old in India

By Mrs. Richard S. Rose, Sholapur

Mrs. Rose will be remembered by many who heard her talks during her recent furlough. The article has been prepared to accompany Chapter V. of *Building with India*.—*The Editor*.

**G**EARS ago I read a fantastic tale of a geologist who, in examining an ancient cave, noticed a curious stone lying along the floor. In shape and color it resembled an elephant. He tried to chip off a specimen but it refused to be chipped! He tried again and again, and suddenly, to his horror, the stone seemed to vibrate. He drew back, staggered. Propped against the wall of the cave he watched with unbelieving eyes while the huge mass trembled and heaved and subsided and heaved again and shook itself together. Finally, with a prodigious effort, there rose laboriously from its centuries-old slumber, a mighty mammoth, and the tale left the geologist, armed with only a pocket hammer and a penknife, wondering ardently whether the monster would regard him as friend or foe.

Now, that is exactly typical of India today. India is a mammoth force which the West has been tapping more or less casually until it has awakened it from its torpor. The slime is being rubbed off, and the giant is stretching its limbs, feeling the new blood coursing through every artery, conscious of revitalized tissues and latent powers, and wondering what must be its attitude and relation to the rest of the world. India is bound to be a Force. The great question is, what kind of a Force—a Force for good or for evil?

And it is just because of this question that India is such an interesting, such a thrilling place to live in today. Everywhere are signs of a new striving and aspiration, a new longing for light and for life more abundantly, a new feeling out after the Unknown God if haply He might be found. With this "divine discontent" there are, of course, unfortunate features—a contempt for the old ways coupled with a suspicion of the new, a leaning towards cynicism and agnosticism, an impatience of restraint and discipline, a tendency to confuse cause with effect and

to be swayed by sentiment rather than by reason. Yet there is no true friend of India but rejoices in this new spirit and prays that it may make for truth and justice and righteousness.

And now, whence and wherefore the striving and the aspiration? The impact of the West in trade and commerce, in education and Government, is the most obvious factor. The rapid progress of Japan and especially her victory over an European nation, and then the recent experiences in the Great War—these have fired the ambitions of many an Indian thinker. There is an increasing number of Indian men and women who travel to other countries and bring back fresh ideals of independence and democracy. Indian leaders of all grades are acutely aware that the India of today, with its schools and colleges and freedom of the press, is a very different proposition and must be very differently treated from the more or less inert India of a hundred, of fifty, of even twenty-five years ago. These one might call the material dynamics.

But a spiritual force has been working, unseen and for the most part silently, a force that has been potent in raising moral standards and social values, that has emphasized the Fatherhood of God and the Brotherhood of Man. That force is the teaching of the *Guru* Christ. That dynamic is the Jesus-way.

Now, if one looks merely at statistics, it is easy to belittle this force. Out of 330,000,000 people, only about 5,000,000—less than 2%—have openly accepted the new teaching. And of these, alas! too many are very unworthy disciples. The faults and failings of the Christian community are undoubted drawbacks to the spread of Christianity. Here in Western India, for example, where the overwhelming majority of Indian Christians are drawn from the outcaste classes, we find the Indian Christian Church torn with petty jealousies and degraded by mean faults like lying and deceit—common heritages of the outcastes and in great measure the natural result of their depressed condition through the centuries. Can one honestly wonder that devout men who have learned to love Christ shrink from identifying themselves with those who call themselves His followers?

But this is just where and how statistics are really of little avail. The kingdom of heaven cannot be measured by human agencies, by rule and weight and numbers. The leaven of Christianity has been working in the minds and hearts of India, and we see its fruits in countless unexpected forms and circumstances. Of late years a great many clubs and societies have sprung up, ostensibly and sincerely non-Christian, yet most obviously imbued with the spirit of Christian brotherhood and service.

Come with me and visit a certain school in Bombay. Look at the bright-eyed, happy urchins as they sit in their airy classrooms or frolic in their playground, learning to be men and good citizens. Every single one of them is an outcaste. And that fine young headmaster, with his noble, sensitive face glowing with enthusiasm as he moves among his pupils, who is he? A Brahman—one of the twice-born, the highest of all high castes. Is he a Christian now? No, he would vehemently repudiate any such suggestion. But he has defied the age-long tenets of his orthodox



Parel School Children, Bombay.

religion that taught him to despise the 60,000,000 outcastes in the land, and he is devoting his life to raising these very untouchable ones from the mire. Now, what else has made him do this but the Christian ideal of human brotherhood and selfless service? Yet this school is financed and managed entirely by the Depressed Classes Mission, a purely Indian charitable society composed largely of high caste men.

Or come with me again during a terrible visitation of influenza in the teeming city of Bombay. Let us visit a typical "chawl," a species of tenement building of four or five flats, where hundreds of poor Indians are huddled together. Into each small room is packed at least one family, as many as twelve human beings eating and sleeping and spending their leisure hours in its tiny compass. The stench is distressing. It speaks of insanitation and of sweltering and diseased humanity in a tropical climate. There lie the sufferers on the floor, breathing heavily and, in the fatalistic fashion of the East, ready to die. Why fight? It is their *Nasheeb*, their fate. Then purposeful steps are heard in the corridor, and into the germ-laden atmosphere walk two fine young men. They examine the patients, apply simple remedies, instruct the relatives, and pass on to do the same service from room to room. These are high caste college students who, in the scarcity of doctors and nurses, have *volunteered* to help the victims of influenza, no matter what their caste or creed. Some of these volunteers were smitten by the disease and died. Christians? Not in name, but surely, surely, in spirit.

And so, all over India today, we find this leavening of Christian ideals in non-Christian forms. You will be startled by the familiar unfamiliarity of this sign over a small hall, "Y. M. H. A." Farther on you will see another, "Y. M. Z. A." It means that "Y's" are now being run by and for Hindu young men, and by and for Zoroastrian young men on the same lines as the Y. M. C. A. One of the greatest contributions that Christianity has made to non-Christian thought in India is this, that it has taught that life is worth living—if lived rightly. The old idea of "Nirvana"—nothingness, as the ideal to strive for, the old belief that a

soul must endure a chain of existences before it can be released into nothingness—these are not able to satisfy the well-educated men and women who have enjoyed the stimulation of travel and professional pride and of mixing with people of other tongues and races and creeds. They have tried life, and have found it good.

And now, how is the striving and the aspiration affecting our Indian sisters? Here we find particularly marvelous transformations. The village communities (and you must remember that nine-tenths of the population live in villages) are deplorably backward. You can travel through village after village where there is no school for girls and where not a single female can read or write. You find women living practically as they have lived for centuries, in dependence and often in slavery under their men folks. Here you can find preposterous child marriages and tragic child widows. Here you can see a big, stout, prosperous merchant riding luxuriously on pony back while a girl of twelve, balancing the family luggage on her head and staggering with fatigue, trots laboriously behind—his child wife. Her strained eyes will haunt you for many a day.

But now visit a big city, say Bombay. See those graceful Indian women with their free bearing and fearless looks, walking alone on the streets, riding in the place of honor in their husband's gaudy carriage, or even, once in a while, at the steering wheel of an automobile. Read the announcements in the daily papers of such and such a Woman's Club, such and such an address delivered by some prominent Indian woman. Peep into a government or a mission college and see the women students sitting in the same classrooms as the men, passing the same examinations, taking the same degrees, and going out into the world equipped in the same way for a life of service.

Infant welfare societies, often entirely Indian, are springing up rapidly and trying to cope with the appalling infant mortality, for 50% of babies die within the year throughout the land, and over 60% in some of the bigger towns. High caste fathers sometimes allow their daughters to remain unmarried until they

reach the age of sixteen, and in a few cases until they are over twenty. Some years ago an advanced Brahman horrified his caste folks by marrying a widow, and he has since established a widows' home and a college for women with a curriculum better adapted to the capacities and needs of Indian womanhood than the stereotyped courses in the men's colleges. And so it goes—our Indian sisters slowly but surely coming into their heritage.

The other day I had a unique fellow-traveler on a long railway journey, an Indian woman, twenty-three years old, who had taken her degree in the Government College at Mysore, and was now returning from Oxford where she had been studying for Honors History! An added interest lay in the fact that she was going home to her eight-year-old son, and that she had been scouring Bombay for a "Daisy" rifle for him and had had to buy him a camera instead! In the good old days before Christian ideals permeated this land, this beautiful woman would have been burned on her husband's funeral pyre at the age of fifteen. It warmed my oftentimes disconsolate heart to gaze at this specimen of Indian Christian womanhood and to realize that she was a prototype of what India can and will produce.

And then my eyes turned from her to some figures on the



Blind Children with Miss Millard.

wayside station where the train had stopped. There stood a woman clad from head to foot in a long white cape, with only two ghost-like slits for the eyes. And past her hurried a typical woman from the north, with her wide, full, plaited skirt of saucy reds and greens, her bare brown body showing in the wide gap between the top of her skirt and the bottom of her diminutive bodice, her head and face covered by a flimsy veil of bright pink, and her innumerable bangles and anklets jingling as she walked. New lamps for old, I thought—the new lamp of knowledge for the old lamp of superstition, the new lamp of freedom for the old lamp of servitude, the new lamp of love for the old lamp of fear. And I was happy.

God is working out His own plan for India in His own way and in His own time, but He needs and asks our help. Now, with education spreading rapidly and wakening even the torpid villages to life, with this new sense of self-importance and self-respect which new political responsibilities have called forth in the best of India's leaders, with the galvanizing into self-defence of ancient faiths that feel their strongholds attacked—*now* is the time for Christian forces to unite as never before, to seize hold of this Mammoth Force as it tingles with its new life, and to guide its stumbling steps into paths of righteousness and peace, into the Jesus-way.

---

And, lo! our faith burns clear and bright  
As shine the stars on Christmas night;  
And, lo! our love turns deep and wide  
As some great torrent's force untried  
Toward all mankind at Christmastide.  
Rejoice, rejoice this Christmas morn,  
For in our hearts the Christ is born!

—*Elizabeth Carter.*

## Some Outstanding Leaders in the Indian Church

By Robert A. Hume, D.D.

THE Indian Church in its Congregational Branch has had a goodly number of worthy representatives. By birth some have had high social connection; others came from humble origins. Some from both origins have intellectually and spiritually been fine leaders. Here are a few illustrations of men of different origins.

The Rev. Tukaram Nathoji was of humble origin. If he had not come under Christian influence, he might never have learned even to read. In the mission school of his village in the Ahmednagar district he got a primary Marathi education. A river flows past that village. In a flood some Hindu temples and some idols on the bank were washed away. This made the boy think that if the idols could not save themselves, they had no inherent power. He did so well in his village school that he was sent to a station boarding school; then to a normal school; and later he was selected for the first class of the Ahmednagar Divinity College.



Rev. T. Nathoji.

For a time he acted as the pastor of a village church. When the large Bombay church became pastorless he became its pastor. Realizing that the leader of a city church containing educated men must be a growing man, he steadily worked for self-improvement by regular study and by painstaking writing. He won several prizes for the production of fine books, became the editor of the Marathi section of the *Mission's English*—Marathi weekly newspaper—and was also an excellent preacher and a faithful pastor. He deserved the designation of “the Spurgeon of Western India.”

After twenty-eight years of service as pastor of the Bombay church, he realized the possibility of a down-grade in declining years. Therefore he resigned the pastorate and became a useful professor in the Ahmednagar Divinity College. He was a fine

illustration of how the Lord Jesus can elevate a man of humble origin to become a strong leader of a worthy church in the third city of the British Empire, the pastor of the very first church of the American Board, and an instructor of Indian clergymen.

