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# Womans Work

*A Foreign Missions Magazine*

CHINA



Vol. XXXV

No. 1

*Published Monthly by the Central Committee of the*  
**Woman's Boards of Foreign Missions**  
*of the Presbyterian Church, U. S. A.*

156 Fifth Avenue, New York

PHILADELPHIA CHICAGO NEW YORK ST. LOUIS SAN FRANCISCO  
PORTLAND, OREGON

## Subjects for Auxiliary Meetings, 1920

<p>JANUARY . . . . . China.</p> <p>FEBRUARY . . . . . Chosen.</p> <p>MARCH . . . . . Japan.</p> <p>APRIL . . . . . Africa.</p> <p>MAY . . . . . Latin America.</p> <p>JUNE . . . . . Philippine Islands.</p>	<p>JULY . . . . . { Review of the year—The Home Base—Orientals in the U. S. A.</p> <p>AUGUST . . . . . China.</p> <p>SEPTEMBER . . . . . { India—Home Base—Outlook for the Year.</p> <p>OCTOBER . . . . . India.</p> <p>NOVEMBER . . . . . Siam.</p> <p>DECEMBER . . . . . Moslem Lands—Syria and Persia.</p>
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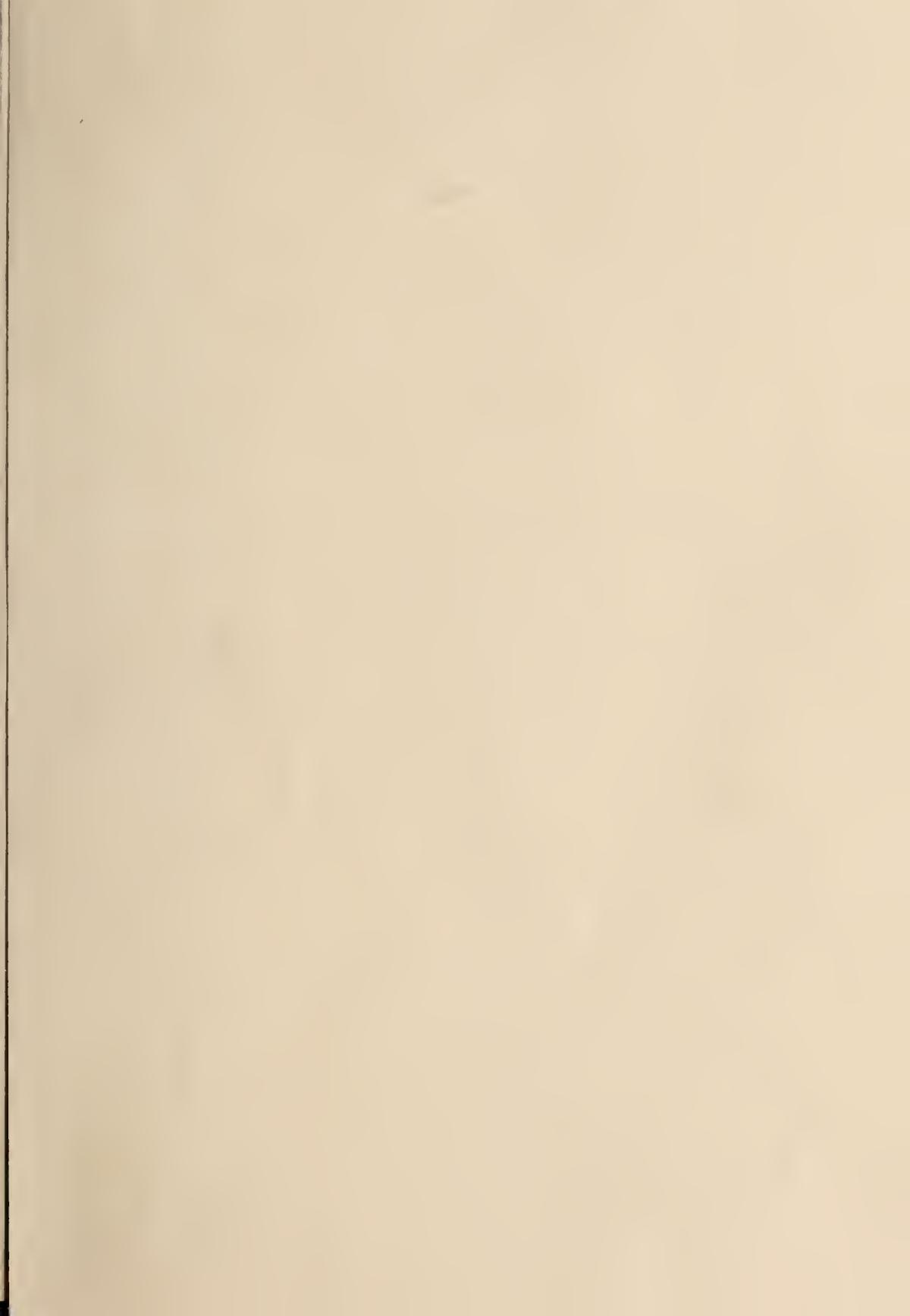
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# WOMAN'S WORK

*A Foreign Missions Magazine*

VOL. XXXVI

NOVEMBER, 1921

No. 11

## A NEW PRIZE CONTEST

EVERY TIME THAT WOMAN'S WORK has had a Prize Contest it has brought in much valuable material from our clever and quick-witted readers. So we are asking them once more to give to all the WOMAN'S WORK family the benefit of their ideas.

Presbyterian foreign mission women are now fairly launched upon a new régime. To meet its requirements, to come up to its standards, means greater and more intelligent effort than they have ever given before. THE BUDGET for the coming year, for instance, looms up before many auxiliaries in rather appalling height.

### **What New Methods Should Your Own Auxiliary Adopt to Meet These New Problems?**

Send us your answers to this question, they will perhaps be more valuable if written just from the standpoint of your own auxiliary which you know all about. What can you do this coming year to accomplish more and better results for our great cause by increasing knowledge, interesting indifferent women, starting children and young people on the mission path, making the gifts more proportionate to the resources of the whole body of Presbyterian women?

Think it over and send us your suggestions, *stated definitely*, in not more than five hundred words, addressed "Prize Contest," to reach this office before December first. For the suggestion decided to be the best we will give a prize of ten dollars, for the second best five dollars, for the third a subscription to WOMAN'S WORK for one year to be sent to any address desired. We shall hope to print the decision in our February number.

ONE OF OUR CLEVER women missionaries, deeply in earnest but with a joyous sense of humor, writes of a new convert in her field who was quite unacquainted with the conventions of public services and prayer. "At his baptismal service he asked the privilege of making some remarks and it was granted. He began by saying that it was his hereditary duty to become a Christian to atone in some measure for the deeds of his ancestors. He went on to tell of how in his nature studies everything spoke to him of the power of a Creator. It was an interesting address, but the meeting had already

been protracted and every one was tired. He seemed nowhere near the end of his discourse so one of the younger men went to the rear of the church and attracted the speaker's attention by holding up a piece of paper on which he had written in large characters, 'Cut it short!' The device worked and the speaker was not at all offended. When he made the opening prayer in school one morning he said: 'O Lord, I nearly forgot to speak of the girls' cleaning. They have been very careless lately. Make them more diligent in that work also I beg.'" Unconventional but not at all unreasonable!



Bullock carts at a country ford in Siam.

AT THE POST WAR CONFERENCE in 1920, in a classification of our missions as to strategic importance, occupancy, responsiveness, etc., Siam was listed third in occupancy. Yet from one of our active workers there comes the lament that "the Presbyterian Church, the only Church working here, has scarcely *touched* the great work it should be doing in Siam. We are striving to make bricks without straw. Oh! for a delegation of good, sensible *women* to come out here, inspect our needs and then present them to the Church at home. They would soon be supplied. . . . I have, as you see, unbounded confidence in our Presbyterian women!"

WHEN DR. AND MRS. MCKEAN first took charge of the leper work at Chiangmai they asked their friends to join them in the prayer that every leper who came to the hospital should become a sincere follower of the Lord Jesus Christ. This prayer has been granted and every one of the more than two hundreds lepers is a Christian. They have been holding their church services in a temporary bamboo building roofed with grass, but friends in the United States have now provided for the erection of a substantial church. Expert inspection has pronounced the hospital a model institution and Dr. McKean has said: "The Gospel first brought comfort and salvation to the lepers of Siam. In all the cen-

turies of Siamese history, no helping hand was ever stretched out by a Buddhist community or a Buddhist Gospel to the thousands of lepers who during those years have perished in their bitter suffering unaided and un comforted."

THE WHOLE CHRISTIAN community of Pitsanuloke was at the station to greet Mr. and Mrs. H. W. Stewart and their three little ones on their return with a song of welcome. Since the deeply mourned Dr. Shellman was taken from them Miss Christensen, who is a trained nurse, has had charge of the medical work of the station, but it is far beyond her strength and they are longing for a real doctor.

PETCHABURI too pleads for another physician. The hospital increases in size, scope and influence. Dr. Bulkley is to leave on furlough, there are now no doctors either in Bangkok or Ratburi, and the need is a very pressing one.

A CORRESPONDENT writes us of a pleasant custom in the meetings of her auxiliary. A vote of the members is taken on the question of which article in the current number of *WOMAN'S WORK* is the most interesting. The article chosen, being of course on the topic of the month, is then read aloud by a member who has been previously chosen for this duty. The women are not only all asked to sub-

scribe and read the magazine regularly, but to bring the current issue to the meeting for reference.

