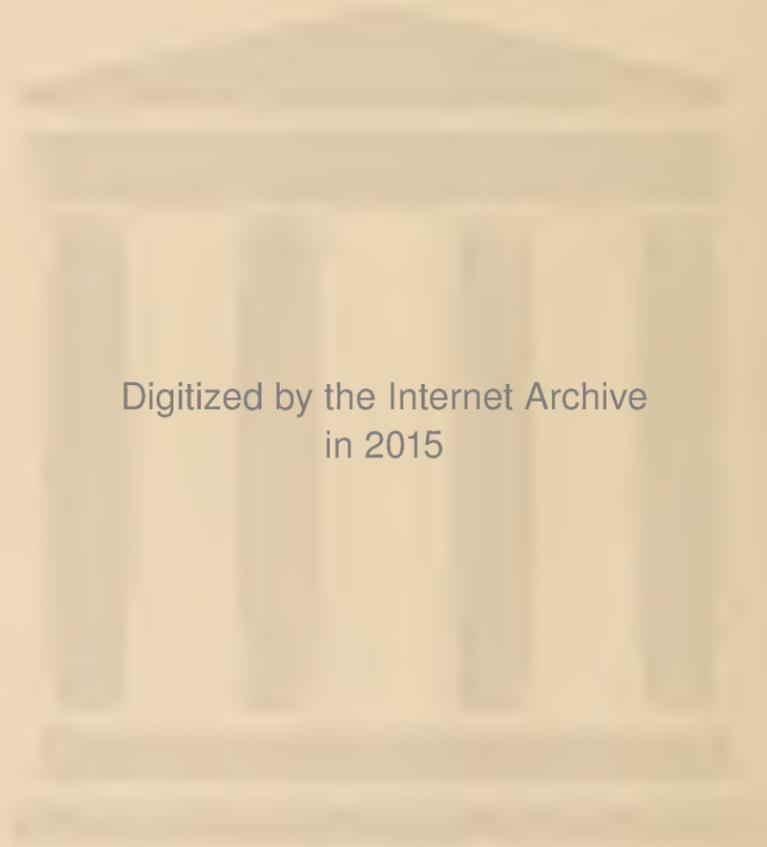






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**HEAD WATERS OF PAOTINGFU RIVER.**  
Note Masts of Boats and Stone Bridge in the distance.



**MISSIONARY HOMES IN PAOTINGFU COMPOUND.**

# Life and Light

Vol. LII

June, 1922

No. 6

## Church-Wide Stewardship

By D. Brewer Eddy, D.D.

**W**ONEY continues to be a popular topic. It always will be in a business era. The tides of benevolence are deepening. Many denominations show increases from 100% to 400% in the giving of their members beyond pre-war years. One denomination has announced a Drive to enlist 1,000,000 tithers. Another has presented the Stewardship Questionnaire to 2000 churches in a nation-wide campaign. The Methodist Church asked all its people to estimate their income for the week preceding Easter Sunday and to lay that week's tithe upon the altar in a great offering. The results of such an experiment might be limitless. Not only would a large sum result, but thousands of people would be inspired to estimate their proper tithe for the first time, making it forever difficult to give less than the Old Testament fraction. It is too early to report the outcome of this endeavor, but the very thought of millions of people being challenged to set aside for one week a tenth of their income, is stirring to the soul. Why can't we do it in our Congregational Churches?

A recent leaflet describes in full detail the nation-wide Drive for the recognition of the principles of stewardship in the Episcopal Churches. The churches are asked to cover a study course of eight brief chapters on the underlying principles. The emphasis is placed, not on the giving of money, but on the stewardship of time, talent and energy for the Kingdom. The New Era Movement of the Presbyterian Church has gotten out a study book and up-to-date methods for presenting Stewardship in its broadest aspects to its churches and young people.

It is possible that Congregationalists are more conservative about their money than others, but we don't believe it. Congregationalists are giving as generously as any in the country. They are as conscientious in all matters of spiritual principle. They are as ready to discuss and to decide fundamental questions like Stewardship, *if they are given the chance.*

We have not laid sufficient emphasis upon the need of this new spirit of Stewardship among our business men, our wage earners and even among the young people of the Church Schools. If the challenge is given to our churches and the right plans are offered, our members will be found ready to discuss the whole question and ready to be led into conviction and decision. "We have not, because we ask not."

#### AN ATTRACTIVE METHOD

Too often the consideration of Stewardship principles has ended in the request to "sign your name on the dotted line." Our members don't like that method. The signing of the card does not help the individual and frequently leads to embarrassment. The method of the "Anonymous Questionnaire" asks for no signature, embarrasses no one, yet leads naturally to a definite conclusion. Women's auxiliaries can persuade pastors and churches to take up this vital topic if tact and persistence are brought to the effort. Three steps are necessary in this new and suggestive plan.

1. Send for sample blanks. Talk the plan over with pastor and leaders until they are eager to try it. After suitable comment in sermon or notice, distribute the questionnaire to the congregation, requesting their return within ten days.

No signatures are asked. The note of loyalty and partnership must be touched or no response will come. It is well to put the whole matter in the hands of a committee from the Men's Club to let them remind their fellow members until the requisite replies are sent in,—not less than 50% of those distributed.

2. Base two prayer meetings on the material from the blanks. Many of the answers will be worth reading but be sure that no

identification is made. It will be easy to select two or three principles or general problems for discussion in each meeting. Each church will wish to discuss briefly the question of what "income" really means and you will probably come to the U. S. A. income tax blank without the exemptions. Many will also ask, what is "benevolence" and what objects are included in the tithe, such as pew rents, support of needy relatives, and charitable gifts. Members should be asked in advance to open up each one of the problems and it would be well to have each of the ten questions answered informally in the meeting.

3. The plan finds its climax in the use of the Perforated Ballot. This ballot offers four votes. In the ideal plan the pastor should be persuaded to bring the inquiry to a climax in a sermon, urging his people to reach definite conclusions and to record their anonymous opinions. At the right moment and after two minutes of prayerful silence the ballots are torn and are cast. The first ballot indicates a new purpose or past habit of giving a tithe or more of one's income. The second is a year's trial of the principle. The third decides on a definite proportion of income, but less than the tenth, while the fourth merely promises to think the subject through and reach a definite conclusion as soon as possible. Everyone must be persuaded to cast some ballot, otherwise the room is chilled. Many will cast only the fourth as their method of avoiding the issue entirely.

Some friends at first feel that this method looks cumbersome and intrusive, but in almost all the churches that have tried it the results have been found to be interesting and stimulating. Delightful differences of opinion appear in the answers. After trying the Questionnaire in four different churches, the writer believes these can be made the most interesting mid-week meetings of the year and the most profitable, because they lead many men, who up to this time have avoided every appeal for vital stewardship, to thoughtful consideration of this problem. Even those who go through the questions and then decline to answer have felt the pull of this fundamental principle. Nothing could bring deeper spiritual results than to persuade a thousand

churches to face the theme of Stewardship through the method of the Anonymous Questionnaire. All the plan needs is a push. In any church where this subject can be made the center of thought and discussion for a period of weeks, marked results will follow and an enriched sense of loyalty and partnership will be found. The plan is ready to be used in any season of the year. *Now* is a good time.

#### PRESS STEWARDSHIP IN THE CHURCH SCHOOL.

Young people like to sign cards and are natural joiners in direct contrast to their elders. A plan has been prepared which strives to enlist the interest of the superintendent and teachers in two brief fifteen-minute outlines on succeeding Sundays, to be culminated in the distribution of a four-page leaflet to the intermediate and senior departments. The leaflet argues that young people ought to be the most loyal Christians in the land, that they have the most complete control over their spending money of any group and that they can begin the practice of real Stewardship long before they become wage earners. A perforated card completes the leaflet and it is hoped that a large portion of the young people will sign the card with the name and the approval of the parent added at the bottom. Most parents are perfectly willing to have their young people try the experiment of putting some of their little income into the Kingdom. This plan is not a pledge for life and does not complicate the future.

The women who believe in these principles can quietly urge them upon various committees and leaders in any Church or Bible school, and can then rejoice in the satisfaction of a task carried through to success. The whole plan strikes at the root of indifference and unselfishness and unspiritual living. It is, therefore, worth our best prayers and effort.