The Rev. Vishnupant B. Karmarkar was of high-caste Brahman origin. As a young Hindu he delighted in disputation with Christian preachers in street preaching in Ahmednagar. To try to get material for showing imperfections in the Christian faith he began to read the Bible. But it resulted in his reaching genuine faith in the Lord Jesus. He became a Christian preacher and then pastor of the Bombay church before Mr. Nathoji. He was a man of very loving disposition, and was sometimes called "the St. John of Western India." He had extremely fine influence on good caste non-Christians.



Rev. V. B. Karmarkar.

He determined that some of his children should have a superior education. To secure money for this purpose he started and conducted a printing press. When the time came for his eldest son, the late Rev. Sumantrao V. Karmarkar, to go to America Vishnupant sold his press and supplied his son with needed funds.

Late in life he showed symptoms of leprosy. But by vigorous treatment he kept that disease from serious development. His photograph shows above his benignant countenance the extended turban worn by some Brahmans two generations ago.



RaoSaheb R. G. Bhore.

RaoSaheb Ramji G. Bhore was of middle caste origin. In a mission school in Ahmednagar he and an elder brother, Yadoba, became convinced of the helpfulness of the Christian faith. On the day fixed for their baptism, the elder brother became fright-

ened and ran away. Ramji was baptized, studied in higher grades, became a mission teacher, later entered Government service and achieved an honorable career. He married a fine Indian Christian lady. They had a large family of capable children who were earnest Christians. From Government he received the honorary title of RaoSaheb for excellent service. He retired from service on a pension almost as large as the full pay of a single missionary.

Mr. and Mrs. Bhore prudently used their money for the education of their children, several of whom went to England for study. After such education, their eldest daughter, Miss Mary Bhore, returned to India and became an inspector of Government schools. One son entered the Indian Civil Service, and is now in a high position in London. Other sons and daughters have done well.

At RaoSaheb Bhore's death in his village in accordance with the wishes of himself and children his body was cremated. I conducted the funeral service, and wish that cremation might come into vogue in the Indian Christian community.

The difference in the experience of Ramji and his elder brother, Yadoba, who through fear ran away and was not baptized, presents a striking illustration of the intellectual and social difference which sometimes occurs between a Hindu and his Christian brother. For about thirty years Yadoba served as a house-servant of Dr. R. A. Hume on a pay of between three and four dollars a month. At heart and in conduct he was a Christian, though never baptized, because his illiterate Hindu wife objected.

But Ramji led a distinguished life and retired from Government service on a pension of fifty dollars a month. His children received superior education. Some have had brilliant careers.



Rev. I. B. Bawa.

The Rev. Imam Baksh Bawa is connected with a well-to-do family of Khojas, a semi-heretical section of Mohammedans. As a youth he often listened to the street preaching of an elderly missionary in Bombay. With

other youngsters he delighted in heckling the missionary. But the patient, humble spirit of the missionary under such discourtesy impressed young Bawa more than the addresses. This led to personal interviews with Christians, and to the young man's becoming a sincere disciple of Christ.

It was not safe for such a Mohammedan to be baptized in Bombay city. When it became known that Bawa was a Christian at heart and intended to make a Christian profession, Mohammedan roughs walked the streets with concealed weapons to kill him. The lovely girl whom he was to marry was sent away. His mother and relatives disowned him.

So Bawa was sent to Ahmednagar, and forty-six years ago he was baptized. He entered the Ahmednagar Divinity College, and afterwards became a preacher. Later he was enabled to make a visit to Europe, and in Italy he solemnized the wedding ceremony of Dr. J. E. Abbott of the Marathi Mission and Miss Clarke.



**Pastors of Vadala Section, Ahmednagar District.**

After returning to India he served as a professor in a Canadian Presbyterian Mission Seminary, in an American Methodist Mission Seminary, and in the Ahmednagar Divinity College.

One daughter is the wife of an Indian Christian member of the Indian section of the Civil Service. Two daughters are workers in a Zenana Mission. His son is an engineer.

Mr. Bawa is a man of spiritual character and an eloquent preacher. Now he is an evangelist at large of the Marathi Mission.

Here is a group of ten village pastors in the Vadala section of the Ahmednagar district. All are men of fine Christian character and usefulness. The central one in the front row, Rev. Shetiba F. Gaikwad, is one of the most influential men in the whole district. Hindus of means and position trust his decision in all respects. His judgment is sound.

How privileged I am in having had a part in the training of about two hundred such leaders and clergymen working in nine Indian Missions.

---

### Christmas Quotations.

Christ is wont to catch every man in the way of his own craft—Magians with a star, fishers with a fish.—*St. Chrysostom.*

A good conscience is a continual Christmas.—*Benjamin Franklin.*

I will honor Christmas in my heart, and try to keep it all the year.—*Charles Dickens.*

This day shall change all griefs and quarrels into love.—*Shakespeare.*

I have always thought of Christmas time as a good time; a kind, forgiving, generous, pleasant time; a time when men and women seem by one consent to open their hearts, freely; and so I say "God bless Christmas."—*Charles Dickens.*

The Christmas star has five points: love to God, love to man, thoughtfulness, self-denial, and joy.—*Anon.*

The real Christmas tree is the Tree of Life, its branches spread over all lands; and its leaves are for the healing of the nations.—*Amos R. Wells.*

## Bhajans: Praise Services in India

By Mrs. R. A. Hume

**A** *BHAJAN*, according to the Hindu interpretation, is a hymn of adoration to some god. It is often full of emotion and devotional feeling and is capable of producing inspiration and a high degree of devotion in both the singer and the hearer. Many of the poet-saints of India wrote *bhajans* which are committed to memory and sung by their followers for devotional purposes. Tukaram, a Marathi poet and saint of the 17th century, is perhaps the best known of the *bhajan* writers. His *bhajans* are simple and highly devotional. They are used by *gosavis* (mendicants) in their house-to-house begging visitations and by devotees in their temple services.

Also a *service* using this kind of hymn is called a *bhajan*. A company of men or women who perform a *bhajan* are accompanied by Indian musical instruments such as the drum, the cymbal, the "chipalis" (two sticks used to clap together) and small Indian organs.

During certain Hindu festivals companies of people walk to the temples singing *bhajans* accompanied by their musical instruments. Their bodies fall naturally into rhythm and they become so absorbed in the singing that they are oblivious of time and place and may continue for hours. Usually in a *bhajan* there is a leader who sings the hymn, line by line, in solo and is followed by the company in chorus repeating the lines he or she has sung.

Narayan Vaman Tilak, the Marathi Christian poet of Western India, before his death in 1919, wrote scores of Christian *bhajans*. They are highly devotional and very popular. They have been collected into book form and sung throughout the Marathi speaking country in churches, in schools and in *bhajan* services.

The value of *bhajans* for evangelistic services is more and more recognized, and everywhere in villages and cities such services have been followed by gratifying results.

My thought has been that the Ahmednagar Bible Women should receive special training for *bhajans* to be used for evan-

gelistical work in Hindu homes. This thought has been carried out to some extent.

At Christmas, 1921, a special *bhajan* on "The Christ Child" was prepared by the Bible Women. It was given at the Woman's Hospital on the occasion of the annual Christmas gathering of the patients from the city. In response to invitations a large company of women, Hindus, Mohammedans, Jains and Parsees gathered in the hospital yard. Usually this Christmas function at the hospital is largely a social occasion with a Christmas tree laden with gifts for each guest. On this last Christmas gathering the Biblewomen gave the *bhajan* for the ex-patients and friends. The story of the "Christ Child" in song is delightful and fascinating to anyone in any country, but in India it is particularly so because singing about a *wonderful Son* touches the hearts of Indian mothers. The women heard the story both in song and story and carried it away to tell to others at home!

In the spring this year, a month was given up to practising for *bhajans* to be given later in the Hindu homes where the Biblewomen visit. Laxamibai Tilak, the wife of the poet Narayan Vaman Tilak, came to Ahmednagar with the special object of preparing and training the women for this service. She is an exceptional leader, a good singer and very fine in interpreting the hymns written by her husband. Having come of Brahman origin, she is most welcome in the homes of high caste women. The plan was to give the *bhajans* in private homes of well-to-do Hindus. The women of the selected homes were expected to invite their relatives and acquaintances for the occasion. India fashion the *bhajan* performers sit on a cotton rug at one side with the leader in the center. The guests also sit on the floor on rugs. The time for the *bhajan* is always in the afternoon between two and five when the women are free from their domestic duties.

Imagine a large room on the second floor of an Indian house. The room is practically bare save for some framed family photographs on the walls and a chair or two. Gay cotton rugs are spread on the floor. The hostess and the receiving ladies are dressed in their best house attire with jasmine flower wreaths

in their hair. Guests arrive and are seated. The *bhajan* company begins by singing two or three hymns. Nothing is said at first in explanation. The listeners are supposed to understand the meaning. What may they gather from what they hear? Something like this—"God is my Father and Friend. He is like a mother. He is my Savior. He loves His children and is seeking them." After the singing of three or four hymns the talk is given by the leader on the hymn chosen for the subject of the *bhajan*. According to the Indian way the lines of that subject-hymn are sung and repeated over and over again. The idea is to sing it enough to rivet the attention. The thoughts of our subject-hymn were as follows. "My mind is distracted and will not obey me. It is rebellious and full of evil. To whom does my mind belong? to whom? It is God's, so give it to Him. May my mind dwell in God! May it receive the Lord and let Him dwell there. My mind should say,—'Become God's child.' It should say to me—'Do not live for yourself, for He who has given himself to the Lord is *free*'."

After this beautiful hymn had been rendered, Laxamibai Tilak spoke and gave the Christian message in an appealing way. The audience was responsive. She spoke using Marathi as only a Brahman can! Then followed two more hymns and the closing one was sung, being like a hallelujah chorus.

The *bhajan* over, quiet reigns for a brief period. Then the *bhajan* company rises together, join hands, and together shout "Victory to Jesus Christ!!!"

The hostess then brings in trays of flowers and betel nuts and gives to each one. The women then talk to each other about it all and speak on serious things—the things that are of God and the Spirit.

## Gospel Seed Sowing in North China

By Carolyn T. Sewall

**W**E have seven Bible women in our employ, two in Tientsin and five for our sixteen country outstations. I have been able since my return to visit only eight of these outstations. Conditions vary greatly. Much more oversight and supervision is needed in the country field than it has had for a long time, if constructive continuous work is to be done. Some places are full of hopefulness and life. I think particularly of Wen An and Tao Kwang Ying. Both are in a part of the field which benefited by the drought which caused famine in other places. The water which had covered the countryside since 1917 gradually dried up and for the first time in three years the fields were planted and yielded unusually good crops.

In Wen An perhaps our strongest Bible woman is located. Ten years ago she was an opium fiend, given over to her pipe and to gambling, noted for her furious temper and her ability to revile, weakened in body and with no mental development. Today when she asserts that a person may become "a new creature in Christ," she knows whereof she speaks and her witness is a powerful one. "God has given me a new body, a new mind and a new heart," she says, and He has! A person of ordinary vigor would soon be exhausted trying to keep up the pace at which she works. All over the countryside her ministrations carry her, and everywhere she is known as "the one of the big heart." The school was of her starting, and she taught it until she had imparted "all she knew" and in despair begged for a teacher. A station class of twenty women was in session when I was there. Some of those women were coming from two to four miles each day, stumping along on their tiny bound feet and stumping home again at night, in order to have that chance to study. I went with Mrs. Tan to three or four of the neighboring villages, where I saw more of the fruits of her labor. Her Lord is a living reality to her and through her He is becoming so to many another woman and girl.

