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They Went to India: Biographies of Missionaries of the Disciples of Christ

United Christian Missionary Society

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Craddock - Christian Church

They Went to India

BIOGRAPHIES OF MISSIONARIES

of the

DISCIPLES OF CHRIST

Issued by

Missionary Education Department

THE UNITED CHRISTIAN MISSIONARY SOCIETY

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They Went to India

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Foreword—

The sixteenth day of September, 1882, is a date to be cherished by Disciples of Christ, for it marked the beginning of our foreign missionary service. Eight missionaries sailed that day from New York for India, representing the Foreign Christian Missionary Society and the Christian Woman's Board of Missions.

Of those first pioneers Archibald McLean said: "They went to India to light a candle in that continent of darkness that by God's grace shall never be put out." Through these many years others have followed to "bear the light" until there have served in our India Mission 191 men and women, sent out under appointment of our national boards. The stories of these missionaries, in briefest outline, are given in the pages which follow. There have been others who have worked unofficially whose contribution has also been significant.

As the gospel has been preached and has found fruitage in Christian lives, many national Christians, too, have joined hands with the missionaries in giving leadership to the building of the church in India. To the share of these national leaders in the work of the Mission all missionaries pay highest tribute.

Miss Neva Nicholson hails this fellowship in the Christian task:

Rejoice, O Comrade Builders of the Royal Highway!
You who through long years have laboured steadily
upon its growing length—
Rejoice!
For day by day, walking in disguise along that slowly
lengthening way
The King comes!

In presenting this biographical record, the Department of Missionary Education expresses its sincere gratitude to Miss Edith Eberle, who has been largely responsible for it, and to Miss Ann Mullin, Mr. and Mrs. H. C. Saum, Mr. and Mrs. W. B. Alexander, and other missionaries and friends who have aided in assembling information and writing the sketches. It is not possible to mention individually all who have shared generously in this work.

This booklet is sent out with the hope that our people shall see in the story of these lives of devotion and achievement the continuing gospel of Jesus Christ, and that there shall come to each one a greater recognition of his opportunity to help make possible in the world of his own day "even greater things than these." Many dark areas of India and other parts of the earth yet await the candle of the Lord.

Gwendolyn Brown

Department of Missionary Education

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Mr. and Mrs. G. L. Wharton

1882 - 1906

"Greene Lawrence Wharton was a member of the first group of missionaries sent by the Disciples of Christ to India. It is no disparagement to his associates to say that he was the leader of the group. He assisted in establishing the work of the Foreign Christian Missionary Society in India and labored for more than a quarter of a century in that field. On a visit to Australia he so aroused the churches in that great commonwealth that they sent workers to India and later to Japan and China. While at home on furlough Mr. Wharton did a monumental work among the churches, opening their eyes to see the fields and their needs and calling upon Christian men and women to do their duty to the unevangelized. He was a master of assemblies and always commanded the closest attention of those to whom he spoke. To few missionaries has it been given of God to speak with such power and with such acceptance and effect. He enlisted churches and individuals in the support of the work; he induced young men and women to volunteer for the service."

Thus A. McLean, great missionary statesman and seer, summed up the life of G. L. Wharton as his introduction to the book, *Life of G. L. Wharton*, written by Mrs. Wharton.

Greene Lawrence Wharton was born on a farm near Bloomington, Indiana, in 1847. From Indiana the family moved to Iowa and back again to Indiana. And always for this lad, frail but industrious, there was hard farm labor and only limited time for schooling. He attended high school in Terre Haute and after that he taught for a time and then enrolled in a normal training school in Carhondale, Illinois. Here the Christian Church persuaded him to serve as pastor. That work led him to his decision for the ministry. His next move was to Bethany College and there the young ministerial student met Emma Richardson, the charming and lovely daughter of Robert Richardson, friend and biographer of Alexander Campbell. With her family heritage, her home and college cultural surroundings, Emma Richardson had grown into lovely womanhood, "fairest and rarest of Bethany's daughters." In 1878 these two were married and went to make their home in Buffalo where Mr. Wharton had two years earlier accepted the pastorate of the only congregation of Disciples in the city.

It was in Buffalo that the Whartons met the Albert Nortons, whom Mr. Wharton baptized. The Foreign Christian Missionary Society and the Christian Woman's Board of Missions were both contemplating work in India and the Whartons and Nortons were appointed to the first group of missionaries to be sent out. They sailed from New York in September, 1882, on the small steamer, "Ethiopia," whose captain was named Alexander Campbell. On November 7 they landed in Bombay and the Disciples of Christ at last had representatives in a non-Christian land.

The group settled first at Ellichpur in Berar Province and the two men made extensive travels in search of a location for the Mission. Harda, in the Central Provinces, a city of fifteen thousand people, located 419 miles northeast of Bombay on the Great Indian Peninsula Railway, was selected. There was already here a small church made up of Europeans and Eurasians and after a few years that work and the building were turned over to the Christian Mission. No Christian work had been done among the native people. Four hundred and nine villages lay within a ten-mile radius and these made strong appeal to the new missionaries.

When the missionaries reached Harda in late January, 1883, the Nortons severed their connection with the Mission, leaving Mr. Wharton alone to shoulder the many responsibilities that only a man could handle. The only available living quarters to be rented was a three-room bungalow built originally for a billiard hall and saloon. "It was situated on a low road near the railway station where a constant stream of traffic went by all day long and far into the night—native carts, camel caravans, and herds of goats and buffaloes—and by evening was usually enveloped in a cloud of dust and smoke. On one side, with only a

narrow passageway between, was a wine shop and we had the benefit of drunken revels by day and night," wrote Mrs. Wharton. To that cultured lady this must have seemed a far cry from Bethany's green hills and quiet streets and her girlhood home's refinement. But for nineteen months it was the missionaries' home and the place of study, too. For language teachers they had the headmaster of the government school and other teachers from the school. Mr. Wharton arranged to attend the government school where he recited with the boys of the lower grades and thus improved his pronunciation. The women of course had no such opportunity—there were no schools for girls! "I alone could go," said Mr. Wharton, "because the school was for heathen boys."

In May, Mr. Wharton wrote of holding services in Hindi each Sunday. They had received visits from several Brahmins and other men. The postmaster had expressed great interest in education for women and promised to bring his wife and to induce other women to come to the bungalow for teaching. A wealthy Brahmin invited Mr. Wharton to come out to his villages and offered to send a carriage whenever he was ready to come. The headmaster offered the school building for speaking and himself as interpreter. People came to ask medical aid. The mission work was opening to the missionaries much more rapidly than they were able to respond. In June of that first year Mr. Wharton secured the services of a young Christian, Lakshman Prasad, to teach the missionaries Hindi, they in turn to give him Christian teaching. Soon the two men began going to the central part of the city and there in the midst of the busy market place, the *bazaar*, the young Indian would read the Scriptures and speak to the crowds that stood about. They would then distribute copies of the Scriptures. "This is the first distribution and reading of the Scriptures ever made to these people in their tongue, and though a small and weak beginning, we believe this sowing of the Word will, under God's favor, prepare the fields for the future harvest."

The gospel-temperance movement was started in 1884 and that same year Mr. Wharton wrote his first tract in Hindi. One of these fell into the hands of Abdul Khadir, a Moham-medan railway conductor, who came to the mission bungalow to ask questions about this new teaching. On New Year's Day, 1885, Mr. Wharton baptized him, the first convert of the Mission in India. In January, 1885, Mr. Wharton rented a small native house in the city and there Laura Kinsey started a school for boys. Sunday schools were already popular and in those early days there were usually as many Sunday schools as there were missionaries. About this time two trained native Christian men, Jagannath, a preacher, and Natholall, a teacher, and their wives, also trained for service, were employed by the Mission and for many years they rendered faithful and fruitful service.

Trips out into the villages, begun in the first year of the Harda Mission, grew steadily into regular work and set the pattern for village evangelism through the years. Later Mr. Wharton and others tried camping in some central place and visiting the villages in the vicinity. Trips were made into the hill country where the more primitive tribes listened to the story. Work for lepers was begun in a few dwellings prepared for them outside the city. Mr. Wharton opened a small bookstore and through it made far-reaching contacts among the educated Indian gentlemen. Mrs. Wharton shared in the visitation work in Harda and in the camping evangelistic work. She was skilled at giving medical aid. A better dwelling place was found in 1885, a bungalow with three acres of ground, the first property owned by the Mission in India.

In 1889 the Whartons went to Australia. Mr. Wharton had long since been urged to visit the churches there and Mrs. Wharton's health made it necessary for her to leave India. "The first herald of foreign missions among our churches in Australia," Mr. Wharton was received with utmost enthusiasm and his messages resulted in a missionary and funds from the Australian churches for the India work.

In 1890, Mrs. Wharton's increasing illness brought the family to America and from a busy furlough Mr. Wharton returned alone, his family joining him later in Harda. He helped for a time in Mungeli and Bilaspur, two new stations which had been opened, and

then in 1893 began his Bible training school for ministers in Harda. Seven students followed the course of study he outlined and taught. They met in a corner of the mission bungalow. In 1897 he sent his first graduating class of five out to serve. The late years of the century saw all his time given to the stupendous task of famine relief.

Then came a trip to America, when Mr. Wharton resigned and established the family in Hiram, Ohio. Here he served the church and the children had needed educational opportunities. But soon he again heard the call of India, this time to raise funds to open a Bible college in Jubbulpore. Later he went out to share with Dr. George W. Brown in that work. In 1905 they opened the new school year with eighteen young men students. Mr. Wharton was contemplating putting his lectures into written form, as text-books were sorely needed. A printing press was set up. A suitable site was found for the college building and work was started.

In March of that year Mr. Wharton was present at the annual convention of missionaries and as the senior missionary rejoiced in the Mission's growth and in the splendid group of missionaries. In 1906 he shared in the organization of the Jubbulpore church with thirty-one members. In July, 1906, he left Jubbulpore for the mountains, his last task being to order the cornerstone for the new building, a large block of Jubbulpore marble with the simple inscription, "Christian Bible College, 1906."

In the hills his illness developed rapidly and the doctors sent him to Calcutta, where he died of a malignant stomach growth. He was buried in the English cemetery in Calcutta, a lovely spot. Three of his fellow missionaries were present for the final service and wrote Mrs. Wharton in Hiram all the things she yearned to know. "A lonely heroic funeral of a soldier on frontier duty, laid down to rest, wrapped in the colors of his King" is the way she described these last rites, in her husband's biography. A tablet in the Harda church carries these words: "In memory of G. L. Wharton, pioneer missionary of the Christian Mission and organizer of the work in Harda."

Concerning Mrs. Wharton much also could be said, not alone of her own service in India but of her willingness to remain at home when her own illness or their children's need called for that sacrifice. After Mr. Wharton's passing she lived on for some years in Hiram and then moved to California where she died in 1922. Her body was returned to her beloved girlhood home and given resting place in the historic hillside cemetery where lie buried other leaders of the Disciples, among them her own father and Alexander Campbell.

Mr. and Mrs. Albert Norton

1882 - 1883

Albert Norton and his wife, Mary Kelly Norton, were members of that pioneer party of eight that went to India in the fall of 1882. Mr. Norton had gone to India in 1872 under the Methodist Mission. Mrs. Norton had gone later and they were married in India. He had graduated from Northwestern University and she from Oberlin. He had additional training at Garrett Biblical Institute. In 1875 they established an independent mission at Ellichpur and from there came home on furlough in 1879. They made their home in Richville, New York, and finding themselves in accord with the teachings of the Disciples of Christ they visited the Whartons in Buffalo and ultimately were immersed. And while they learned of the Christian Church from the Whartons, the Whartons in turn were drawn toward India. Mr. Norton spoke before the Foreign Christian Missionary Society and helped to bring to a conclusion the consideration of India as a field for foreign service. He was employed to visit among the churches, interesting them in India and gathering funds for the new venture.

The Whartons were appointed by the Foreign Society to go with the Nortons, and following a conference with Mr. Norton the Christian Woman's Board of Missions chose four young women to accompany them. Out in India the party of eight first established themselves temporarily in Ellichpur. When Harda was settled upon as the location for the

new mission, the Nortons were not in agreement with the choice. Mr. Norton preferred the "faith mission" plan rather than a regular salary and in other ways was not in sympathy with the policies of the Mission. So they withdrew to their own work. Later the Nortons were called to the mission of the well-known Pandita Ramabai and had charge of the boys' home at Dhond. They served also in Baraich. Mrs. Norton died in India in 1913 and Mr. Norton died at Dhond in 1923.

Ada Boyd 1882 - 1915

The Christian Woman's Board of Missions, from the time of its organization in 1874, had looked toward India with the longing to serve the womanhood of that land. Early in 1882, following the appointment of the Whartons and Nortons to India, Mr. Norton appeared before the women's board in Indianapolis and urged them to send several single women to the field with the two couples, to serve "as teachers and Bible readers." The challenge was accepted and four young women, Ada Boyd, Mary Graybiel, Mary Kingsbury, and Laura Kinsey, volunteered for this service.

Ada Boyd was born in State Line, Indiana, and was reared by her grandmother. A careful, conscientious, and painstaking student, she was ready to begin teaching when still a young girl and from her schoolroom she answered the call to India, a modest, quiet, steady, and purposeful young woman. She was appointed to missionary service in May, 1882. Upon arrival in India in November of that year, she settled herself to language study, first in Ellichpur where the eight missionaries first lived and then in Harda where they moved in the early months of 1883. A small bungalow housed the entire mission group and was also their only place for study. The condition of the people and their need pressed upon her and she made the most of every hour of study to be ready as soon as possible to tell them the story of Jesus.

In March of 1884 the four young women went to Jubbulpore and for a time continued their language study there. In 1885, when Bilaspur was chosen as a new center of work, Miss Boyd was one of the group that went there to live. The long trip to Bilaspur was made in springless ox-carts that jolted their slow way over rough and dusty roads through tiger-infested jungle. For protection from wild animals their cart was covered with a wire grating and resembled a cage more than a carriage for these demure ladies dressed in the styles of the 1880's. In later years when questioned about that first trip Miss Boyd made reply: "Those are days of travel which are not pleasant to recall."

Evangelistic work among the women was Ada Boyd's special task, *zenana* work as it was termed. It was begun in the midst of difficulty, with many discouragements, and at first only the low caste women could be reached. Miss Boyd often was refused entrance into the courtyards. Men and boys followed her and jeered at her. But before long she was received by some of the better class women as well as by the lower castes and outcastes. Bible teaching and teaching the women to read were her first tasks. Learning to read, she said, made a woman able to think for herself. Singing and sometimes the feminine arts of knitting and sewing were on the schedule.

In 1887, Miss Boyd wrote home rejoicing that the women of the better class were increasingly interested and that more of them were expressing the desire to read. She wished she might bring them together in one place for instruction but since their seclusion made that impossible she trudged from place to place in heat and dirt, from Brahmin to low caste, to outcaste, to leper. A fellow missionary pictures her as going from place to place, up narrow lanes and alleys, in sunshine and rain, up narrow, dusty stairways or into pleasant little courtyards, pausing by the roadside or near the river bank. In the midst of dirt, dust, and vermin, exposed to loathesome and dangerous diseases, the fastidious lady carried on her task, holding herself steadily to it.