NOTE: The Stewardship blanks giving the "Anonymous Questionnaire" above referred to have been prepared by Dr. Eddy and may be obtained from the Publication Office of the American Board. Price, seventy-five cents per hundred.—THE EDITOR.

## Editorials

In addition to the Northfield Summer Conference for Women's Foreign Missionary Societies, July 12-20, New England women will be interested in the Y. W. C. A.

**Summer** Conference (Northeastern District) at Camp  
**Conferences** Maqua, West Poland, Maine, June 22-July 2.

This affords a wonderful opportunity for young women from Maine, New Hampshire and Eastern Massachusetts. The buildings are comfortable, the facilities for rest and recreation unusual, while strong leaders present attractive and stimulating courses of study. Miss Elizabeth S. Perkins, principal of our Wen Shan Girls' School in Foochow, has been asked to serve as a member of the faculty. For full information apply to the Summer Conference Department, Y. W. C. A., 600 Lexington Avenue, New York City.

The two Missionary Education conferences in our territory are Ocean Park, Maine, July 19-29, under the direction of Dr. Asa M. Parker, 76 South Street, Bridgewater, Mass., from whom full particulars may be obtained. The Silver Bay, N. Y., Conference under the leadership of Gilbert L. LeSourd, 150 Fifth Avenue, New York, has issued a supplementary folder giving several new and attractive features for the summer of 1922. Among the Congregational members of the faculty are Alden H. Clark, author of "India on the March," Mabel E. Emerson, Secretary for Educational World of the American Board, and Herbert W. Gates, Secretary of the Missionary Education Department of the Education Society. Send to Miss Helen S. Conley for folders giving details of this conference.

Another missionary conference in which the women of New York, New Jersey and Pennsylvania are especially interested is that beginning at Chambersburg, Pa., June 28. Among the leaders announced are Mrs. E. C. Cronk, Mrs. W. L. Elmore, Miss Anita Ferris, Miss Elsie Singmaster, Miss Alma Noble and Mrs. D. E. Waid. The number attending the conference in 1921 was so large that the fine buildings of Wilson College were

crowded. Measures are being taken to "swarm" again in 1923 and to establish another missionary conference for women somewhere within convenient reach of New York.

For particulars address Miss Charlotte Davison, Wilson College, Chambersburg, Pa.

Mrs. M. Lois Sibley sailed from Boston May 3, returning to Wai, India, where she has long been associated with Miss Jean P. Gordon in the evangelistic work. Miss Edith M. Coon of the Women's Christian College, Madras, who arrived in New York in April, has been visiting friends in Boston and spoke with great acceptance at the monthly meeting of the Woman's Board in Pilgrim Hall on May 5.

Miss Ellen M. Blakely, for many years our missionary at Marash, has recently returned to Turkey, arriving in Constantinople April 10. She had a warm welcome. Future plans are as yet indefinite. Miss Charlotte Willard of Marsovan who has been in Constantinople, has received permission to go into the interior.



Mrs. Sibley

## Sinking of Steamer "Egypt"

*As we go to press the Associated Press announces the sinking of the P. & O. Steamer "Egypt" off the coast of France as the result of a collision with the freighter "Seine" in the dense fog. The names of Mrs. M. L. Sibley and Miss Virginia Boyer, two of the three Americans on board, are listed among those missing. A faint hope is entertained that they may have been picked up by a passing Portuguese steamer, but the gravest fear is felt here regarding their safety.*

*It would be impossible to put into words the loss to the Marathi Mission of a life like Mrs. Sibley's, who since 1887 has been a devoted worker at Satara and Wai. Miss Boyer was returning for a second term to teach the missionaries' children at Kodai Kanal.*

We wonder how many of our readers as soon as they receive LIFE AND LIGHT turn promptly to the financial statement and look eagerly to see whether the record shows a gain or a loss for the month. We are sure that many do this and breathe a sigh of relief and perhaps a little prayer of thanksgiving when they see that there is an increase in any or all of the columns. There certainly has been cause for encouragement and rejoicing so far this year, and this month is no exception although there must be a word of explanation in regard both to the gain in receipts from Branches and the loss from "other sources." A very large contribution from one Branch which came in May last year was received in April this year and owing to this fact there is grave danger lest next month will show as large a loss from the Branches as there was gain this month. On the other hand, about \$3000 from "other sources" has for some reason been delayed and we hope that ere long the receipt of this amount will change the unfavorable balance in that second column. When we sum it all up and consider the total gain since October 18th, we cannot fail to be of good cheer even though we cannot forget that the year is more than half over, the summer months are coming with their decided lessening in receipts, and we are only a short distance beyond the half-way point towards our goal.

**THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD**  
**RECEIPTS AVAILABLE FOR REGULAR WORK, APRIL 1—30, 1922**

	From Branches and C. W. M.	From Other Sources	From Legacies and Reserve Legacy Fund	Income from In- vestments & Deposits	TOTAL
<b>1921</b> .....	\$22,739.92	\$2,984.04	\$104.40	\$840.50	\$26,668.86
<b>1922</b> .....	32,014.39	111.00	316.61	811.29	33,253.29
<b>Gain</b> .....	\$9,274.47		\$212.21		\$6,584.43
<b>Loss</b> .....		\$2,873.04		\$29.21	

OCTOBER 18, 1921—APRIL 30, 1922

<b>1921</b> .....	*\$95,633.34	\$8,357.99	\$14,601.16	\$4,588.96	*\$123,181.45
<b>1922</b> .....	132,268.36	6,025.92	12,718.90	5,590.87	156,604.05
<b>Gain</b> .....	\$36,635.02			\$1,001.91	\$33,422.60
<b>Loss</b> .....		\$2,332.07	\$1,882.26		

\*This sum does not include \$28,158.56 received from the Congregational World Movement Emergency Fund.

## The New Mission Study Text-Book

D. J. Fleming's "Building with India"

Reviewed by Prof. Robert Ernest Hume

The author of "Building with India," Professor Daniel Johnson Fleming, needs no introduction to many of our readers who have been stimulated and helped by his book, "Marks of a World Christian." Dr. Fleming is well qualified to write with authority on India as he was for twelve years professor at Forman Christian College, Lahore, and has recently visited India as a member of the Commission on Village Education sent out by the Mission Boards of Great Britain and America. Professor Hume's analysis will be read with deep interest, because of his intimate knowledge of India.—THE EDITOR.

This is an epoch-marking book in the Christian missionary enterprise. Let the judgment be presented by means of concrete contrasts with the first three mission-study text-books on India.

One of the immediate results of that most important modern event in the career of Christian missions, viz., the Ecumenical World Missionary Conference of 1900, was the joining together of most of the forty women's foreign missionary societies of the United States and Canada, in the formation of a "Central Committee on the United Study of Foreign Missions." After the initial volume, "Via Christi: An Introduction to the Study of Missions," the first special study was conducted with a book, printed in an edition of 35,000 copies, entitled "Lux Christi: An Outline Study of India, a Twilight Land," written by a devoted missionary worker, Mrs. Caroline Atwater Mason, a gifted pastor's wife then of Batavia, N. Y. The reasons alleged for the selection of India as the first subject of united mission study were clearly stated in the preface of the book:

"No portion of the heathen world can offer us a more fruitful subject for study and investigation . . . its story of dramatic conquest, and the sense of haunting mystery, the present position of India as a dependency of our Anglo-Saxon kinsmen, . . . its prominence in the fiction of the day." (pp. vii-viii.)

The general line of approach to India as a mission field at the beginning of the present century is to be seen in the chapters of that book: "The Dim Centuries," "India's Invaders," "The Oft-Conquered People," "The Invasion of Love," "A Century of Work for Women," and "Forces of Light and Darkness." Rud-

yard Kipling was obviously the easiest link for the general reader of that day with the distant land of fascination and mystery. The terrible facts in the great famine of 1899-1900 and the condition of the nautch girls in the temples were the outstanding generally known facts which could immediately be utilized for arousing Christian sentiment. The book closes with a brief prayer for the people of India, that God would "Have pity on their blindness, their misplaced confidence, mistaken zeal, their self-inflicted sufferings. Teach them the pure mystery of Thy blessed Son!" (p. 265).