Tao Kwang Ying is our most recently opened outstation, a

small village not very far from Wen An. While it was still an island in the midst of the large flooded district, a boat in which Mrs. Li was trying to reach another place was literally blown up upon the banks of the village and the passengers obliged to disembark. One man in the town who had helped distribute relief at one of our nearby stations, had been longing ever since to have someone come to his town and tell them more of the doctrine which he had heard preached. Mrs. Li, he felt, was surely an answer to his prayer and they persuaded her to stay. She has been there ever since, pastor and Bible woman, teacher, preacher and friend. A neighboring pastor has been able to make intermittent visits and they have worked together, gathering in the harvest that seemed so ready. I was there for the Sunday when thirty-three were baptized, men and women, young and old, and almost as many more took the preliminary covenanters' pledge. Whole families came together; three generations in one family were represented. It was a heart-rejoicing day. That new little church is farther along on the road to self support than any other of our outstations, and in every way shows evidences of real life.

The Hsiku work room came into existence during my furlough, and the industrial work which it represents is now an important part of our women's work. Starting under the stress of famine conditions, when it was necessary to find a means of keeping people alive and it was wiser to give them money for work than just money with no occupation, through the untiring attention and skillful planning of Mrs. Chandler and Mrs. Leiper, this experiment has grown into a well-established institution. The artistic and useful products of the workroom have a wide reputation. But that is not what we chiefly delight in. We rejoice in the fact that it has made actual physical life possible for so many women and their families and that through the work of the Bible woman and others among our Christians, in the morning prayers, in the noontime chance for reading and study, in the Sunday and mid-week services, and in the two weeks' station class for special instruction and study, so many of the women have come into a knowledge of Jesus Christ and a new life of the Spirit. We

rejoice in the help that the workroom profits have made possible for especially desperate and destitute cases among the workers. And we rejoice in the kindergarten which now occupies the east wing of the Hsiku church and gives a place for the children of the work room women and others of our neighborhood to have regular instruction.

## Generous Givers and Grateful Recipients

By Caroline E. Frost, Amanzimtoti Institute, South Africa

**T**HERE are many things I want to tell you about, but I will begin with letting you know of some of the nice things people have been doing for me. The church of Nashua sent me some money to use as I saw fit—\$110—so I bought chairs for the Domestic Science Building and some fruit trees and some flatirons which are needed for the laundry department. The ladies also made up a box of interesting things, some personal presents and scraps that I have used for making things for our bazaar. It is fine to have a box of scraps to make fancy things of, and sometimes one's own ribbon pile gets sadly depleted. That box has furnished no end of thrills. All sorts of people contributed to this, which warms my heart considerably.

Then the ladies of the Dorchester church sent me a handkerchief shower which was most acceptable. I have also had some very nice letters from various members of the church and have been supplied with folders to show something of the activities of the church. I have just received a letter saying that a box from the ladies of the Auburndale church is on the way. It is not exactly in the same line, but it is all right to speak of it here—a box of Red Cross supplies came from my sister Mary. The dozens of bandages are most useful, for scarcely a day passes that a girl does not stub her toe or cut her hand or need to have a boil tied up. Do you not rejoice with me that people who do not know me personally are being so kind?

Last year and the year before our girls made things to send to Bushbuck Ridge, the foreign mission field of the Zulu native church of Natal. It was good for the girls and this year we are planning to fill a box for our girls who have gone to Rhodesia. As there are now several of them up there we want to send them something to show that we remember them. The girls are wishing to make up something for the starving children and for this Mrs. LeRoy has sent suggestions.

Miss Anna Clarke and I went off on a holiday last July, took Zulu lessons from one of our girls, and had the opportunity of visiting in many of the homes. We were with the Ransoms for two weeks or so, and over one Sunday we were in the home of one of our native teachers. We were happy and comfortable and learned to admire Mzoneli and his wife more than ever. Their home is good looking and the inmates are tidy and civilized. We were disappointed that Mrs. Mzoneli would not sit at the table with us. She often has Europeans in the house, but she will never sit at the table with them. We went to two homes where the old women made clay pots before our eyes to show how it is done.

Registers have been made out today for the end of the quarter and there is only one more quarter and then the end of the term. We have been making out also draft exams. to send to the Educational Department for the end of the year. They are generous enough to allow each school to send in what it thinks suitable papers on every subject and then the accredited examiners make out the final papers according to their own judgment, taking into consideration what we teachers have shown to be fair tests according to our teaching.

The completion of the Domestic Science Building made it possible for Adams to entertain the Mission during Annual Meeting. The guests were assigned to houses where beds could be provided. Miss Tebbat took charge of all the food arrangements and Mrs. Atkins managed the dining room and rest rooms. The kitchen is nice and large and a corps of girls trained to serve were placed at their work. From a roughly bricked interior we blossomed into gray paint and flags and Japanese lanterns and

potted plants and bouquets. Not all the woodwork could be painted, but big cupboards and gay curtains helped to cover most of those deficiencies. Several said they had never been so comfortable in any annual meeting. The reason for that is that proper beds were provided for everyone except the boys, who rejoiced in mattresses on the floor of the school room.

Since the meeting we have acquired some more paint and panes of glass, and with the money sent from America we have purchased lumber for benches and tables and blackboards. This evening the first grade girls are entertaining the first grade boys at a dinner of chicken, to begin with, and fudge to end with. All day the girls have been preparing for this feast and at the present moment I presume they are receiving praise for their good cooking. They had two tables set in the sewing room, so my class for the afternoon was driven out into the basketry room across the hall.

The little room is fixed up for Mr. Hicks, who has his agricultural classes in there, and then there is the big open space by the front door into which any of us may overflow when there is need. Mr. LeRoy tells us we must be patient and wait a while before the laundry is finished, so we try to be; but "never say die" is our motto as we consider the basement. Really I wish you could look in and see us at work there. You would be glad to see the brown girls singing over their work, especially if you could look into some of their poor homes and see what they have come from and to what they must return when they leave us.

It wants little more than two years before I shall have finished seven more years of service and shall at least be thinking of a furlough, but if I retain my present state of health I shall not need a rest. It is really wonderful to be so well and able for work. I cannot end without another allusion to my comfortable cottage, which is cozy, weatherproof and a place where I can, in a limited way, entertain my friends. Miss Tebbatt has the other house to herself, though it is the general rendezvous for the boarding establishment which we have for all the "Unappropriateds." Besides her own room and sleeping porch there is the general

sitting room and kitchen. She is a fine person to work with and bears her full share of responsibility. She attends to such details as the girls' dining room and dormitories and field work. She is much sought by the younger set for her jollity and good sense.

## School as Usual at Gedik Pasha

IT was a relief to have a letter from Miss Putney, principal of our Gedik Pasha School at Constantinople, dated September 27, 1922. From this we gather that school has opened as usual in spite of the general excitement prevailing in the city. She reports she is fifty children short of the regular quota, for some are leaving the city with their parents. When she returned from her furlough in the early fall, she took with her Miss Lewis, a Philadelphia girl, who will take the place of Miss Dickinson on the school staff. Miss Putney writes:—

In regard to the political situation, I do want to assure you as positively as I can that we do not fear anything for ourselves and are very thankful to be here. I do not feel as if I could have stood being away at this time and in any eventuality will be thankful that I have had this month with the people when they have been in such need of hope and courage.

Some refugees from Smyrna are here and there are constant reports, so that the Christian population is in terror lest a similar catastrophe occur here. We tell them over and over that conditions are different here with the Allies in control and the fleet between us and the Kemalist forces, but they cannot believe anything good. Who can wonder, considering all they have been through the last ten years? Rumor is rife. In the Y. M. C. A. Navy Club, Mr. Poe, the secretary, has put up a notice, "Leave your rumors with Charlie at the checking room." Day after day set, at least by rumor, for some outbreak has passed with no untoward event.

All my spare time is spent talking with people, teachers and other friends, who come hoping to get a little hope and faith to keep on a while longer. We have all been trying to get our graduates who were going to school at Smyrna settled in other schools here. That Arpine Dungeozian about whom I used to tell so often last year, who was to begin her senior year at the American Collegiate Institute this fall, has entered the normal class at Constantinople, made up largely of graduates of Constantinople College and a few seniors. By taking one or two courses with undergraduates they think she can manage the work well. That is a welcome acknowledgment of the standing both of the American Collegiate Institute and our own school, besides a very happy plan for Arpine.

## Strange Notions Among Hospital Patients

By Dr. Harriet J. Clark, Ahmednagar

**I**N spite of all the sorrow, many amusing things happen here; for instance, quite frequently a sick woman has decided to stay in the hospital and when she sees the nurses with their white *saris* she is frightened and will under no conditions stay. She thinks they will carry her to a grave or something of that sort. And medicines! They have no clocks and the only thing they have to go by is the sun, so if we say "give the medicine every three hours" they want to know what place the shadow will be in when it should be given. And one day a woman who was given a powder to take at once took the paper that the powder was wrapped in as part of the medicine. Another woman who was to give a preparation that should be shaken, shook the child instead of the medicine! They will not give a baby less than a year old any water for fear that it will catch cold, and protest very forcibly if we try to give a bath

when they have fever, and if a wet compress is used over a wound they beg for ointment. They want something that they can see.

I wish you could see the Indians bringing in a patient. Many, many times they come carrying grown people on their backs—in one instance a husband had carried his wife fourteen miles; sometimes they fasten an old cloth to some poles and bring them in that way, and back of it all is the love that is in the human heart for its own. I must tell you a few funny things they say: for instance, if the clock stops they say “it has gone to drink tea” and if they lay a parcel down they say to someone in the group (they always come in groups), “watch it or it will sprout legs,” and if anything falls and breaks they say, “it has struck twelve.”

Yesterday when I went downstairs I found six women of the Jain caste sitting on the floor of the porch. They were all bedecked with bangles, jewels and trinkets of all sorts. After telling me their ailments they asked permission to see the bungalow inside. And I'll tell you they saw it; they looked into every corner, opened closet doors, picked up the sofa cushions, looked into the looking glass, and really showed their innate feminism, for some of them went back the second time to look into the mirror. These are the people, you know, who never kill anything, so when they sweep their floor they do it very gently, for fear of killing some little insect, and when they clean vegetables they wipe them off carefully before they put them into water, for fear of drowning some invisible insect.

The duty on things sent has been beyond all reason because of the valuation. Today we received a package and it was valued at \$25 and the duty was almost \$4, and it is not exaggerated at all when I say that the entire contents could be bought for the amount that we paid for duty. Please do not think that we do not appreciate these things. *We do*, and I am in the seventh heaven as it were, because we have received such splendid supplies, and especially the sheets. I'll tell you about them in a subsequent letter, but if the senders would only realize that the valuation that they put on only makes us pay exorbitant duty they would be just as anxious to value them right. One box of sur-

gical dressings came valued at \$25, when \$5 would more than cover the entire cost. I can understand why. It is because they are afraid the box will be lost and they want to recover the full amount, but in the meantime, we have paid, over and over, enough in excess customs to pay for several boxes. Can you make a point of this when you are in touch with the people who send?

NOTE: Please note this injunction of Dr. Clark's if you plan to send any boxes to the mission field.

---

## When We Go Home on Furlough

### A Voice from Japan

When *we* go home on furlough we'll make a glad escape  
From endless "regulations" and mile-lengths of red tape;  
We shall not be "inspected" at morning, noon and night,  
Nor fill out reams of papers for officers polite.

(But we shall miss our officers, oh, very much indeed,  
We'll miss their smiling courtesy, their help in time of need.)

We'll call on friends and neighbors and sit us down in *chairs*;  
Our feet will not fall fast asleep, our knees need no repairs;  
We will not bow, and bow, and bow, till broken is our back,  
Our tea, (with milk and sugar), will not be green, but black.

(But we shall miss our Hostesses, their gentleness and grace,  
Their plain, uncluttered drawing-rooms, their restfulness and  
space.)

And we will eat lamb chops and peas, tomatoes fresh and red,  
And oysters that *are* oysters, and lettuce, (Boston head),  
And celery and endive and everything that's green,  
And not a single grain of rice shall on our board be seen.

(But we shall miss the pheasants, that never soar too high  
For missionary purses—and the *ebi* and the *tai*.)