Ada Boyd shared in the school work among boys and girls and carried responsibility

for Sunday schools. She is credited with starting the boys' orphanage work in Bilaspur. She persuaded many boys and girls to attend school. During the terrible famine years she had the care of a large number of children, using money supplied by the government. She was able to do some itinerating work in villages. She filled in vacancies in missionary staff in Maudha, Deogarh, and Pendra Road, but most of her thirty-three years of service were given to Bilaspur. Furloughs were infrequent and were devoted to service in the home churches. She traveled at her own expense and regularly each year had a hundred dollars taken from her income for missions. When she died she left all that she had to the work she loved.

In 1915 she had a short illness before she went to Landour, one of the "hot season" resorts, high up in the mountains. Then came a sudden change for the worse. Her illness was caused by a malignant growth. An operation followed and after that death came soon. Miss Kingsbury, with whom she had shared all her years of service, reached Landour in time to say good-bye and to share in the farewell service. Ada Boyd was buried in the European cemetery in lovely Landour.

Mary Graybiel

1882 - 1905

Of the four young women to go out to India in 1882 Mary Graybiel's name appears first in the records, March, 1882. She was then teaching school in northern Pennsylvania and while attending a Sunday school institute in Buffalo she found in the pew a circular issued by the Christian Woman's Board of Missions, calling for four young women to go to India. As she read there came to her clearly the words of Scripture, "Behold I have set before thee an open door." Her mind was immediately made up but first she spent some time in her own room in prayer, seeking assurance that her decision was God's will for her. Next, she sought her mother, dreading what she feared might be a difficult conversation. However, her mother, referring to the circular, said, "I thought perhaps our Mary would be one of the four." Later that same mother said, "I have given one daughter to the mission field and would gladly give another if I had one."

Mary Graybiel's childhood home was Williamsburg, near Buffalo, New York, and she was educated there. Her first interest in missions came when as a school girl she read the life story of Ann Hasseltine Judson. She asked her mother where our missions were. The mother replied, "We do have not any yet, my child, but we will have some day."

Appointment to the field followed quickly her letter to the women's board telling of her desire to go. With the seven other missionaries she sailed from New York on September 17, 1882, and landed in Bombay in November. With the other five women she lived for a time at Ellichpur and with the group moved to Harda when the decision was made to settle there. She spent some time in Bombay, taking advantage of the superior opportunities for study, observing the work of older missions, and teaching in a Congregational Mission girls' school.

Mary Graybiel was in the group that opened the work in Bilaspur, joining the others sometime after they had established residence there. Her first work was with the women in their homes. She taught in the homes and in the market-places and early made an itinerating trip with Ada Boyd among the villages. She sometimes spoke to men's groups, too. But the most promising field, she felt, was among the children, and from the first she was eager to start a school for girls. Finally in 1886 she could wait no longer and wrote the board that she was starting the school at her own expense, with the understanding that they would take it over as soon as there were funds. Several girls had been received as wards and so the orphanage was begun. Living quarters for the missionary women and a place for the school concerned her. She bargained with the officials and was able to secure a piece of land for mission bungalow and school. She drew her own plans for the

buildings and herself superintended all the work of construction, going with her unskilled workers to the stone quarries and overseeing every detail as the buildings slowly came into being. It was hard, exasperating work, enduring heat and rain, facing opposition and superstition, but at last the Bilaspur orphanage and girls' school were opened with the two Marys (Mary Graybiel and Mary Kingsbury) in charge.

In 1890, Miss Graybiel reluctantly came to America for furlough because of ill health. She worked among the churches and served as "lady principal" at Hiram College. In 1894 she returned to her work, taking Adelaide Gail Frost with her and armed with permission to open a new station. Mahoba was chosen, a town in the center of a great region without Christian influence. Plans for a station included schools, orphanages, women's homes, hospital, and of course a church. A month was spent in finding and purchasing a site. Miss Graybiel was architect, builder, and general superintendent, and under her forceful leadership things took shape rapidly. Before the building was finished came the terrible famine, and all other work ceased as missionaries gave their time and strength to famine relief. Mary Graybiel worked prodigiously and it is said that she saved eight hundred children from starvation. Her orphanage in Mahoba filled up rapidly. She saw the work grow along all lines. She helped establish Deogarh and erected its buildings. Someone said: "She sought always the hardest thing to do, and having sought, accomplished, and having accomplished, rested not content, but sought again new tasks to conquer."

During those busy years severe illness came to Miss Graybiel but she was only a short time away from her Mahoba work. In 1905 she returned to America broken in health, and that year terminated her twenty-three years of service. She partially recovered from this illness and was able to do some work in this country. Finally she made her home in southern California, in San Diego. She died in September, 1935, and later her body was carried back to Buffalo, from whence she had gone to rich years of service. There it was laid away. She was the last of that brave band of eight who in 1882 had set forth for strange and far-away India.

Mary Kingsbury

1882 - 1925

Mary Kingsbury, whose name was for many years almost a household word among the Disciples of Christ, was born in Hutsonville, Illinois, February 7, 1857. Her childhood days were spent in Decatur, Illinois. When she was fifteen the family moved to Sterling, Illinois, and there she graduated from high school and became a teacher. For four years she taught in Sterling or in the nearby country and it was from this work that she turned to answer the call to India in 1882. Her father, who loved her dearly, said, "Surely, Mary, I can give one child to the Master who has done so much for us."

On the 17th day of September, 1882, Miss Kingsbury, with three other young women and two married couples, started for her new work in India. After a short stay in Ellichpur the missionaries settled in Harda where the first task was to learn the language. As fast as they learned they put into practice what they knew, calling in the homes, teaching groups on Sundays. One of their early accomplishments was saying the Lord's Prayer in unison in Hindi at a Sunday service.

For a time Miss Kingsbury lived in Jubbulpore and then the Mission decided to open a new station at Bilaspur. As there was no railroad from Jubbulpore to Bilaspur in those days, a distance of 204 miles, the journey had to be made by ox-cart. One morning in February, 1885, Miss Mary Kingsbury and Miss Ada Boyd started on the long road to Bilaspur. The road led through dense jungle in places, over hills and through villages where a white person had never been before. They traveled at the rate of ten miles a day, pitching camp at night wherever they could find a suitable place. They got supplies from the village people from day to day. On this long trip Miss Kingsbury and Miss Boyd

each carried little Indian boys, caring for them and mothering them all the long trip. These two boys are today two good evangelists, Sarawan being located in Pendra Road and Benji in Bilaspur.

The people of Bilaspur and the surrounding country had never even heard of Christ. Miss Kingsbury first organized a Sunday school class for the boys and girls who would come. They had no building, so they met on the veranda or under some shade tree. The missionaries visited in the homes of the children and became acquainted with their parents. Miss Kingsbury visited the women in their homes. But most of all she wanted to start a school for girls and finally she began in rented quarters with no equipment, financing the school herself. The first enrollment was from fourteen to eighteen girls. Burgess Memorial School today is the outgrowth of that brave beginning.

In 1889, Mary Kingsbury left Bilaspur for her first furlough. Soon after her return she took in two little orphan children. This was the beginning of the Bilaspur Orphanage for Girls and of the great work that Miss Kingsbury did for the children, not only of Bilaspur and community, but for the whole mission. Due to famine conditions, many children were brought to the orphanage, and no child was ever turned away by Miss Kingsbury.

As the years passed these girls grew up and married boys from the Damoh Boys' Orphanage. Christian homes have thus been established all over the Mission. These orphanage girls are today splendid Christian women, and their homes and their families are the very foundation of the Christian movement in India. And the great Burgess Memorial Girls' School stands as a fitting memorial to the long service of Mary Kingsbury.

Miss Kingsbury gave forty-three years of her life to India and almost the whole of that time was spent in Bilaspur. (For a short while only, she was located in Jhansi.) Famines, plagues, terrible epidemics of cholera and other dread diseases—she knew them all. Christian Endeavor, temperance organizations, the teaching of lace-making and embroidery to the women of the town, the training of Bible Women, these were added to the orphanage and school responsibilities. She helped plan and direct the building of bungalows and schoolhouses, she planted trees and made gardens and did all in her power to beautify every place where she lived. She was always a member of some of the important committees of the Mission and her advice was asked and her opinion respected by all.

Increasing illness caused her to make preparations for her return to America in 1925, but she was too ill and on the last day of 1925, as the old year was drifting into eternity, Mary Kingsbury slipped away to her eternal home. She was buried in the Christian cemetery in Bilaspur. "It seems fitting that her body should rest in the heart of India—India which had crowned her with flowers of appreciation for her long life of unselfish service."

Mr. and Mrs. Ben N. Mitchell

1882 - 1901

"Miss Laura Kinsey of Portland, Indiana, was selected one of the number to go out to India in September." This brief statement we read in the April, 1882, minutes of the meeting of the Christian Woman's Board of Missions, and there the information ceases. Perhaps that is the really important thing, not where she went to school and what she was doing when she heard the call to India or what led her to her decision. To decide to share in that pioneer venture was a brave thing for a young woman to do. India was not known as it is today.

With the other missionaries Laura Kinsey lived in Ellichpur and then at Harda and labored at language study. Her early letters described the first attempts at work and spoke especially of the Sunday schools, where they were encouraged with large attendance and then discouraged with the disappearance of practically all the pupils. She began work among the women as soon as she could carry on a conversation and in less than two years

had several homes on her list for regular teaching. In July, 1885, with Mr. Wharton's help, she opened the Mission's first school, a school for boys with an Indian man as teacher. All went well until she replaced the government school readers with some issued especially for mission schools. The upper grade boys refused the readers, saying that they contained "Jesus teaching." Miss Kinsey in turn refused to let them have their other classes until they accepted the readers. School was dismissed but in a few days reopened with an even larger attendance.

Laura Kinsey's heart was set on a girls' school. "There are girls' schools in other missions, there must be one at Harda," she wrote. With Mary Kingsbury she obtained permission to teach sewing in the government school for girls, thus making friends for her girls' school which she shortly was able to open in small and inadequate quarters. But her work was interrupted when a badly ulcerated throat caused her to go to Bombay for treatments. It was there that she met Ben Mitchell. They were married in 1887 and she resigned from the Mission to share his work.

Ben Nevis Mitchell was a Highland Scotsman, a big, warm-hearted, kindly man, capable, earnest, and consecrated. He had gone to India from Scotland under the Methodist Board in 1883. His work was in Bombay, where he rendered a very successful service among English-speaking men who came and went through that great port city, particularly giving attention to the sailors who swarmed ashore from their ships. New missionaries appreciated his kindness when he met their boats, helped them with shopping and other business, and saw them on their way to their stations in the interior. They enjoyed his bagpipes, too, which he played with enthusiasm.

Ben Mitchell became increasingly interested in the message and teaching of the Disciples and in 1889 he was baptized and very soon after that the Mitchells left India for a furlough, spending some time in Scotland before coming to America. In America they were employed by the Christian Woman's Board of Missions to visit among the churches.

In 1893 the Mitchells returned to India, taking with them two new missionaries, one of whom was Mrs. Mitchell's niece, Ida Kinsey. They established a new work at Bina, a thriving city and railway center 170 miles west of Harda. They immediately began work there among the Europeans and Eurasians whom they found responsive and appreciative. They began, too, their preaching, teaching, and visiting among the native peoples in the little city and the surrounding villages. Mrs. Mitchell started schools and work among the women. They rejoiced shortly in the baptism of their teacher, who had been twenty years a Sadhu. Mr. Mitchell erected mission buildings. They labored through the famine years, rescuing emaciated children, giving relief work to adults. In 1900 illness made it necessary for them to leave India and the work they loved and come to America, where they again carried on very successful work for the women's board in organizing and promoting the work in various states. Later they accepted a pastorate in Vancouver, British Columbia, and still later in Seattle, where in 1924, Mr. Mitchell died of a heart attack. One year later Mrs. Mitchell also slipped from this life into the next. They are buried in a Seattle cemetery.

This sketch closes the story of that first band of whom Mary Kingsbury gave the longest service and Mary Graybiel was the last to pass to her reward.

Mr. and Mrs. Morton D. Adams

1883 - 1908

When the withdrawal of the Nortons left G. L. Wharton the only man in the India Mission, the Foreign Society immediately asked Mr. and Mrs. Morton D. Adams, who were then serving the church of Mount Vernon, Ohio, to go to India. They were the first to go out following that pioneer band of eight. Mr. Adams came from Vincennes, Indiana, and studied at Butler University. Mary Sapp was a Mount Vernon, Ohio, girl and graduated

from the high school there. She was an active and gifted worker in the church and when Mr. Adams was called to the Mount Vernon pastorate they met and were married in 1881. They sailed for India in September, 1883, and went at once to Harda. No house was available, so they secured a tent and lived in it.

In 1884 at Mr. Adams' suggestion a group of the missionaries moved to Jubbulpore, making it a temporary station. In March, 1885, he helped to open Bilaspur, the second station of the Mission. Mr. Adams was a good student of the language, both in speaking and understanding it. He compiled a hymnal for use among the Christians, with four hundred hymns and many responsive readings. The first edition was soon exhausted and in 1906 another hymnal was compiled, as popular as the first. He felt the need of trained nationals to share in the work and thought the Mission ought to begin at once to train its own helpers rather than to employ them from other missions. He organized a Sunday school and a school for boys, and a boys' orphanage also claimed part of his attention. He baptized his first convert in November, 1885.

Mr. Adams was also a builder, his first work being the bungalow in which they lived in Bilaspur. It took a year and five months to secure the lease on the land for the Mission and much arduous labor to build that first house. He went with unskilled laborers to stone quarries six miles away for foundation stones. He burned his own lime. He had trees brought from the jungle fifty miles away and supervised their cutting, which had to be done with inadequate native tools. When his own home was finished he erected other needed buildings. Finally with joy he watched the church grow from its foundation, much of the work being done through "famine relief" funds by those he was saving from starvation by giving them employment. He also helped to rehabilitate many farmers after the terrible famine years, and to care for the orphaned children that the single women missionaries had taken in.

Mrs. Adams worked among the women, had charge of the boys' school for a time, and taught in both the boys' and girls' schools. She also took charge of a bookstore which the Mission maintained. Her reading and singing in Hindi are especially recalled by a contemporary who says, "She served faithfully and well."

During the famine the health of many missionaries broke under the strain and Mrs. Adams was of that number. They came for furlough in 1892, and made Hiram, Ohio, their home. As soon as Mrs. Adams was stronger Mr. Adams returned to India, and she joined him later. After their second furlough, he again returned alone in 1901, and for six years he lived in their Bilaspur bungalow, pursuing his usual lines of work with vigor. But his loneliness was so great that in 1908 he gave up the work. Mrs. Adams had charge of the Wharton Memorial Home, the home for missionary children in Hiram, Ohio, from the time it was opened in 1910 until 1918. She died in 1922 in Hiram. Mr. Adams lived till 1934 in the home of his youngest son in Akron, Ohio, and died there at the age of eighty years.