---

SOON AFTER OUR readers see this issue the Disarmament Conference, as it is popularly called, will assemble in Washington. A great volume of prayer is going up to the Throne, from all who believe in the power of intercessory prayer, that great results may there be accomplished towards the spreading of peace on earth. High above all the rulers and potentates and powers represented there sits the King of Kings and Lord of Lords, in whose hands are all the nations of the earth.

---

A LITTLE OLD WOMAN, bent with ninety-two years of living, sat in a Siamese doorway. To one of our workers who stopped to speak with her she said that she had been a believer in the true God for over seventy-three years. Away back in the last century she heard the Good News in a little chapel in Bangkok from two young women, "one of them was very pretty." She had never met any missionaries since that time. The worker adds: "Could it have been our Mrs. Matoon and Mrs. House? My heart rejoiced as I went on my way to our little street chapel to tell again that Jesus is the Light of the World. We hear often from out of the way places of one who heard the truth first in a street chapel in Bangkok."

---

THE SIAM NEWSPAPERS devote much space to obituary notices of "His Holiness the Supreme Patriarch of Siam," whose death occurred in August, as mentioned by one of the writers in this issue. The names and title of the Patriarch were: Somdech Phra Maha Somana

Chao Kroma Phya Vajiranaña Varoros. He is described as a man of broad mind and culture, an incalculable loss to Siam, where he was counted always on the side of reform and advancement, keen, alert, eager and virile. His Holiness was a historian, a linguist, and an astronomer, and his name was held in profound reverence throughout the East as perhaps the leading exponent of the teachings of Buddha. He was a man of wealth and received merely a nominal income from the State, devoting his entire time, intellect and means to the study and the spreading of the Buddhist faith.

---

IN THE CELEBRATION of the seventh Founders' Day at Baiko Jo Gakuin, Shimomoseki, Japan, our valued missionary teacher, Miss Gertrude Bigelow, received much honor. She was hailed as one who had given thirty-five years of service in the education of Japanese girls, more than any other instructor, Japanese or foreign, who is still engaged in educational work. The educational authorities presented Miss Bigelow with a beautiful lacquer box, and at the Founders' Day celebration, she and Mr. Hirotsu, the school principal, each received a gift of six hundred yen. In reply to a letter of congratulation received from Dr. Brown, Miss Bigelow said:

"The celebration was a complete surprise to Mr. Hirotsu and myself and I felt so miserably small that it was almost painful to receive so much. . . . My age entered largely into my part of the function. I have finished a cycle and now return to the cycle in which I was born and may again wear red without a breach of etiquette. So I am really beginning life over again and have climbed Fuji San this summer, my first ascent of the wonderful mountain. . . . I pray that the Giver of life may allow me to do other things which I have longed to do but have not as yet been able to accomplish."

---

Nan has lately been subject to an epidemic of man-eating tigers. They are bolder than they have ever been, even dragging the natives from their own porches inside the city wall. At one time three men were taken within four days; one man was entirely eaten with the exception of the top of his head, in one night. This evidently meant that there were several tigers. One was met directly in front of the physician's residence not long ago at night. It is very unwise to go out after dark without a lantern.

From *The Siam Outlook*.

## Our Missionaries in Siam

### AND POST OFFICE ADDRESSES

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## CHANGES IN THE MISSIONARY FORCE

### ARRIVALS:

- At San Francisco, July 29—Rev. and Mrs. A. A. Pieters from Chosen. Address, Howe, Ind.
- At Vancouver, Aug. 3—Mrs. F. J. Hall from N. China. Address, 1101 Fidelity Building, Baltimore, Md.
- At Vancouver, Aug. 8—Mrs. J. M. Espey from Central China. Address, Swalevale, Ia.; Miss Anna M. Bruen from Chosen. Address, Belvidere, N. J.
- At Seattle, Aug. 8—Dr. Elizabeth F. Lewis from N. China. Address, Grove City, Pa.
- At New York, Aug. 25—Miss Mary Wyckoff from India. Address, 97 Whitney Ave., Elmhurst, N. Y.
- At Vancouver, Sept. 5—Rev. and Mrs. J. V. Shannon from Hainan. Address, Bloomington, Ind.
- At San Francisco, Sept. 11—Mr. and Mrs. W. D. Boone from Shantung. Address, Mr. Boone, 2330 N. Halsted St., Chicago, Ill.; Mrs. Boone, 331 19th St., San Bernardino, Cal.; Mrs. T. W. Mitchell from Hunan. Address, Pincora, Ga.; Rev. and Mrs. W. T. Locke from Hunan. Address, West Newton, Pa.

### DEPARTURES:

- From San Francisco, Sept. 3—Mr. and Mrs. R. L. Creighton, Mr. and Mrs. A. W. March, returning to Central China; Dr. and Mrs. C. F. Brown, Miss Elizabeth McKee, to join the Hunan Mission; Rev. and Mrs. R. G. Coonradt returning to Shantung; Rev. and Mrs. A. L. Carson to join the S. China Mission; Dr. and Mrs. W. T. Lyon returning to Siam.
- From New York, Sept. 3—Rev. H. A. Whitlock returning to the Punjab.
- From New York, Sept. 7—Rev. and Mrs. W. A. Freidinger returning to Syria; Miss M. J. R. McDonald returning to the Punjab.
- From New York, Sept. 8—Miss Mary F. Turner returning to Mexico.
- From New York, Sept. 13—Mr. Russell W. Lewis, to join the Syria Mission.
- From San Francisco, Sept. 14—Rev. and Mrs. L. S. Ruland returning to Kiangnan; Mr. and Mrs. J. L. Goheen returning to W. India; Mr. and Mrs. Roy H. Bell, Miss Edith M. Underwood to join the Philippine Mission; Mr. Wm. R. Moore to join the Siam Mission.
- From Vancouver, Sept. 15—Miss Helen Christman returning to Shantung; Rev. and Mrs. H. F. Thomson returning to S. China; Mr. and Mrs. H. L. Caldwell for Nanking University; Rev. and Mrs. W. L. Swallen returning to Chosen; Miss Ida R. Luther returning to Japan.
- From San Francisco, Sept. 18—Dr. C. W. Mason returning to Siam.
- From New York, Sept. 22—Dr. and Mrs. F. S. Scnska returning to W. Africa.
- From New Orleans, Sept. 23—Rev. E. M. Haymaker returning to Guatemala.
- From Vancouver, Sept. 24—Mrs. A. B. Dodd returning to Shantung; Miss Harriet V. Noyes, Miss Electa M. Butler returning to S. China; Mr. and Mrs. A. G. Small for Nanking University.
- From New York, Sept. 24—Miss Verna A. Phillips to join the Venezuela Mission.

RESIGNATIONS: Mr. and Mrs. Wm. H. Hannum under appointment to India.

DEATHS: At Weih sien, Sept. 5—Rev. Dr. R. M. Mateer of the Shantung Mission. Appointed 1861.

At Karuizawa, Sept. 6—Rev. Dr. H. M. Landis of the Japan Mission. Appointed 1888.

## Mrs. Missionary Holds an Examination

(MRS. C. H.) FLORENCE B. CROOKS

MRS. MISSIONARY had hurried through her classes for the hospital staff. Everything had to be out of the way before four o'clock when the two Biblewomen were bringing their classes for the term examination. These Biblewomen plod along, going from home to home teaching the women faithfully day by day, but when the term examination comes there is some excitement! The women are in terror for fear they will forget and the teachers are excited for fear their fears will be realized, so between them they work up quite an atmosphere. This atmosphere is the mustard in the salad-dressing and adds a delightful tang to the close of the term's work. Mrs. Missionary would prefer a calmer atmosphere but she never meddles with local traditions.

Mrs. Missionary slips into her prettiest gown and gives her hair a final pat as a low murmur of voices announces that the first women have come. They stop to wash their feet at the bottom of the steps; there is a soft patter across the veranda, a series of polite coughs and they present themselves in the drawing room. They greet Mrs. Missionary—calm, dignified, impenetrable Oriental women. Their demeanor shows them not only to be women of real refinement but also to possess an indescribable charm that seems a part of themselves. After greetings are over the women seat themselves on the rug, their feet under them with the soles carefully put out of sight according to their rigid rules of etiquette. The Lao women think a chair to sit on is a vain thing for safety! Several more groups came in—no Lao woman ever goes to any place alone if she can possibly avoid it. Next a Biblewoman comes; she glances keenly around the room to see if all her group

are there. For sometimes the women, like the younger brother in the Bible, say, "I go, sir," and then go not. This Biblewoman is Kru Kow, a woman of peculiar charm of manner and intense earnestness; a beautiful face that no one but a Christian could have, reminding one of those delicate, fragrant orchids which bloom in the quiet of the jungle. Added to her natural charm the training in our Christian school has made her a truly fascinating personality. More groups arrive and after them the second Biblewoman, Kru Boom Mee. She is of a dominating personality. If we had all been blindfolded we would still have felt that personality in the door. Christianity has meant everything to her. She has borne the stinging marks of her love for her Lord in broken, quivering flesh. "I will beat you until you die," her heathen brother said, as he laid open her wounds with bitter, cruel strokes. "I am not afraid to die," was her answer, "for I have met my Saviour." She has not the finished qualities of one who grows up in the Christian school but she has that peculiar strength which comes from persecution. Her keen eye, too, goes quickly over the room to see if her women are all there.