How we'll enjoy the little girls in Peter Toms and tams,  
And all the jolly, noisy boys, and babies in their prams;  
We'll revel in those babies in our happy furlough year,  
Especially the blue-eyed ones, so cuddlesome and dear.

(But we shall miss the children who are bright as butterflies,  
And the babies on their mothers' backs with slanting, coal-black  
eyes.)

We'll cross the Rocky Mountains and the endless rolling plain,  
We'll glory in the vastness of Uncle Sam's domain;  
And oh, how great will seem our lakes, how wonderful our falls,  
How beautiful our Hudson, how grand its rocky walls!

(But we shall miss the little fields, the tiny lakes and streams,  
And Fuji with her snowy crown will haunt our waking dreams.)

Oh, in the Sunrise Kingdom the morning skies are gray,  
We want to see the Sun rise to usher in the Day;  
We want to *help* the Sun rise, to see the Day begun,  
So we'll be hastening back again when furlough time is done.

*Contributed by Mrs. F. A. Bronsou of the  
Woman's Union Missionary Society.*

---

Even the littlest birthday is rosy with joy for it means the renewal of life, the perpetual miracle of restoration, the hope of tomorrow and the justification of yesterday. Flat against the pessimism that calls life an evil fetter shines the glorious optimism of Jesus with his ringing challenge to all the world, "I came that they might have life and have it more abundantly." No wonder that kings came bringing gifts. The heart must overflow when the Bringer of Life is come.

—Helen Barrett Montgomery.

## We've a Story to Tell to the Nations

Fifty-Fifth Annual Meeting at Pittsfield, Mass. Nov. 8-10, 1922

When the gavel of the President fell, Friday noon, and the Annual Meeting of the Woman's Board of Missions was declared adjourned, the conviction lay deep in the hearts of the 480 women who had registered as attendants that one of the very best of the Board meetings was over.

### *Berkshire's Welcome*

Several factors contributed to this feeling. The welcome, so graciously extended by Miss Grace Perry, president of Berkshire Branch, was demonstrated on every hand by the warm-hearted hospitality of Pittsfield's beautiful homes, where thoughtful hostesses were saying in every conceivable way, "Come in, we're glad to see you." So perfect, to the very last detail, had been the preparations made for the meeting by Mrs. W. L. Adam and her Committee of Arrangements, that the machinery moved with a noiselessness and efficiency seldom equalled, never surpassed. Berkshire's wonderful hills themselves bade all "look unto them and be radiant," despite the circumstances in the Near East under which the gathering convened, and the men and women of the Pittsfield churches, in the two great evening assemblies in the South Church, made it possible for once for the Woman's Board to have a "mass meeting."

### *The Personnel*

The President, Mrs. Franklin Warner, brought to her task of presiding at the seven consecutive sessions every charm of manner and grace of spirit needed to make her presentation of each succeeding speaker a joy. To her the Woman's Board owes much of the success of the meeting. In three devotional services, the pastor of the First Church, where the daytime meetings were held, the Rev. Hugh Gordon Ross, led the company by a constantly ascending path to a viewpoint of the great privileges and responsibilities of the Christian faith. His topics were "God's Gift to Us," "God's Gift to Christ," and "Our Gift to God." \*

\*Note: It is hoped that Mr. Ross will consent to furnish his addresses for publication in the Missionary Herald.

The Branch delegates numbered 243 and there were thirty-three Board officers and twenty-four missionaries in attendance. Ten Branches had full delegations and the Board had the pleasure of welcoming the presidents of our two new Conference Associations, Mrs. L. H. Keller of Georgia, and Mrs. F. P. Ensminger of the Carolinas.

### *The Financial Situation*

The Treasurer, Mrs. Frank Gaylord Cook, presented her report at the first session. This report showed gifts from Branches for regular work and buildings to be \$269,685.40, a loss of approximately \$2,150 compared with the previous year. Owing to the facts that exchange took a sudden turn in our favor and that emergency grants for the foreign field were less than estimated, it was possible to close the year with \$179,000 on hand for 1923 appropriations for the foreign work. Conditional Gifts amounting to \$21,495 were received. This included one gift of \$10,000 and another of \$2,300 which has, since the closing of the books, been increased to \$10,000. From a legacy received during the year New Haven Branch sent \$5,902 to complete the sum needed for the Matsuyama School Building and \$8,908 to restore the Reserve Legacy Fund to its original total of \$25,000. Eleven years ago Mrs. Henry Woods lent to the Woman's Board \$12,000 for the Gedik Pasha building in Constantinople. \$1,000 was to be repaid annually without interest, this to take the place of the rent previously paid for the school. This year the heirs of Mrs. Woods have generously donated to the Board the last \$1,000 so that this account is now closed. Although the \$179,000 on hand is \$7,000 more than was appropriated for the 1922 foreign work, it was shown to be \$10,400 short of the minimum sum needed for 1923 appropriations. This is due to the fact that increase in the cost of living in every field makes it imperative to supplement most of the missionary salaries and to make larger grants to native workers.

At a meeting of Branch officers held Tuesday night this financial situation had been carefully considered, and in accordance with a suggestion made there, a Committee on Findings was

appointed to report on a possible solution. This Committee consisted of Mrs. Edward W. Capen of Hartford Branch, Miss Lillian E. Prudden of New Haven Branch, Mrs. Leslie R. Rounds of New York State Branch, Mrs. Henry R. French of Essex South Branch, and Miss Margaret D. Adams of Suffolk Branch. On Thursday morning this Committee brought in the following resolutions, and after full discussion of all involved they were unanimously adopted.

“We recommend

“(1) that the appropriations for the year 1923 be made for the sum of not more than \$189,400, approximately \$10,400 being taken from the receipts of the current year for this purpose;

“(2) that the Branches aim to send to the Woman’s Board of Missions \$287,000 during the year 1922-23;

“(3) that a Committee be appointed by the chair to adjust the increase over last year’s gifts among the Branches.”

The offering taken Wednesday evening resulted in the sum of \$1,200, given for increasing salaries of missionaries on the field, and on Thursday afternoon a generous contribution of \$500 was received to make possible more adequate support of the Bible women in India and Ceylon.

The theme of these inspirational days was “We’ve a Story to Tell to the Nations,” and upon the phrases of this hymn the various sessions were based. It was printed on the program and was sung again and again, each time with deeper realization of its meaning.

#### *A Story of Truth and Mercy*

“Today on Our Mission Fields” was the topic under which Miss Kate G. Lamson, Foreign Secretary, gave her exceedingly able presentation of the foreign department. Mrs. Theodore S. Lee, Associate Secretary, felicitously introduced the missionaries, who responded with a brief greeting, usually in the language of the country represented. In succeeding sessions, almost every phase of the work was visualized for the audience by the fine

personality and earnest words of the speakers, who came from nearly every mission field.

Kindergarten work in Japan was brought to us by Miss Katharine Fanning, who hopes soon to join Mrs. Agnes D. Gordon in Kyoto; Miss Minnie E. Carter of Inanda described the "Sweet Singers in Zulu Kraals"; Miss Katie Wilcox told us of the "School of a Thousand Teachers," Capron Hall, Madura, to which all South India looks for leaders in its girl graduates; while Miss Anna F. Webb, for thirty years connected with the work of the Woman's Board in Spain, brought a picture of the remarkable influence of the alumnae of the Colegio Internacionale in Barcelona; Miss Gertrude E. Harris stirred the hearts of those who listened to the way "The Message Glorious" is being given by the Bible women of Ahmednagar in the midst of poverty and wretchedly inadequate headquarters which Miss Harris longs to replace with a new and suitable building. Mrs. Ambert G. Moody in an original monologue impersonated a mother of the robber caste. Dr. Lora G. Dyer, just home from Foochow for her first furlough, represented "the story of mercy" as our own doctors personify it among China's suffering women, while Dr. Ida Scudder, from the Union Medical College in Vellore, pleaded for more adequate equipment through which India's women could be reached by their very own, and urged every woman to promise co-operation in the final effort of the campaign for \$3,000,000 now being raised for the Union Colleges of the Orient, by joining in the nation-wide canvass for \$1,000,000 on "Dollar Day," December 9.

#### *A Story of Peace and Light*

The Home Department was emphasized in Miss Calder's fine talk on "Who Shall Publish the Tidings?", by Miss Ruth Isabel Seabury, who urged upon the older women serious consideration of and co-operation in "That Problem of Leadership," illustrating her points by many telling stories from "real life," also by an open forum on "Successful Methods in Branches and Auxiliaries" where brief suggestions were given regarding Field Visitation, Pledged Work Personified, Prayer Circles and Missionary Edu-

cation. Here the delegates were introduced to the new Associate Secretary in the Foreign Department, Miss Mabel E. Emerson, so well and favorably known as the Educational Secretary of the American Board, but now to be numbered with the staff of the Woman's Board.

*A Song That Shall Conquer Evil*

Miss Edith M. Coon, vice-principal of the Madras Woman's Christian College, gave a convincing and scholarly address

Wednesday evening, showing the great advance being made in the higher education of women in India and how skillfully they are showing their new power in social, economic and family relations. It was a privilege also to have as a guest Miss Nora Brockway of England, who is a member of the Madras College staff.

A series of thrills accompanied the appearance of Mrs. C. Kamba Simango, a native of Sierra Leone, soon to go with her husband, under the American Board appointment, to Rhodesia. She wore her wedding gown, a most beautiful piece of workmanship, though made for her in Africa by a heathen man. In her own charming personality she, a third



Mrs. Simango on Her Wedding Day.

generation Christian, educated in England, was a remarkable illustration of the ability of the African to adapt himself to the new work into which Christianity ushers him and to lead his own people.

*And Shatter the Spear and Sword*

Mr. Fred B. Smith, "also of White Plains," of international reputation as a secretary of the Y. M. C. A., just returned from a world tour, spoke for more than an hour Wednesday night of his impressions of the present failure to find a panacea for the evil times upon which the world has fallen, in which he declared he found seventeen out of nineteen nations visited by him preparing for war. In an eloquent, humorous, solemn and wholly unreportable address, he carried his audience with him as he called upon the Christian church to provide the one possible remedy for the dire calamity which threatens to engulf civilization. As Dr. Barton was called out of the country on business closely connected with Near East interests, Secretary Ernest F. Riggs took his place and spoke with convincing earnestness, Thursday evening, along the same line, declaring that every mandate had failed save the mandate of the Christian Church, and urging concerted action before it is too late.

The story of Miss Rosa Yeranian, for fifteen years student and teacher at the American Collegiate Institute of the Woman's Board in Smyrna, who had just arrived in this country, furnished a vivid background for these evening addresses as she told Wednesday afternoon, with great simplicity yet with tragic earnestness, the story of her escape from burning Smyrna. Her tribute to Miss Minnie B. Mills and the other missionaries, who stood by till the last moment, brought the only gleam of comfort in the narrative.

Miss Yeranian is the daughter of Rev. Hagop Yeranian, a successful pastor of a Protestant church at Afion Kara Hissar, now turned into a Turkish mosque by the Turks, who sent him



Secretary Riggs.

into exile and left his family without protection and in great danger. In spite of many tragedies the family was reunited at Smyrna. When the fire broke out Miss Yeranian was at her post of duty and it was not until she arrived in Athens that she learned of the death of her father on the Smyrna quay.

*Christ's Great Kingdom SHALL Come on Earth*

It needed the climax of Friday morning to instill courage and eager determination into the hearts of the audience. This came first of all in the message of Mr. Ross and was driven home by the introduction of five Student Volunteers who are now preparing to help in bringing that Kingdom in our mission fields. Miss Eleanor Pedley of Mount Holyoke College, hoping to return to the land of her birth, Japan; Miss Hazel Bronson, a Dalton girl now studying at the Kennedy School of Missions; Miss Ruby Phillips of Wellesley, under appointment to the Marathi Mission; Miss Marian Chatfield of Granby, Connecticut, and Miss Grace Vining of White Plains, an Oberlin graduate with an M.A. from Columbia, were those presented by Miss Calder.