"We rejoice in our calling," Mr. Adams wrote in 1884, "and are full of hope for the future." And in that spirit the Adams' labored through their years of service. Long after they were gone from India the village people in all the great Bilaspur district remembered this man who came often among them, gave them copies of the Scriptures and scriptural tracts, and spoke to them of a new way of life.

Mr. and Mrs. G. W. Jackson

1885 - 1891

George Walker Jackson was born in Hackness, Yorkshire, England, and went to India under the Wesleyan Board in 1880. He worked first in Benares and then in Jubbulpore, and itinerated widely among the villages. He formed strong friendships with G. L. Wharton and Morton D. Adams and found his views on baptism changing. Finally in the fall of 1884 he was baptized and in January, 1885, offered his resignation to his mission and with

Mr. Adams spent some weeks in Bilaspur making plans to open a new station there. Then he spent a few weeks in Harda sharing in the evangelistic work. Of his work Mr. Wharton said, "He preaches plainly and eloquently." In the spring of that year (1885) he sailed for England. His diary reveals his mental and spiritual struggles as he altered his views and changed his church connections.

From England Mr. Jackson came to America and visited the headquarters of the women's board in Indianapolis, where he received his appointment to the India Mission. He visited among the churches and wrote with enthusiasm of his warm welcome everywhere and the response to his message. Before the end of the year, 1885, he was back in India, where he entered at once into the Bilaspur work, especially that of preaching in the village areas. In 1886 he went to the hills to recuperate from illness and there he met and married Isabelle Anderson.

Isabelle Anderson, more often referred to as Belle, was the daughter of Mr. and Mrs. J. H. Anderson, who had gone to India from their native England and were serving in the English Baptist Mission in Burrisol. She was the sister of Helen Anderson who a few years later married J. G. McGavran. She was born in Calcutta and attended school both in India and in England. Returning to India, she taught in Woodstock, a school for Indian as well as American and British children, in the Himalaya Mountains. The Jacksons were married in Belle's parents' home in Burrisol, late in 1886, and went to live in Bilaspur. During the year 1887, they moved to Mungeli, which Mr. Jackson opened as the third station of the Christian Mission. At once he began the erection of a bungalow and while it was being built they lived in the "cook house." This bungalow was the Jacksons' home until their return to England.

Records of Mungeli's early years show that Mr. Jackson preached regularly on the same spot in the main street of the town and carried on conversations with those who stopped to hear him. He was considered a fine Hindi scholar. He sold copies of the Gospels and many tracts. He conducted Sunday school classes and had a group of young men studying the New Testament in English. We gave medical aid as far as he was able and he started the work among the Satnamis (the outcaste people of that region), a work that has been fruitful through the years. He visited far and wide and faithfully and touched many people of widely varying classes. He used his "magic lantern" to good purpose. He also held services for the English-speaking people of the city. Mrs. Jackson's work was largely among the women, for whom she held classes and in whose homes she regularly visited. She was especially helpful in the church services because of her musical ability. The first convert in Mungeli, baptized by Mr. Jackson, was Sonarin, later the wife of Hira Lal, one of the best known Christians of our India Mission. These two were engaged to be married and both were ready for baptism but Sonarin was baptized first, as Hira Lal's family held him back for a time. The Jacksons saw this splendid young couple married before they left Mungeli.

Mr. Jackson's health forced their resignation and return to England in 1891. They made their home in Scotland. He died in 1924 and Mrs. Jackson passed on in 1940. Both were buried in Edinburgh.

Mrs. Helen Livermore Jackson

1886 - 1897

Helen Livermore was a member of the West London Tabernacle, London, England, which sent out a number of missionaries under the leadership of W. T. Moore, including Thomas J. Arnold, William Remfry Hunt, and other early members of the China Mission. The appeal of G. W. Jackson, home from India, inspired Miss Livermore to serve in that land. She went to India in 1886 and was assigned to Harda. Four years were spent in language study and in school and evangelistic work. Then she was married to Mr. Robert Jackson, an Englishman connected with the railway workshops in Harda. She continued regular mission work until 1897. After Mrs. Jackson retired from the regular work she

continued to give voluntary service in the little English church and in the Indian community. Her service sprang from a real devotion to her Master and to the people of India. Scattered across our mission are many substantial Christian families whose fathers were young boys picked up and cared for by Mrs. Jackson until she could send them over to the Damoh orphanage where she paid for the support of some of them.

After the death of Mr. Jackson, Mrs. Jackson decided to serve in a town about forty miles from Harda. She sold her Harda property and bought a little place in Kirkiya. Friends in England gave her considerable financial support. She continued in this new venture for some years, teaching, doctoring, and loving her Hindu neighbors, who came to her for many things. She always kept in touch with our mission and when she finally slipped away from earth it was the secretary of our mission and the pastor of our Harda church who went to Kirkiya to conduct the last rites.

Mrs. Jackson had been expecting two young ladies from England to join her in Kirkiya. These ladies arrived after her death and took up the work she had laid down.

Sue Robinson

1888 - 1892

Sue Robinson went out to India in 1888 from Louisville, Kentucky. She had earlier lived in St. Louis, Missouri. Always an active worker in the church and always sympathetic to any need, she had taught classes among the Chinese people in St. Louis. In India Miss Robinson was assigned to Harda, where along with language study she began her work among the people. Duties came so fast that language was often pushed aside. She served in the girls' school, teaching sewing classes until she was able to use Hindi well enough to handle other subjects. She also taught in the Sunday schools, of which Harda had nine in 1889. Soon she was able to take over the supervision of the girls' school. Here Bible classes were a part of each day's program, even though some parents withdrew their daughters rather than allow them to hear the Christian teaching.

In the midst of the severe famine in the early 1890's, Miss Robinson went to Mahoba to assist in the famine relief work. She spent the hot season of 1892 in this emergency service when she should have spent it in the Himalayas, for she was far from well. But here was immediate need that her responsive heart could not refuse. Then she went to the hills for rest and recuperation, but when she heard that there was a cholera epidemic in Harda she hastened from the hills to be of service, concerned for the welfare of her beloved girls. She herself contracted cholera and after a few hours of intense suffering she passed into the larger life. She was buried in the cemetery at Harda. A few days later the Durands' baby boy died and his body was laid near hers.

Sue Robinson was the first of our missionaries to die in India. The people of Louisville erected in her honor a building for the girls' school, the municipality giving the land for it. It had been her great desire that India's people should learn that their daughters as well as their sons could derive great benefits from education.

"She died at her station just as she would have wanted it to be," her father said when word of her passing was brought to him. From childhood she had wanted to be a missionary and when someone remonstrated with her because of her frail health she replied that she would rather give her life in service in a far land than never to go at all.

Dr. Olivia A. Baldwin

1889 - 1901

Teacher, physician, author, missionary—Olivia Artemesi Baldwin was all of them, a gifted woman who used her talents freely for others. She was born in Indiana, and was graduated from a state normal school in Missouri. Her father, an eminent educator and writer, founded this school and was its first president. She taught for three years in the Sam

Houston State Teachers College in Austin, Texas, after her father became its president. She carried on her medical studies in Hahnemann Medical School in Chicago and later in Ann Arbor, receiving certificates from both schools. In 1889 she went out to India with Dr. Arabella Merrill with whom she had become very close friends while in medical school.

Dr. Baldwin and Dr. Merrill were the first medical missionaries sent out by the women's board. Only Dr. C. S. Durand had preceded them to India and he had gone under the foreign board. After a short stay in Bombay the two young physicians went on to Bilaspur, where patients flocked in as soon as it was known that doctors were there. A dispensary was opened in the house where they lived. They planned to open another in a different section of the city but the press of work gave them no opportunity to do so. In 1891 the hospital site was purchased, the Wazir Khan place, of which the doctors wrote: "The site chosen for the hospital is the most beautiful in all Bilaspur and just off the main road of the city and near the *bazaar*. It is a corner lot of four acres or more, is higher than anything else in the place, has a fine lot of trees which will be valuable in building. It already has a well. The rule followed in building a hospital for women and children is to build as near the *bazaar* as possible because of superstitions that make people unwilling to either go great distances or outside of the city for medical attention."

The work grew so rapidly that in a short while a Bible Woman was secured to help them. She gave her time wholly to Christian teaching so that the two doctors could devote themselves more fully to the sick who flocked to them. The lack of cleanliness, the adulterated milk, the polluted water in the public tanks, disturbed them greatly.

Illness came to Dr. Baldwin, breaking into the heavy schedule which she carried in Bilaspur and the nearby villages. On the last day of December, 1893, she went aboard a ship in Bombay for the homeward voyage. In the homeland, as soon as she was sufficiently recovered, she began speaking with splendid effect in the churches and writing for the missionary magazines. In 1898 she was able to return to India and this time was assigned the task of caring for the girls' orphanage. India had been swept by famines, and since many of the children whom the missionaries had cared for during the time of famine had no homes to which to return, there arose the need for orphanages. A large number of girls were being cared for in Damoh, so Olivia Baldwin went there to take charge of her new work. But Deogarh was the place chosen for the orphanage. She preceded her girls there but even before the building was ready the girls, seventy in number, arrived. They were packed into mission residence and chapel, none of which crowding dampened Dr. Baldwin's enthusiasm for her new task. Immediately a teaching program was set up. Cooking, sewing, spinning, weaving, were part of their training, as well as Bible and other Christian teaching. Many of them became Christians and helped in the establishing of Christian homes.

But Dr. Baldwin's strength was too slender for the heavy load and with a sad heart she said good-bye to India and to her work. Her interest in missions continued as vital in this country as there. She called upon people to think of the "dim twilight" in which non-Christian people lived and called upon the church for greater support of its stupendous missionary undertaking.

Dr. Baldwin was the author of *Sita, A Story of Child-Marriage Fetters*, a popular and widely-read missionary book. She was at work on a sequel to *Sita* at the time of her death.

The latter years of her life Dr. Baldwin spent in southern California, first in San Diego and later in the San Gabriel Christian Home, where she died in February, 1930. Following the funeral service in the Alhambra church, the body was cremated and the ashes buried beside her parents' graves in Austin, Texas.

Dr. and Mrs. C. S. Durand

1889 - 1896

Dr. and Mrs. C. S. Durand came from Sedalia, Missouri. They were appointed missionaries of the Foreign Christian Missionary Society in 1887 but did not go out to India until

the fall of 1889, as they were granted time for post-graduate medical study in New York before going to the field. Mrs. Durand took some medical work also, that she might be able to share with her husband in the work. Dr. Durand was the first in that long and splendid line of medical missionaries to serve in India. He was one of the earliest medical missionaries of the Disciples of Christ. He devoted himself wholly to his profession and yet the Durands, as is true of most missionary doctors, did not confine themselves to the medical work but shared in all the mission activities.

The Durands were located at Harda, the nearest doctor being sixty-eight miles away. Knowledge of the language was a necessity and the Durands of course gave time to study, but Dr. Durand in his eagerness to serve opened a small dispensary and began at once his work of healing, in the meantime trying to get a plot of ground upon which to build a hospital. Months passed and when he felt that he had done everything possible to no avail he says he prayed that if a hospital was wanted the way would be opened. The next morning a man came to offer a piece of land. Dr. Durand immediately accepted it and at once began to build his hospital. It was a small, wholly inadequate building, but it housed a great work. Later, in 1893, he was able to rent more centrally located quarters.

The lepers of India appealed to his compassionate heart and he made a special study of remedies for their healing. He opened a leper asylum on the edge of the town, where he gave lepers a home and did all he could to ease their suffering. Mr. Wharton preached to them and organized a church among them. This work was continued till 1906 when the small number of inmates were transferred to another place.

Dr. Durand combined evangelism with his healing. In his hospital he talked with his patients about the Christian way of life and made direct appeals to them to accept Christ. An Indian Christian preached regularly to the patients who were able to attend services and twice weekly there was a service in the dispensary. The doctor made trips out into the villages to ease the suffering of the people and also to speak to them of Christ. He carried his share of the Sunday school activities. He wrote with enthusiasm of the church services, the preaching in the *bazaars*, the opportunity of reaching people at the *melas* (fairs), the bookshop, the school chapel, the outstation work established in Charwa, the orphanage, thus revealing his interest in all phases of the Harda work.

Mrs. Durand had charge of the boys' school, teaching several hours every day. She especially enjoyed her Sunday school classes for low caste children and adults, and she worked among the women and girls, visiting them in their homes. "When I leave the *zenanas*, the women call to me, 'Come again.' The men in the streets often call to me to come and teach their wives. The homes of India are open to the Gospel. Many of the people are asking us to come and teach them," she wrote. And again, "Mission work in India is hard, the trials and sorrows are many and great but there is not a greater work, not one more blessed, not one that gives more peace of soul." She sometimes took charge of the dispensary when the doctor was away. While at the hill station of Mussooree she carried on work among the women and taught a Sunday school class of European and Anglo-Indian women. After the death of Sue Robinson she took charge of the school for girls.

Severe illness brought Mrs. Durand home in 1895 and a year later Dr. Durand resigned and returned to this country. They made their home in Colorado Springs, Colorado, and there Mrs. Durand died.

Dr. Arabella Merrill

1889 - 1894

Arabella Merrill was born and grew up in Astoria, Illinois, and after her high school days were over she attended the state normal school in Bloomington, Illinois. Deciding that she wanted to be a doctor, she went to Chicago and later to Ann Arbor to medical school. From the latter institution she graduated with the highest honors in the class of 1887. Further training as well as valuable experience were secured in a school of clinics in Chicago and in

Battle Creek Sanitarium in Michigan. Early in her medical student days she and a fellow student, Olivia Baldwin, became inseparable friends. Together they heard the great Indian Christian woman, Pandita Ramabai, and they determined to go together as medical missionaries to India. So close was their association in their work in Bilaspur, to which station these pioneer women medical missionaries were sent, that it is impossible to tell the story of one without the other.

Dr. Merrill began her missionary service in Bilaspur in 1889, well qualified for the work, which was carried on in a limited way in very inadequate quarters. In addition to the city work the two doctors began going out into the villages, healing and helping the sick. Teaching always went with healing and a Bible reader was employed to teach the people who came for medical help. She hoped some day to have a "tenting outfit" so that she could reach more distant places and remain some days at a time.

Concerning the work of these two splendid and devoted doctors a missionary wrote: "They are painstaking as physicians, and better than that, they are constantly looking beyond the healing of the body to the welfare of the soul." Another said: "You can have no idea what a comfort and blessing they are to the poor suffering people around us. I have seen much of their great sympathy and entire devotion. There is nothing that they will not do with their own hands even in the most revolting cases and do it with tenderness and love. Their work is Christlike and will certainly draw many poor weary souls to Him."