Just a suggestion of a smile flits around the room for in the door stands Lao Sang—a Chinese from Hainan, a former patient in the hospital, a convert, who now studies with Kru Kow. If the rest consider him a bit of a joke it was quite evident even to the most casual observer that this is not at all his view of himself. He comes in, sits down with calm dignity, opens his books and begins to study. He is not going to miss any of his questions. He looks as if he were about to be

guillotined, but would die struggling! That it is possible for a man to study with a woman is something we have only learned here in the last five years. Ai Seing, a former patient in the hospital, now on the medical staff, demonstrated before many startled eyes that such a thing was possible when he begged the Biblewoman to teach him to read. Ai Seing preached in the city church last Sunday.

After three other men arrive, also from the hospital and pupils of Kru Kow, there are thirty-six present and that is about as many as can be hoped for in one meeting. Mrs. Missionary opens the baby organ, that melodious and helpful accompaniment of every service, and announces that they will sing number eight. Those who can find their places in the book do so and

musical people. Grandmother Kao led in a beautiful prayer; one of her petitions was that God would richly bless the two women in America who made it possible for them to have the Biblewomen to teach them. After this the examinations began. Kru Kow, charming and with perfect ease, took charge and put her class through the examination. She looked a little more earnest and a trifle more eager than usual, as if to say, "Now look sharp! Don't any of you forget. I will die of shame if you do!" The women were all tense; they did not want their beloved teacher to die of shame. Their voices were low and almost quivering at first but as the examination proceeded and all went well their courage came and voices grew stronger. They finally came to a triumphant close having reviewed six chapters



Some of the forty men and women who are studying with two Biblewomen under the supervision of Mrs. C. H. Crooks at Lakawn.

those who can not hand their books to the Biblewoman. About the last thing a woman learns in this country seems to be to find the place in the hymn book. As an old Biblewoman once remarked of one of her pupils, "Pe Kao can read and find her place in the hymn-book, she must give her place now to someone who can not read." So she would grant a diploma on the ability to read and find the hymns!

When every one had the place the singing began. Grandmother Kao and Aunt Pawin sat next to Mrs. Missionary, one over seventy, the other past sixty; their voices rose sweet and clear and in perfect tune. Truly the Lao are wonderfully

of the life of Christ. Kru Kow sat down with a little soft sigh of satisfaction. Lao Sang was beaming in his corner, sitting with his legs crossed in front of him for all the world like an idol with this difference—he had some expression which an idol never has. The women were all pleased, too, but being calm, dignified Oriental ladies, they did not show it too plainly. Mrs. Missionary said to herself, "Now be careful, don't be too demonstrative!" This little formula Mrs. Missionary has been repeating to herself many times a day for the last sixteen years. It is almost like an eleventh commandment, so now she said: "I am quite

pleased at the good examination that you have gone through both with the teacher and pupils." Pleased indeed! She was just delighted!

Then Kru Boom Mee took the floor. Instantly her class stiffened for action. Her voice fairly boomed through the room. She was so intent on getting her class through that she evidently pitched her voice for the people in the next block! Each question sounded as if she were hurling a bomb at that particular woman, but each one deftly caught it up and quickly gave the answer. All went well until, "Who was tetrarch of Galilee, and who were the high priests when John began to preach?" The meek little lady who caught this bomb looked aghast and rolled her eyes imploringly in Mrs. Missionary's direction. Mrs. Missionary trembled. It was easy enough to remember the tetrarch but the high priests! Mrs. Missionary was wondering if she could disappear behind the baby organ if her temporary lapse of memory on this important question was exposed, when the meek little lady fetched them both down from her brain and saved the day. All went well through the number of chapters which they had to review. "Not finished yet," said Kru Mee, after the last question, and Mrs. Missionary made a move to commend them. What now, indeed? Kru Mee was always doing something unexpected. Mrs. Missionary had noticed when the women were gathering that one of the most talkative ones had been strangely quiet. "Are you ill?" she had inquired. "I am somewhat well," she replied, sadly. Now the reason for her silence was made known. In rapid succession the Biblewoman put her through chapter after chapter of the term's work and she answered with incredible speed. She and Kru Mee resembled two animated machines spouting at each other. As she proceeded her sadness faded away like a cloud, she fairly beamed, her cheeks were pink with excitement. The two performers forgot the rest of the audience, but the audience was breathlessly interested. "That's all,"

said Kru Mee at the end. Mrs. Missionary forgot to remind herself of the usual formula and was very profuse in her praise. Even Grandmother Kao said it was wonderful.

The women had all done a good term's work, they were eager for the new chapters and they felt more loyal to their teachers who had led them through the term. None of these women would ever have learned to read if it had not been for the help of the Biblewomen because they became Christians when they were too old to enter school. The majority of them are comparatively new Christians.

It might have seemed like time to go home after all this, but there were no anxious glances cast in the direction of the door. The baby organ was again opened and Mrs. Missionary conducted a prayer-meeting as if nothing had happened before that. Hymns were sung, earnest prayers were offered, Mrs. Missionary talked on that very interesting subject of the tongue according to the Apostle St. James. For there are times when dignified Oriental ladies forget and when they do the result is quite appalling.

And thus in due time the meeting came to an end. A profitable as well as an enjoyable affair. At the end the women asked to have a picture of their group taken, but some not present had sent word to beg to have it postponed. It was taken later. In this meeting there had been two silent and amazed spectators. "We are ashamed to come, we are not beautiful like the Christian women," they said, when Mrs. Missionary went to the hospital to invite them. Truly, the Christian woman is a fair sight. Buddhism has nothing beautiful to give to any one. A princess said recently, "These Christian women have a peculiar shining glory about them. If there were a hundred women in a room and one Christian among them she would stand forth with this peculiar radiance and we might adorn ourselves in all our gold and precious jewels but she would still outshine us all."

## A Modern Barnabas

(MRS. J. W.) LAURA B. MCKEAN

THE DOCTOR ENTERED HIS OFFICE ONE morning with an open letter in his hand. Here sat a young man of twenty, laboriously pounding the typewriter keys. Said typewriter possessed a perfectly good English alphabet scientifically arranged on the keyboard. The young man's knowledge of words spelled with that English alphabet was limited and it was with great difficulty that he was attempting to produce a correct copy of the manuscript before him. It was a task that moistened his brow and gave him a care-worn look out of all proportion to his age. He stopped with alacrity when the doctor said: "Luang, here is a Macedonian call from the regions beyond. Would you be willing to answer it by going for a time to help in this new work in Chieng Rung? Please consider the matter and let me know as I wish to send four men as soon as possible. This letter says: 'It is impossible to get steady help of any kind, in kitchen, garden, hospital or in building work.' So if you go you must be willing to assist in any and all sorts of work. It is pioneer work where office hours cannot be observed. Give the matter careful thought and let me know your conclusion." Later, Luang decided to go.

Luang is a great-grandson of Noi Sunya, the Laos Martyr of 1868. We had known him from infancy. He had never given evidence of exceptional piety or of willingness to endure hardness or of possessing in any degree a martyr's spirit. When the parochial school was started in his village we had noted his eagerness to learn, his brother and himself taking day about in attending school and seeing to the family buffaloes. Later, he became a student in Prince Royal's College, paying his tuition in part by doing office work out of hours. He was not a brilliant student and his teachers believed he had about reached the stage where vocational training should step in and complete his



Temple in sugar palm grove at Chiengmai. Photo sent by Mrs. McKean.

education. It was a very risky experiment to send one so young and inexperienced so far away from home, into a wholly non-Christian community, where drinking, opium-smoking and gambling are openly and constantly practiced by the majority of the people and where all moral standards are very low. But the need was urgent and risks must be taken. One older man and two other young men consented to go to Chieng Rung with Ai Luang for a six months' period, under contract to do any sort of work required, whether it be scrubbing floors, digging ditches, or caring for the sick. At the end of six months the older man expected to return to his family, but the young men were at liberty to remain longer if they were willing to do so.

The arrival of the party in Chieng Rung was hailed with delight. At the end of six months the older man returned, bringing word that Luang was proving especially helpful and was beginning to do evangelistic work in an acceptable manner. As time passed letters from this distant Station brought some encouraging word of Luang. "Luang is making good in every line of work"; "Luang has fallen in love with a little Lu girl"; "Luang is married"; "Luang has a dear

little baby"; "Luang has been made an elder in our infant church."

Nearly three years had passed when one day, as a shadow fell across his desk, the doctor looked up and there unannounced, stood Luang, a happy-looking, smiling Luang. (Luang's generous smile is one of his best assets. He has a naturally serious face but his frequent smile is of the illuminating kind. Beginning at the corners of his mouth, it quickly spreads over his face and invites a smile in return.) Luang hadn't run away or been dismissed or given up his work. On the contrary, he had been given a four months' vacation as a reward for faithful service. He had brought his little wife and baby to his Chiengmai home that his relatives and friends might know them. Evidently Luang expected us to admire them. This was not difficult to do, not only because they were winsome, but also because of his proud look and beaming smile.

Once we made the statement that Anna Maria Mason had made a world record when, at the age of four years, she had ridden horseback for twenty-eight days through the jungles of North Siam and

South China, over mountains and through rivers; had slept where tigers prowled by night and robbers roamed in bands. But Luang's baby, at the age of seven months, made this same journey, hung in a piece of cloth slung from her mother's or father's back, her little black eyes taking in all that was happening about her and seeming even to enjoy the long journey.