The Commission Service for Miss Vining which followed was of peculiar significance. She is a niece of Miss Louise and Miss



Miss Vining.

Lucy Clark, both missionaries of the Woman's Board, and is to join Miss Lucy Clark in Uduvil, Ceylon. Miss Vining's support was pledged by Mrs. Christian D. Morgan on behalf of the Sunday school of the Westchester Church, of which Miss Vining has been a member since she was a tiny child. This money is to be an extra, above the apportionment, and is to be actually earned by the children in accordance with a plan set forth by Mrs. Morgan. Miss Vining is the product of a home devoted to

missions, her parents and her grandmother being present at the service. She embodies in herself the response of the best of the coming generation to the challenge as presented by Mr. Smith and Secretary Riggs. The prayer of consecration was offered by Mrs. T. S. Lee, long a beloved missionary of the same church,

which is now supporting Miss Lillian Picken of Satara. What wonder that Rev. Ralph Harlow of Smyrna, in spite of his deep sorrow in the anguish of his people, was able to give with confidence and even joy the closing assurance that Christ's great kingdom *shall* come, reporting as he could the dawning hope in many mission fields which he has recently visited?

As an expression of the delegate body regarding its work in the Near East, the following resolutions were unanimously adopted at this closing session:

Resolved that

- (1) In view of the number of those who have been driven out of their homes in the Near East, we request that some modification of our immigration laws be made by which those who can find no other place of safety may have here the asylum they seek.

Resolved that

- (2) While we have heard with satisfaction that the United States will be represented by observers at the coming conference in Lausanne, Switzerland, on affairs in the Near East, we urge that such additional appropriate measures be taken as shall enable our observers to exercise the moral force and influence of the United States to insure the protection of the suffering peoples, including the workers and wards of the Woman's Board of Missions.

Following Mr. Harlow's address Mrs. Warner summed up the lessons to be learned from these days of vision:

"The Fifty-fifth Annual Meeting of the Woman's Board of Missions draws to a close. What are we to take away with us as the abiding thought of this meeting? I do not know what is in your minds but I do know what is in mine. The thing we must carry back to our Branches is the lesson of failure. Christ's followers were sent into the world to bring brotherhood and peace and we have failed.

"Mr. Smith told us that a war to end war failed; that national patriotism has failed; that a League of Nations has failed. Mr. Riggs told us that three things that contributed to that failure are

race prejudice, a spirit of revenge, and national selfishness. Mrs. Simango told us of the surety of the failure of denominationalism and race divisions. Now Mr. Harlow has brought us, I think, the lesson which we must learn from failure.

"We must catch a vision of the *whole* body of Christ, the *whole* army of God. We must join hands with every man, woman and child that takes the name of Christ. They may have a different form and title,—never mind. They may have a different creed,—never mind. They may speak a different language,—God speaks their language and understands their prayers. They may be of a different color,—Mrs. Simango told us God made no mistake when he made the African black. The force we fight is not divided. Sin has no restriction of place, nation, race or color. Red or yellow, black or white, the forces of evil will use them all.

"Denominations have failed. Protestantism has failed. Catholicism has failed. Christ has never failed. Our particular wing of the army may be weak but Christianity is strong. Let us join hands with any who fight the sins of the world, forgetting every difference, for no differences are important, remembering only one enemy, one cause, one Captain, one Christ."

Music was a notable part of this meeting, from the song of the little folks of the Primary Department of the First Church, through the fine congregational singing led by the sympathetic organists, to the fine solo and anthems furnished by the choirs of the churches.

In the directorate as elected we part with regret from Mrs. Emily S. McLaughlin, so long an honored leader, and add with hearty welcome the names of the former president of Worcester County Branch, now resident in Boston, Mrs. Charles E. Burbank, and Miss Miriam Trowbridge, a name long associated with the activities of her parents in Newton.

That the missionary education of the young people is receiving careful attention from the Junior Department was shown by the story hours, demonstrations and dramatic exercises, furnished by Miss Seabury and her faithful assistant, Miss Kelsey, between

sessions, and by an enthusiastic girls' rally in the Methodist Church, attended by nearly 200 girls.

A cordial invitation from the Middlesex Branch to meet next November in Wellesley, Massachusetts, was gratefully accepted.

---

### Developing Native Christian Churches and Leaders

The Christian religion is America's greatest export. And unlike most exports, it is sent overseas so to propagate itself that it will be unnecessary to send it out forever. For the task of the foreign missionary is not to make business for the denomination which he represents. It is to develop a native church in the land where he ministers and to train native men and women for the leadership necessary for carrying on its work. His greatest hour will be when those whom he has trained take his place and he can lay down his leadership as a task that is well done.

Until that day, however, it will be necessary for the Church of Jesus Christ in the homeland to send forth men and women evangelists. It will be necessary to provide funds with which church buildings may be erected in non-Christian lands. It will be necessary to make it possible for the training, which one day will result in the nations of the earth worshipping God in their own tongue in houses of God which are the results of their own labor. It will be necessary to be the base of supplies from which shall go the ethical and spiritual teachings and standards so lacking in many countries.—*Bulletin of Federal Churches.*

# Board of Missions for the Pacific

## *President*

MRS. ROBERT C. KIRKWOOD, 301 Lowell Ave., Palo Alto, Cal.

## *Vice-President*

MRS. ERNEST A. EVANS,  
New York City

## *Executive Secretary*

MRS. HELEN STREET RANNEY,  
760 Market St., San Francisco

## *Editor*

MRS. E. R. WAGNER, 355 Reed St., San Jose, Cal.

## Editorials

Miss Jeannie Jillson reached Constantinople September 8, after a short summer with friends in New York. Miss Edith Parsons spent her vacation in Europe, and reached Constantinople a few days in advance of Miss Jillson. Both proceeded at once to Mudania. Miss Nina Rice is still doing relief work in Sivas.

### Personals.

Miss Bertha Allen sailed from San Francisco, October 18, on the *President Cleveland* in company with Miss Elizabeth Perkins of the W. B. M. Miss Allen will find the U. K. T. S. in its beautiful new building, and it will be a happy return. Miss Maude McGwigan has arrived in Lintsing, North China, where she will assist Dr. Cooke in the Elizabeth Memorial Hospital. Dr. Alma Cooke has been adopted by the Stockton church, which is most enthusiastic about this new service.

Miss Alice Gwinn, from Garfield, Wash., has entered the language school in Tokyo, where she will prepare for work in the Doshisha Jo Gakko. Miss Mary Denton is still busier than anyone can describe at the Doshisha, where she has spent more than thirty years. Miss Frances Clapp has carried on her Department of Music at the Doshisha Jo Gakko with great acceptance.

Miss Maude Taylor has arrived safely at Wai, India, where she takes up the position that has so long been waiting for a trained nurse from America.

Miss Elizabeth Richards is starting a school for girls in Mazatlan, Mexico, and writes with much courage and with bright hopes for the development of a work worthy of such a place.

## Fifty Years in Brousa

By Myrtie H. Wagner

**I**T is just about that number of years since work for girls was begun in Brousa, although the city has been a station of the American Board for a much longer period. Miss Julia Rappleye, a successful teacher in the schools of Oakland, California, undertook this work for our Board in 1876, which accounts for our making our initial venture in a city so very far away from our own coast. Mrs. Matilda Baldwin, who died this last summer in New Jersey, also was one who did much for us; her painstaking, perfectly written letters have been our inspiration for the whole of the half century. We have had choice correspondents all along the way, who have made very real to us the lovely girls whom it has been our privilege to educate. Teachers, Christian wives and mothers have come from this school by the score, and have been found by our touring missionaries in interior stations, and in many European countries as well.

No commencement time has been a happier one than that of last June, of which Miss Parsons wrote: "The girls looked very sweet and serious as they sat there in their white dresses which each had made, and we felt very thankful to see a graduating class from the Brousa School again, especially with so many schools closed. There were seven in the class, five Greeks and two Armenians, all girls who had been in the school before, but had had their work interrupted by the war. One of them had been away from us six years when she came back as a junior. Three were Protestants, two Orthodox Greeks, and the Armenians were Gregorians; they have had their Bible class with me for three years, and are truly Christian girls. Of course, having their work interrupted so, they are older than otherwise would be. The war made everyone more thoughtful about some things. One of them has been a fugitive in the hills for days, and her village is all burnt; she has a position in the lower grades at the Gedik Pasha School in Constantinople; her mother will be with

her, and her brother is in the army. She is a lovely character, and I hope will make a real leader. One of the girls wants to do Y. W. C. A. work in Brousa, and one is ready to help us in our teaching. The others may go to college in Constantinople.

"We had a beautiful Sunday service for them, Mr. Riggs preaching in Turkish, and then giving the final charge in English; the school all attended. . . ."

In little more than two short months these girls were scattered and homeless. When Miss Parsons returned from her vacation, she said: "The villages are burned in whole or in part on every side. When we came into the Gulf of Mudania the clouds of smoke hung over all the hills; the richest Greek section of Brousa is burned. . . . Oh! the contrast to the Brousa I left, and to Commencement week! Sometimes it seems it can't be real, that it must be a dream. Our school buildings are undisturbed, and, thank God, most of our girls are out safe, but one of the best is lost between here and Ghemlik."

When Miss Parsons first went to Turkey she wrote: "If you are not a Turk, or a Jew, you are a 'Christian.' Is there any force on earth that can make that wonderful name carry with it the image of Him whose name it is? that can transmute creed and ritual into life? that can make prayer communion, and not words? that can change the memories of past martyrdoms into inspirations for present living? You have put your school in Brousa to give that force.

"There are men and women in Turkey. Just the same sort of flesh and blood men and women that there are everywhere else, struggling with the same difficulties, fighting the same temptations. They are poor, they are sick, they are ignorant, they are petty-minded, bound down by hopelessness and selfishness. Is there any force strong enough to take the individual life and lift it victorious over circumstances and suffering? You have put your school in Brousa to give that force."

Our brave women at the front, as they energetically take up the sad task of the hour, have no thought that the ministry of our school at Brousa is at an end; nor must we have. Nothing could

have happened that would more deeply emphasize the actual need of such work as we have tried to do; we would not be worthy of such a noble ambassador as our Annie T. Allen was, should we be appalled by the eclipse of Christ's Kingdom in Turkey in the calendar of this, our Jubilee year.

---

## Not One is Lost!

By Kate Bailey Hinman

CHINA TO ARMENIA

"One of the best is lost between here and Ghemlik!"

Over against His harvest field, the Husbandman watches His grain;

The best and ripest is beaten out: who takes account of its pain?

Out over the world He scatters it; who watches where it may fall?

On a yellow plain where soldiers wait by a gate in a city wall,

In blackened cities, by desert roads, on mountain passes cold:

Then a score of years and the yellow plains give back ten thousand-fold.

So deserts shall bloom, mountains flow down, "not one is lost,"  
is His word.

Who counts the gain, or tells the loss, 'til we see the end of the  
Lord?

## Field Correspondents

Miss Louise Clarke, our trained nurse in Aintab, writes:

We have had a very busy month in Aintab getting the College started with about sixty-five boys, the girls' seminary with about forty-five, and the hospital reorganized for another year's work.

First of all I must tell you about the wonderful eight days which I had with sister Lucy down in Beirut and the Lebanon.

\* \* \* \* \*

I returned to Aintab within less than three weeks and enjoyed a real rest in camp with Miss Norton, Dr. Shepard's family, and Mr. and Mrs. Isely—in a garden about an hour's ride from Aintab. Meantime, we were having the half of the hospital building which we used last year cleaned and repaired. Ever since last July the Turks have been promising to move out of the other part "day after tomorrow," but we still have hopes.