Dr. Merrill made a tour of government hospitals in India, observing carefully buildings, equipment, and ways of working, and made keen observations on all she saw, utilizing the knowledge and experience of others in her own work. When she saw how Dr. Baldwin was failing in health she made immediate plans for her friend's return to America at the end of 1893. But she also was overtaxing her strength and before the end of 1894 she, too, was forced to return to America. After some months she was sufficiently recovered to take up work among the churches and she served as did several other India missionaries as an "organizer" for the Christian Woman's Board of Missions. An article about Dr. Merrill is found on the yellowing pages of the *Missionary Tidings*, dated 1899. She was in Alaska. "With her usual vigor and earnestness she is doing good to all as she has opportunity, not only in caring for the sick and unfortunate but in working for the best development of those who are so far from home and its wholesome restraints. She is planning to open a reading room for men at the mining camp at Grand Fork in the Yukon Teutons." Later this word appears in the same magazine: "Dr. Merrill has returned from her long stay in Klondike." Again she traveled among the churches in the interest of missions. Information as to her last years is not available. But this we know—although her years in India were brief they were fruitful years and she lengthened her time of service immeasurably by cultivating friends for the cause in the homeland.

Mrs. Kate Lawrence Brown

1890 - 1893

In the spring of 1890 Miss Kate Lawrence of Bloomington, Illinois, was appointed to India and that fall sailed with Miss Mary Kingsbury for her new work. She was located in Bilaspur, beginning at once her language study and teaching classes in English. "I have always led an active life," she wrote, "but at no time in my life have I given more time to work than since I have come to India."

In October, 1891, one year after she reached the field, Miss Lawrence was married to Frederick Walter Brown, a missionary under the Free Baptist Board, and joined him in his work. Mr. Brown came from New York State, completed his theological training in Hillsdale College in Michigan, and went to India under the Free Baptist Board in 1888. After their marriage the Free Baptist Board reimbursed the Christian Woman's Board of Missions for travel and outfit money, a sum of approximately five hundred dollars. In a short while Mr. Brown put his membership in the Christian Church and upon their return to America in 1893

they worked among the churches, organizing missionary societies, speaking on India, and collecting money for the work.

Mr. Brown later united with the Seventh Day Adventists and returned to India in their service. After a brief time he died there.

Mrs. Brown spent her last years in Bloomington, Illinois, and there she died and was buried in 1917. To the very last her interest in missions was as keen as the day she left for India.

Mr. E. M. and Dr. Anna Gordon

1892 - 1908

E. M. Gordon was born in Calcutta, India. His maternal grandfather was a missionary, associated with William Carey in the Serampore Mission. His father was a man of high position and of considerable means, and the Gordon children, four of whom joined the Christian Mission, were well educated. Evalyn Gordon was educated in Serampore College and became a newspaper man. While working on the *Bombay Guardian* he met M. D. Adams who interested him in the position and plea of the Disciples. He was immersed and joined the Mission in 1892.

Mr. Gordon was assigned to the Mungeli station and gave his first attention to evangelism, traveling much among the villages. He wrote a brief life of Christ in the Chhattisgarhi dialect and watched with interest its influence upon the people as he distributed it among them. It was Mr. Gordon who baptized Hira Lal, long eager and ready for baptism, but held back by his family. When the people saw this man come for his baptism they said, "Now that Hira Lal has come, there will be many to be baptized."

Anna Dunn was born in India and received her medical training in India and Brussels. She was a gold medal student. In 1896 she was married to E. M. Gordon and began work with him in Mungeli, caring for both medical and women's evangelistic work. It has been said that through her love, patience, and skill the people began to understand better the spirit of the missionaries and their purpose in coming. She started her work in a building that had once been a government school. In-patients had to be cared for on the veranda and great numbers of them came daily. Dr. Gordon began at once to train Hira Lal to serve with her as medical assistant. She also began the training of a young woman to serve as a nurse. She saw to it that the gospel was preached each morning before the day's medical work began. She taught a group of Christian women to read and write and trained them for Christian service in the villages.

Illustrative of Dr. Gordon's loving care is the account of her first patient, a young woman with a malignant growth who died after two weeks in the bungalow that served as hospital. The patient's mother, impressed by the painstaking attention and loving devotion with which Dr. Gordon cared for her daughter, became a Christian and brought some of her relatives with her.

When the great famine came, the Gordons gave intensive service. They saved five hundred children from starvation and found homes for them in various orphanages. With relief funds provided by the government, famine sufferers were employed to build the church and the hospital, thus furthering the mission building program and at the same time giving life-saving aid. A leper home established in Mungeli doubled its number of inmates. The Sunday schools grew, and groups of Christian youth went regularly to six appointed places to sing and teach. The Christian women responded to teaching and in turn were efficiently teaching others in the villages. And the Gordons developed an outstation to which they went regularly. This they referred to as the "sister station." For a short while Mr. Gordon went to Bilaspur to care for a large group of boys made homeless by the famines.

The year 1908 brought to a close the Gordons' service in Mungeli, where they had carried the full responsibility for so long. Dr. Gordon left first for health reasons. They retired in Louisville, Kentucky, where Mr. Gordon died in 1908. Anna Dunn Gordon later

was married to E. L. Powell, the well-known Louisville preacher, and now as his widow she lives in Louisville where she is active in the church and in city affairs.

Mr. and Mrs. John G. McGavran

1891 - 1928

John Grafton McGavran came from Ohio and in 1891 went out to India. He had planned to study medicine but the urgency of the needs of India caused him to give up that cherished plan. His first work was done in Harda and Bilaspur. He helped open Hatta, did solitary pioneer work for a time in a strange village, and then helped open the new station, Damoh, where he worked until 1911. There he brought his bride in 1896.

Helen Anderson McGavran was the daughter of English Baptist missionaries who gave long and honored service in India. Her sister, brothers, and other relatives also served in India, both as missionaries and in government work. She met John McGavran while spending a vacation with her parents in the mountains in India, later became his bride in Bombay, and went at once to the Damoh work. They first lived in a tent and then in a grass and mud house. She helped train Bible Women for service and worked with them in their homes. She taught in Sunday schools, taught her own children and others, helped mother the orphanage boys, went on evangelistic trips with her husband. She helped new missionaries to get a good start in the language and an understanding of the customs, both English and Indian. She did considerable writing of materials for use by the Indian Christians and prepared a book of the Christian hymns of India.

Mr. McGavran's first task was looking after day schools and Sunday schools, superintending evangelistic work, erecting buildings, preaching, teaching, caring for mission business in Bilaspur. As a new missionary he organized his Sunday schools so effectively that the mission group could care for as many as eight different schools among different castes and in different places in a few hours' time. He supervised the construction of buildings, looking after the minutest details and gathering all materials from their natural state. When the famine was at its worst he went to Damoh to share with Mr. W. E. Rambo the tremendous task of caring for the famine sufferers and to get the Damoh orphanage in working condition to cope with the emergency. Together these two men organized the work that marked the beginning of that great institution for boys. It was impossible to provide shelter of the most temporary sort and at the same time look after the hundreds who came for relief. These missionaries are said to have saved a thousand children from starvation within a short period of time. Mr. McGavran was adept at untangling the sometimes complicated arrangements with the government for famine relief, gave intimate care to the boys, and was a pastor to them. In addition to the heavy famine relief, he continued his building operations, thus giving work to the starving people.

At the time of their 1911 furlough the McGavrans remained in America for some years. Mr. McGavran took his master's degree at the University of Michigan and then became pastor of the church at Tulsa, Oklahoma, from which place he was called to serve on the faculty of the College of Missions. Both Mr. and Mrs. McGavran served on this faculty and made an invaluable contribution to the preparation of new missionaries for their work. In 1922 they returned to India and were stationed in Jubbulpore, where Mr. McGavran served as manager of the Press, editor of the mission weekly Hindi paper, and teacher in the Bible college. Then he took on the duties of mission secretary. Mrs. McGavran continued her understanding service among the women and in the church and did considerable writing.

Due to the heavy load of work Mr. McGavran became very ill, suffering several strokes. They returned to America and established their home in Indianapolis, where they were able to give service at the headquarters office and in the churches. In July, 1939, Mr. McGavran passed from this life into the larger living. Mrs. McGavran, with her daughter Grace, is now living in Vancouver, Washington. She has continued to make her contribution to the Indian church and the church in America with her writing.

Mr. and Mrs. W. E. Rambo

1891 - 1904

A charming young lady of the New Hampshire hills, Kate Clough, went to Lexington, Kentucky, to teach school. In that city, William Eagle Rambo, a Missouri-born promising student preacher, met and won her and they were married in September, 1891, at the bride's New Hampshire home.

Kate Clough graduated from Kimball Union Academy, Meriden, New Hampshire, in 1888. She was a school teacher for several years before she was married. William Eagle Rambo was a graduate of Kentucky University (now Transylvania) and preached in Kentucky. Soon after their marriage the Rambos moved to Ludlow, Kentucky, where they served the church. On the evening of the third day of their residence there, G. L. Wharton, on furlough from India, visited them. Before the evening was over he had talked to the young Rambos about going to India. In a very short while they were on the way.

In India the Rambos were first located in Bilaspur with Mr. Wharton. They gave their time to studying Hindi, at the same time sharing, as fast as their language study permitted, in the mission activities. Mr. Rambo was given charge of the thirteen orphan boys whom the Mission had saved from the famine. Immediately he began to plan for their future. He wanted an orphanage and an industrial school, with facilities for agricultural training also. No suitable site could be found in Bilaspur, but the government gave a grant of land in Damoh and the work was established there.

Mrs. Rambo was busy at many mission tasks. She made a good home for her husband and for Mr. Wharton whose family was in America. She became a friend of Mrs. Bertha Lohr, of another mission, and upon request explained to her so clearly the beliefs and practices of the Disciples that Mrs. Lohr was later immersed and joined the mission staff.

In 1895 the Rambos moved to Damoh to start the boys' work. Almost at once another famine was upon them and more boys were given over to their care. The erection of buildings and some gardening were necessary activities. In the months that followed they welcomed several new missionary colleagues and together all of them gave their full time to famine relief and in caring for the ever increasing number of boys. Mr. Rambo wrote afterward: "Our entrance into that field four months before the famine seems inexplicable until it is known that our going there was the means of saving thousands of lives and rescuing hundreds of boys and girls. When we moved in, the people hooted us in the streets and tried to keep us out. After the famine they knew of us in the remotest villages and welcomed us as the friends who saved life when there was none to deliver."

Finally Mr. Rambo's health broke and it was necessary for the family to return to America for rest.

Back in Damoh in 1897, Mr. Rambo took up again with an increased missionary staff the far-reaching plans for building up a great self-supporting Christian community in Damoh by developing industrial and agricultural training. He requested "plows, blacksmith and carpenter tools, a windmill" as well as a school. And a great school, famous throughout India, shaped itself under capable hands and minds and hearts. Of Mr. Rambo it has been said, "He made manual labor respectable in India."

Mrs. Rambo served in many ways. She taught her own and other English-speaking children, looked after the smaller boys in the orphanage, conducted sewing classes, and helped in church work. In 1901 the Rambos and their colleagues rejoiced to see the first of their boys go out as sturdy, self-reliant, self-supporting young men, the first fruits of the industrial and agricultural training linked with academic training, and the stressing of character building that fitted men to live.

In 1903 serious illness came again to the family and in 1904 the Rambos gave up their India work. In America, Mr. Rambo held pastorates in the Northwest. He also served abroad on the Near East Commission, helping to care for some 53,000 Greek refugees at

Batoum. Mr. Rambo died in Portland, Oregon, in January, 1932. After suffering ill health for some years, Mrs. Rambo died in Claremont, California, in August, 1944.

A tablet was unveiled in the Damoh church in April, 1941, placed there in memory of the work done by the Rambos. The inscription on the plaque reads: "This is to the memory of William Eagle Rambo and his wife, Kate Clough Rambo. They loved boys and prepared hundreds of them for service in India through the church."

Mary Thompson

1891 - 1934

Soon after G. L. Wharton's visit to Australia, the churches of Christ there sent out their first missionary, Miss Mary Thompson, who went to India in 1891. She was stationed in Harda and spent all of her forty years of service in that one station. She was supported by the Australian churches but worked under the direction of the Foreign Christian Missionary Society and later under the United Society. In Dhond, an Australian Disciples station, a memorial building was erected in Miss Thompson's honor. Our India Mission contributed one room as a memorial. During the time Miss Thompson had charge of the girls' school in Harda the school had the largest enrollment of non-Christian girls of any in the Mission.

As years passed Miss Thompson saw the women in whose homes she first visited become grandmothers and even great-grandmothers. She was teacher, friend, counsellor. The homes of the great as well as of the humble knew and honored her, and she was loved by all who knew her. Among her friends were many new missionaries who received much help and inspiration while living in her home. During much of her service, she had a very devoted Indian assistant named Sarah Bai. They were as sisters. Miss Thompson lived simply and spent little that she might have money to put into the work, and to help others. As frequently as possible she went to the three outstations and lived in the homes of the Indian workers. A Bible Woman in an outstation once greeted her with, "I've been looking forward to your coming as people look for Christ."

Perhaps no one in the mission had greater knowledge of the home life of the Indians than had Miss Thompson. She could tell many stories of her experiences among the people and of their customs. Certainly no one was more beloved. She lived always under great personal sacrifice in order that she might have more to give to the poor and to help educate worthy children and young people.

In 1934, Miss Thompson went to Australia. Retirement was due, but she planned to return to Harda and serve the rest of her days there. Illness prevented and though the remainder of her life was spent in intense suffering her letters were optimistic, with little mention of her illness. She died in March, 1936, in Melbourne.

Hattie Judson

1892 - 1897

Miss Hattie Judson, a distant relative of the famous Adoniram Judson, went to India from Danville, Connecticut, in 1892. She was stationed at Harda, where she took over the work of Miss Sue Robinson. Her first report dealt with the girls' school held in a native house, ten pupils to start with, the number soon increasing to thirty-seven. The ages of the girls were from eight to twelve and she reported that some of them were taken away to be married. She taught Sunday school classes and was a tireless worker—as someone said, "a true American, with much energy and national push." She was a good language student and an agreeable companion.

In 1897 Miss Judson went to Mahoba to help in the rush of work during the famine. "I taught in the school," she wrote, "nursed the sick, fed the hungry, and showed the poor little starvelings that I loved them by caring for them." She put considerable of her own funds into the work and when she died left all she had to the Mission. Returning to Harda

from the strenuous months in Mahoba, she fell ill with typhoid and passed away in October, 1897. During her illness her constant cry was: "I must get up and care for the children." She was buried in the English cemetery beside Sue Robinson and the small Durand boy.

Hattie Judson gave her life for India. "She was a lovely woman," wrote a fellow missionary, "and no one was more ready to receive her crown. She was always full of brightness and overflowing with cheerfulness and kindness. She proved to be a true friend to the Indians. She was a tireless worker and a faithful friend. Hers was a brave life that lived itself out in the shadow of India's sorrow."