One Sunday morning, to a full church in Chiengmai, Luang told the story of the pioneer days in Chieng Rung Station. He spoke of hindrances to the work in the habits and morals of the people. His account was very like a chapter out of the early history of Laos Mission, for there, as in Chiengmai in the beginning, the first Christians are called witches. He mentioned cases of persecution, though milder in form than that meted out to his great-grandfather; of the hard-heartedness of a high official who had his sick slave carried out to the cemetery and left there to die; of the general indifference to the needs of the sick shown by the Yunnanese as a people, differing so markedly from the custom of the Tai race. But he did not fail to mention the cordial reception universally given to the missionary

and the Siamese evangelist and the readiness in every village to hear the Good News.

The hold of spirit worship on these Northern Tai people is much stronger than amongst the Tai in Siam, and the, as yet, non-Christian, family of Luang's wife objected to her going so far from home as to far-away Siam, for fear of the Yak (a fabulous creature which is supposed to devour human beings). The father, however, having once visited



Journeying to Chiengmai through the forest, twenty-eight days on foot, over mountains, through tiger jungles and across broad plains under the fierce sun of the tropics.

Chiengmai, was less fearful than the rest of the family. This fact, together with the earnest desire of Luang and his wife overcame all objections.

The congregation was deeply interested in Luang's wife. Although differing in speech and in dress from the people of Chiengmai, she was, in fact, one of them, for had not their forebears come from Chieng Rung but a few generations ago to cultivate the fertile valleys of Chiengmai?

The unassuming and composed manner in which she stood up before the congregation on request so that all could see her and the baby quite won us, and all felt that there was an innate charm and strength of character about this untutored, unlettered lass from the jungle who had now cast in her lot with the people of God. For her it must have been a great adventure, as novel as for a young

girl from the most primitive backwoods of America to make her first visit to New York or Chicago.

At the expiration of their vacation, our missionary Luang started on the long return journey with his family and their safe arrival is reported. His visit here increased the interest of the Laos Church in the Tai of the far North. His addresses in Chiengmai, in Maa Kha Wack and the leper churches, and in Prince Royal's College chapel, not only were inspiring and helpful but brought also immediate response in renewed contributions.

With twelve millions of the Tai race yet unreached the Church of Siam and the Church in the United States has a very large task. White fields indeed! "Pray ye therefore the Lord of the harvest" to send His laborers into Siam!

### "Tekel"

WHAT A HOST of happy anticipations the magic word "furlough" must carry with it to the minds and hearts of tired missionaries—visions of the long, restful voyage, happy family reunions, the greetings of friends, old and new, the recreation of body and spirit which will mean renewed vigor for service.

Yet the reality often brings with it many perplexities and difficulties. The revelation of this truth was brought home most vividly to a group of women in a District Committee meeting as they listened to a letter from one of their own missionaries home on furlough, one enriched with the blessing and responsibility of a large family. It was felt by the women who heard this letter that the astonishing facts should be published so that a larger circle might read and heed the message. (Permission was obtained from the writer for such publication and the names of persons and places necessarily have been omitted.) With this explanation here are the excerpts:—

"Our family have almost been fed by the ravens at times during the past year

but we have not suffered through lack. We have had to depend on my dear old father so much and even after one has been a missionary many years, one still is too proud to like to ask one's father for help. Once we drove out to see father and mother, and as we went my husband said, 'I'm afraid we will have to borrow some money from father to get us over Sunday. I did hope that the mail would have brought us something as a result of the speaking I have done.' As we came back my husband said, 'Well, I could not bear to ask father and I don't know whether we have enough to buy our food for Sunday or not. We will have to shop carefully.' Just then the children shouted out, 'Oh, look at the loaf of bread!' and sure enough, right in front of our house one of the bakers who pass there regularly had somehow dropped a loaf from his wagon. It was clean and wrapped in paper, and we were glad! So I feel the ravens have fed us again through your District Committee and we are grateful to you and our Father to whose care we have now en-

trusted our children as we go out of the country, since we cannot care for them ourselves."

And again, in speaking of the difficulties connected with receiving remuneration for speaking, she writes:—

"In my old home some societies thought because I lived there if they sent an automobile for me that was all that was necessary. I sent for the slips about remuneration to missionary speakers but as they were long in coming I did not send one to them as I had intended to do. Pastors' wives have told me that missionaries were as well paid as they are and should go gladly to speak without remuneration. I think such people should be reminded that when we missionaries go to America, we either pay a much larger rent for furnished houses than resident ministers pay, or have to buy furniture to use temporarily and sell at a loss when we return. Then after spending our time in missionary work (schools, dispensaries or villages) and having native servants to do our work, we are not in shape to do housework at home as efficiently as we might. I know I found it took much more time and strength for me to do my housework than my neighbors (though none of them had so many children as I). Of course I could have spent all my time and strength doing my washing, ironing, sewing and other housework but I would have had to refuse to speak at all, as I would have had no time and strength for speaking. I tried to go to meetings and speak afternoons after having washed all morning and I found I was not fit to give them my best.

"I found the enthusiasm for missions in the home church a wonderful inspiration to me, and I go back to my work feeling that I must do my best, as the churches in America are looking for wonderful things from their missionaries; they are praying for us, and expecting us to be the instruments in God's hands for the accomplishment of great things for His kingdom. How much of that feeling would I have had, had I gone back free of debt but having saved

the money that I spent on a servant by staying at home to do my housework instead of the 150 times I spoke?

"In one state no societies are asked to pay speakers but all put something into a Presbyterian Fund. As a result, although I had spoken twenty-one times, and taken a trip to a distant point where I spoke four times and paid my railroad fare there of thirteen dollars, I received in all forty dollars from the Presbytery and seven and a half from two societies"—(an average of less than \$2.00 for each meeting minus railroad fare). "Of course I knew I would not get my railroad fare to that state and return, but I wanted the trip when my husband was getting it and I thought if the societies gave me five dollars apiece I should come out very well toward expenses. Fortunately, I had a most wonderful hostess. In addition to entertaining me royally, she engaged a nurse to take the baby when I spoke, and gave me fifty dollars for clothes. Of course the whole amount had to go for travel. I had not dared to go so far away with my husband because I feared we could not afford to do it, but when he wrote that the women everywhere were so worried about getting the budget and that I could help were I out there and they could use me to advantage, I followed him out. I had my trip and in five Sunday services which I took, the ministers were most kind in their praises, so I had my compensations. But I certainly feel sorry for the missionaries who live there under that scheme of pooling their speakers' expenses under the presbyterial society. If it were not for their sake I would not say a word of this, but hope that for the sake of missionaries who will be there, anything I have written in this letter may be of use to you."

In a truly womanly postscript, as it is lengthy and important, our missionary concludes:—

"But I do think some scheme might be devised by the Boards whereby weak or poor societies could be supplied with speakers with no expense to themselves.

I have realized on several occasions that while I gave my services to a small society it was helped to become a better one by hearing first hand from the mission field."

Surely no moral need be pointed to adorn this tale. Despite much perennial insistence upon this subject from headquarters it appears lamentably true that many societies must still be in Stygian darkness concerning the fact that every missionary speaker who addresses a

meeting should receive, in addition to her travelling expenses, a gift of at least five dollars.

So, Gentle Reader, whoever you may happen to be, please make, not a New Year's resolve, but on All Year's resolve from the date of reading this letter that your local society at least will never have as its unconscious motto TEKEI. ("Thou art weighed in the balances, and art found wanting").



View from front porch of Prarachaya School at Chiengmai. Photo. sent by Miss Lucy Niblock.

## First Graduates from Prarachaya

JULIA A. HATCH

THE VICEROY OF NORTH SIAM, Prince Bovradaj, has just called on us. He took occasion to commend our school highly for the record made in the last government examination, saying that he was very glad to have the girls take first place in the province. Also that they were looking to us for teachers for their schools, being convinced that these young women of the north were the ones who could bring up the girls' schools to the desired standard and that training should be provided them here for very few could ever go away. His Highness, Prince Bovradaj, is a genial gentleman of European education and of native ability. His commendation, so sincere and hearty, and this

commission for teachers for the government schools for girls, should impress any one as to the "high calling" of Prarachaya School.

We are anxious to see her faithful to the higher commission from the One in whose Name her charter stands. May those who go out from her classrooms earn His commendation. "She hath done what she could." Nine have taken positions as teachers in parochial schools of this province during the past year and a half, four constitute the entire force of native teachers of the Prae School, others who were in our classes during the past four years are teaching in Chiengrai, Nan and Lakawn. The committee in charge

of the parochial schools is establishing one whom we shall miss from our force of teachers here as we release her for the more needy field in Lamphoon. In that province there are five hundred Christians and no resident missionary. This central school, equipped with a good building, has been closed for some months for lack of a teacher. This young woman and her

what a great and effectual door of opportunity is set open before us! Surely could the friends at home but realize this and know how well worth while are these capable, gentle, lovable girls, more young women would seek the opportunity to enter this most satisfactory service; the one missionary in charge cannot make a beginning of what should be done.



Calisthenics at Prarachaya, among the palms.

widowed mother will make a home there and board the pupils from distant Christian homes.

At our first commencement exercises last March, eight young women went forth as our first graduates, having completed the sixth standard of the government course. The work is about equivalent to that required of the high-school graduates at home. Five of these are teaching,—the others continuing their studies in Bangkok at our Academy, which continues Harriet House School. The large and representative assembly at those exercises was told by the Commissioner of Education for North Siam, that this school is the key unlocking the treasure of knowledge to the young women of this land.