Two years later, *i. e.* 1904, the growing interest in foreign missions, and particularly in India, was provided with another appropriate implement by another important co-operative missionary enterprise, *viz.*, the Student Volunteer Movement. Its exceedingly enterprising and successful Educational Secretary, Rev. Harlan P. Beach, formerly a missionary in China, compiled

"The twenty-seventh in a series of text-books prepared primarily for the use of mission-study classes in the institutions for higher learning of the United States and Canada. A correspondence, extending over eight years, with the leaders of the students belonging to some fifty denominations in more than six hundred institutions, has determined the selection of a larger proportion of general information relating to the geography, ethnography and religions of India than appears in the ordinary volume on that country." (p. v.)

Verily, an immense amount of well-assorted data concerning India is presented in the successive chapters which deal with "The Physical Environment," "Some Historical Factors," "The Races and the Common Life," "The Religions of India," "Christianity in India," "Ways of Working," and "Problems and Opponents." In the final summarizing and hortatory chapter on "Results and Opportunities," which presents a compact series of statistics and "extra-statistical results," and a choice array of testimonies pro and con concerning the success of missions in India, there is one of the five main sections of the chapter which presents what appears to be the biggest aim of the Christian missionary enterprise in India, *viz.*, "Leavening the Empire," under the three numbered headings: better "Laws," "Reforms," and "Christian Ideals."

Again after an interval of two years, *i. e.* in 1906, another very enterprising and successful co-operative missionary organization, the Young People's Missionary Movement, brought out its mission study text-book in an edition of 75,000 copies, "The Christian Conquest of India," by Bishop James M. Thoburn, for forty-five years a missionary in India. The author was a mighty power among the Christian forces in that land. If the title should seem too belligerent, his kindly spirit and the specific purpose of the Christian enterprise as he represented it were clearly stated in the milder avowal with which the preface concludes:

"If the book proves useful in creating an intelligent interest in India and its teeming millions, and if in addition it enables the young people to realize that they are practically in touch with these millions, it will accomplish the end which the writer has in view." (p. vi.)

The general line of approach to India is set forth again rather obviously in the titles of the chapters: "The Country," "Invaders and Rulers," "The People," "The Religions," "Christian Conquerors," "Missionary Agencies," "Problems." Is it to be wondered at that some at least of the intelligent people of India have been impressed with the subtle purpose of appropriation, exploitation and domination by the Christian forces of the West in India, when this official text-book on mission study sums up "Results" in a chapter whose first paragraph, after the introductory paragraph, lists the thousands of acres of land, the number of substantial buildings, the ten million dollars of investment in the "Property" of Christian missions in India, and whose last paragraph is entitled "Christian Conquest"?

All three of these books, however, are wonderfully fine products of their time. They still remain valuable compends of information.

The progress which has been made within the score of years since mission study on India has been promoted by able text-books constructed along definite lines of approach, is unmistakable when one takes up D. J. Fleming's "Building with India," published in 1922, in an edition of 100,000 copies, by the Missionary Education Movement of the United States and Canada in conjunction with

the Central Committee on the United Study of Foreign Missions. There is an insistence upon the aim of Christian missions as a thorough-going moral and religious ideal by means of loving co-operation, for permeating the whole life of India, individual, social, industrial, national. The great historic facts in India, which occupied most of the older books, are disposed of in the first half of this book with its chapters on "India's Heritage," "Handicaps to Progress" and "Striving and Aspiration." The newer center of gravity and the more brotherly spirit prevailing at present are presented in the last three chapters, entitled, "Co-operation of the Christian West," "The Distinctive Opportunity in India," and "The Indian Church."

This latest mission study text-book can report many recent developments which could not be reported in those earlier books, *e. g.*, the appointment of an Indian to be a Bishop in the Church of England in India; and, too, a new nationalistic movement in India led by a man whom most Indians regard as a saint, Gandhi, who did indeed derive his principle of non-resistance from Christian sources while residing in London. The book could not report the continued progress of the building up of India, even after the manuscript was placed in the hands of the committee on publication, *e. g.*, that the protocols whereby the United States is to cooperate with Great Britain and the other leading powers of the world in keeping the peace of the Pacific Ocean were signed by a turbaned official representative of India, sitting in Washington in the Conference called by the United States on the Limitation of Armaments.

This latest book devotes a section to the question, "Do we merit the name, 'co-worker'?" Every one of its chapters concludes with a prayer, wherein appreciation of India is mingled with confessions of our own failures, along with the failures of India.

"We praise Thee, O Father, for the glorious testimony to Thy transforming power which is changing the slaves of India into sons of God. Father, we catch glimpses of ourselves in the outcastes of India. . . . Awaken us, O Lord, with Thy Spirit that, that our soul-life may be quickened until we also reach out for help." (p. 183.)

Not less informing and more appreciative, constructive, creative, is the task of the Christian enterprise in India as presented in this latest mission study text-book in its contrast with its predecessors. The method fully carries out the suggestion of its title, viz., a co-operative enterprise of all Christian peoples with the people of India under God. "For we are laborers together with God." "Ye are God's building."

## Interesting Happenings at Mexico City

By Sara B. Howland

OUR Seminary work has gone on as usual this year, and closed in October with a delightful commencement week. Nearly all of our students are employed by the different missions in some form of evangelical work which serves as training for pastors. They preach on Sundays in villages around and take charge of prayer circles of the small churches or help in the Christian Endeavor or Epworth League. They are in great demand for singing, too, and we have an excellent "Glee Club," as it would be called at home, though most of their songs are of sacred music.

At graduation they sang from the Oratorio of Elijah and the victory chorus from "Aida," the latter being what was learned for the Protestant demonstration at the Centennial of Mexican independence. You remember, perhaps, that the independence was not consummated until 1821 although it was started in 1810 by Hidalgo. Several events of this celebration were significant for us, as showing the progress made by evangelicals. One was this demonstration, given at the request of President Obregon. As many representative groups were given an afternoon or evening to have any kind of an entertainment that would be fitting, the Sunday schools of the Republic were given an opportunity to get up a program, and were given the free use of one of the largest theatres of the city, and the Y. M. C. A. was assigned an evening also.

All the Protestant churches united for the Sunday-school morning, raised a large sum for decorations, music, programs, and

selected three of their finest orators to give addresses. There was a good deal of singing, solos and a large chorus, and everything went off well. The theatre was packed, and I was proud to see the evangelical audience. We know that a majority of the people are poor, but we had a fine looking and intelligent audience. The daily papers spoke very warmly of the program, which ended with an impressive salute to the flag, followed by a splendid rendering of the National Hymn, and there was not a sign of disapproval from any in the house or street during the whole time. Such an exhibition could not have been given a few years ago without danger of disturbance, but there is certainly a freer expression of thought than formerly.

The Y. M. C. A. exhibition was equally successful in its outcome, and was, of course, more attractive to many. The athletic work was wonderfully fine, and a number who have traveled much said they had never seen anything like it. The Mexicans are quick and graceful and know how to carry themselves before an audience.

The third affair in which we were especially interested was a gathering at the new playground, which is the gift selected by the American Colony as their token of good will during the Centennial. Each nation gave something,—a statue or a clock or something of the kind, but “we Americans” brought a complete outfit for a playground, and had it placed in a very crowded part of the city. Of course, there were no very elaborate doings as the United States has not yet recognized Obregon, and we, therefore, have no ambassador, but there was a pleasant speech of dedication and a gracious answer from a prominent Mexican orator, and the whole affair passed off well. I saw Ambassador Gerard standing near me, and Professor Starr of Chicago University, whom we have known for many years, and there were many other representative men. The idea of the playground as a gift was suggested by a missionary and warmly seconded by others, and it is encouraging to feel that we all, as loyal Americans, work together in a foreign land for the general uplift of the people around us.

## Ready Response to the Bible Women's Visits

By Elizabeth S. Stelle, Tunghsien, China

THE fall months found the preaching band of ten men and four women at work again. We did not have the big tent at the first place, but the women of the band found plenty to do in calling in the homes of the famine school children. Special meetings were held for women and the ladies of the leading families came. A talk was given in the girls' school and in return the pupils gave a little exhibition of their work. Nearly a hundred homes were visited and many invitations could not be accepted for the lack of time, and this in a city where the fear of the Boxer year has been in the hearts of the people all these years. At Hsin Cheng, where there had been no school but grain had been given out, the women were fairly overwhelmed with work. The two most delightful places were Lai Shui and Lou Tsum. There they had the tent and the crowds were almost unmanageable at first. Calls were made on the official's wife and invitations came from villages, begging the people to come and tell the Good News. In each place a Bible woman and preacher were left for a month's follow-up work, as these two places have no regular preacher.