We are looking eagerly forward to the coming of Dr. and Mrs. Phillips Greene, whom we hope will be here soon and will help us in Aintab so that Dr. Kristensen may remain for the remainder of his contract in the Marash Hospital. It is rumored that there is a possibility of the four Red Cross nurses coming out of Harpoot by this route. If so, and if we can persuade two of them, one for Marash and the other to help here, we will be more than thankful. Now, although I am not unhappy from "over-work," we are again trying to get along without a single native nurse who has had a year of training—no one to care for the operation room, no housekeeper or a person to oversee the diets and food, nor a head nurse to take charge of the office work and training of the women. In other words, I am trying to do the whole thing, which only gets half done before I begin to feel extremely aged! So you see that with the hope of once more running the whole hundred-bed hospital, a training school for nurses, etc., another American nurse will be more than useful.

Miss Ellen M. Blakely writes from Scutari under date of June 30.

The thought of the time to come when fear of the censor will make me write guardedly, inclines me to write frequent letters while they can go through the British post office. For the last

six weeks of their school year, I taught in the Gedik Pasha school and enjoyed coming in close touch with that interesting work. It has different nationalities and is a day school. One of the especially interesting features is the large number of Moslems, nearly half the whole number of pupils, ranging from the kindergarten up through the eighth grade. Each child studies his own vernacular,—Turkish, Greek or Armenian. A few take lessons in French, while all study English, which is the language of the school and the only common language. During the war, the government required all the pupils to study Turkish, but the Armenians and Greeks were glad to drop it when they were free to do so. The father of one pupil was Armenian and the mother Greek, so it was debated as to which of these two languages she should take as her vernacular. They use English in the home. In the graduating class this year there were seven Moslems, three Armenians, four Greeks and one Syrian. In the class I had most to do with, there were eight Greeks and two Moslems. The mother of one of the Moslems was Swiss, but dresses now just like any other Moslem. In this school there are so many Moslems that they are in no sense a class by themselves and one does not always recognize them from their appearance. They are fond of singing our hymns and all take Bible lessons. Good seed is certainly sown.

Letters which have been censored come from Marash and a program of Commencement came lately. It was rather remarkable that school continued and that a class finished the course, as Armenians who could afford it have been getting out of Kemalist territory, since traveling permits began to be granted to them. But there were about fifty left till the close of school, some families remaining in the city till that time because their daughters were in school, and four took diplomas, one of them a Turkish girl, the first of her people to take the full course in our school. The Near East Relief is moving the orphanages into Syria where the children can live a more normal life, and general relief is closing in Marash. I hope it does not mean literally that no help can be given from this time on, for there are the lame, halt and blind who cannot get away. It is estimated that there are five or

six thousand Armenians now in Marash, but some of these may leave, probably will. Men of soldier age have been taken into the army, and the government will not allow the families of those to leave. There are many people left in the city for us missionaries to work for, though most of the Armenians may be gone.

There are probably 9,000 orphans in orphanages scattered in villages up and down the Bosphorus and on the shores of the Marmora. The Near East Relief supports the orphanage called "Miss Cushman's" (Miss Cushman was a nurse in Talas and later in Konia) where there are about 1,000 children, and gives some aid in the support of others, but through their own communities, Greek, Armenian and Turk. It is what may be called the irony of fate that puts some of these Armenian orphans, whose parents the Turks killed, into fine buildings, even palaces, owned by Turks. In one or two cases, the Allies commandeered these but in others the owners are glad to rent, for many of the Turks are in straitened circumstances. One large group are in Turkish barracks. There are two orphanages supported by what is called the Lord Mayor's Fund and managed by English people. The one for girls is in what we call the "marble palace," belonging to the estate of a wealthy Turk. As I was near there the other day, and as one of my former pupils is a teacher there, I went to call on her and incidentally to see this fine place. There are acres and acres of wooded land and a wide stretch of sea front and the building is palatial, with the high ornamented ceilings, an immense hall running through the middle of the first floor, large rooms with big windows looking out on wonderful views of water and hills. The inside as well as the outside broad stairways are of marble.

While this is such a magnificent place, there is another side to the story when we consider its present use. It is a big place to keep clean! The girls have to carry the water to wash these wide stairways and big rooms from the sea, and the building has three stories, and each stairway is long as well as wide. More serious yet, it is impossible to keep these rooms really warm in winter with the primitive methods of heating they use. They may have

stoves in the rooms occupied by the English ladies, but because of the height and size of the rooms I do not believe they are comfortable in cold weather. As far as I know this is by far the most elegant of those occupied by orphans, and this looks very bare indeed without hangings and furniture suited to such big rooms.

But orphanage life, however comfortably housed, is not a normal one for children. It is sad to think of the necessity of bringing up so many thousands of children in large groups of even fifty or a hundred in each. But this is the only thing to do under present conditions. The parents have died, the funds do not allow smaller groups. Recently the Near East Relief has been combining separate orphanages to save expense. One of our Marash alumnae is a kind of chaplain and takes the Bible lessons at Miss Cushman's orphanage, another is a nurse there, while a third has charge of clothing. These are all Marash people, not only from the school.

I am trying to have a Sunday school in a village south of here, but it can hardly be dignified by that name yet, though several children gather in the small room of the one Protestant family in the refugee camp. I thought this Protestant woman could conduct the service now that I am not likely to be here long, and anyway I cannot do much as the children speak Armenian instead of Turkish, though some of them understand a little of the latter, but I see that she must have some one else to help. I hope a woman I know in Stamboul will be able to go over each week. These refugees have a space assigned them by the sea and they have shown energy in building little houses, tiny little places, of sun-dried brick or boards or strips of tin, anything they can get hold of, usually one-room houses. But some of them have little gardens and they are tidy in appearance—both the houses and yards. There is naturally nothing to show where one person's dooryard ends and another begins.

## Junior Department

### Christmas Now and Next Year

In the midst of our planning for Christmas in our own homes and amid all the joy of the Christmas season itself, most of us like to stop for a thought here and there of the other children around the world for whom the Christ Child came and for whom His birthday brings but the faintest suggestion, if anything at all, of what we call Christmas joy. It happens that within the last month, most opportunely in view of this thought but too late to bring results for the sender, letters have come from three of our distant fields telling of the bare closet and empty trunk that mean to an enthusiastic missionary nothing to give to the black, brown and yellow little people whom she serves, and for whom she would make Christmas Day a day to be remembered forever. When Christmas trees are being dismantled in your home or in your church, is there not some unbreakable, durable Christmas ornament that could go across the water to grace a Christmas tree in China or India? During the Christmas frolics would not the little people in your church or family love to make paper chains, tinsel stars, bright colored paper toys and ornaments for their friends abroad? Would not they and you enjoy collecting and saving candy bags, scraps of material from which something can be made, ribbons and worsteds to be sent *at once* so that some of the before Christmas anxiety on the mission field could be relieved? Through the early months of the year could not some organization in your church prepare small but practical gifts which on Christmas, 1923, will bring pleasure and joy to the hearts of girls and boys, men and women in some land not our own? The following are some of the suggestions to be noted: In Africa one helpless missionary writes: "I thought, however, you or your associates might know of some Sunday school that would like to send some very light weight things, such as ribbons, neckties, dressed celluloid dolls or fancy pins. They would help so much in making Christmas Day a day to be remembered here." In India one of our kindergartners has sent a list of nineteen things

which she needs for her one hundred and twenty-five little brown children, and from China a missionary writes: "It takes so little to do so much here. A pretty bit of worsted does very well for a hair ribbon. Pictures, toilet articles, sewing bags, all help so much to make Christmas a day of joy."

If you were sending a present to a friend you would not expect her to pay the postage on the other end, would you? There are many in our churches who do not realize the great expense missionaries would incur if all the hundreds of boxes sent to the fields must be paid for by them at the other end. We have tried to protect them at this end, but there are no funds set apart for this purpose and, again and again, money must be hunted, begged or borrowed with which to send some box too nice to be left at home, but for which no promise of postage or freight expense has been made by the sender. Two possibilities for getting packages to the field are open. One is, write to the Handwork Department of the Woman's Board of Missions for information as to the persons most needing assistance, and full directions for sending, etc. Then send direct to the field by parcel post, if this is possible, prepaying the postage and setting as low a valuation as possible on the package. Write to the missionary announcing the fact that the bundle is on its way and that all charges will be met by the sender. This is a precaution in case of duty charges, which are unexpected but which frequently happen. The second possibility is, send the package direct to the Handwork Department to be included in the next shipment sent to the field. Correspond with the Department as to the preference of country, missionary, etc. In this case a bill will be sent for your share of the freight charge. This is not more, as a rule, than \$1.25 a cubic foot.

By your hands and your hearts you can, in what we call "handwork service," have a real part in the work abroad. There is no better way of gaining the interest of children and young people alike in your church than by this practical contact of sharing with others. Take from it all thought of condensation and fill it with a spirit of service and you have something of lasting value in the religious education and training for Christian Service of your young people.

## New Things and New Old Things

*For Sunday Schools:* Have you planned your Christmas program? If not, have you seen the pageant program offered by the Boards, "The Messenger, A Pageant of Christmas"? This is simple enough for the smallest school and effective enough for the largest. The pageant is offered free to Sunday schools giving an offering for the work overseas under our Boards and to schools using our regular foreign material in the four fall months and accompanying its use with a gift for the work of the American and the Woman's Boards.

*For Young People's Organizations.* Have you looked over the World Friendship Program for 'teen age groups and the Christian Conquest Program for older young people's organizations? Write to us and get the pamphlets. They will meet just your need for something to learn and something to do in your clubs this winter.

*Girls.* Esther Moody's picture is now ready. This is not the large picture offered to Camp girls but a smaller one selling at two cents each, twenty cents a dozen. You will want one of these to introduce the Girls' Missionary to the girls she represents. You will also want her letters. These will come to you if you send your name and address and ten cents postage.

*For Children.* Do not fail to make use of this fine opportunity afforded through the children's book for this year, "The Wonderland of India," by Hunting and Rocky. It will appeal especially to boys. Leaders will want the "Suggestions to Leaders," by Joyce Manuel, author of the "Junior Citizen." For use with the books we have a stereopticon lecture, brief, not more than twenty minutes long, with twenty slides showing the Congregational boys' and girls' own work in India. This may be rented for the small price of ten cents plus postage.

If you are planning to give a party this year in honor of Carolyn Sewall, the children's missionary, you will want the Chinese stationery. This attractive small-size invitation note paper with

Chinese children in the corner in color, is fifty cents a box. There are 24 sheets in a box and envelopes to match.

The "Junior Citizen," a book of programs for the organized Junior Department of the Church School, or for any other children's organizations, is now ready. It contains fifty-two fine programs of home and foreign service, with patterns of things to make, poster suggestions, etc. Price, \$1.60.

Have you introduced your boys and girls to their friends in India?

*For the Evening Service.* This year, in view of the fact that we are presenting India to all ages and all people in our churches, it is particularly fitting that we should have for use before our entire church, a pageant of India's life. "Followers of the Star" will be well worth the best efforts of young and old in the church. It is written by Anita B. Ferris and may be obtained of the Woman's Board at thirty-five cents apiece.

In sending boxes or packages to the mission field do not overestimate the value of contents. A missionary writes:

"Will you in some way or other please let people know that they must not put a money value on old rags? Less than a month ago, two parcels were sent us containing pieces of old table linen, etc., all old, used material and of no value; yet the donors valued them at \$6.00! We had to pay duty accordingly. Duty is now so high that we send to the United States for as few things as possible. If friends at home would do as advised in the Woman's Missionary Friend, put wholesale prices on articles sent us, it would relieve us considerably."