Affording the only schooling above the primary and most elementary grammar grades for the girls of this northland,

The one hundred and ten pupils now in attendance, half of whom are boarders, and the eight teachers tax the one thirty-five-year-old frame building to the utmost. How we rejoice that through the cooperation of our kind friends of the Northwest District, a new home is being prepared for the school. Mr. Reichel has a lovely plan for a two-story building of which the walls are rising. This must serve as both dormitory and school house as the funds on hand cannot be stretched beyond this and the residence for the missionary teachers. Prices of materials have trebled since the estimates were made. But these buildings standing out on the plain where the breezes blow will be a real haven. This plant and equipment are a new lease of life to Prarachaya School.

Last month we were much distressed by notes that came from a former pupil. The young girl had gone from the lower

grade work here to Bangkok for three years in Wang Lang School. Her stepfather forbade her teaching and for some time she has been virtually a prisoner in the gambling hole and den of vile debauchery kept by this stepfather and his several wives. The plan was made to sell the young girl and her younger sister to an old man who is a leper. Having learned of better things in the Christian school, the girls refused to con-



First class to graduate from Prarachaya School, March, 1921. Ma Suda, the teacher, sits second from the left. Photos. sent by Miss Julia Hatch.

sent to any such contract. Insulted, threatened, beaten, kept in chains night and day, they would not give in. Secretly they appealed to me but I was powerless to help them as they are minors, and there is no law to protect girls from such treatment. However, encouraged by the assurance that they would not be refused a refuge, they took advantage of their tormentor's gambling craze and drunken stupor,—aided by their brother and the cook. From the midnight hour until morning they hid in a little hotel, whence they made their way, one to our school, the other to friends at the barracks.

The younger one was followed to the school and trouble was anticipated. Stronger forces were at work, however.

While the conference with the messenger from the mother was in progress, the refugee was in abject terror at the thought of returning. Left with some of the older school girls, the time of the lengthy conference was spent by them in prayer. Certainly those girlish prayers went straight to the heart of God, for as we stepped out to meet the girls' relatives, we were amazed by their sudden surrender to leave the girl absolutely under my control, agreeing to make no attempt to take her away nor to cause any further trouble. The girl herself has expressed a desire to become a Christian. We all rejoice that she is saved from the horrible fate which threatened her.

CHIENGMAT.

On June 6th, Rev. J. H. Freeman suffered a rather serious accident. He had left Prae for a tour to Muang Ngim, spending the Sabbath at a Christian village thirty miles distant from Prae. On Monday morning the carriers and servants were sent ahead on the journey while Mr. Freeman remained to practice hymns with the children. About nine o'clock Mr. Freeman left the village on horseback. Going up the bank of the stream to the road some hundred yards from the village, the bank gave way and precipitated pony and rider into the stream some fifteen or twenty feet below. Mr. Freeman evidently struck the stones on the stream bed and was rendered unconscious. The pony was uninjured and remained in the vicinity. The time Mr. Freeman lay in the sun on the stream bed is indefinite, but possibly twenty to forty minutes. Some of the children saw the pony loose but supposed that it had been allowed to graze and paid no attention to the matter. Later some of the women of the village discovered the real situation and with the aid of the men took Mr. Freeman into the house and one of the men rode after the caravan, which had gone quite a distance on the way. The news was telephoned to Mrs. Freeman and assistance was sent out. Dr. Crooks was called from Lampang. Fortunately Mr. Freeman suffered no broken bones, but the brain and spinal concussion was general and the exposure severe and exhausting. When they found Mr. Freeman he was unable to speak in connected sentences, and had very little use of his limbs. A later report from Dr. Crooks, however, reports the patient returning to normal.—From *The Siam Outlook*.

## Two Siam Villages

(MRS. PAUL A.) KATHARINE MCL. REICHEL

NOT LONG AGO, ten of us motored to the village of Maa Dawk Deng, the "river of the red flower," to hold communion. Word of our coming had been sent in advance and chairs and ponies were awaiting us at the point where we must leave the road and journey across paddy fields. The church had been gaily decorated with all kinds of ferns combined with flame-of-the-forest. The elders met us at the church and escorted us to the parish house which had been fixed up for our comfort. The village school formerly occupied the parish-house, but in these later days it has been abandoned.

The service was well attended. The chapel was filled, men sitting on one side and women on the other, as is the custom here. At the proper time, the collection was taken and, to our amusement, was counted and the contributions recorded then and there. There was no chance for a member to slip by without adding his bit to the fund! It occurred to me that some such public exposure might not be a bad idea to put into operation in some of our home churches.

We adjourned to the parish-house after the service to eat tiffin. The people brought in great dishes of rice and bowls of curry. There were also great fluffy rice cakes, eight or more inches in diameter. After eating, we went visiting in the homes of the village. The houses are well constructed and many comforts unusual to native homes were in evidence. This is the wealthiest village in the Chiangmai district. In some of the houses there were nice teak tables and chairs, pictures on the walls and foreign dishes. Some of the older people have been to school and their training was plainly shown in the homes. For some reason, however, they are not sending many of their children to school, although they can well afford to do so. Like many at home,

wealth and comfort have made them stingy.

What a contrast one sees who visits the village of Ban Baw Sang! This is the home of the outcasts, the pariahs of this part of the country. When we drove up the long bamboo-fenced lane to the village, we were met by a host of ragged people, eyes all agog with wonder at the Ford. Many of the children were naked and the older people had barely enough clothing to make them at all respectable. As I looked around on the crowd, I saw only one head that showed any evidence of having been combed for several days. I do not need to dwell on the dirt.

This village has a history. Years ago the people enjoyed prosperity. The occupation of the villagers is paper-making and the industry was then in a healthy condition. Later, the price of raw materials began to rise, until it reached such a point that it was no longer possible for the people to "carry on." Then the Viceroy lent assistance by ordering the paper for government uses, paying a very fair price. Just as things were improving, the Chinese cornered the market on raw materials, thereby again boosting the price of the paper so much that the government



Chiangmai schoolboys eating their supper. Mrs. Allen Bassett, who sends us the picture, says: "In the middle of the group is placed a large dish of steamed rice. Each boy takes a handful of rice, rolls it into a ball, then dips it into the curry, made of meat, vegetables and pepper. It is very appetizing and Mr. Bassett often lives on it for days when on the road." But we are sure that Mr. Bassett, who only went out in 1917, is not yet expert enough to eat his curry in Siamese fashion!

could no longer afford to buy it. Such is the state of affairs at present.

Their existence is literally from hand to mouth. They get up early in the morning and go out to hunt food for breakfast. Perhaps they have gathered together enough for one meal by ten o'clock. The rest of the morning and the afternoon is spent in searching for food to make the second meal of the day. The

same routine must be followed the next day. Shiftless, you say? Perhaps so; but I wonder how many of us could do better if we were constant victims of malarial fever and were infested with thousands of hookworms eating the very vitality of young and old alike. Truly a very needy people and so few of us to help!

CHIENGMAI.

## The Joy of Harvest

(MRS. W. G.) M. J. H. McCLURE

WORD HAS JUST COME that the Supreme Patriarch of Siam has departed this life and we are requested to close school for the rest of the day. The stern voice of the eighteen-year-old teacher is suppressing the sounds of joy at the thought of the half-holiday—that touch of nature that makes the whole world kin!

Our new school building at Hua Lampong is built as far up as the second floor, but it will be many weeks yet before we can occupy it. In the meantime things must be kept up or the one hundred and thirty-five children will be scattered before the new house is finished. The name of this will be "Jane Hays Memorial," while adjoining it will be the "Mary A. Steel Memorial Chapel." Our good friends, Dr. and Mrs. George B. McFarland, gave the land and the original building to the mission and named it for the Doctor's mother, who opened the very first school for girls at Petchaburi two generations ago. We have had the money for the Mary A. Steel chapel for some time, but were unable to secure a site as land is very high here in Bangkok.

This is the greatest evangelistic work possible although it is school work again. When the buildings are finished, we hope to move there when it will be much easier than to take the long trip twice each day,

although we have three car lines, any one of which will carry one there in half an hour, from the Boon Itt Memorial. We have six grades, besides thirty primaries and fifteen of kindergarten age, who need a lot of mothering but stay through the session from eight-thirty until four. Although there is only one Christian in the school besides myself, there is no uncertain sound about the Christian teaching they receive. We cannot compel them to come to the Sunday services, but we give them all they can carry away on other days. A young woman who was my kindergarten teacher for just ten days was baptized, and was so strong for Christianity that her mother turned against her and would not let her go out or read her Bible for many weeks. Her class is scat-

tered, the mother dashed water on them all at the last meeting and they have never returned. Just last Saturday, this young woman appeared again and is now with Miss McCord as a Bible-woman.

THE MESSAGE of Christian missions to the modern world is so simple that a child can understand it, so audacious in the reach of its implications that the imagination of the wisest is staggered by it. It is the message which John voiced so many centuries ago when he said: "God is love."

*Rev. Dr. Wm. Adams Brown.*

Blind Yai Inn has just crept up the stairs to wait for morning prayers. She knows it is Saturday and that I will be at home this morning, so she lies down on a snow-white pillow to wait. (White is so becoming to her. She will fairly shine in Heaven! She has not had much white in this world.) Every morning that it

does not rain she crawls up to see us before I go to school. "My time will not be long now, I'm getting weaker." Yesterday, she said, "He can come for me just anytime, I so want to see Him." "Are you still praying, Yai?" "Oh, yes, I pray all the time for all of you. Have you heard yet if Helen got home safely, and Miss Cole? I pray for them all the time, and your school and Maa Taam" (the persecuted one, I have just mentioned) "and the king, and"—oh! a wonderful prayer list she has! It is just a year ago that she first heard of the loving Saviour.