At Lou Tsum the people were ready to take the first step, and some thirty joined on probation; since then the number has increased to over fifty. The leading family of that town has been very proud and had little to do with their fellow townspeople. The two sons' wives had not spoken to each other for two years, and quarreling was a daily occurrence among the rest of the family. Since the work in the school that entire family has changed—peace, joy and good will just shine in their faces. The mother is of a scholarly family and never went out much, considering herself above the rest of the community. She now goes into the homes and even into the neighboring villages to bear her witness.

A fitting chance for service came to our Tunghsien women in the Week of Evangelism. Of the twenty-five women workers who led the preaching bands, five were Tunghsien school teachers,

two are full time Bible women, two are giving part time to evangelistic work. The enthusiasm and faithfulness of all the workers rejoiced our spirits, but especially that of the school teachers and the twenty school girls who were so helpful in teaching the rather unruly children who, dirty and neglected for the most part, throng everywhere in China. For many of the school girls this was their first evangelistic effort. All was new and thrilling. Sometimes, when the moment came for them to face a crowd of women or children, and tell their Bible stories, they held back, but more often they bravely spoke out, growing in confidence as the story progressed. Then they taught Bible verses mimeographed on slips of paper and the easy hymn, "There is only one true God." The New Year crowds, the cart rides into the country, the chance to give to others a little of what they had learned, all made up for them a delightful, and we hope a profitable, week. The older women were eager for the school girls to go with them, three or four together, and they were very valuable as happy little choirs.

Just take one or two glimpses into these seven busy days. At Chang Chia Wan, a village six miles south of Tunghsien, the preaching band was welcomed into the home of one of our Bible woman's relatives. It is a wealthy home as well as a heathen one, so we found ourselves in the midst of the bustle and gay holiday-making of the Chinese New Year. But they invited neighbors in, and before the generous and tasty meal was served we managed to do a great deal of talking and preaching. Tunghsien has several good carpenters; in the home of one of these, Mr. Wang Fu, we had meetings for three successive days, with increasing interest. Three years ago he first invited the Bible women to his home. He has no false gods and has set up a home of his own because his old mother still persists in worshipping idols. He learned about Christ while apprenticed to Deacon Li, our splendid Christian carpenter.

Probably the most talked of series of three-day meetings was held in Fu He. Before Boxer days Fu He had a school and many Christians. Then all were scattered or destroyed or discouraged. This past year a man from the village has been attend-

ing the Drum Tower Church and he invited us to his village. The women workers discovered distant relatives and friends. They found some who had heard the truth long ago and now it seems that Fu He is ready again for the Word.

The delight of the school girls and women in the work and the reception in such places as Fu He made it possible in a report meeting to plan for follow-up work, going to several places once a month. The responsibility for this work is to fall on a committee of four Chinese women composed of two school teachers, a Bible woman and our preacher's wife. I know that you will hope and pray with us that these Chinese women and girls may have wisdom and courage to carry on this work and that God will crown their efforts with success.

More and more are our church women feeling the responsibility for giving to others a taste of the joy that is theirs and all through the country field women and girls are responding to the message. Our hearts are glad and we go forward into the New Year with hope and courage.

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## Beginning Work at Adams Normal School

By May E. Tebbatt

Many of our readers will remember very pleasantly Miss Tebbatt, a young Englishwoman, who taught for several years at Umzumbe, and who received her commission in 1920 while visiting the United States, at the annual meeting of the Woman's Board in Providence.

**I** ENJOYED my time studying Zulu. I enjoyed getting nearer to the people, too, but I like the definite school work best, I think. This year I have the Premedic class of boys who go to Dr. McCord's Hospital next year for training. I am enjoying that class, as they know so much more English than the average class here, and so are much easier to teach. I am taking up dietetics and chemistry of foods with them, but although they know English and theory there was only one boy in a class of six who had ever seen a piece of toast before! It is interesting teaching from the foot of the ladder and

there is so much to get into the year's course. They are having four hours a week with me.

Miss Frost is keeping well, and enjoying her work. She seems to grow younger as the years go by.

I am hoping to give demonstration lessons on cooking, household management, hygiene, etc., to the women of one of our stations during the winter vacation. They need something so much and it is just what I should love to do. We expect to have the annual meeting here this year, so I am planning for a busy winter, but I don't mind full days when the weather is comparatively cool.

Would you mind sending me a few "Here and There" stories. I am trying to get something that our people can read. I had a few of those stories with me at Groutville and they were just devoured. There are few or no books written in Zulu, and the average English novel is too difficult for the majority of people here. The Dalton friends have been sending me quite frequently bundles of pictures and they have been so appreciated by the teachers and people. I could use many more of them, too. Oh, the people have so little in their homes to make them bright and cheerful.



**Getting Ready to Be Doctors.**

## Rhodesia's Needs and Joys

By Ivy E. Craig

**I**T is more than two years now since I left the United States. In some ways it seems much longer than that, almost as if the things that happened there were in another life. As you know, one year and a half of the time I have been in Africa, has been spent at Chikore studying the language and working in the school there. I was located here at Silinda last mission meeting and have been here since the first of the year.

In one of my recent letters, the people were surprised to see by some of the pictures that some of the houses were made of bricks and they even wondered where we obtained lumber. If it were necessary for missionaries in the interior to have their lumber carried in, as at first there are not roads, it would be almost a financial impossibility. Pioneer missionaries always try to be prepared for such emergencies. They carry kits of tools and try to locate in a place close to building wood. Before this mission was established, men came up to look over the ground. They knew there was a large forest here of very valuable timber, especially mahogany. They knew they must have houses. They knew it would be wise to use hard lumber in making their houses, as otherwise the white ants would make quick destruction. There are some timbers which they bother very little. On the other hand, if they were to use these timbers, they would have to have very strong saws. One of our missionaries, at that time had a good vision of the future and after long months of hardship, finally succeeded in getting an engine in for cutting this wood. I thought I would work with some of the mahogany myself, but found that I had to be very careful of the tools, for they break very easily with such hard woods. There are trees lying in the forest here which we cannot cut, for we have no saws which are large enough and strong enough. Sometimes they put in powder and blow them up. As "necessity is the mother of invention," and bricks were needed, they found clay and made bricks. These are not sun-dried bricks,

but kiln-dried bricks. There is often too much rain in this country for sun-dried bricks. Thus, too, they made tiles for the roofs of the houses, as the grass, which is commonly used in this country for roofs, is not very safe.

Mt. Silinda Mission Station is about one mile long. It is our largest and central station. The houses are in a large circle, except one. One missionary family is living in the hospital. I am three minutes' walk from the church, and about five or six minutes from the nearest missionary. Mr. and Mrs. Alyord are the farthest away, about twenty minutes' walk. The school is ten minutes' walk from this cottage. My cottage has five rooms. It is connected with the Girls' Boarding Department, which has two stories. We have a lovely big yard and a nice orchard. I have lemon trees, orange trees, loquats, guavas, amatungulas, avacada pears, and a very few mangoes.

The mountains round about are beautiful; not towering with snow on them, but green and ever changing. Two weeks ago we went to one of the out-station schools on Sunday afternoon and held a meeting. The trip itself, among the trees covered with their bright yellow blossoms and over the hills and through the valleys, was an inspiration. About 100 people were crowded into the little schoolhouse, many of them heathen. One old man confessed Christ that day and our hearts were very glad.

I have fifty girls in the boarding department here, and 370 children in school. The job is so big for me that I scarcely know where to begin; but it is His work, and your work through intercession. More than twenty in the Silinda school have taken a stand in the last five weeks. It seemed some of them were just waiting for an opportunity to confess Christ. It almost startled me.

We had to send sixteen people away from the boys' and girls' boarding departments here, because we have so little food. Those whom we sent lived within walking distance of the school. Some will have to get up very early in the mornings to reach school. We really have very little food but are going to put forth every effort to get more. If we fail we will have to send all of them away. Dr. and Mrs. Thompson have been through famines before

and we are trying to follow their advice at present. Not many people are starving just now but their mungoza crops are a failure and the corn crop is very light. I hope that we will not have to witness any such suffering as some of the missionaries have had to in the past.