Mrs. Bertha F. Lohr

1892 - 1913

Bertha F. Lohr was a native of Nordhansen, Germany. There she attended the public schools and later completed the course in a "kindergarten college," receiving a teacher's certificate. For three years she lived in England, teaching German and learning English. The next three years were spent in Germany where she served as a governess in German families. In 1885 she went to India to marry Charles T. Lohr to whom she had been engaged for some years. He was the son of Evangelical Lutheran missionaries and with them was working under the Evangelical Synod of America. Their station was near Bilaspur and Mrs. Lohr entered into the missionary service there. In 1887, Mr. Lohr was wounded by a tiger and died the following day. Some time after that Mrs. Lohr returned to Germany to visit her mother and then went out to India to serve in a Presbyterian mission.

In 1892, Bertha Lohr was invited upon the recommendation of Mary Kingsbury to join the Christian Mission at Bilaspur. "I had previously studied the teachings of the Disciples and found myself in full accord with them," she said. Miss Kingsbury wrote to the home board in highest appreciation of Mrs. Lohr, speaking of her "culture and beautiful Christian character, her sweet Christlike spirit and self-denying energy." Mrs. Lohr entered most enthusiastically into all the work, but most especially that of the schools. She was a "born teacher" and a government inspector gave highest praise to her work after visiting her schools, commenting upon the teaching, the appearance of her pupils, and the fine spirit, and declaring her work to be "most gratifying to the department of schools." Few mission schools in India surpassed hers.

When famine came to India, Bertha Lohr shared in the extensive and difficult task of relief work. She looked after the Bilaspur girls' orphanage and reported twenty baptisms in a short while. Sunday school groups and classes for the Anglo-Indian children were added to her schedule, and she took over responsibility for some of the building.

In 1898, Mrs. Lohr visited her mother again in Germany and then made a visit to America. Again in 1905 she had a furlough in America. In 1907 she helped open the new station of Jhansi, where she started a school for boys and one for girls. Evangelistic work for women was begun in twenty-five homes. Mrs. Lohr did some medical work also, caring for the simple needs of the people. At the end of 1910 she was transferred to Kulpahar to help in the women's home. There she taught Bible classes among the women, developed industrial work so that each woman might become self-supporting, and looked after the medical needs of the women when necessary.

Furlough came in 1913 and Mrs. Lohr could not return to India. The First World War was on and her German parentage made it impossible for her to secure a passport. So she remained in this country and took some courses in Butler University and at Transylvania. In 1919 she was added to the staff of the Mexican Christian Institute in San Antonio, Texas.

At the age of seventy Mrs. Lohr retired and went to live in Long Beach, California. Ten years later she was saying, "I can still do a little church work and am happy and contented." About that time she was given a place in the California Christian Home in San Gabriel and there she died in March, 1942, at the age of eighty-two.

As the year 1892 drew to its close, our missionaries in India looked back over ten years

of brave beginnings and heroic serving. Twenty-seven missionaries entered into service during this first decade. Twenty of them were still in service. The Nortons had resigned because of disagreement with the Mission's policy. The Jacksons had left the country because of ill health. Laura Kinsey and Kate Lawrence had married and joined their husbands in other missions. One other had married, Helen Livermore, but continued for a time in missionary service. And one had fallen in service, the youthful Sue Robinson.

Mrs. J. G. McGavran and Mr. Ben Mitchell, included in this decade's sketches, did not join the Mission until the following decade but are listed here because Mr. McGavran and Mrs. Mitchell were of the first decade.

The first baby born in the India Mission was the daughter of the Whartons. The first convert was a Mohammedan gentleman who was baptized on New Year's Day, 1885.

Of this group of twenty-seven missionaries, three came from England, one from Australia, one from Germany, two were India-born of British parentage, and the remaining twenty went out from the United States.

Three stations were opened in this first decade: Harda in 1883, Bilaspur in 1885, Mungeli in 1886. Missionaries lived a short while in Jubbulpore but did not then establish work in that city as they sought territory where no other missions were at work.

These early missionaries went out literally not knowing whither they went. Prayerfully and carefully they selected their locations. They faced opposition and difficulties, persecution and loneliness. They knew what it meant to be the only Christians in a community that was strange and hostile. In their eagerness to serve and in their devotion to the task, not aware perhaps of the ill effects of the severe heat of India's summer or her myriad diseases, they labored on without the health-building vacations in the mountains which later missionaries learned they must have.

It was in the closing weeks of the decade that death entered the Mission's ranks and took Sue Robinson. Within a week of her passing the Durands' year-old son also died, and these two were buried side by side in Harda's English cemetery. "The first decade seems to be closing in sorrow and gloom," wrote John G. McGavran, "but on Sue Robinson's tomb are engraved the words, 'Til the day dawns.' The light of His resurrection is already dispelling the darkness of death and the church in India is feeling a quickening of life."

Mattie W. Burgess

1893 - 1933

Many years ago the young people of the Christian Church at St. Joseph, Missouri, met together to organize a Christian Endeavor Society. The first one to sign a pledge card was a young lady by the name of Mattie W. Burgess, who was born in Buchanan County near St. Joseph, and who had united with the church in that city at the age of thirteen. When Mattie heard of the death of young Sue Robinson in India she said, "I can stay at home no longer," and offered herself to the Christian Woman's Board of Missions. In 1893 she sailed for India.

Miss Burgess spent a short time in Bilaspur and then went to help open the new station of Bina. After two years spent there in language study and in work among the women, she returned to Bilaspur to work in the girls' orphanage and school.

In 1902 she went to Deogarh, where she had charge of the orphanage work. Then Mahoba needed her for orphanage work and there she served until her furlough in 1913. Next it was Bina, her first station, that called to her to carry on the evangelistic work among women; after that the supervision of the women's home in Kulpahar fell to her; and for a time she supervised the girls' school in Damoh. Then she helped in Harda, where the church was greatly strengthened in its efforts toward self-support by her presence. From the Harda work she came to America on the furlough that preceded her retirement.

The years of Mattie Burgess in India had been rich in friends and in service. Many good and generous deeds had been done so quietly that few knew of them. Her letters and

her annual reports glow with her love for people and her joy in service in their behalf. Her annual reports of orphanage work, to which she gave the larger part of her service, tell of the sieges of whooping-cough and smallpox, of girls who were stupid and girls who were brilliant, of girls who became Christians, of girls who went on to their own homes, of the insistence on daily Bible reading and religious services—a delightfully human story of her year-in, year-out service.

One morning in 1898, the day's busy schedule in Bilaspur was interrupted by a cablegram for Miss Burgess telling of the serious illness of her mother. The next day she was on her way to Bombay where she took ship for America. Her mother died some months after her arrival at home. Then her father's health failed and she remained at home to care for him until his death. She was detained further with the responsibilities of settling the estate. She inherited the farm, sold it, and gave the proceeds to the Christian Woman's Board of Missions on the annuity plan. For many years she lived on her annuities, receiving no salary or travel money from the mission board. When she died, annuities amounting to more than sixteen thousand dollars were released for the work she loved. She lived economically and gave generously always. "It was quite noticeable how simply yet neatly she dressed so that she could have more money to give away. She usually traveled third class for the same reason. She was most generous, too, in paying fees for worthy Indian students. One will never know how many Indian men and women of today owe their early educational opportunities to Mattie Burgess. The beautiful stained glass windows back of the pulpit of the Bilaspur church were her gift."

In 1933, Mattie Burgess rounded out forty years of service which brought her to retirement. She was in the United States but she wanted to return to India and did so, going at her own expense and releasing any claim upon retirement allowance. She made her home in Jhansi for a time and assisted in the work there; she lived also with Miss Thompson in Harda; for a short period she took charge of the Burgess Memorial School. In 1937 she was seriously ill and planned to return to America, but becoming worse she went instead to the hospital in Bilaspur, and there she died in October of that year. In the evening of the day of her homegoing six Indian pastors carried her body to the Bilaspur church for the final service and then laid it away in the Bilaspur cemetery where also rest the bodies of others whose names we honor.

Josepha Franklin

1893 - 1936

The Franklin sisters, Stella and Josepha, of Anderson, Indiana, are granddaughters of the pioneer preacher, Benjamin Franklin. Their father also was a preacher. They are the direct descendants of an uncle of the Benjamin Franklin of colonial history. Josepha, the younger, was the first to go to India. She had had normal training. Later, on furloughs, she completed her college work in Butler University and studied in the University of Chicago. She was a successful and experienced teacher before going to the field. After a few months of language study she was asked to serve in the new station in the jungle near Damoh. The terrible famine brought a rush of work that absorbed all the missionaries' time and strength. No one had time to think of himself or whether living quarters were adequate. Almost as soon as she arrived she was given the care of a large number of very young boys from among the famine victims. As soon as the immediate needs of food and shelter and physical care were eased, she took charge of the school in the Damoh boys' orphanage. She directed the work of this school through all her years there.

In the school were all ages and conditions of boys. New pupils were constantly being added. The course of study ranged from kindergarten to high school. A regular course in Bible instruction was included in the curriculum. The early teachers were Hindu and Moslem people, but later Christian teachers, Miss Franklin's own former pupils, were available. Class rooms were tents and mud houses. Miss Franklin had to live, during those early years, in

rented bungalows and native houses in the *bazaar*, in grass huts and tents in the jungle. It was all one to the Franklin sisters (for some years her sister was also in Damoh), who went serenely on their way—even when their tent and all their belongings went up in smoke in an accidental fire. In the course of time on more than one occasion Miss Josepha had the additional charge of the girls' school at Damoh.

After Damoh the Bible College at Jubbulpore commanded several years of her time. Here she took a very active part in the preparation of the future preachers and their wives, and of the Bible Women who have been the main reliance of our churches in India in their development into self-propagating, self-governing, and self-supporting congregations. She was a direct-text Bible teacher. Her teaching carried a role of authority and was like herself, clear, direct, concise, with insistence on action. Her schools were always well organized. At one period of time she was assigned to Pendra Road in school and evangelistic work. And her final service was given to the women's evangelistic work in Jubbulpore.

Miss Franklin shared largely in the administrative work of the Mission; her advice and judgment were highly valued by her coworkers. For years it is said no important change in work or location was entered into without Miss Josepha's opinion and advice if she was on the field. Her influence on the India church and its leaders was great. Her years of service numbered nearly forty. In 1936 she and her sister Stella retired to make their home in Anderson, Indiana. Later they entered the Emily E. Flinn Christian Home in Marion, Indiana. Miss Josepha's health is not good and she suffers frequent returns of her old malaria troubles, but enters heartily into all the Home activities, especially its missionary society.

Dr. and Mrs. A. W. Hitt

1893 - 1895

Dr. and Mrs. A. W. Hitt arrived in India in November, 1893, in company with Miss Josepha Franklin. Mrs. Hitt came from Missouri, and he from Kentucky. Dr. Hitt received his medical education in Louisville, Kentucky, and had practiced medicine some time in St. Louis, Missouri, before answering the call to India. Dr. Hitt did the first medical work for our mission in the Mungeli station, which had recently been opened by Mr. and Mrs. George W. Jackson. He spent the entire eighteen months of his missionary service at Mungeli. He is said to have treated his first patient the very day he arrived. Soon crowds began coming to him, from near by and also from great distances. They came to put the greatest confidence in this man who healed them of various and sundry diseases. It is said that one woman was so ill with fever that her relatives thought that she had died. When the doctor restored her with well-known fever remedies they believed that she had been brought back to life. It is reported that when Dr. Hitt went into certain parts of Mungeli people would say, "That Sahib raised a woman from the dead." Because of this medical service the people looked upon the new mission with greater favor and listened more readily to the Christian teaching. Even though Dr. Hitt was unable to speak their language, he was able to do a great work among them through an interpreter.

The time came when failing health drove the Hitts to the Himalayas for rest. It is also said that the doctor had no more medicine and no money with which to buy any, and had very few instruments. The small dispensary had to be closed. After Dr. Hitt's resignation and return to America in 1895, there was no medical work in Mungeli till 1896, when Dr. Anna Gordon went there as the bride of Mr. E. M. Gordon.

A. McLean wrote in his story of the Foreign Society and the Mungeli work: "Dr. Hitt spent only eighteen months in India, but in that time he did a remarkable work, and won fame for himself and for the Mission." From the small beginning made by Dr. Hitt the Mungeli medical work has grown tremendously. It now has very capable Indian doctors working side by side with the American doctors.

Mrs. Ida Kinsey Jordan

1893 - 1899

Her name, family relation, and her associates in mission service in India link Mrs. O. F. Jordan of Chicago with one of our eight pioneer India missionaries. Ida Kinsey of Indiana, in September, 1893, accompanied her aunt, Mrs. Laura Kinsey Mitchell, and uncle, Ben Neviss Mitchell, and Mattie Burgess, to India as a recruit for the school work in the new mission station which the Mitchells were to open. The little party reached India in November, 1893, and settled in Bina. Ida Kinsey, who was only twenty, was a graduate of the Portland, Indiana, high school, and had qualified to teach school. Making her home with the Mitchells, she diligently studied the language, and soon became the one responsible for two schools, one for boys and one for girls. She took a keen interest in her schools and strove to reach a high degree of excellency in them. She made the trip of over two hundred miles to Bilaspur to observe and to learn better methods of school work from Mrs. Bertha Lohr, then in charge of the schools of that station. Miss Kinsey once wrote with delight about the boy pupils who wanted to ask questions about the Bible, and of the occasion when one of them said, "Miss Sahib, we don't want recess, we want to learn more about Jesus." She taught Bible classes regularly in her schools, and helped conduct Sunday schools. On her first Christmas in India (1893) she took delight in the Christmas observances in the new Bina church and in the schools, saying: "The praises seemed to take a straighter course toward heaven than ever before." During the famine she looked upon terrible scenes and remembers "seeing the naked body of a woman dead of starvation and another gaunt woman looking at the body as though visualizing her own coming fate."

Miss Ida Kinsey served her full term of six busy years in the Bina station except for the short time, following the death of Miss Hattie Judson in 1897, when she went to the Harda station and took charge of the school there. In the fall of 1899, she came to America for furlough, planning to study in Butler University preparatory to her return to India. At this juncture, however, romance changed the course of her life and the field of her future service. Miss Kinsey was married in August, 1900, to Rev. Orvis F. Jordan, pastor of the Christian church at Fisher, Illinois. He is a Eureka College and University of Chicago graduate. Following their marriage the Jordans served in Rockford and in Evanston, Illinois. In 1922 they began ministry with the Community Church, Park Ridge, Illinois, and are now in their twenty-fifth year of service there. Along with his busy life as a minister, Dr. Jordan served ten years on the editorial staff of *The Christian Century* and six years as executive secretary of the Chicago Christian Missionary Society. Mrs. Ida Kinsey Jordan has shared honors and responsibilities during nearly fifty years with her husband, adding those busy, fruitful years to her six years of missionary service in India.