Two more visitors for whom I have had to stop—this is my day at home and they all know it. One comes with four wax candles that he has made of beeswax to ask pardon for any sins he may have committed against us, two of them for Mr. McClure, and two for me. There is a green bunch of a foliage plant with it and he says that is to represent his sin. Poor man! I think he is having a fight with the forces of evil because he is trying to do the Lord's work. There is something in his life that bothers him.

**CHINESE MERCHANTS WELCOME THE MISSIONARIES.**—The Chinese have secured the bulk of trade in Siam, and nearly all market shops are owned by them. Most Chinese shops have a big covered lounging-place in front. The Chinese are very friendly toward missionaries and wherever we go in Siamese Malaya, we are repeatedly requested to hold preaching services in front of their shops. I had with me what I thought sufficient tracts and portions of Scripture for my whole trip, but we sold out at Takoa-pa. Chinese Scriptures were in great demand. There is great hopes of winning the Siamese to Christ through the Chinese, for the Chinese make fine evangelists and are wonderful organizers. They learn to speak Siamese quickly and mix well with Siamese. Four miles back of Takoa-pa is a European-owned tin mine. Here we found a Mr. and Mrs. Pryor, two good white people.

Another caller and now it is time for ten o'clock worship over at the Boon Itt Memorial Institute. Tonight one of our young men is to be married and his bride is not a Christian, but will listen to the teachings, she says. The certificate of marriage is already framed and sitting up on Mr. McClure's desk. It is ornamented with a spray of roses and very precious to the young people who get married. Before we had these ornate certificates of marriage they were given only plain ones, now some of them ask if they could not have one of these instead. Marriages seem to be the order of the day. We had one here a short time ago and two more are being planned for this month. Another young man said: "I'd like to have a few words with you soon about a certain matter," but seeing we had others present when he came he made his exit suddenly.

One of our graduates, now a teacher, is going to the Philippines for further instruction. He came up with his classmates for a final visit and sing-out. It is five years since they graduated and such fine clean young men as they are!

BANGKOK.

enduring worse hardships and isolation than we missionaries ever put up with, yet they seemed perfectly happy in their work. Americans and Europeans, coming to live awhile in the Orient, often preach, by their lives, the best sermons. Up in Chiengmai, an American business man, a Mr. Brown, manager of a big saw-mill, a man who seldom spoke,—and that only quietly,—won the reputation of being the most Christ-like white man that ever lived in North Siam.



Manoramabai, daughter of Pandita Ramabai. See WOMAN'S WORK for October. Photo. sent by Mrs. Wantless.

# With Presbyterian Young People

IT IS STIMULATING to feel that a new attention is being given, a fresh interest displayed in missionary activities for our boys and girls. Women are seeing the need and knowing the joy of working with eager and responsive children, and are assuming the leadership of groups. They are accepting the task because a missionary church must be builded upon an intelligent and generous constituency and the foundation is being laid in the lives of boys and girls.

A short explanation of our children's work may not be amiss. "Little Light Bearers" is the organization for the children under six years of age, for whom parents pay a yearly fee of twenty cents. This is divided equally between home and foreign work. The object of the organization is, through the mother, to bring to the child an idea of service for others. Many helpful contacts are made as the Little Light Bearer leader or secretary carries to mothers missionary messages of life and service in all lands. There are no regular meetings but an annual party for babies and mothers is usually held.

"Light Bearers" and Junior Christian Endeavor societies reach the boys and girls from six to fourteen years. Through program meetings and study classes a unity with the children of the world is developed, which expresses itself through things made for use in foreign lands, as well as in gifts of prayers and money.

The children now contribute to ten National Objects, consisting of the salaries of missionaries and station work. They assume the full salaries of Miss Edith Dickie, of Ningpo, China, evangelistic worker; Miss Lucy Starling, teacher in Nan, North Siam; Miss Lois Johnson, teacher in Africa; Miss Grace Fulton, kindergartner in Canton, China. The stations to which they contribute are Ichoufu Hospital, China; Tooker Memorial Home

for Chinese Children, Oakland, Cal.; Osaka Kindergarten, Japan; Saharanpur Station, India; Tripoli, Syria, and Laguna de Bay, Philippine Islands.

Miss Fulton was recently chosen in the place of Miss Elizabeth Faries, of True Light Middle School, Canton, China, who is home on indefinite furlough.

Messages about their work are given through their children's paper, *Missionary Mail*, which is published bi-monthly in alternate numbers by Home and Foreign Boards. Stories of their friends in far lands and of missionary heroes, pictures, various types of hand work, all help the leader to make the message vital. Free material explaining the children's work can be secured from District or National Headquarters.

To aid and stimulate activity in organization of new groups a banner has been sent to the Children's Secretary in each Synodical Society. This banner is to be given to the presbyterial in each synodical society which has the greatest rate of increase in new societies for the year, and in turn to be presented to the society in that presbyterial which reports the greatest rate of increase in membership.

The spirit of rivalry and the desire to attain are fundamental elements in the experience of the child—these we recognize in inaugurating action of this type. They will work with zeal and joy to reach a goal which is placed before them. However, we are mindful of the fact that the real motive is not to have the largest society or win the banner, but to tell to more children the story of Jesus Christ for the World, and to have them share with grown-ups the participation in this glorious enterprise.

The banner is made of blue felt with the insignia of the Light Bearers on it—the hemispheres with the lighted candle between them. Your children will enjoy the banner. If you desire more informa-

tion write to your Presbyterian Children's Secretary.

There were 2,569 children's societies, with a membership of 47,629 reported last year. The children's gifts totaled \$12,106.92. This seems to be a creditable report, but when we consider that there are 9,842 Presbyterian churches we see that there is much work for us still to do.

Our opportunities for expansion are tremendous but they can only be met as the women assume the responsibility for their individual churches. Are you giving the children of your church an opportunity to obtain missionary information and to take part in the missionary enterprise of our church?

FAYE A. STEINMETZ.

I HEARD A STORY showing the imagination of the Lao people; a man is describing a journey: "we went up the mountain, up and up so high that we could fairly hear the angels pounding their pepper." The other day in the market I saw what they pound the pepper in: a stone basin about eight inches across and a stone pestle to pound with. No doubt the angels use the same!

CHIENGMAL.

(Miss) Lucy Niblock.

## The Book Stall

JULIA L. MILLS

MONTHLY TOPIC FOR DECEMBER

PERSIA—SYRIA

- THE STORY OF OUR MISSIONS IN PERSIA, by Frances B. Packard . . . . . 15c.  
Up to date and as interesting as a novel.
- A STORY OF OUR SYRIA MISSION, by Margaret McGilvary . . . . . 15c.  
First hand knowledge of what our Mission has done in the land of conflict.
- SAVING THE CHILDREN, by Mary Bliss Dale . . . . . 5c.
- WHY ZARAPHEE CHANGED HER MIND, by Ruth G. Winant . . . . . 5c.  
Read these two stories and you will look into the heart of the heathen child.
- A PERSIAN PIONEER . . . . . 3c.  
A true story.
- FAITH IN THE FLAG, by Hugo A. Müller . . . . . 4c.  
Send for the leaflet telling what our flag has done in Persia.
- HOME LIFE IN SYRIA . . . . . 3c.  
It is little like the homes we know, but it is interesting.

### New Literature

- Year Book of Prayer for Missions, 1922 . . . . . 25c.
- A Set of Paper Dolls for Little Boys and Girls (Chinese) . . . . . 25c
- Airplane Messages from Siam . . . . . 5c.
- Pen Pictures of Our Three Indian Missions . . . . . 10c. ea.
- Mother Goose Missionary Rhymes (A new consignment) . . . . . 10c.
- Suggestions to Leaders of study classes using *The Kingdom and the Nations*, by Gertrude Schultz . . . . . 15c.
- Programs for Westminster Guild Chapters and Young Women's Societies, by Gertrude Schultz . . . . . 5c.
- Missionary Programs Number 10, 1922 . . . . . 5c.
- Maps of all countries (paper), 5c. ea.; 25c. set

### Free Literature

- Standards of Excellence.*
- Constitution for Little Light Bearers and Junior Societies.*
- Letter to Mothers.*
- Letter to Baby.*
- Suggested List of Publications for Associate Members.*
- A Package of Good Seed.* (An ideal visit.)
- Practical Hints and How to Conduct a Missionary Society.*
- Overseas Hospital Work.*
- Send for the new order blanks for literature—it will save you time and be helpful to us—we are very busy.
- List of Reference Material.
- Catalogue of Missionary Literature.*

LIGHT BEARER'S BUTTON—If you are a Light Bearer do not fail to get one . . . . . 5c.

# HOME DEPARTMENT

## The Guild "Of-Dreams-Come-True"

(Mrs. W. B.) M. H. JENNINGS

SAID THE PESSIMIST TO THE OPTIMIST, "This is a mess of an old world—anybody could make a better world than this!" "Yes," replied the optimist, "that's what the fuss is all about—come on out and help us do it!"

The young English poet, Rupert Brooke, on hearing the declaration of war, said at once, "If this be Armageddon I must be there!"