I start to teach at 6.45 in the morning but do not teach all day. I teach on the average five classes each morning. At eleven comes the practise school, taught mostly by pupil teachers. This must be closely supervised. It lasts from eleven till two. At two comes the sewing class which lasts till four. I attend this class at least three days a week, to give supervision and also to try to give the pupil teachers some idea as to cutting out garments.

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## The Night School at Matsuyama, Japan

### The Thirtieth Anniversary Celebrated

The night school has been very full this year, especially since April. The total number from January to December have been—High School department, 151, girls five; preparatory, boys 127, girls fifteen; sewing and Bible only, twenty-three; kindergarten, thirty-six. Our three Sunday schools have numbered 231.

During the last year, nine students, four relatives of teachers or former students, and two mothers of kindergarten children were baptized. Two more mothers of kindergarten children are enrolled as regular "*kindosha*," inquirers. Four boys are now asking baptism.

You have seen the report of our thirtieth anniversary which was deferred from January 14, the real date, to October 27, of last year. The evangelistic campaign was begun by Dr. Pedley and Dr. Ebina and carried on by Mr. Sawamura, the traveling secretary of the Japanese Home Missionary Association. This was followed by a very brief visit from Mr. Kagawa, the famous labor leader, and these efforts, with the steady work and prayers of the teachers are, we believe and pray, bringing about a revival.

At the last communion two lines making twenty-one in all stood together before the altar—four or five of them bringing letters from other churches. The baptized members are working very earnestly in the school to bring their schoolmates to Christ, and the work gathers momentum as it goes on. Others also who were reaped by the same evangelistic campaign (the heavy expense of which, together with all the work and expenses of the thirtieth anniversary, were borne by the Night School Graduate Society) joined the church at the same time.

One of our great needs is a new large chapel. We can now throw nearly all downstairs into one big room, and at Christmas it was packed with about 500—night school students, past and present, teachers, mothers of kindergarten children, Sunday school children and a few invited guests. We were not able to allow any pupils to invite their relatives, except one each for the kindergarten children who need escort. And it is so at all of our big special meetings. We have to cut out evangelistic work for families, because there is not even standing room for them. We also need reference books for the teachers and a good library and reading room for the students, maps and a little scientific apparatus, and a gymnasium—not an elegant one, but a shelter for night gymnastics. Many of our boys and girls are confined all day in offices, stores or factories and need to have the lungs expanded.

A pastor from Kyoto was here for the Girls' School Day of Prayer lately, and he said that no other one institution in Japan has sent so many students to the Doshisha Theological School, and they have the very best reputation both as students and as Christian workers after graduation. In recognition of our work for poor boys we receive yearly from Government 150 Yen, and last year 100 Yen from the Emperor.

## A Full Program in a Big Field

By Grace M. Breck

(*Concluded*)

I have the calisthenics in the school, which takes half an hour daily. A class in English in the school also takes half an hour each day, and several classes in music take an hour and a half altogether each week.

In addition to these regular things, I am subject to interruptions by any number of people all day long—our evangelists and Bible women from the country. I have to keep track of who is in from the various outstations, so as to be able to take advantage of the occasion to send salaries out. I have charge of all the money expended for the women's department of our work—the boarding school for girls here in our compound, the women's school in the city, the kindergarten in our church compound, our seven schools in the country, our Bible women and evangelistic helpers in the country (only the women—but this included upwards of thirty during the six or seven months that we were carrying on special evangelistic work in connection with famine relief work). Sending out salaries once a month is a simple matter at home when you write a check and put it in the mail box. When it is not possible to send money by check, but it is necessary to send silver dollars and sometimes coppers besides and wrap the money up in a nice little labelled package, and keep it handy until you hear of some one who is going out in a cart to that place, which is sometimes a journey of two days by cart—then even the simple matter of sending out salaries to forty or more people once a month amounts to a job that is something more than an incident in the month's program.

While Miss Chapin was away, it was my responsibility to keep all these people supplied with the needed literature—books for the schools, tracts and books of various sorts for the evangelistic workers. Since Miss Chapin returned nearly three months ago, she has taken over the country work. Then there are letters of inquiry that constantly come from workers for advice on all

sorts of problems, some of which one needs the wisdom of Solomon to answer. And there are the miscellaneous callers—the mothers and fathers of our school children, the relatives who come to apply in behalf of their children whom they want to enter our school later on, and the folks we know in various capacities in both city and country. I discover that the longer one stays in China, the more miscellaneous calls one gets. And it is all a very definite and important part of the work, though it isn't the kind of thing that sounds so very picturesque to write about.

The job of "mothering" a boarding school includes looking after the health of the girls. We have no doctor or nurse in our Compound; and there is scarcely a day when either Miss Chapin or I do not have something to do in the way of medical service for the girls—a gargle for a sore throat, or a dose of santonine, or sundry other sorts of the commoner medicines for which I have learned the proper use and dose since I came to China. In cases that are beyond my ability to prescribe, I send the children to the hospital at the Presbyterian Mission, two miles away; but it is surprising how few cases of illness we have that are serious enough to make that necessary.

The coming of the girls for medicine gives me the opportunity

that I sometimes want of talking to them in regard to their sins, without having the whole school know that they have been called into the principal's office for a talk, and being cross-questioned afterwards as to what she wanted. However, the matter of discipline in a Christian school for girls in China is a



Chinese Pastors and Bible Woman,  
Paotingsfu Field.

simpler matter than in most schools at home. It is only very occasionally that I find a girl who is disposed to be really troublesome; and most of them only need occasional reminding about little things, which it is not surprising that they should do, considering that they are still children.

And I forgot to say that several evenings a week I help the teachers with music or English. Does this sound like a rather full, even if a very miscellaneous program? It isn't so impossible as it may sound, and it is full of opportunities for much joy in life. With it all I find time nearly every day for a rest of half an hour in the afternoon; and I plan to get some exercise every day—tennis or walking—though there are times when this gets crowded out—and once in a while we have afternoon tea; and once in two weeks the foreigners in our Compound get together for a supper and social evening. Sometimes I have errands over at the Presbyterian Mission and take occasion to call on some of the friends over there. Sometimes I find time to write letters to my family and friends (though this has been a very uncertain part of my program for a good many months past, as you know). Sometimes I read the papers and magazines. I play the organ just enough to keep in practice for playing at the church services.

I haven't mentioned Miss Phelps, whom some of you met when she was at home on furlough four years ago. She has been in very poor health for the past year and a half and has had to carry a very light program of work in consequence. She was out in Shansi on sick leave from the middle of May until early in November. Now that she and Miss Chapin are both here, my work is not so pressing as it was for those few months when I was the only one in charge of women's work, and I hope to find time this spring to finish up the required language study. (Not to finish the study of the Chinese language—we never could do that; but to finish the books scheduled as requirements for missionaries who intend to stay permanently in China.)

Does being a missionary in an interior station sound monotonous to you? If so, please come out and visit us for a month

and see. Does it sound uninteresting? Please remedy that feeling by the same visit. It is more interesting and worth-while work than anything else I know of; and I am very thankful for the opportunity to hold my little candle in my own small corner.



Moving in to New Dormitory at Paotingfu.

However, in spite of the fact that I am so glad to be here, I am looking forward with very eager anticipation to going home on furlough in a very few months.

### The Message of Christianity to China

In connection with the Chinese National Christian Conference which was held in Shanghai May 2 to 10 a number of Commissions prepared reports. In *The Outlook* of May 10 may be found the English version of one section of the report of the Commission on "Christianity's Message to China." (This commission, by the way, was composed entirely of Chinese.) This significant statement which embodies the part of the report addressed to the Chinese Christians was prepared by Prof. T. T. Lew and Prof. T. C. Chu, members of the faculty of the Theological Seminary of Peking University. The whole article is of compelling interest to all concerned with the Christian Church of China and is hereby recommended to the careful attention of our readers.

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## Editorials

Among the many printed and valuable sheets that come to our door, *Mission News* of the Japan Mission is outstanding. The

**Our  
Exchanges**

"Seeing Kyoto Number" was one we wished we could share with every one of our readers. Both Miss Clapp and Miss Denton had articles that were not only charming, but full of information.