Can we not be more careful about the packages we send to our missionaries? One writes from Korea: "Since the duty on our Christmas packages last year was \$75, it seems wise to make a few suggestions.

"Books, pictures, post cards, old and new, are duty free if wrapped and sent separately.

"Anything that has been worn even once should be marked 'Old clothes, no value.'

"Never put more than the wholesale value on new goods."—*Missionary Friend.*

## Summary of Receipts, October 1-18, 1922

MRS. FRANK GAYLORD COOK, *Treasurer.*

Commission on Missions	\$889.53	Pennsylvania Branch	\$50.00
Gifts not credited to Branches	4,627.70	Florida Branch	276.80
Eastern Maine Branch	27.45		
Western Maine Branch	1,371.78	Total,	\$49,379.36
New Hampshire Branch	891.87		
Vermont Branch	901.77	TOTAL FOR OCTOBER	
Andover and Woburn Branch	2,249.37	Donations	\$42,966.59
Barnstable Association	7.75	Buildings	2,696.77
Berkshire Branch	913.90	Commission on Missions	889.53
Essex North Branch	622.57	Matured Conditional Gifts	1,833.00
Essex South Branch	1,430.81	Specials	993.47
Franklin County Branch	560.78	Legacies	15,069.96
Hampshire County Branch	1,844.79	Total,	\$64,449.32
Middlesex Branch	1,288.98		
Norfolk and Pilgrim Branch	474.42	TOTAL FROM OCTOBER 18, 1921 TO	
North Middlesex Branch	354.29	OCTOBER 18, 1922	
Old Colony Branch	1,292.82	Donations	\$255,868.46
Springfield Branch	6,952.87	Buildings	18,452.24
Suffolk Branch	3,768.16	Commission on Missions	20,161.17
Worcester County Branch	6,973.37	Matured Conditional Gifts	1,833.00
Rhode Island Branch	2,676.54	Specials	6,045.95
Eastern Connecticut Branch	830.38	Legacies	37,141.23
Hartford Branch	871.40	Total,	\$339,502.05
New Haven Branch	5,045.84		
New York State Branch	1,282.63		
New Jersey Branch	900.79		

### Income of Designated Funds, October 18, 1921 to October 18, 1922

<p>MARY H. DAVIS FUND</p> <p>Income for Girls' School, Ahmednagar</p> <p style="text-align: right;">\$40.00</p>	<p>MARY C. WIGGIN FUND</p> <p>Income for designated work</p> <p style="text-align: right;">\$261.27</p>
<p>MARY H. DAVIS HOSPITAL FUND</p> <p>Income for Hospital, Ahmednagar</p> <p style="text-align: right;">40.56</p>	<p>MARY E. WILDE FUND</p> <p>Income for current expenses</p> <p style="text-align: right;">1,810.89</p>
<p>MARTHA S. POMEROY FUND</p> <p>Income for Girls' Boarding School, Aintab</p> <p style="text-align: right;">20.00</p>	<p>MARY H. PENFIELD FUND</p> <p>Income for Bible Woman, Turkey</p> <p style="text-align: right;">76.24</p>
<p>JULIET DOUGLAS FUND</p> <p>Income for Girls' School, Uduppiddi, Ceylon</p> <p style="text-align: right;">200.00</p>	<p>ANNIE A. GOULD FUND</p> <p>Income for General Work</p> <p style="text-align: right;">30.00</p>
<p>LAURA L. SCOFIELD FUND</p> <p>Income for General Work</p> <p style="text-align: right;">339.04</p>	<p>MARY WARREN CAPEN FUND</p> <p>Income for General Work</p> <p style="text-align: right;">32.14</p>
<p>MRS. W. F. STEARNS MEMORIAL FUND</p> <p>Income for Scholarship, Girls' School, Ahmednagar</p> <p style="text-align: right;">20.00</p>	<p>ELVIRA SHERIDAN HARVEY FUND</p> <p>Income for Hospital, Madura</p> <p style="text-align: right;">75.00</p>
<p>MRS. JANE PALMER MEMORIAL FUND</p> <p>Income for Village Schools, India</p> <p style="text-align: right;">12.87</p>	<p>HOMER N. LOCKWOOD FUND</p> <p>Income for Girls' School, Barcelona</p> <p style="text-align: right;">125.00</p>
<p>EWELL FUND</p> <p>Income for Day School, Spain</p> <p style="text-align: right;">33.44</p>	<p>RETIRED MISSIONARY ALLOWANCE FUND</p> <p>Income for support of disabled missionaries</p> <p style="text-align: right;">41.69</p>
<p>SUSAN RHODA CUTLER FUND</p> <p>Income for General Fund</p> <p style="text-align: right;">25.06</p>	<p>Total,</p> <p style="text-align: right;">\$3,183.20</p>

## Woman's Board of Missions

### Treasurer's Report

RECEIPTS FOR THE YEAR ENDING OCTOBER 18, 1922

Balance to credit of W. B. M., October 18, 1921:			
Not available for general appropriations.....		\$5,804.55	
Available for work of 1922 .....		151,479.40	\$157,283.95
<b>Contributions:</b>			
For regular work:			
Branches .....	\$239,488.58		
Commission on Missions .....	20,161.17	\$259,649.75	
Other Sources .....	16,379.88		
One-third Matured Conditional Gifts .....	1,833.00	\$277,862.63	
For Buildings .....		18,452.24	
For Special Objects .....		6,045.95	\$302,360.82
*Legacies .....		21,941.49	
Interest Account .....		12,493.52	336,795.83
Total .....			\$494,079.78

\*See explanation below.

#### EXPENDITURES

<b>Missionary Work:</b>			
Appropriations for 1922 .....		\$171,993.95	
Additional Appropriations .....		6,501.27	
Appropriations for Buildings .....		23,338.15	
Gedik Pasha Loan .....		2,000.00	
Outfits and traveling expenses of missionaries.....		23,826.18	
Allowances and grants to missionaries on furlough.....		11,630.26	
Allowances and grants to retired missionaries.....		4,680.81	
Gifts for special objects .....		5,007.93	\$248,978.55
<b>Home Expenses:</b>			
Administration .....		\$22,877.51	
Promotion .....		20,159.37	
Publications:			
LIFE AND LIGHT .....	\$4,774.61		
<i>Here and There Stories</i> .....	141.26		
Literature Account .....	2,050.44		
Annual Report .....	743.00	7,709.31	50,746.19
			\$299,724.74
Unexpended gifts for buildings transferred to Buildings Fund.....			5,000.00
Balance to credit of W. B. M., October 18, 1922:			
Not available for general appropriations.....		\$12,574.14	
Available for work of 1923.....		176,780.90	189,355.04
Total .....			\$494,079.78

#### LEGACIES

The amount of legacies available for 1921-22 was computed in the following way:			
Total amount of legacies received in 1921-22.....		\$37,141.23	
Legacies designated to specific use.....	\$6,202.98		
Legacies transferred to Sarah Stimpson Legacy Account and Reserve Legacy Fund.....	10,383.43	16,586.41	\$20,554.82
One-third of the same available for 1921-22.....	\$6,851.60		
One-third of 1919-20 legacies .....	5,855.61		
One-third of 1920-21 legacies .....	2,388.17		
Income of Reserve Legacy Fund.....	643.63	\$15,739.01	
Expenses in connection with legacies .....		.50	\$15,738.51
Designated legacies .....			6,202.98
Total of legacy receipts as reported.....			\$21,941.49

HENRY WOODS MEMORIAL FUND			
This fund October 18, 1921, was.....	\$26,000.00		
Loss on maturity of securities.....	75.00	\$25,925.00	
KHATOON ANDRUS SCHOLARSHIP			
This fund October 18, 1921, was.....	\$1,489.51		
Income added to principal.....	85.55	\$1,575.06	
Paid Presbyterian Board of Foreign Missions at request of donors .....		1,575.06	
DR. D. M. B. THOM SCHOLARSHIP			
This fund October 18, 1921, was.....	\$784.86		
Income added to principal.....	41.49	\$826.35	
J. O. FENENGA SCHOLARSHIP			
This fund October 18, 1921, was.....	\$1,110.42		
Income added to principal.....	58.68	\$1,169.10	

## INDEX TO VOLUME LII—1922

### Woman's Board of Missions

**AFRICA**—After Eight Months in Africa, 275; Beginning Work at Adams Normal School, 220; Dedication of Phelps Hall, The, 277; Generous Givers and Grateful Recipients, 450; Giving and Receiving at Johannesburg, 182; Joyous Report from Johannesburg, A, 128; Letters from Miss Craig, 334, Miss Walbridge, 372; New Building at Inanda Seminary, The, 374; Rhodesia's Needs and Joys, 222; Sermon Six Hundred Miles Long, A, 12; Viewed by a Newcomer, 14.

**CHINA**—Christian Literature, 200; Conferences and Co-operation, 18; First Fruits of Famine Seed-sowing, 104; Full Program in a Big Field, A, 189, 226; Gospel Seed-sowing in North China, 448; Message of Christianity, The, 229; Modes of Travel in China, 173; Ready Response to the Bible Woman's Visits, 218; Touring the Diong Loh Field, 395; Year in the Foochow Mission, The, 397.

**EDITORIALS**—6, 42, 83, 122, 166, 209, 246, 301, 345, 385, 423.

**INDIA**—Building with India, 317, 351, 393, 429; Classes and Meetings at Miss Root's Bungalow, Madura, 130; Experiment in Self-government Among the Indian Girls, An, 363; Five Open Doors in Bombay, 138; Fresh Survey of Sholapur, 403; Fortunate Four Hundred, The, 326; Glad Arrival, A, 102; Hindus at Worship, The, 264; Hindu Prophecy, A, 270; India's Developing Self-realization, 25, 65, 94; New Lamps for Old, 433; New Mission Study Text-book, The, 212; News of Ahmednagar Hospital, 409; Praise Service in India, 445; Pundita Ramabai's Death, 171; Some Outstanding Leaders in the In-

dian Church, 440; Story of Tramari, The, 97; Strange Notions Among Hospital Patients, 454.

**IN MEMORIAM**—Annie T. Allen, 111, 143; Caroline Borden, 201; Mrs. Cyrus Clark, 428; Elsie M. Garretson, 127; Rev. Lorin S. Gates, 410; Rev. William H. Gulick, 254; Gertrude R. Hance, 310; Mrs. Minnie L. Sibley, 252; Hannah C. Woodhull, 427.

#### ILLUSTRATIONS.

**AFRICA**—Evelyn Clark and Pupil, 373; Kraal Family, 354; Laundry Brigade, Mt. Silinda (Sept. front); Mrs. Simango on Her Wedding Day, 462; New Building, Inanda, 374; Parel School Children, Bombay, 435; Sewing Class at Gogoyo, 333; Six Girls Who Preached a Sermon, 12; Teaching Missionaries, 275; Welcoming Miss Walbridge to Inanda, 17.

**ARMENIA**—Mothering a Waif, 93.

**CHINA**—Chinese Children, 176; Family Life on Houseboats, 174; Frail Bridge, A, 178; Going to Sunday School, 109; New Dormitory, Paotingfu, 229; Pastors and Bible Women, 227; Traveling by Sampan, 173.