Is the old world all awry?  
Are you fearing a crisis?  
Then come out and help  
right the wrong? Can you  
afford not "to be there?"

The National Westminster Guild Committee sends out a strong plea to the women of our Church to give their whole-hearted interest to the problem of the Church and the young woman. The Committee of eight members representing the Woman's Boards both of Home and of Foreign Missions, has for several months been planning by day and dreaming by night of the great tasks that await the thirty-one thousand young women and girls of our organization, and the far larger number who are not identified with the Church's activities. How big, how real, how possible these dreams seem! And women of our Church, you are a part of that dream.

An angel stood before the altars of Prayer and Service where every woman worshipped daily. With his hand the angel touched the eyes of the worshipers and they saw before them a great multitude of youthful souls all holding the unlighted lamp of the Knowledge of God. From the altar of Service each woman received the flaming coal and lighted the lamp of the girl nearest her and little by



Mrs. Wm. Beatty Jennings,  
Chairman of the National Joint  
Committee of the Westminster  
Guild for Home and Foreign  
Missions.

little the flame spread until a glow of radiant light stretched across our great country and far into other lands. And the angel said: "No longer shall you walk alone for each shall know the heart of the other and speak a common tongue, and the paths which you now tread shall be filled with the hosts which follow because you have lighted the way and showed them that all His ways are pleasantness and all His paths are peace." And then glowed above them all the perfect

words: "*In la sua voluntate e nostra pace*—in His will is our peace."

"It's a strange road leads to the Guild of  
Dreams,  
To the 'Guild of-Dreams-Come-True.'  
It's hills are steep and its valleys deep.  
And salt with tears the wayfarers  
weep—  
The wayfarers—I and You.

But there's a sure way to the Guild of  
Dreams  
To the 'Guild of-Dreams-Come-True.'  
We shall find it yet ere the sun has set  
If we fare straight on, come fine, come  
wet,  
Wayfarers—I and You."

Will you make our dreams come true?

There can scarcely be a stronger appeal than that made to our Presbyterian girls through the program of our Westminster Guild as now presented. With a national work embracing the needs of all the neglected people of America and an international call to almost every country of our globe, there can be no kind of service for which one may have been fitted that will

not find its opportunity under the work of our Guilds. The response this year in service and the gift of nearly seventy thousand dollars for both home and foreign work has been beyond all records.

Believing that girls of today like to have a voice in affairs that concern them, the Westminster Guild Committee has proposed a Conference to be held in Chicago the first week of January, and to that Conference representative workers for and among girls and young women are to be invited. The Young People's and Student Committees of both Boards are enthusiastically uniting with us in planning this Conference. It will be a small gathering and, therefore, more intimate than is usually the case, and it is hoped that the Church can get from the girls their viewpoint of our program, with suggestions as to the best plan and methods to be used in reaching the

churchless girl and the girl who is now attracted by the glamor of social service



Miss Marcia B. Kerr, Assistant Young People's Secretary, for the present in charge of Westminster Guild.

and other forms of work outside our Church. The ideal of it all is to have every school-girl and college woman return to a definite place and task awaiting her in the home church. We must count on

the cooperation of the older women at home in this and with much "prayer and pains" pledge ourselves to this call of our young women.

## OUR UNION CHRISTIAN COLLEGES FOR THE WOMEN OF THE ORIENT

YES, OUR COLLEGES! To quote the President of a great society: "These colleges are the capstone of our woman's missionary work for fifty years." Now the question is, Shall we give them what they must have for their very existence, their first groups of buildings?

If we wish to keep these colleges Christian and missionary; if we wish to train in them a host of Christian leaders; if we propose to lift these women of the East to the place which God means them to hold, we must face this, OUR task, seriously. If we do not propose to do this, then should we not hand over these schools to other management? There are ten Boards cooperating in their maintenance. These must take the lead in securing funds, though it is an appeal to all who are interested in Christian education, especially to the Boards who do not help to maintain these schools but must use them for their own students, since there are no other colleges.

It is not a great undertaking. Of the three millions required for these seven colleges—Tokyo, Ginling, Yenching, Peking Medical, Lucknow, Madras and Vellore—we have the promise of one million from the Laura Spelman Rockefeller Memorial Fund. Of the two millions left to raise the Joint Committee has secured and sent \$750,000, which includes \$250,000, the first payment from the Memorial Fund. The land is bought, building has begun. We must proceed to our task which is to secure pledges for a million and a half, which will secure the remainder of the Memorial gift.

Can it be done? That depends on you. If the women in all our missionary societies will give a little time and follow out the plans, we can complete the task. We have, in addition, the cooperation of students in our colleges and Collegiate Alumnae, who, through their own organizations, are ready to help. Some of the Boards will be able to put their fine organizations into the task. Others must, for denominational reasons, work as individuals in an interdenominational way, as do the Y. W. C. A. and the Y. M. C. A., the Near East and other Christian groups.

College Day will be observed in one hundred centers and simpler plans are arranged for smaller cities and towns. Literature of the most attractive type is ready. A booklet on each college, an illustrated circular, "Bright Hour" pledges, posters, pageant, lantern lecture.

There are headquarters at 300 Ford Building, Boston, Mass., and an office in Chicago. Information and helps may be secured and with a strong, intelligent, prayerful effort we shall see the same faith and work that went into Liberty Loans successful in this even greater movement to liberate the women of Asia. We have various plans. Write for literature and be ready for your part.

Remember our watch word:

"He has no hands but our hands  
To do His work today."

Do not withhold your aid.

## HYMN OF CONSECRATION

MARTHA S. CLINGAN

"Ye are not your own."—1st Cor. 6-19.

MY LORD, THE OWNER, asks this life of mine,  
His it shall be to use, and through it shine;  
Christ purchased it, the price beyond all count,  
Redeemed in agony on Calv'ry's mount.

All that I have my gracious Lord hath lent,  
And in His service gladly shall be spent;  
Take all I am and all that I may be,  
My joy if thou be honored, Lord, through me.

My voice I consecrate to speak His love,  
Or, blest with gift of song, from Him above,  
Sing through me, Lord, draw weary ones to  
Thee  
To find at last heaven's matchless melody.

My Lord hath need, He says, "lift up thine  
eyes  
The fields are white" on every side they rise;  
Those for whom Jesus died stretch eager hands  
His voice it is that calls from distant lands.

O that my feet may hasten to fulfill,  
My hands be swift to do His holy will!  
For all He died, who gave Himself for me;  
Thine own bondservant, Lord, henceforth I'll  
be.

## REFRAIN

His love for me shall never have an end,  
Each power of mine is His, who calls me  
friend.

LOS ANGELES, CAL.

## AUTUMN ACTIVITIES IN THE DISTRICTS

(MRS. CHAS. K.) MABEL M. ROYS

COLORADO has celebrated the fiftieth anniversary of Central Church in Denver by holding the meetings of Synod and of the Synodical Society in that church. Rev. W. P. Schell represented Assembly's Board of Foreign Missions and Miss Margaret E. Hodge, the Woman's Board.

In the synodical societies of Colorado, Iowa, Michigan, Montana, Nebraska, and North Dakota, much was made of the presentation of missionary education through the demonstration class method. At the Iowa synodical meeting a story of results of the interest and gifts of Iowa women over a period of fifty years in Persia was presented in a most interesting manner. Several Persia missionaries were present. Besides Iowa's many other interests in Persia, \$10,000 has been pledged for four successive years toward the new Meshed Station. Iowa is also using a novel plan to interest all the women of the state in Mrs. F. N. Jessup's work, calling it "A Persian Guest Day" and advertising it as follows: "For ten years Helen Grove Jessup has been our synodical missionary, representing us at Tabriz. Never has there been a more noble representative. Do not the women of Iowa this year wish more heartily to cooperate with Mrs. Jessup in OUR work? Would you not like to feel that today, you—yourself—through Mrs. Jessup, are working in Persia? Mrs. Jessup's support has been raised this year to \$1,500, or at the rate of \$4.15 a day. I am sure there are many women in Iowa who would be glad to take one day's work in Persia this year. A number have already signified their desire to do so. In September we come together for our first meeting and we generally put on a special program—Rally Day, Guest Day, Get Acquainted Day, etc. This September we had a Persian Guest Day with Helen Grove Jessup as the guest of honor. The program centered around the life of Mrs. Jessup

and her work—her life in America before she went to Persia; her wonderful experiences over there; something of the people among whom she labors and her influence over them—the medical work and our work in Meshed was spoken of also. We are wonderfully linked up with Persia. At the close of the program, we took up a guest day offering. In the name of her society, for only \$4.15, one can labor for one day in Persia. Several women have done so—a mother has taken a day, designating it for her daughter; another, a day in memory of her mother. The name of an individual or a society must accompany each \$4.15 when it goes to your presbyterial treasurer (Your auxiliary and your presbyterial society receive due credit for these amounts on the presbyterial quota for Mrs. Jessup's salary). A list will be made of the societies and individuals in the order in which they are received and beginning with January first, 1922, each day will be assigned to a woman or a society. This list, one for each calendar day of 1922, will be sent to Mrs. Jessup that she may know that for each day of her service, some one in Iowa is directly responsible and is especially remembering her. The list will also appear in the December Bulletin so that the women here will know just which day is theirs."

This autumn Illinois became a joint Synodical Society with Mrs. H. B. Pinnell, the former Foreign Synodical President, as joint President.