Query: Why can not the North China Mission, one of the largest of the American Board Missions, emulate this fine example?

A recent "Dnyanodaya" of the Marathi Mission had a rare address, "The Triumphs of the Bible," given by the editor of the paper before the Bombay Auxiliary of the British and Foreign Society upon its 103rd anniversary. It closed with the rebuke of a Brahman who said, "If your people were like your Book, you would conquer India in five years."

Having been obliged to carry on all correspondence with Sivas by means of postcards in French, it seems a remarkable thing that we can have Miss Rice's own account of the last days of Miss Annie T. Allen.

**From  
Far Sivas**

Miss Rice speaks of the very difficult journey Miss Allen made from Harpoot to Sivas, part of the way on horseback because of the deep snow. She attributed her fever and headache to the shock of a carriage accident which she had just as she was leaving Harpoot. In reality she had been suffering from typhus for a week when she reached Sivas. At first, the crisis seemed to be passed in safety, then came the collapse, due to her weakened condition and the end was peaceful. Miss Rice adds: "It seems in a way a tragic end and yet a very beautiful one. She had truly done what she could and spared not her life

unto the death; and before she became overwhelmed with a sense of failure and despair God took her to the other side of the clouds, where she will surely see the realization of her hopes and serve Him even more faithfully and fully. Just like Miss Graffam she had stayed here throughout the war and carried on a wonderful work. She was regarded as the most able person in Turkey to carry on delicate diplomatic work in Angora and she did it in a spirit of broad sympathy, patience and love."

## Commencement at the Doshisha

By Bertha C. Bosbyshell

The graduation exercises were held in the Chapel at ten o'clock. There were eighty-nine boys and seventy-nine girls, and of these eighty-one boys and forty-one girls were from the Academy, while the rest were from the College. Most of the speeches were in Japanese. It is quite a different affair from an American Commencement. In the first place, all of the diplomas were given out before any of the addresses were made, one member of each class going forward to receive *all* of the diplomas for her class.

After this we were all invited to the hall of the Theological School for tea, and this was just at noon. Cakes were served with the tea. And next we went to the boys' gymnasium, where the *alumni* Banquet was held. This consisted of a very nice Japanese lunch packed in a wooden box, a cup of tea, two tangerines and a piece of cake. After that lunch we came back to our own department, where the *alumnae* had a meeting.

We have been having farewell meetings, thanksgiving parties, and various festivities all the past two weeks, many of them held at our house. Last Monday the boys of the Theological School were here to supper, twenty-one in all. Two of these graduates go soon to America for further study.

On Wednesday night our senior girls gave a reception to the Faculty. Refreshments are passed as soon as the guests arrive, usually the cake in a box, and then the tea; so you sit all the evening with your little box at your feet, while there are many speeches. At the close of this evening, we were all given a gift, a very pretty dish with bamboo decoration and bamboo handle.

## Field Correspondents

In a personal letter Dr. Hamilton tells of her arrival at Aintab.

It will be remembered that she spent a year or more in an orphanage for Armenian girls near Beirut, then on her way to Aintab was delayed for a long time at Aleppo. Her letter is dated from Aintab.

Traveling is not a very rapid matter in the East, even in these days, and so it came about that I was a month in covering what should have taken two or three days. My first shock was when we neared Aintab—my home for nearly thirty years—and I realized that I did not know how to reach the girls' school where I was to live. During the fighting of a year and a half ago trenches had torn up the former roads, and then new ones had been made, so that the old landmarks were largely gone. I had to inquire of a chance soldier which way to take and it made me feel queer.

The city is greatly changed, and the wreck from shells and bombs is sad to see. As I go about the familiar streets and see the ruined houses, I feel as if I must be having a bad dream, and will awake to find these a fiction of my brain. Would that it were so and not a sad reality! Only about one-fourth of the Armenian population of a year ago remains and these would go if they had the wherewithal for traveling. A boycott has been added to other difficulties, so that the Christians can neither buy nor sell. Last night we heard that a heavy duty had been put on wheat, which means that the price of the bread will be so increased that the poor cannot possibly buy. The sick and blind, the helpless and children must suffer on and on. The Near East Relief has carried on a splendid work here for nearly three years, but they are now ordered to withdraw, leaving perfect despair in many hearts. We are planning to carry on a little weaving, but this will be but a drop in the great need.

We have a small circle of missionaries, eight of us, plus a N. E. R. doctor, and two dear children. The babies are a very important factor in our circle, for they are not burdened by the unhappy surroundings, and keep us smiling. There are four of us in the medical work, and that is hardly sufficient. It would be enough, had we only the one kind of work to do, but Dr. Shepard has to preach every Sunday, look after the outside churches, spend

any amount of time in committee meetings, etc. I have my own patients to care for at clinics and in the city, and now must get time to oversee that weaving industry. All of us who have any language to use are called here and there to speak, so we shall not grow rusty right away. This morning in a Gregorian meeting it seemed as if all the people left in the city must have been present.

It was a question how the other nationality (Turks) would receive us. That has been answered by the crowds that come to the clinics and by the cordial welcome given by the leaders.

Inside the hospital I miss my former associates. Both of the doctors with whom I worked for many years are no longer here, the American nurse and the native nurses are all new, and even the operating room and the wards we are using are new to me. The old wards have been appropriated by the Turkish military, and we live and work in an atmosphere of soldiers. So long as they let us continue on our way we can stand it, though we would like to possess our own buildings. The college is practically in their hands and is being used as a barracks, the college classes being carried on in the former boys' orphanage. We are very thankful that the hospital buildings, the girls' school, the orphanage and two dwellings are left to us. If only there could be peace and safety for our friends! Do not forget that we stand in need of your prayers, that our faith and courage fail not.

**Miss Caroline Silliman writes from Polygon, Alexandropol:**

You are not having letters from Polygon now that Miss Shane has left us for Erivan. Perhaps you have heard from her since she took up work in Erivan. I miss her very, very much. She is so clear in her thinking, so absolutely correct in judgment and has such capacity for work and fun.

If I were not so interested in our Polygon boys I would be in Erivan, too. I know that I belong there and when I go down and get into the missionary atmosphere and see many of my old Van friends, especially the boys and girls who were in school, the call is very strong. In visiting the kindergarten I was so amused at seeing little things who were so like my old kindergarten children that I could tell the family name. It was quite a game.

I am planning, now, to stay here for summer work, going to Erivan in time to plan the fall campaign. The Erivan summer is so hot and full of malaria that work must cease, more or less, while here in Alexandropol it is the very best time.

As I wrote above, I am very interested in the education of our Polygon boys. My assistant, I claim, is the best man in the Caucasus for this work. He is one of the graduates of our Van Boys' School. He was a "German orphan" and was sent by the Germans to Marash for study, came back and had a responsible position in their school in Van. He is an earnest Christian and I trust him absolutely. It is very hard to find men like him among our local personnel here. His one desire is to give these boys training with a real religious and moral foundation. His influence on the boys and the teachers is fine.

**A recent letter from Miss Rena L. Nutting, Diongloh, Foochow Mission, China:**

This is a great time to be in China from an educational and evangelistical point of view. Schools are filled to overflowing and the education of girls is increasing rapidly. Chinese parents are beginning to feel it is worth while to educate their girls, for the educated boys are ready to pay so much more for educated wives!

Our Diongloh Girls' School has been housed in a Chinese building in one corner of our compound. Last term it was so crowded that not all could get into the dining-room, making some eat in the kitchen. And crowding like that in China means exceedingly close quarters, for the Chinese are happy to put three or four where we would think only two could possibly get along. The sleeping quarters violated fresh air and individual space regulations too badly to state. Up across the lawn stands our missionary ladies' residence, a fine academic-looking building well adapted for schoolroom use. And just the other side in the same compound stands the American Board residence, empty since the Goertz family went home over a year ago. We received permission to use our house as recitation building and for us to move into the empty residence, thus releasing the Chinese school building for dormitory usage only, thereby doubling our school capacity immediately with no immediate increase of expense.