Jane Wakefield Adams

1894 - 1905

"I wish you could see Miss Adams of Deogarh, Bengal, who has lately become one of us. She has been hidden for a dozen years quite away from the world in the heart of heathenism, content to work quietly alone with the Lord Jesus. She is a little, gentle old lady, with a childlike simplicity, but wise in the Word. I love to look at her peaceful spiritual face under its white headdress." So wrote Adelaide Gail Frost at the convention of missionaries in 1894.

When she was past fifty, in 1887, Jane Wakefield Adams, a Scotch lady, went out alone to India as an independent Baptist missionary. She was accomplished in music and painting. Wanting to serve where need was greatest, she prepared herself a sort of van and lived in it, traveled in it from place to place. She finally established herself in Deogarh, where she cared for the sick, visited the patients in the hospital and men in prison, called on the women in their home, finding her way into homes of both wealth and poverty, ministered to the lepers, taught little children, and gathered orphans around her. She had wanted to serve in "the

darkest spot in India," and thought she had found it in the Hindu place of pilgrimage, Deogarh. She sold hundreds of Gospels at the religious festivals. She spoke to thousands of pilgrims on camp grounds along the roads and at the railway stations. Many thus heard the message of the Christians.

Miss Adams' faith was a blessing to all with whom she came in contact. Every note that she wrote, especially to a non-Christian, contained some Scripture verse pertinent to the recipient's need. There was no time or occasion that was not a proper season to tell of the love of God and of his power.

Having heard of our belief, Miss Adams one day sent for Dr. Olivia Baldwin to visit her. The result of that visit was a new missionary and a new station, for Miss Adams took fellowship with the Christian Church and was appointed a missionary. Deogarh was taken over as a new station and other missionary women joined her there.

Rejoicing in this new fellowship, Miss Adams went on her busy way. She was a frail little lady but regularly arose at three in the morning to begin her day's work. "Her whole life was one act of love and unselfish service . . . she never lost an opportunity to tell the Story," wrote Mrs. Macdougall, who worked in the station with her. When the old van wore out, she built a new one and continued to go from village to village and to preach by the wayside. When she was no longer able to go out in village evangelistic work, she wrote letters and sent tracts and Bibles to people in India, England, Scotland, America, and Australia. When she was in her last illness, hoping to be better again, she made plans for fitting up her old van and going out again into the villages for teaching and preaching. She was also repairing an upper room in the church, hoping to bring groups of women who lived in *purdah* together for services. She sold her personal possessions to have money to complete this repair work. She willed her money to the Christian Woman's Board of Missions, under whom she had served in such delightful fellowship. She died in her eightieth year and was buried in Deogarh. In all her time of service she never returned to her home country for a visit.

Adelaide Gail Frost

1894 - 1909

"She came to us in the fall of 1889, a winsome little body with brown hair, grey eyes, and rare sweetness of expression." A friend of her student days at Hiram College spoke thus of Adelaide Gail Frost. This popular Hiram student was born among the rolling hills of Meigs County in Ohio. Her father was a minister and by the time Adelaide was of school age he had moved his family from the Ohio pastorate to Minnesota and later to Colorado. Adelaide was a painstaking student and at the age of eighteen was teaching school. At nineteen the first of her poems to appear in print was published in the *Christian Standard*.

Adelaide Gail Frost enrolled in the university at Athens, Ohio, in 1888 and the next year went to Hiram College, receiving her A. B. degree there in June, 1894. While she was a student at Hiram, Mary Graybiel, home from India, was called to Hiram to become the "lady principal." Naturally wherever Miss Graybiel went India was talked. She was strangely drawn to Adelaide Gail Frost and the girl responded with affection and became eager to go with Miss Graybiel to India. She was a charter member of the Hiram Student Volunteer Band, one of its early presidents, and first of its members and first Hiram graduate to go to the foreign field.

In the fall of 1894, Adelaide Gail Frost sailed for India with Mary Graybiel to share in the opening of a new mission station, Mahoba, and there all her years of service in India were given. While Miss Graybiel was busy with the building in Mahoba, Miss Frost was in the hills at Landour in language study. She was glad when she and Miss Graybiel were finally at home in "the little bungalow." At the first Christmas she wrote that she hoped all of the missionaries could work all through the year so that by Christmas, 1895, there would be more Christians to sing "Glory to God in the highest."

Miss Frost's chief work at Mahoba was with the girls' school, which was attended by the girls of the orphanage and as many girls of the city as could be reached. She watched the school grow from year to year. In the beginning, 1895, she had 12 girls, but before that first year was ended she had 80; in 1906 there were 142. In the course of years a school for boys was under her care, and another school for girls in the business section of the town. Most of the teachers were girls who had been brought up in the orphanage and trained in her school. Bible classes were held regularly and the girls were led to keep notebooks so that they would have the information ready for reference when they went home.

Adelaide Gail Frost did some evangelistic work in the homes of the women of Mahoba and superintended the work of several Bible Women, sending them out two by two for visitation and teaching. She made a large contribution with her writing also. Soon after reaching the field she was asked to serve as correspondent for the missionary papers at home. Her articles and letters were full of vivid descriptions and interesting, appealing, human information.

A very severe illness in the midst of her first term of service kept Miss Frost helpless and suffering for many months but did not dim her missionary passion. After her second furlough in 1909, Miss Frost remained at home to care for her parents, and made her home with them in San Diego, California. Later she lived happily in Long Beach where she died in 1928. An unusually gifted and versatile woman, Miss Frost not only gave great service to India but cultivated the missionary conscience of the people of the homeland churches. Her love for India is revealed in her best-known poem whose closing refrain must have been her heart's song in her latter years:

"India, our India,
We would still with thee go on.
India, our India,
Onward till the dawn."

Stella Franklin **1895 - 1936**

Stella Franklin, elder of the well-known "Franklin girls," went out to India in 1895, prepared for teaching even as was her sister. The rumblings of the great famine of 1897 were already being heard and the actual famine work soon began. Miss Franklin was asked to serve in Damoh where her sister Josepha was already at work. She shared in the relief work, administering funds and looking after the hundreds of children who found refuge with the missionaries there. The government opened an orphanage for famine girls and asked Miss Stella to take charge. In this heavy task the new missionary evidenced such skill as an organizer and administrator that the government gave her special thanks for the work. She cared for the girls who had no homes to which to return when the famines were over and taught them until they were taken to Deogarh.

Stella Franklin started the women's evangelistic work in Damoh, first calling in the homes of girls entrusted to her care. Then other homes opened, and as she went up and down the Damoh streets men and women stopped her or called to her from the houses to ask her to visit them. It was a thrilling experience to see new homes being opened to her message and teaching. With her sister she lived in native houses or whatever dwelling was available. Famines and their attendant heavy work, as well as other mission responsibilities and the shortage of workers, had made it impossible to build mission homes. But the Franklin girls were of the pioneer type who forged ahead, oblivious to surroundings.

Miss Franklin's first ten years of service were thus spent in Damoh. In 1905 she went to Harda for educational work in both the boys' and girls' schools. She also carried on evangelistic work among the women. A short while was spent in Jubbulpore teaching women's courses in the Bible college, and helping with the weekly Hindi paper. In 1912 she went to Mungeli to the work of the girls' boarding school, a vocational school in which the girls are

prepared for living in their village homes. In this work she spent the remaining years of her service, with the exception of a while in Kulpahar with the women's and children's homes. Her school work was well organized with as many as twenty teachers to supervise. Her Bible teaching to all groups was practical and clear. When she went out on her evangelistic trips she lived in tents, teaching, preaching, visiting. On one trip she visited nearly seventy villages, to most of which no evangelist had ever gone. Wherever she went, her advice was sought in church councils and home affairs, and her good sense and sympathetic understanding could always be counted on.

When the Franklin girls retired in 1936 they went to live in Anderson, Indiana, and later entered the Emily E. Flinn Home in Marion where they are now living. Both are active workers in the missionary society in the Home, and missionaries on furlough visiting them come away with enthusiastic comments on these two missionary sisters.

Elsie Gordon **1895 - 1901**

Long after the death of Elsie Gordon's father, his children learned of his longing for them to be missionaries. That desire was abundantly answered, for two sons, W. E. and E. M. Gordon, and two daughters, Elsie and Mrs. C. G. Elsam, devoted their lives to the people of India.

Elsie Gordon was born in India and was well prepared in background and training for her work. In 1895 she was added to the staff of missionaries working in Mahoba, where she assisted Adelaide Gail Frost in the orphanage. Her quiet, gentle manner had a great influence on the girls. She wrote of quiet evening talks with them, of her concern over the lack of blankets, caring for the sickest girls in her own room, thus revealing her intimate service. She reported that during a severe famine the children's kitchen fed 200, sometimes 280, adults and children of Mahoba daily. This required sixty-four pounds of rice each day. The people were diseased and were dressed in rags. The sick were grateful for the relief given at the dispensary. During these days she wrote to her Living Link church, "I will gladly spend and be spent in His service."

The *Missionary Tidings* printed an account of the celebration of Miss Gordon's birthday by the orphanage girls. Her room was almost filled with lovely flowers. The children had worked hard hemstitching handkerchiefs; these were presented. A special service was held in the chapel, including recitations and songs. At dinner a tureen was opened by the guest of honor, and a half dozen birds flew out.

Later Miss Gordon was transferred to Bina where she gave her longest service, and then to Deogarh. There she had charge of the girls' school and her work was most efficient and fruitful. Once Miss Graybiel wrote of her, "Daily do we thank God for this choice gift to us and to his work." After six years of service Miss Gordon withdrew from our board and turned her talent to the independent work. She served in South Africa and in Jamaica. Now she lives in Coonoor, India, a hill station in the south, and serves as she is able.

Mr. and Mrs. Neils Madsen **1895 - 1928**

Bessie Farrar was born in Louisville, Kentucky, but when a year old was taken by her parents to their former home, Richmond, Virginia. There at the age of twelve Miss Bessie became a member of the Seventh Street Christian Church. As a small child she listened to her mother tell of needy lands afar where Christ was not known and in her early teens she said: "I have consecrated myself to the Lord to carry the Gospel to the heathen, and I will make it my life work if I am thirty before I can prepare myself to go. But how can a poor girl make such a dream come true?" She was educated in the schools of Richmond and Manchester, Virginia, and at the age of nineteen enrolled in Bethany College with the help of someone who was interested in her desire to be a missionary. In two years she completed the ministerial course. In 1895 she received her appointment to India.

Bessie Farrar's service, after necessary language study, was in Mahoba, where the beginning of her work coincided with the terrible famine. Through all the year of 1896 and later she was engaged in the heartbreaking and physically strenuous task of rescuing boys and girls who were dying of starvation. From Mahoba she went to Deogarh to serve. A little school house was made ready for her in the busy section of the city. On her first day she was greeted by twelve small children but the school grew rapidly. She served in the Deogarh orphanage for girls, visited among the women in the homes, and worked among the pilgrims who thronged the city to worship at the many shrines there.

Neils Madsen went out to India from his native Denmark in 1888 under the Methodist Church and for eight years served in that mission. He then was immersed and began work with the Disciples of Christ India Mission, in 1896. It was during Bessie Farrar's first term of service that she met Neils Madsen and in 1901 they were married in the presence of the girls in the Deogarh orphanage. They wanted to open a new station in Umaria, but land could not be obtained, so Pendra Road was their final choice. While Miss Farrar was on furlough before their marriage Mr. Madsen had made the beginnings of the work at Pendra Road and he took his bride to her new home there, "a tent in the jungle."

Gradually the jungle was cleared away and the Madsens' temporary dwelling was replaced with a bungalow located on the highest spot on the mission compound. The old idol shrine was discarded and in its place a chapel was erected where daily services were held. Boys, orphaned by famine, came to them and were trained for Christian service, shared in the chapel services, and went out into the villages to preach and teach and sell copies of the Scriptures. Two Bible Women were added to the staff to help Mrs. Madsen teach the women. Young Christian men and their wives were established in non-Christian villages to live the Christian way in the midst of the people. An old farmer who was among the first group to listen to the music and to the message of Christ remarked as he turned away, "They were good words which the *sahib* spoke." And the crowds that came to listen grew in number and in earnest attention to the message. Soon visits were being made regularly to forty villages. By 1902 the Sunday school had grown to seventy-four; there were sixteen native Christians. Christians were settled in the village, each family with its own little cottage and plot of ground, and this growing Christian village became a model for other villages, a demonstration of better ways of living. Other missionaries joined the staff and as years passed the Madsens saw their shining dreams for Pendra Road grow toward fulfillment. Out of simple beginnings under consecrated leadership does the Christ come.

In 1923 the Madsens moved fourteen miles out from Pendra Road among a people who had never had the opportunity to hear the gospel. In the village of Kotmi they opened a new station and settled themselves to the development of a new Christian center. A great program of evangelism was carried on among the sturdy, primitive type of folk who came down from the hills. Here the Madsens lived until failing health made their retirement necessary and others took up the work.

Returned to America, the Madsens made their home in Baltimore and there Mr. Madsen died in 1930. Mrs. Madsen returned to Richmond and is there today, frail but vitally concerned with the church's service in India. In 1937 at her own expense she made a visit to India. While there a fall resulted in a broken hip and she was a patient in the mission hospital in Bilaspur where she bore her suffering with such lovely grace and was so kind and appreciative that those in charge said it was a blessing to care for her. As soon as she was able to travel she returned to her Virginia home.

Dr. Mary Theodora McGavran

1895 - 1923

After Mary McGavran and her brother John had decided to be missionaries they found a diary of their mother's—she had died when they were very young—in which was expressed a desire that her two children might serve God on the foreign field.

Mary Theodora McGavran was born in West Virginia; Hiram was her college, the Woman's Medical College in Philadelphia her professional school. She sailed for India, a missionary of the Christian Woman's Board of Missions of Great Britain, in 1896. When she reached Damoh, famine was raging with all its horror and tragedy. Nothing daunted, she set up an emergency hospital in a grass hut and began her career of service. During those first hard years of recurring famine she developed a keen sense of the need of preventive health measures; she guarded her co-workers from using up their reserve strength and was watchful lest small troubles develop into serious matters.

As the Christian community slowly grew in numbers, Dr. McGavran became health adviser and family physician to them. How she loved the babies and grieved when, at rare intervals, her skill and love did not avail and one would slip away. After the grass hut hospital came a native house in the town, kept scrupulously clean after the Hindu fashion. In its courtyard she held her clinics.

The native house itself was the women's hospital. Its simple building with its clean, bright, airy whitewashed rooms and its tiny ward seemed a very palace to the doctor. In it she ministered through the years to hundreds of thousands. But she was not content to serve the town alone. The villages knew her healing touch. Many a wild ride through storm and jungle she took to save the life of mother or child. Withal the doctor never forgot the Power upon whom she leaned. Healing for bodies was not enough. She was ever alert to bring the healing of mind and spirit which only Christ makes possible.