**INDIA**—Approach to Wen Shan School, 398; Babies Taking "Relief Milk," 403; Blind Children with Miss Millard, 438; Bridge of Ten Thousand Ages, 397; Capron Hall, Madura (March front); Courtyard of Wen Shan School, 398; Dr. Clark with Patients, 409; Gods in Madura Temple, 265; Hindu Festival (July front); Madura Evangelist, A, 132; Madura Mother and Children, 98; Madura Teachers, 99; Marathi School Girl, A, 141; Miss Bissell's Home, 138; Miss Fowler and Native Girl, 22;

- Pastors of Vadala Section, Ahmednagar District, 443; Shrine, 100; Sibley Memorial Church, 253; Students at Ahmednagar Bible Women's Training School (Nov. front).
- JAPAN**—Japanese Children, 180, 181; Kindergarten Baby, 260; Madame Neesima, 255.
- PHILIPPINES**—Bible School at Cagayan, 64; Children, 62; Christian Family at Davas, 368; Girls at Cagayan (Sept. front).
- PORTRAITS**—Misses Allen, 112; Bridgeman, 245; Craig, 336; Mrs. Gordon, 347; Misses Hoyt, 185; Larkins, 303; Lewis, 305; Moody, 379; Dr. Parker, 307; RaoSaheb R. G. Bhore, 441; Rev. I. B. Bawa, 442; Rev. V. B. Karmarkar, 441; Rev. T. Nathoji, 440; Riggs, Secretary, 463; Mrs. Sibley, 210; Misses Vining, 464; Ward, 305; Weir, 182.
- SPAIN**—Barcelona Student, A, 153; Playing Angels, 320.
- TURKEY**—Alexandropol Orphanage (Feb. front); Chvaly Orphan, 54; Chvaly Orphan's First Automobile, 58; Fugitives of Near East, 50, 272, 273; Kindergarten Children, 282; Miss Mill's Class, Smyrna (Oct. front); Play Time, 135.
- JAPAN**—Hopeful News from Matsuyama, 185; Imadegawa Kindergarten, 179; Japanese Prince Relates Missionary Story, A, 40; Night School at Matsuyama, The, 224; Seeing Kyoto, 255.
- JUNIOR DEPARTMENT**—Christmas Now and Next Year, 476; Girls' Attention, 37; Here and There Stories, 163; How Can We Help Foreign Missionary Work, 337; Letters to Girls and Junior Leaders, 160; More News About the Contest, 78; New Things and New Old Things, 478; Open Letter to Congregational Girls, 379; Our Honor Roll, 295; Pictures, Programs, Plays and Pageants, 117; Plan Your Campaign, 240; Winners,—Girls and Clubs, 418.
- LETTERS**—From Misses Andrews, 47, 414; Baldwin, 110; Blakely, 472; Clark, 198; Louise Clark, 472; Fowler, 146; Fox, 197; Griswold, 151; Dr. Caroline Hamilton, 145; Misses Kentfield, 74; McClure, 287; Nutting, 149, 234; Parsons, 69; Phelps, 72; Picken, 196; Thomas, 147; Titus, 291.
- MEXICO**—Fiestas and Graduations at Instituto Colon, 319; Interesting Happenings at Mexico City, 216.
- MICRONESIA**—Our Versatile Missionary at Kusaie, 400.
- MISCELLANEOUS**—Are You Ignorant or Informed?, 39; Christian Literature for Women and Children, 81; Conditions in the Russian Caucasus, 48; Church-wide Stewardship, 205; Conditional Gifts, 170; Conference for Candidates, 245; Developing Native Christians, 467; Devotional Service in the Missionary Meetings, 414; Double Your Dollar! Exhibit "A": The Story of a Treasurer, 75; Gift of the Loving Heart, The, 34; Home Stretch in Campaign for Christian Colleges in the Orient, 356; International Missionary Co-operation, 342; My Part in the Task, 89; Object of Missionary Education, 41; On Tour and At Home in the Philippines, 57; Petitions Received at Washington for Disarmament, 33; Salaams from Sulochanabai, 22; Sharing the Cross of Christ, 92; Silver Bay Conference, 313; Some Impressions of the New Orient, 375; Summer Schools East and West, 311; Two Missionaries Called Home, 64; Unauthorized Fears, 11; Visit to Chvaly Orphanage, A, 52; Vermont Branch Jubilee, 391; What the World Owes to Foreign Missionaries, 78; Walker Home for Missionaries' Children, 165; We've a Story to Tell to the Nations, 458.
- OUR BOOK SHELF**—158, 294.
- PHILIPPINES**—Letter from Miss Fox, 369; Summer Work at Cagayan, 322; Touring in Tropical Seas, 365.
- POETRY**—Christmas Song, A (Dec. cover); Christmas Wish, A (Dec. front); Easter Day (April front); Not One Is Lost!, 471; Prayer for the Coming Year (Jan. front); Ropeholders, The, 199; Soliloquy, A, 164; When We Go Home on Furlough, 354, 456.
- RECEIPTS**—40, 80, 120, 164, 204, 244, 300, 340, 380, 480.
- SPAIN**—Letter from Miss Cilley, 152.
- TURKEY**—At the Mission Centre in Erivan, 121; Arrival of Smyrna Students, 421; Burning of Girls' School at Smyrna, 38; Death and Destruction in Smyrna, 341; First Settlement House, Smyrna, 133; Letters from Miss Clark, 412; Dr. Hamilton, 372; Miss Mills, 236; Mrs. McCallum, 370; Miss Riggs, 288; Miss Silliman, 233; Miss Trowbridge, 411; Miss Willard, 371; Mrs. Who-Won't-Let-Me-Suffer, The, 271; Opening of Aintab Seminary, 46; School as Usual at Gedik Pasha, 453; School without Books, A, 280; Teaching and Healing at Ismid, 187; School Work at Aintab and Aleppo, 360; Situation of Refugees in Athens, 383; Watching Girls Grow at Scutari, 325.
- BOARD OF THE PACIFIC**—Commencement at the Doshisha, 237; Editorials, 28, 68, 111, 142, 192, 407, 468; Encouraging Words from Brousa, 69; Fifty Years in Brousa, 469; Good Cheer at Brousa, 193; Gogoyo Story, A, 283, 329; Lenten Message from Our President, A, 115; Letter from Miss Plimpton, 237; May Breakfast for Union Colleges, 239; Shut-ins, Shut-outs, Shut-aways, 116.
- PRAYER AT NOONTIDE**—Call of the Sun, The, 156; Exhibit "A," 75; Gift of the Loving Heart, The, 34; Is It Nothing to You?, 200.

## Women Missionaries Mentioned in 1922

- Abbott, Anstice, 64.  
 Alchin, Mrs. George, 64.  
 Allen, Bertha, 69.  
 Allen, Annie T., 111, 142, 143, 192, 230.
- Baldwin, Elizabeth, 110, 400.  
 Barber, Barbara H., 305.  
 Bartlett, Mrs. Fannie G., 347.  
 Beach, Mrs. Frederick P., 123, 142.  
 Beals, Dr. Rose, 68, 142, 247.  
 Beaman, Ethel M., 319.  
 Beard, Phoebe, 397.  
 Bissell, Emily R., 138.  
 Blakely, Ell n M., 210, 472.  
 Bridgman, Esther, 245.  
 Breck, Grace M., 189, 226, 304.
- Carter, Minnie E., 122, 423, 461.  
 Cary, Alice E., 387.  
 Cilley, Melissa, 152.  
 Clapp, Frances B., 257.  
 Clark, Evelyn, 198, 277.  
 Clark, Dr. Harriet, 83, 409, 454.  
 Clark, Mrs. Harriet G., 428.  
 Clark, Lucy, 304, 464.  
 Clark, Louise, 412, 472.  
 Cole, Nellie A., 83, 280.  
 Coon, Edith M., 210, 356, 462.  
 Craig, Ivy E., 222, 334.  
 Curtis, Edith, 291.  
 Curtis, Winnifred E., 346.
- Denton, Mary F., 262.  
 Dewey, Mrs. Albert W., 187.  
 Dyer, Dr. Lora G., 167, 387, 461.  
 Dysart, Mathilda T., 283, 329.
- Earle, Eva, 123.  
 Edwards, Mrs. Mary, 122, 199.  
 Emrich, Jeannette W., 92, 271, 347.
- Foreman, Lucile, 46, 360, 413.  
 Foster, Eleanor, 247.  
 Fowler, Esther B., 146.  
 Fox, Anna I., 59, 197, 322, 365.  
 Fox, Florence, 290, 369.  
 Frame, Alice B., 43, 114.  
 Frost, Caroline E., 220, 450.
- Garretson, Elsie M., 127.  
 Gordon, Mrs. Agnes D., 347, 424.  
 Gordon, Annie, 381, 386.  
 Gordon, Jean P., 210.  
 Greene, Olive, 305, 341, 383, 385.  
 Griswold, Fanny E., 151.  
 Grohé, Gertrude, 341.  
 Gwinn, Alice, 407.
- Hamilton, Dr. Caroline, 84, 145, 230, 411.  
 Harlow, Mrs. Ralph, 421.  
 Harris, Gertrude, 83, 166, 393, 423.  
 Hastings, Minnie K., 347.  
 Holt, Sophie, 246.  
 Howland, Mrs. John, 82, 216.  
 Hoyt, Olive, 123, 185.  
 Hume, Dr. Ruth P., 409.  
 Hume, Mrs. Robert A., 445.
- Jeffery, M. Pauline, 25, 65, 94.  
 Jillson, Jeannie, 388.  
 Johnson, Elizabeth, 83, 166, 409.  
 Jones, Mrs. John P., 97.
- Kentfield, Annie S., 74, 395.  
 Kinney, Mary E., 245.
- Larkins, Mahel E., 303.  
 Laubach, Mrs. Frank C., 43.  
 Learned, Florence H., 179, 260.  
 Lewis, Elizabeth, 305.  
 Lorbeer, Vera, 248.
- McCallum, Emily, 341.  
 McCallum, Mrs. F. W., 370.  
 McClure, Mary, 247, 287.  
 McGwigan, Maude, 407.  
 McLaren, Grisell, 187.  
 Mills, Minnie, 236, 341, 381.  
 Moody, Esther, 246, 303.  
 Morley, Bertha, 381.
- Noyes, Mary, 264.  
 Nutting, Rena L., 149, 234.
- Parker, Dr. Harriet E., 43, 84, 166, 307.  
 Parmelce, Dr. Ruth, 347.  
 Parsons, Edith F., 69, 193, 388.  
 Pedley, Florella, 305.  
 Pedley, Martha C., 261.  
 Perkins, Elizabeth, 209.  
 Phelps, Isabelle, 72.  
 Picken, Lillian L., 43, 306.  
 Pinneo, Annie E., 385.  
 Porter, Mrs. John S., 52.  
 Putney, Ethel W.
- Richmond, Clara.  
 Riggs, Mary, 288, 325.  
 Root, Mary, 130.  
 Rose, Mrs. Richard S., 433.
- Searle, Susan R., 42.  
 Sewall, Carolyn T., 448.  
 Shane, Myrtle, 50, 121.  
 Sibley, M. Lois, 210, 252.  
 Silliman, Caroline, 51, 122, 233.  
 Sistare, Pauline R., 166, 304.  
 Smiley, Carolyn, 247.  
 Smith, Mrs. Edith H., 387.  
 Smith, Margaret A., 104.  
 Snell, Sara E., 133, 388.  
 Stanford, Mrs. A. W., 43.
- Taylor, Maud, 142, 247.  
 Tehbatt, May E., 220.  
 Thomas, Eunice, 147, 173.  
 Toutz, Minnie, 408.  
 Tredwell, Frances E., 346.  
 Trowbridge, Elizabeth, 411.  
 Twitchell, Sara D., 247.
- Vining, Grace, 464.
- Walbridge, Margaret, 275, 372.  
 Walker, Josephine, 408.  
 Ward, Laura, 305.  
 Weir, Alice, 128, 182.  
 Welles, Carolyn, 122.  
 Wells, Margaret, 326.  
 Wheeler, Louise, 403.  
 Willard, Charlotte, 210, 371.  
 Wilcox, Katie, 83, 461.  
 Woodhull, Hannah C., 427.  
 Wright, Margarita, 402.  
 Wyman, Harriet E., 102, 424.





1/20/1900

Reference in Library only

For use in Library only.

I-7 v.52  
Life and Light for Woman

Princeton Theological Seminary-Speer Library



1 1012 00316 7568