The new arrangement is working admirably. The girls are very proud of their larger and foreign-looking quarters. You would enjoy seeing the line march up across the lawn through the halls into their respective classrooms. The thirty day schools scattered throughout the big Diongloh field are the school gardens which feed into our boys' and girls' boarding school. Many of the children are from heathen homes which opens up fine opportunities to our Christian workers to enter and teach the Gospel in these homes. We have several cases of a boy or girl in our boarding school being the only child in the village to go away to school. But one child this year often means several next year or next term. And so the good work goes on.

We have to plan for all these schools at Christmas time, so I am enclosing some box lists in which your Young Peoples' societies may be interested. "Have you a picture, Teacher? Have you a picture, Teacher?" is the query we meet on the street all the time. And, "Teacher, can't you just send my little girl a doll?" has been the plea several times back in the villages where the one child sent away to school had come home at New Year's time bringing the first doll that village ever saw. I wonder if the reason Chinese children have lived all these centuries without dolls is that they have been so busy with live babies. But their joy in the "make-believe" seems very real to them now they have been given the idea.

We have just had the pleasure of welcoming Mr. and Mrs. Hubbard back to their fifth term of service. Miss Kentfield and I are privileged in having a joint home with them. And this young station (its heretofore senior member having been out only three years) realizes the great opportunity in working with two missionaries so well versed in the ways of doing things in China. And they have a wonderful way of reaching the hearts of the Chinese. Our Christian gardener told me with tears of real feeling in his eyes how Mrs. Hubbard was truly his "Christian mother," as he put it; "that twenty years ago she had told him he must do honest true work, to do God's business and make China a better place to live in" and "that he had always remembered those words and kept them in his heart."

Miss Minnie Mills of the American Collegiate Institute, Smyrna, writes:—

It is a critical time for our finances here. Depreciation of currency, scarcity of work, war conditions with its resulting high cost of living, higher I am told than at any other port in the Mediterranean, has made it impossible for many to pay the tuition we ask, thus temporarily decreasing our number of pay pupils and income. At the same time our teachers want an increase in salary and need it. The city is full of refugees from Cilicia and other places. Perfectly splendid girls who have started in our mission schools in other cities apply to be taken in and we have filled up our school with them, although it is quite impossible for most of them to pay anything. The housing problem is a terrible one. These poor people wander for days before they can find even a room. They camp out in churchyards, warehouses or anywhere they can find shelter. Yet among them are the cream of our Protestant Christians of Cilicia. So long as we had places in our dormitory or empty seats in our schoolrooms we could not refuse them, especially Adana girls of the upper classes. We just had to have faith and believe that in some way necessary expense would be met. At such a time I feel there is nothing to do but to hang on and do our best and build for the future. There is splendid material in our boarding department this year for future workers and teachers even if there is not much money forthcoming.

We have an enrolment to date of 300 students, including the Turkish department. Of these 154 are Armenians, eighty-eight Greeks, twenty-two Jews, thirty-three Turks, two English, one American and one Italian. At present fifty of these are boarders which with servants and teachers make us a family of seventy-five. There is a fine spirit among the girls and some good work being done both in school and in social service. We are trying to bring up the standard of work and prepare our present Freshman class to take their college degrees in 1925. Our teachers' training class this year is not as large as expected, as we found some of the girls from other schools not equal to the work without further study.

Prayer  
at Noontide



Encircling  
the Earth

Dear LIFE AND LIGHT Readers :

Have you ever stood before that marvelous painting of Joan of Arc by Bastien Le Page in the Metropolitan Art Museum of New York City? You are doubtless familiar with it, at least in reproduction, and can share with me in its inspiration and challenge. The artist has caught her awe-stricken expression as she stops to listen to the voices while wandering in the woodlands near her home in Domremy, France. As she listens she hears the voice of God calling her to fulfil her high destiny and to perform a sacred service for the Dauphin and her beloved France.

What voices do we hear as we walk in the woods during these radiant summer days? Do we hear God's voice in the gay carol of the bird, the gentle hum of the bee and the cheerful ripple of the brook? Does He speak to us in the beauty and fragrance of the dainty wild flowers and in the majesty of the lofty pine? Does He bids us go forward courageously in renewed effort toward the making of a better world?

For many people the voices of the woods are confused and vague; they hear only the sounds of a mighty cosmic force which have no personal message for them; they never hear Him say, "Be still and know that I am God." It has been given to me to come close to the heart of one such person recently. She talked freely of her inability to believe in a personal God, and when I asked her if she could pray she said, "Not in words—my prayer is aspiration."

"Dear friend," I said, "do you not sometimes long to express to some one your gratitude for the manifold blessings of your life, unusually free as it has been from sorrow and pain, rich as it is in the love of your parents, husband and children?"

"Yes," she replied softly, "often I long to do so." And when I queried "What do you do?" she replied, "I thank *my mother!*"

What a beautiful tribute to motherhood, and yet how pitifully incomplete! She had been listening to the voices in the woods, yet she had not heard the message of the redeeming Christ and she cannot join in the grand chorus of those who sing,

“Praise *God* from whom all blessings flow!”

For such as these, and they are many, let us pray.

Are the men and boys of your acquaintance talking very excitedly about “wave lengths” and “interference,” of “broadcasting” and “listening in”? Have you joined them in listening to the voices from Medford, Newark and Pittsburg? And are you able to interpret the messages that you hear? God is indeed revealing Himself more and more definitely to men, yet many do not recognize God in the message which comes to them by radio. In these days every missionary society is a “broadcasting station” from which should go out the message to those who sit in darkness telling the story of the Love of God.

How does God speak most clearly to you? Is it through the beauty and the power of the forces of nature or is it in the quiet hour of prayer and meditation with the Book of books? Or again does God speak to you most plainly through the voice of neighbor or friend? We do not always hear Him in the woods, we cannot always find a quiet hour, but we can always listen to His message as it comes to us in the personal contacts of our daily lives.

The woman who knelt by her bed in an agony of spirit, praying that she might feel the presence of God in her life, did not at first recognize His voice when household cares and the childish grief of her little daughter disturbed her, but who suddenly heard Him saying, “Inasmuch as you have done it not unto one of the least of these my brethren, you have done it not unto me.” So she went quickly to help and comfort those who needed her, and in so doing found her prayer was answered and that peace, the assurance of the presence of the Spirit of God, had filled her heart.

Let us listen to God’s voice at all times and in all places; let us try more and more to realize His personal presence in our lives;

Let us do all that we can to develop in those around us the ability to interpret God's message not only for themselves, but for those who have no consciousness of God's love because no one has been sent to tell them.

"Bless the Lord, O my soul, all His works in all places of His dominion, bless the Lord, O my soul!"

Faithfully yours,

ELLA NEWHALL PLIMPTON.

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A May Breakfast and Workers' Conference to promote the Campaign Fund for Eastern Massachusetts was held May 24, at Ford Hall, with an attendance of over 600. Miss **May Breakfast** Edith Coon, vice-principal of Women's Christian **for** College, Madras, Rev. William Hung, soon to **Union Colleges.** return to China to become a member of the faculty of the Theological Seminary connected with Peking University, and President Mary E. Woolley of Mount Holyoke College presented the cause of these Union Colleges in strong addresses. Mrs. Henry W. Peabody, National Chairman of the Campaign Fund, appealed in her irresistible way for a prompt and hearty response to complete the \$100,000 which is the quota of Massachusetts. As a result \$5,191 was received in cash and pledges, making \$39,947 now in sight towards the erection of a new Science Building for the Women's College at Madras. This gathering succeeded also in enlisting the interest of many of the women present who promised to secure gifts from \$1 to \$10 during the summer from a multitude of women who will be glad to have a share in this great enterprise. Very attractive cards will be sent in acknowledgment of these gifts. Checks should be made payable to Miss Hilda L. Olson, 300 Ford Building. Boston.

# Junior Department

## Plan Your Campaign

Never have the Christians in America had so good a chance to become intelligent friends to any country as is offered this year in the nation-wide plan to study India. The fact that all the world is just now looking toward India, that country which seethes with activity and bids fair to be a center of change for several years to come, makes the topic particularly timely. How appropriate it is at this time, in view of India's great forward movements, that all denominations should have decided to join together in learning more about, and finding a way of helping, that old, yet new nation. For the future of the world it is necessary that our young people should have a friendly feeling for the young people of India, and never before has so fine a set of books been gathered together for this purpose. The following paragraphs are meant to help you as a leader of young people. If at any place there seems to be a gap in the material supplied to meet your need, write to the Young People's Department, and perhaps we can help you.