Aside from her professional work Dr. McGavran took a keen interest in the work of the church and the community. For many years she was on the church council. She taught the women's class in the Sunday school for years and at times was the Sunday school superintendent. The Christian community knew her as a friend and helper. She loved visiting in the non-Christian homes, too; and had many friends among Hindus, Moslems, and Jains, high and low caste. During her last term she conducted a class for children among the leather workers, teaching them Christian songs and Bible stories.

Late in the summer of 1922, Dr. McGavran and Miss Zonetta Vance went to a little hill station not far from Jubbulpore for a holiday. Dr. McGavran never got back to Damoh. On return from the vacation she was too ill to go on and remained in Jubbulpore in the home of her brother, J. G. McGavran. Several months of suffering followed and on the 25th of January, 1923, she died in a hospital in Jubbulpore following an operation. She had given twenty-seven years of devoted and efficient service to India, all of it in Damoh, where she is still remembered with love and gratitude by non-Christians as well as Christians.

Dr. E. C. L. and Dr. Lillian Miller

1895 - 1900

In the late fall of 1895, Dr. Edgar Calvin L. Miller and his wife, Dr. Lillian B. Miller, sailed for India. The Millers come from Massachusetts and Missouri respectively. Both were well qualified doctors, having taken the full medical course and graduated from the University of Michigan. They also had high recommendations as to medical skill and Christian trustworthiness.

The Millers were located in the ten-year-old station of Bilaspur. They shared temporarily a part of the *zenana* bungalow, pending the completion of the medical bungalow. This medical family took over the rather new, but already popular, medical work established and ably carried on since 1892 by our pioneer women missionary doctors, Olivia Baldwin and Arabella Merrill. The Millers found the the hospital buildings completed and ready for use, but standing idle. They were delighted with the hospital and dispensary and entered into their new work with great enthusiasm. It was a strenuous task to get the hospital in running order, after being closed for a year, to establish the nurses' training school, and to care for the increasing number of patients each day, including calls to the *zenanas* of high caste Indian women. Dr. Lillian spent some weeks caring for Adelaide Gail Frost when she was

very ill in Mahoba. But heavy work and the contact with suffering brought severe illness to the doctor herself and she left India late in 1899.

Dr. Edgar Miller remained in India another year, carrying on medical work in the dispensary in Bina station and in the nearby town of Etawah, treating thousands of patients and sharing life with the people. He left India at the end of 1900 and joined his family in America. Taking employment with Parke, Davis and Company of Detroit, he served with them as a member of their research staff for ten years, spending some time in Europe in special research. He also prepared bacterial vaccines for the company and wrote papers for medical journals. As a result of his outstanding work, Dr. Miller's name appeared in *Who's Who in America*. He left the Detroit position to accept one in the Medical College of Virginia as professor of bacteriology, and later professor of biochemistry, serving thus until 1931. In that year he became directing librarian of the medical college library and began editorial work on the *American Illustrated Medical Dictionary*. He is still librarian and continues his research and writing for the dictionary. When the Virginia Academy of Science was organized in 1923, Dr. Miller was elected secretary and he still holds that position. He writes: "I work hard every day, have very good health, and have no feeling of being old, and greatly enjoy my various services."

Dr. Lillian Miller died in California in March, 1939.

M. Alice Spradlin

1895 - 1898

M. Alice Spradlin, an efficient Christian teacher in Topeka, Kansas, was appointed to missionary service in India in 1895 and sent out to join Miss Jane Adams in Deogarh. When she arrived in Mahoba, India, she wrote: "The first Scripture text I believe I ever learned was, 'In all thy ways acknowledge Him and He will direct thy path.' I only begin to understand the meaning of this promise when I find myself in beautiful and God-needed India. . . . I truly thank God that I am in India to spend and be spent in His name for the suffering humanity around me. I feel that I am just beginning to live because I can see that my homely talents can be of use in doing Christ's work. I am relying on the Lord for guidance and strength."

As soon as Miss Spradlin reached the field she began studying Bengali (the language used in and around Deogarh), teaching a small school of boys and girls, and doing evangelistic work among non-Christian women in their secluded quarters in their homes. Together the two women made evangelistic trips into the adjoining country, Miss Adams traveling in a "dandy" (a boat-shaped chair swung from two poles) and Miss Spradlin on a horse. They were impressed with the real interest of the women and the fact that without exception they were kindly received.

In 1898 Miss Spradlin withdrew from the Mission to join missionaries of the London Missionary Society who were working in Calcutta. Later she went to Manila to nurse the American soldiers during the Spanish-American War. She was the second American woman to enter Manila following Dewey's victory. In America she gave time to raising funds to open a sailors' home in Manila. Information concerning her later life is not available.

Dr. Rosa Lee Oxer

1896 - 1910

Rosa Lee Oxer was born near West Florence, Ohio. In Cornell University she became interested in Student Volunteer work. Is it any wonder that later in Hiram College she became especially interested in India, with Miss Mary Graybiel serving as lady principal of the college, and Miss Adelaide Gail Frost a student, under appointment to go to India? She received her B. A. from the University of Indiana in 1891, and her M. D. in Cleveland in 1892. Through Miss Oxer's efforts a "Student Volunteer Alliance" was formed among the volunteers of the four medical colleges in Cleveland. She was a wise leader of her

fellow students and a good all-round Christian woman. When she saw a need she supplied it if possible, and no personal inconvenience was allowed to stand in her way. From Mahoba she heard the call of eighty orphans requiring medical care and of missionaries greatly overworked. She was appointed to be associated with her college friend, Miss Frost, in Mahoba, and sailed for India in November, 1896. The expense of her sailing was paid by an Australian Christian. Miss Frost wrote, "I have full confidence that she will prove a tower of strength to the work in Mahoba."

Dr. Oxer was a good physician and an intelligent, painstaking, sympathetic, and thoroughly conscientious worker. The orphanage children loved her, as did the missionaries. During her short stay in Mahoba she accomplished some marvelous cures which established a confidence in the Mahoba Mission which had not been felt before.

On her return from her first furlough Dr. Oxer spent four months in Rath in charge of women's work, then was transferred to Jhansi, and in 1907 to the women's home in Kulpahar. There she served until succeeded by Mrs. Bertha Lohr in 1910.

Dr. Oxer rendered invaluable service to India until she severed her connection with the Mission in 1910. She served as an independent missionary for about six years. She returned to this country in 1916 and worked among our churches, giving talks on India. In her last years she believed in divine healing and refused medicine though ill. She died very suddenly in 1918, of heart trouble. She was buried in the cemetery beside the Concord church near Richmond, Indiana.

Mr. and Mrs. George W. Coffman

1897 - 1902

Mr. George W. Coffman and Miss Bertha Marshall hailed from Missouri. They both graduated from Drake University and were appointed to India in 1897. Mr. Coffman reached India that year, and Miss Marshall in 1898. They were married in India and were first located in Harda, where they did their language study. The days of India's famines made heavy demands upon these young missionaries. They took charge of famine relief work, distributing blankets and clothing, and also money that came from various sources. Farmers in particular, being especially affected by lack of crops, were given assistance. The Coffmans also cared for children whom they fed and clothed and sent to the orphanages. When the famine was at its worst Mr. Coffman had the high school buildings at Harda under construction and was able to offer work to many persons needing relief measures. The Coffmans also did their part along with older missionaries and nationals in the big Harda program of Sunday school work. Mr. McLean mentioned ten such schools that were taught regularly each Saturday and Sunday.

The boys' day school that Mr. Wharton had opened in a rented building in January, 1885, nurtured and supervised hitherto by Laura Kinsey and Helen Livermore, had grown into a middle school. Other small schools had been started and all these schools Mr. Coffman further built up. Late in the year 1900, the Coffmans were called to blaze new trails which led to the opening of a new mission station at Hatta, some twenty-four miles from Damoh. Unfortunately at the very time they were starting this new work Mrs. Coffman became seriously ill. After a time she was taken to the hospital at Bombay and remained there until they finally sailed for America in 1902. They were later located in a Des Moines pastorate for some time, and then moved to Oregon. Following Mrs. Coffman's death several years later, Mr. Coffman returned to India and was associated with the noted Indian woman, Pandita Ramabai, in her mission work.

Dr. and Mrs. C. C. Drummond

1897 - 1926

Clarence Coombs Drummond was born near Mt. Pleasant, Iowa, but the public schools of Arapahoe, Nebraska, gave him his early training. From Lincoln Medical College of Cotner

University in Bethany, Nebraska, he received his medical training, graduating in 1896. He practiced medicine for a short while there. Later, during his first furlough, he received his A. B. degree from Cotner. He added to his medical training post-graduate courses in medical schools in New York and Chicago. Clarence Drummond earned his way through college and with all his hard work he was an ardent supporter of the church in all its activities and from his New Testament and missionary books received his enthusiasm for foreign missions. He was a leader in the Cotner Student Volunteer Band and though he preached while in college he was ordained to the ministry in Damoh, India.

Elizabeth Martha Iiams was born at Alva, Nebraska, not far from Lincoln, and grew up in a home whose influence was strongly Christian and missionary. Cotner was chosen as her college and there she was devoted to the Christian activities of the campus, especially the Y. W. C. A. The Cotner romance of Elizabeth Iiams and Clarence Drummond culminated in their wedding in August, 1897, and their honeymoon days were spent in travel to India.

From 1897 to 1922 the Drummonds lived in Harda with the exception only of time spent on furlough in the United States when Dr. Drummond refreshed his medical knowledge with short courses and spoke often in churches, as is missionary custom. In Harda, in the midst of strange customs and surroundings, the Drummonds entered into language study, finding it difficult to give as full time as they wished to study because the crowds of people began to come and the doctor's compassionate soul could not say to them, "No." During his first year and in all the years following Dr. Drummond treated, on the average, ten thousand people. In addition to those actually receiving his healing ministrations, other thousands had contact with the hospital and dispensary as they came with sick relatives or in some other capacity. And daily the message of Christ was preached and the Scriptures read to the crowds. No day's work was begun until the morning's prayer and evangelistic service was held. And thus thousands in all the area round about Harda heard the message at the hospital doors. In 1902, Dr. Drummond performed his first baptismal rites.

The Drummonds reached India when sickness and epidemics were more prevalent than usual, the natural outcome of the years of severe famine, and this added to their heavy work. Perhaps the worst was the bubonic plague of 1904 when the death rate ran from 60 to 90 per cent of the population. At the very beginning of the plague many people left the city and Harda soon became a city of the deserted, the dying, and the dead. The shops closed. Streets were empty. The government doctor and a special plague officer were afraid to go near the patients. Some of the medical assistants ran away, some died from the plague. But Dr. Drummond went steadily and fearlessly on his way. Other missionaries helped as they were able. About 50 per cent of the sufferers whom the doctor treated were cured. His service to stricken Harda and the countryside was a marvel of Christian compassion and revelation of Christ's way among men. In ways like this the Drummonds served. In 1923, after a furlough, they moved to Mahoba to care for the medical work there. Evidence of the high regard in which they were held in Harda is revealed in the non-Christian community's protest to the mission secretary and the United Society's offices in America, asking that their doctor remain with them. But when they realized that he must go they held many farewell meetings in which were revealed their appreciation and the deep impression the Drummonds' long and selfless service had made. The British government conferred upon Dr. Drummond about that time their Kaiser-i-Hind silver medal for meritorious service in behalf of humanity.

In Mahoba the Drummonds continued their characteristic way of living and serving. The church as well as the medical work received their attention. Dr. Drummond liked to preach and to share in the program of evangelism. But a few years only were given to them in Mahoba and then, in 1926, ill health brought them reluctantly to the homeland. Mrs. Drummond was seriously ill and the doctor showed the strain of his years of unremitting toil when he too often remained in the plains during the very hot season to meet the needs of the people.

In America they first made their home in Nebraska. As soon as health permitted he

was asked to take charge of the state hospital for mental cases in Norfolk, Nebraska. From that work in 1938 the Drummonds went to Medford, Oregon, where they are now living.

Ella Marie Maddock

1897 - 1909

The parents of Ella Maddock lived in Elyria, Ohio, and happily received her as a Christmas present the year the War between the States ended. Her mother, who was English, afforded her daughters an exemplary life of diligence, giving herself to practical nursing. The father died when the children were young, and Ella, the oldest child, was obliged to care for the home and for her younger sister Mary. She grew up an active member of the Elyria church, serving as a leader in various groups, including a missionary society. After graduating from high school Ella took a three-years' nursing course in Lakeside Hospital, Cleveland, receiving her degree as a registered nurse. After serving several years in her profession, she attended the Moody Bible Institute in Chicago and also did practical missionary work. She then applied for work in the foreign field and was sent as a nurse and *zenana* worker to the Bina station. She entered into service in 1897 and reached India early in January, 1898. She was one of the first, if not the very first, graduate nurse sent by the Disciples of Christ to India.

Miss Maddock remained in Bina a brief time studying Hindi, and spent some time in the hills in further study. As soon as she acquired a fair knowledge of the language she was sent to Bilaspur to help in the hospital. She was obliged to return to America in 1900 for surgery, but returned to India in 1901. She was then located in Deogarh, near Calcutta. Here she worked diligently among the women in their homes and out in the villages. In connection with her evangelistic work she cared for the sick in goodly numbers, looked after the local leper colony, and helped in the home for girls. She also found her Deogarh work among pilgrims very fascinating. "It is a rare privilege to be here where we meet so many people on religious pilgrimage from all over India," she once said. Enthusiastic about her work and conscientious, she constantly worked beyond her limited strength and soon after her furlough in 1908 she became ill. The Mission sent her to Pendra Road and then to Kulpahar, hoping that the higher altitudes of those stations would improve her failing health. However, a deadly disease was sapping her strength and she went to Landour in the hills where she died in May, 1909. She sleeps on Himalaya's mountain-side, in the beautiful English cemetery.

It seems fitting that we should add here a brief account of Miss Maddock's younger sister Mary, as she too served a short time in India. After graduation from the Elyria, Ohio, high school, Mary attended Hiram College. In December, 1907, she accompanied Ella to India, paying her own passage. The mission board supported her from June, 1907, until she returned to America in 1910 and also paid her fare back home. She lived some years in Elyria, and then moved to the Florida Christian Home of our church, where she passed away April 14, 1937.

Mrs. Mildred Franklin Bundy

1898 - 1904

Mildred Franklin, younger sister of Stella and Josepha, went out to India in 1898 after special study in Hiram College. She was a gifted musician, playing the piano, guitar, and violin. In India, following her period of language study, she had charge of the girls' school in Harda, helped in the evangelistic work, and assisted in general educational activities such as arranging school programs. At that time the girls' school was held in a building erected as a memorial to Miss Sue Robinson and was attended by the daughters of the better class of Indians. The teaching of the Bible was one of the main features of the school program. She sometimes visited villages, sold Gospels and other books and medicine, and preached.

She gave just one term of service in India but her work is appreciatively remembered by her Indian and missionary co-workers.