Wyoming, our youngest Synodical Society, has elected a new President, Mrs. W. W. Hale of Cheyenne, and we expect great things of Wyoming. South Dakota bravely took the synodical meeting over to the most westerly Presbytery, that of the Black Hills, a wonderful country but difficult to reach and, therefore, in need of the stimulus and inspiration of a synodical gathering. They had as chief speaker their own Miss Elizabeth Evans of Japan.

At the Indiana synodical meeting especial consideration was given to the Young People's work. Westminster Guild, Young People's and Children's secretaries had charge of the afternoon of the first day. The time was divided between the synodical secretaries and the young people and children who were doing things, to show the women the actual work of these two organizations and their possibilities. A Winona supper was also a feature at which echoes from both the Summer School of Missions and the Young People's Conference were given. The place cards were folders in the shape of the map of Indiana with the presbyteries outlined. The Synodical Young People's Secretary had presbyterial secretaries tell of the good derived from the Young People's Conference and name the members who attended from each presbytery. On the opposite page of the folder was the emblem of the Young Women's Department at the Summer School of Missions at Winona. Westminster Guild presbyterial secretaries told of the information, recreation and inspiration received at Winona. The supper program closed with the singing of a parody to a well-known tune on the Young People's work and Winona thrown in for good measure. The evening program was also in the hands of the young people and consisted of a rendition of the Indian version of the Twenty-third Psalm and a pageant given by the young people of Fort Wayne.

Several presbyterial societies in Northwest District have put on fall Conferences lasting from two to three days. These have been for training officers and Mission Study leaders in the presbytery. A Field Secretary and, in some instances, a missionary have been sent to help in the conduct of these Conferences or Institutes. Dr. Ernest F. Hall, Field Secretary of Assembly's Board, spent the month of October in Michigan in an education campaign, in which the synodical and presbyterial societies cooperated. Chicago Presbytery and presbyterial societies cooperated in October in a Stewardship campaign. Mr. Albert F. McGarrah and Mr. George G. Dowey came on in September and early October to organize and train the leaders for this campaign. Mr. David McConaughy also helped.

Mrs. J. A. Miller of Bettendorf, Iowa, who has been for several years the efficient President of Iowa City Presbyterial Society, was instantly killed with her husband, in an automobile accident, August twenty-seventh. The Presbyterian missionary interests in Iowa have sustained a great loss through Mrs. Miller's untimely death. A memorial service was held at the synodical meeting.

Utah Synodical Society held its Annual Meeting at the time of the meeting of Synod, September 2 and 3. Adjectives are needed to describe that synodical meeting! It was a home-coming, a fore-gathering and a joyful reunion with moments that were deeply soul-stirring. Jessie Lee Ellis, bonnie and buoyant after the successive years of siege, disease and persecution in Urumia, had come home to the State of her birth, to the people who had

known and taught and loved her in her happy girlhood, and to the young people who consider that they own her, for she is Young People's Missionary of Utah. With her was her husband, Dr. Wilder P. Ellis, associate of Dr. Packard in the hospital at Urumia, who went right into the hearts of the people not only because of being "Jessie Lee's husband" but because of his own manly and winning personality. And the welcome included the two little lads whose short lives had known the terrors of Kurdish and Turkish onslaught, and an adorable baby, born on the way home after the tragedies.

The hymn adopted for the entire session was, "O, Zion, haste!" Heading the program for the Young People's meeting was the line, "Give of thy sons to spread the message glorious." Surely that meeting indicated the response Utah had made to the call—at least by way of giving its daughters! The auditorium was crowded, and even those who came from curiosity must have received a life-long impression. Young people filled the platform, giving the vivid impression of consecrated youth. Except for the introductions by the President, young people were the only participants. Margaret Gillilan, of Salt Lake, a young student volunteer for the foreign field, led the devotional service, and her young voice rang out in a challenge to Christian parents who block their children in their longing to respond to the call for "Life Service." Dr. Ellis's historical sketch was a fine background to Mrs. Ellis's intimate account of the struggles and triumphs of the siege of Urumia. It is not surprising that when Utah gives of its sons or daughters "to spread the message glorious" it "gives of its gold to speed them on their way." Utah is a Home Mission State but its financial report for 1920-1921 shows gifts of \$2,940.

There are those who will not let their children go! And there are those who bid them Godspeed with joy in their hearts. Mrs. M. C. Hayes, President of California Synodical Society, has just said good-bye to her son who is to sail with Mr. Sam Higginbottom as an agricultural missionary. Before he left, Mrs. Hayes welcomed her daughter back from Korea. Mr. and Mrs. Hayes themselves spent many years as missionaries in Japan. Florence Pike, young people's missionary for California, has come from Yung Kong on furlough. She will rest in her Pasadena home for a short time, and then our young people throughout the State will have her.

The Student Committee of Occidental District has as its foreign representatives Mrs. Isabel Laughlin Harris, Mrs. Frederick Wickett and Mrs. Evelyn Browne Keck. Included in the work of the Committee is a very definite survey of the colleges and normal schools within that District.

Occidental District has moved its offices to the Presbyterian Headquarters, 278 Post Street, San Francisco. The always-popular monthly meetings will continue at the Mission Home, 920 Sacramento Street.

Autumn shows encouraging results from summer conferences in North Pacific District. In no area in our land can the summer conference plan be more delightfully developed, certainly nowhere can it be more useful than in the great Northwest where so many isolated groups are compelled to work with meagre helps. These great states, split by divisive mountains and inadequately railroaded, make the small group conference an absolute necessity if group consciousness is to be developed in our territory. Van Dyke says, "No man really possesses Christianity until he has taken his religion out of doors," and messages put across where faces come up from the darkness by a camp-fire's light have had a compelling power. Real decisions for life service were made at summer conferences, and now winter conferences in as many churches as possible offer a big opportunity. North Pacific District feels the need for intensive and extensive cultivation and is stressing Reading Contests. Lists for missionary reading of various types are being prepared at District headquarters.

The women of Philadelphia District who have been preparing supplies for Dr. Wanless's Hospital at Miraj, India, will be delighted to know that he has received the first package. He says that the materials are so much better than anything they can buy in India and the supplies so well made that he is delighted with the whole plan. Shenango Presbyterial Society shipped its supplies to Lakawn Hospital, Siam, and a letter received recently from Dr. Charles A. Crooks reports the shipment as arriving in first class condition. He says that everything is so very practical and usable. He is grateful for the gifts and desires to thank the donors most heartily.

The monthly popular meeting of New York District is held at ten A. M. in the Assembly Room, 156 Fifth Avenue, New York City, on the first Wednesday of each month. The topic of the meetings will be the prayer topic for that month. Furloughed missionaries and Board Secretaries will give the latest news from the field. Program committees of auxiliary societies and leaders of Young People's Work will find these meetings full of good things. All are welcome. Plan your visit to

New York for the first Wednesday of the month.

Mrs. A. I. Ludlow, a nurse in the Severance Hospital, Seoul, Chosen, will visit Steuben, Troy, Utica and Brooklyn-Nassau presbyteries this fall. Mrs. Ludlow will tell of the great need for hospital garments, bandages and dressings and seek to enlist the interest of the young people in medical missionary work. Miss Ruth McComb, National Field Secretary, will visit Genesee, St. Lawrence and Chemung presbyteries to bring fresh methods to the local missionary societies, to interest young people and to organize children's work.

All of us are human enough to want to see results rather than merely to hear about plans. At conferences we talk of the things we would like to do but the test comes when we get back home and try to carry out what was planned.

It is therefore gratifying to the District Secretaries to get letters from young people telling "how they do it" in their churches. A delegate at one of our Conferences made the decision for life service in the foreign field. He is still at home and is putting all his energies into his church's work until he can carry out his purpose. Another boy wrote of his eagerness to pass to others some literature he had taken home, for he felt that his friends needed to "know more." There are girls by the dozen who have gone this fall to school, college or church work with earnest desire to seek first the Kingdom, because of the vision received at a conference.

Utica is rejoicing over a great increase in children's work. New Light Bearers' Bands have been organized doing active missionary work for hospitals at home and abroad. The Light Bearers at Oriskany stand 100 per cent. in the Standard of Excellence. Reports of the appointment of Associate Membership Secretaries are coming from many quarters. Are all the professional and business women, busy mothers, the aged and invalids in your church enrolled as associate members of the society? Make a list from the roll of your congregation of all who should belong to this department. Write to your District Secretary for supplies.

## Treasurer's Report

### RECEIPTS FROM AUGUST 16 TO SEPTEMBER 15, 1921

#### The Woman's Board of Foreign Missions of the Presbyterian Church, U. S. A.

Receipts:		Southwest District,	\$11,296.08	
New York District,	\$13,341.19	Special Gifts and Relief Funds,	199.50	\$134,271.30
North Pacific District,	5,118.72			199.50
Northwest District,	40,469.38	Total,		\$134,470.80
Occidental District,	8,860.94			
Philadelphia District,	55,184.00			

#### Accumulated Receipts from March 16 to September 15, 1921

Receipts:		Legacies,	\$6,206.33	
New York District,	\$53,980.21	Annuities,	13,200.00	
North Pacific District,	11,282.71	Special Gifts and Relief Funds,	6,137.89	\$25,544.22
Northwest District,	104,964.09			
Occidental District,	23,690.38	Total,		\$402,021.95
Philadelphia District,	154,491.61			
Southwest District,	28,068.71			
	\$376,477.71	Subject to slight revision.		LUCY LEPPER, Assistant Treasurer