### **For the Christian Endeavor or Young People's Society**

Two splendid possibilities are open to our young people. Read carefully the notices regarding the two text-books, and see which one fits your need most clearly. If you can afford it, by all means get both. There will be Helps for Leaders on both books. Notice regarding these will be ready later. Aside from the books note especially the supplementary material available.

*Building with India*, by Daniel Johnson Fleming. Cloth 75 cents.

Paper 50 cents. The senior book, by the author of *Marks of a World Christian*, which has been so widely and favorably known. Dr. Fleming has given us in this book the results of his intimate knowledge of India and its people. It is sympathetic, constructive, informing and inspiring.

*India on the March*, by Alden H. Clark. Cloth 75 cents. Paper 50 cents. Mr. Clark is Candidate Secretary of the American Board, and a missionary to India. He has written this book

for Intermediates out of intimate knowledge of India and its customs and of the missionary work there. It is fascinatingly interesting and a good text-book besides.

*Two Picture Sheets on India.* Price 25 cents a set. 1. Everyday India. 2. Boys and Girls of India.

*A Wall Map of India.* 60 cents. Printed on thin, tough paper. It is 38 x 46 inches, printed in two colors, and shows the principal towns and villages where mission work is being done by the various Boards.

*Outline Map of India.* 28 x 32 inches. 20 cents. For those who desire an outline map only without location of towns, etc.

*Larola.* A one act play by Helen L. Willcox. 25 cents. Tells the story of a Hindu woman condemned to widowhood upon her husband's conversion to Christianity. Blank verse, eight characters. Send to the Exchange Bureau for other dramatic possibilities on India.

*Manual on Educational Dramatics.* By Anita B. Ferris. (Title to be announced later.) This book will present in simple and not too technical manner the value and place of dramatics in educational work and will show the leader how to use this method in missionary education.

#### 'Teen Age Girls

The high school girls, whether in Camp Fire, organized class, or club, especially if members of the O. J. S., will find for themselves a fascinating study in Alden Clark's fine book, described above, called "India on the March." Every high school young person will thrill to this picture of Indian life,—young India and old India, wonderfully portrayed so that we can see it as it lives in the present-day world. Get also as much of the picture material as you can afford to, and write to us for "The Plans Leaflet" which will give you some fine suggestions in working up your programs and planning your work for the year.

#### Study Classes

Every church will want either in its Church School of Missions, or at some time in its week's activities, to include a study class,

if possible a study class for each age, and for this the books listed in these pages will be eminently satisfactory. "*Building with India*" will give to any group of adults a wider horizon and a new conception of international life and thought. To help the teacher with the class there is no finer manual than Dr. Sailer's book, new last fall,—"*The Mission Study Class Leader*." Obtain this from the Woman's Board of Missions, price seventy-five cents, in paper. The map material, also listed in the first part of this article, will prove of value for a study class. Enroll your class with Dr. Gates' office to receive a package of material, put together by all the denominational agencies to assist in working up the various study books and relating them to our denominational program.

#### Young Women's Societies

The older young women beyond the Camp Fire and O. J. S. age have a new possibility in addition to any of the books listed in the previous group. "Lighted to Lighten," by Alice Van Doren, is an unusual picture of the young womanhood of India, its needful leadership, the national need for teachers, and the splendid but inadequate opportunities for education. Miss Van Doren has lived for years in that country, and worked with its girls, and she is well qualified to help us obtain a sympathetic point of view toward them. "The Plans Leaflet," mentioned for high school age, contains also helps for the older young women.

#### Sunday Schools

The Woman's Boards and the American Board working together to provide just the right material for our Sunday schools, have prepared this year an excellent set, falling in line with the interdenominational plan for concentrated study on India. The following material is offered in that completely graded set, but many combinations are possible and will reduce the cost of the material. Your Sunday school will receive a copy of the free leaflet outlining material and describing it. To insure its use in your school, however, send for a copy for use by the Junior Lookout, or an extra copy for the school as a whole.

*For the Primary Department.* "Primary Picture Stories on India." Six stories of child life in India with enlarged picture for each story. 50 cents.

*For the Junior Department.* "Hero Tales." Six stories of men and women who have put their lives into service for India. 10 cents.

*For Intermediates and Seniors.* "Ten Minute Programs." Four programs on India, for use in opening service of the department of the main school. 10 cents.

*Handwork and Project Material.* Suggestions for following the graded instruction with illustration and service activities. *Free.*

*Outline Map of India.* 28 x 32 inches. Essential for effective use of "Ten Minutes Programs."

*India in Picture and Story.* A set of six pictures (11 x 14 inches), beautifully printed in sepia, black, or green on buff or white stock. Explanatory material printed on the back. Each picture a tabloid missionary lecture. Useful by themselves or with "Ten Minutes Programs," and of permanent value for framing. 40 cents for the set.

*Cut-out Pictures on India.* For Beginners, Primary, or Junior Departments. For coloring and cutting out. Especially adapted to sand table use. 10 cents.

*Investment Circular.* Gives detailed information regarding attractive pieces of work in India, offered your school by the American Board and the Woman's Board. Your investments in India are a vital part of this year's missionary education. *Free.*

*Christmas Program with Supplement.* The Christmas message expressed in world service. Plan to use this program as the culmination of the four fall months of missionary education. *Sent in quantity free to schools making an offering to the American Board and the Woman's Board.*

#### For the Children

We hope many of our schools will by this time have accepted the modern plan of education now in use, which provides for a

week-day organization, and meeting of the Junior Department of the Church School. For the Children's Departments, for the Junior Christian Endeavor Societies, for Mission Bands, and other Children's Clubs, we offer this year a fine set of material as follows:

*The Wonderland of India*, by Helen M. Rockey and Harold B. Hunting. 65 cents in cloth. 40 cents in paper. This book will prove a welcome departure from the plan of issuing a story book only. It really constitutes a text for the leaders and teachers that will be very helpful for use with Juniors. *A Child Garden in India*, by Amelia Josephine Burr. Cloth only, 75 cents. A small square book, illustrated in colors, about the size of the Peter Rabbit books. Suitable for a gift book, for primary classes, etc.

Other material in the line of handwork and pictures are listed in the other two lists.

Be sure to send for the "Children's Plans" leaflet, which will give you a complete list of material and many constructive suggestions for making your plans this year. Keep in touch with your Young People's Department. Send us your newest plan that we, too, may be up to date.

### Summary of Receipts, April 1-30, 1922

MRS. FRANK GAYLORD COOK, *Treasurer.*

Cong'l World Movement	\$1 423.91	New York State Branch	\$12,720.91
Gifts Not Credited to Branches	146.00	New Jersey Branch	1,019.86
Eastern Maine Branch	223.97	Pennsylvania Branch	50.00
Western Maine Branch	203.74	Carolina Association	25.00
New Hampshire Branch	648.03	Southeast Branch	384.23
Vermont Branch	167.84		
Andover and Woburn Branch	736.57	Total	\$36,490.04
Barnstable Association	10.00		
Essex North Branch	276.77	Donations	\$30,701.48
Essex South Branch	80.63	Cong'l World Movement	1,423.91
Franklin County Branch	5.32	Buildings	3,874.65
Hampshire County Branch	104.00	Specials	490.00
Middlesex Branch	500.00	Legacies	834.04
Norfolk*and Pilgrim Branch	1,133.77		
North Middlesex Branch	30.62	Total	\$37,324.08
Old Colony Branch	442.00	TOTAL FROM OCTOBER 18, 1921 TO	
Springfield Branch	1,005.45	APRIL 30, 1922	
Suffolk Branch	5,022.69	Donations	\$124,526.57
Worcester County Branch	879.01	Cong'l World Movement	14,767.71
Rhode Island Branch	1,912.49	Buildings	7,972.31
Eastern Connecticut Branch	426.83	Specials	3,314.12
Hartford Branch	2,031.88	Legacies	13,215.19
New Haven Branch	4,878.52		
		Total	\$163,795.90



Reference in Library only

For use in Library only.

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Life and Light for Woman

Princeton Theological Seminary-Speer Library



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