In 1905, Miss Franklin married Newton Bundy to whom she had been engaged before going to the field. Together they served churches in New Mexico, South Dakota, and Missouri. Mrs. Bundy was active in the women's work and spread her missionary enthusiasm and shared her missionary experiences generously. She was the missionary member of a team of workers in county conventions in her district. She died in May, 1938, in Ekin, Indiana, where they lived after their retirement.

Mr. and Mrs. C. G. Elsam

1898 - 1927

C. G. Elsam, genial missionary and skilled tennis player, served in India from 1888 for nine years as a Methodist minister, then was in Disciple mission service in India twenty-nine years, and later in Jamaica two years. He was thus a missionary for forty years. He is of English parentage and was born, grew up, and was educated in a mission high school and a government college in the city of Bombay. He possesses a rare knowledge of the language, customs, and religions, as well as the political history, of India.

Edith Gordon was born in Calcutta, India. Her father, a fine Christian gentleman, was head of the government accountant-general's office. Her maternal grandfather was a pioneer missionary of the Baptist Missionary Society who worked with William Carey. Elsie Gordon is her sister, and her brother missionaries are Wilfred E. and the late Evalyn M. Gordon. She attended a Scottish mission school in Bombay and there met Charles Gamble Elsam, a fellow student. Later she studied in a private school and after graduation engaged in church work. She was a teacher for some years. Her unusual understanding of the thought and life of India, and her cultural background, helped to fit her for Christian service.

The Elsams were married in March, 1891, in Poona, India. Mr. Elsam was ordained in 1892 in Bombay and they served in several Methodist pastorates in India. Then they became interested in the teachings and practices of the Disciples of Christ, and in 1898 were appointed missionaries in the India Mission. Making Bilaspur their headquarters, they began English work at various railway stations on the Bengal Railway. They preached, did much personal work, opened Sunday schools and libraries, worked among women and children, and stressed temperance work.

In 1901 the Elsams were transferred to the Bina station, where within seven months they visited three hundred homes. Mr. Elsam carried on the local and village evangelistic work and supervised the primary mission schools, aided by a new Christian master and wife. They built up the Sunday schools and had regular worship in English and Hindi, assisted by a new Indian preacher. The sale of books increased with the employment of an Indian man of the Swedish Mission who made book sales at the railway station. During an epidemic of bubonic plague in Bina, they helped needy people through their dispensary, assisted by an Indian doctor.

Bina was a railway center and Mr. Elsam had opportunity to do a type of work similar to that in which he was successful in Bilaspur. Here came also former Damoh orphanage boys and their families, and these became members of the church. Mr. Elsam fathered them and aided them in their Christian growth.

After Bina the Elsams spent two years in Jhansi, another large city and a railway center. Their first converts were a family of Sweepers. Their work at Jhansi was not unlike their activities in the previous locations and the Elsams found the same joy in the service—church, Sunday schools, touring in the villages, helping boys who came from the Damoh school to get employment in the railway shops and to establish Christian homes.

After the two years in Jhansi, the Elsams were again located in Bina and from that work came to America for furlough, living in Hiram, Ohio, where they did some special studying. Following furlough they worked again in Bina and added Maudha and Mahoba

to their "homes in India." In all these places they faithfully shared in Kingdom building. In 1927 they returned to the States. Retirement time was near, but an emergency call for a missionary couple for Jamaica took the Elsams there. Mr. Elsam served as pastor of the Duke Street Christian Church and assisted in the evangelistic work through the island. The failure of Mrs. Elsam's health resulted in their return to the States in 1929. At that time they entered the ranks of retired missionaries. They now make their home in Maywood, a suburb of Chicago. They render Christian missions a great service locally and Mr. Elsam has done no small amount of speaking and teaching in various types of conferences under the auspices of the United Society.

Mr. W. E. and Dr. Ada McNeil Gordon

1898 - 1940

When Dr. Ada McNeil went to India in 1898 it was the realization of a dream she had carried since childhood. She inherited a knack of dealing with sick folk from her mother who, although untrained, was the neighbor always called in in time of sickness. Dr. McNeil's early education was in the public schools of Iowa and in Albia Academy in the same state. Then came the years at Drake University. Although she had little in the way of financial resources she kept on with her education with unswerving purpose and determination. She finished her medical training and received her M. D. in 1897, ranking highest in a class of twenty-two young men and women. During all her years in Des Moines she was closely associated with the Central Christian Church and from that church went to India. She took up her first term of service in Bilaspur where she made a valuable contribution in building up the medical work and as throughout her missionary service, was evangelist as well as doctor.

Wilfred Ernest Gordon was born in Bombay, India. He received his early education in a Church of England school at Panchgani and a Methodist school in Poona, both in Bombay Presidency. His high school work was done in Nagpur in the Central Provinces. In 1897, Mr. Gordon went to Mungeli where his brother, E. M. Gordon, who had come into our mission in 1892, was stationed. The famine days were on and W. E. Gordon helped in relief work with the children. Later he had charge of the orphan boys gathered in Bilaspur and of the boys' school. In 1902 he came to America for further education. He studied at Bethany and at Hiram, receiving his A. B. degree from the latter college.

In 1905, while Dr. McNeil was on her first furlough, they were married and returned to India immediately. Mahoba was their location. Dr. Gordon had charge of the medical work and Mr. Gordon looked after the church and evangelistic work. He also opened a boys' school. In 1911 they were sent to take charge of the work at Jhansi. This again meant church and evangelistic and school work for him while she gave her time to medical work. In 1914 they came to America and Mr. Gordon worked in the Men and Millions Movement and received his master's and Ph.B. degrees from the University of Chicago. They served an Illinois church and Dr. Gordon worked in the Cook County Hospital. On returning to India, they went again to Jhansi after a few months in Bina and continued in Jhansi until another furlough in 1927. Sometime during the years, G. H. Singh and S. Maqbul Masih, two of our most valued Indian co-workers, became members of the Christian Church while teaching in Mr. Gordon's school in Jhansi. Always the Gordons carried a heavy share in the cooperative mission work and in the general work of our own mission.

In 1928 the Gordons were located in Jubbulpore, where Mr. Gordon was principal of the Christian High School, a union school for boys. He was in his element in this work in which he continued until 1936. Dr. Gordon helped to carry on the work of the boys' hostel and did as much general medical work as her health permitted, using her back veranda as a dispensary. She also looked after the medical needs of the students of Leonard Theological Seminary.

Furlough time came again in 1936. This time Dr. Gordon did not feel able to make the long ocean voyage so she stayed in India while Mr. Gordon came to America. On his return they were located in Damoh to have charge of the Damoh Boarding School for boys. They carried the Damoh work until Dr. Gordon's failing health forced their retirement and they went to live in Bangalore, South India. Mr. Gordon finds many opportunities for service in the city of Bangalore. He teaches and works with boys in a Methodist school, preaches, and finds many ways to serve. Long after Dr. Gordon was confined to her bed, she was rolling bandages for the Red Cross and sending out messages of cheer and encouragement to friends scattered across India. Ada McNeil Gordon died in May, 1936, near Bangalore, and is buried there.

Mr. and Mrs. W. C. Macdougall

1898 - 1927

Annie Agnes Lackey was born in Arkansas, graduated from the state university there, and in 1898 went out to India. She came from one of the leading families of her state, a cultured, consecrated girl of whom her pastor said, "She is the finest gift we can make to God." Her language study was carried on in the hill station of Landour and there she began her beautiful service to India's girlhood by teaching young girls the gospel story and to sing Christian hymns.

Deogarh was her station. She taught in the girls' orphanage and later had charge of it. She worked also among the women who lived in *purdah*. Deogarh is a place of religious pilgrimages and she spent much time among the pilgrims who came from all parts of India. Thousands of them first heard about Christ from the mission workers in that area. But Annie Lackey is best known for her work and influence among the girls.

She once wrote: "My years in India were happy years; first were those when I was receiving little, starved, sick children gathered in from famine areas. It was interesting work—clothing and feeding them, caring for the sick ones. Then came the years of teaching and training them. Even now I can see them as singly or in small groups they came to me saying, 'Mama Ji, we want to take the name of Jesus.' After a period of special instruction we would go out to the small lake and they were baptized."

In 1911, Annie Lackey became the bride of Dr. Macdougall and with him continued her service in India.

W. C. Macdougall was a Canadian, born and reared in St. Thomas, Ontario, the province from which many of our missionaries have come. He was a pharmaceutical chemist. After having attended Guelph Collegiate Institute, he entered Hiram College and was graduated from that institution. He was a student minister during Hiram days, and later pastor of his home church and principal of a Disciples' college in St. Thomas. Later he attended the University of Michigan, Cambridge University in England, and the University of Chicago, from which he received his Ph.D. in 1918.

Dr. Macdougall was first stationed at Calcutta where he reopened the Bible teaching and work among the students started by W. M. Forrest. He wrote of the tremendous opportunities saying: "There are upwards of 10,000 university students and 18,000 high school boys within a mile radius of the Y. M. C. A. where I live." In 1910 he moved to Pendra Road where he cared for the Christian community and the evangelistic, educational, and medical work during the Madsens' furlough. Then he went to Jubbulpore, and it was there that Annie Lackey became his bride.

Dr. Macdougall was an effective preacher and evangelist, but perhaps his greatest contribution to India was in his work as teacher and principal of the Bible college in Jubbulpore, where he gave freely of his fine intellectual powers to the training of Indian leaders. While not a trained physician, he had considerable knowledge of practical medicine and on his evangelistic trips he often treated common ailments and gave advice to the sick who came to him. The Macdougalls led their Bible college students in Christian service in the villages and

thus furthered their training in practical work. Much attention was given to Barela, a nearby village, which became one of the centers of our work. Mrs. Macdougall's special work was teaching the wives of the men students of the Bible college.

In addition to his regular work as a missionary educator, Dr. Macdougall edited the *Sahayak Patrika*, the weekly paper published by the Mission in Hindi and English. (This later became a union mission publication.) He also wrote a scholarly Hindi reproduction of his doctor's thesis.

In 1926 the Macdougalls left India and returned to Canada. They made their home in Toronto, Ontario, where Dr. Macdougall became pastor of the Hillcrest Church of Christ. He was again connected with the college which had moved from St. Thomas to Toronto, and gave lecture courses in the Canadian School of Missions. In August, 1935, Dr. Macdougall died. Mrs. Macdougall continued to live in Toronto, helping her two daughters prepare to go to India for missionary service. In 1946 she sailed with them for India, where she is now living.

Mr. David and Dr. Minnie H. Rioch

1898 - 1932

David Rioch was born in Hamilton, Ontario, of Scotch parentage. He came to the United States and acquired mechanical training, but not being satisfied with this work he decided to devote his life to the ministry. He worked his way through Butler College, where he received his A. B. degree in 1897.

Miss Minnie Henley was born and reared in England. She spent two years with a Lutheran pastor's family in Germany and then taught in private families. She came to America in 1892, entered medical college in Indianapolis, graduated in 1895, later took a post-graduate course in New York, and later still a course in Queen Charlotte Hospital in London. She was married to David Rioch in 1897.

The Riochs reached India in December, 1898. They were located for a few months in Harda, where Mr. Rioch gave much help to the English church services and the Sunday school. Then they went to Damoh where Mr. Rioch assisted Mr. Rambo who was engaged in organizing the boys' orphanage. In 1899-1900, famine was very severe in India and Mr. Rioch was in the thick of it, working to save the children. In 1901 they moved to Hatta where they lived in a shed while Mr. Rioch supervised the building of a bungalow.

In 1902, Mr. Rioch was called to take charge of the boys' orphanage in Damoh. It was still in a formative stage and he set to work at once to build dormitories for the 450 boys under his care. He built also a hospital and dining hall and completed the workshop and farm buildings. He organized work among the boys. They cleared the land granted to the Mission. They planted and cared for a vegetable garden and rice fields. They made a large pond for irrigation, and dug two wells. Classes in carpentry and tailoring were carried on. The boys had to be taught how to play, too. Many were ill as the result of starvation and needed special care. In time some of the older boys asked to be married and wives had to be chosen for them. Thus passed the Riochs' first term of service.

They began their second term in 1908, in Mungeli. The church, a small hospital, two leper homes, four or five schools in the villages, and a school in Mungeli, claimed their attention. There was also a Christian village, Pendridih, nine miles away, where some of the Damoh boys who had been married and wanted to be farmers were settled along with some other Christian families. Mr. Rioch built an addition to the hospital and Dr. Rioch carried on her medical work.

In 1912, Mr. Rioch was called again to the boys' orphanage in Damoh. He also supervised the Hatta station, doing much camp work among the villages. For the succeeding years he gave his time to evangelistic work in Hatta, Damoh, and Mungeli. They gave much time to the outstations, improving conditions as well as teaching and healing. The Pendridih farm and the large irrigation pond there were improved. Dr. Rioch, with

the help of Dr. Hira Lal and other assistants, carried on the medical work in the hospital and with the lepers. She also made regular trips to some of the outstations. When land was given by the head man of the town of Takhatpur for an outstation in recognition of the godly life and teaching of a Bible Woman who had worked there, Mr. Rioch marked out the boundaries and started that work.

The Riochs were stationed for a time in Barela near Jubbulpore and did much camp work among the villages of the Gonds, a hill people. From Barela they were called to Takhatpur, where they spent several years.

Mr. Rioch threw his whole energy into the Takhatpur work. By this time the new leper home had been built, and the leper work, Pendridih village, and several other outstations formerly belonging to the Bilaspur and Mungeli Circles were transferred to the new Takhatpur Circle. This greatly increased Mr. Rioch's village area. The Riochs gave most of the winter months to itinerating among the villages in evangelistic and medical service.

It was in 1931 that Mr. Rioch began building the new church in Takhatpur, but before the task was finished he had a severe heart attack that forced him to lay down his work. His last church service was with the lepers. The Riochs left India in the spring of 1932, having served India faithfully and well for thirty-four years. In America they made their home in Boston. Mr. Rioch learned to write Braille and transcribed several books of the Bible into Braille for the blind of India. He passed away in September, 1940. Dr. Rioch, also, has prepared much literature in Braille for the blind of India and other places and continues to do so. She makes her home in Rockville, Maryland, but spends part of her time in New York City.

Dr. Mary Longdon

1899 - 1937

Dr. Mary Longdon was one of our devoted group of missionary women doctors for thirty-eight years. She was born in Pennsylvania, graduated from the Woman's Medical College of Pennsylvania, and later took a post-graduate course in the University of Pennsylvania. After graduation from the Woman's Medical College, she was elected the school's resident physician. The experience thus gained was of great value to her in her work in India. Upon the completion of her medical training, Dr. Longdon offered herself for service in India and sailed for her chosen field in December, 1899. She was first stationed at Deogarh in Bengal, where she remained for nearly twelve years. She was next located in Bilaspur for five years, then in Pendra Road for ten years, and during the last few years she was in charge of all of our medical work of the Hamirpur District in the United Provinces, with headquarters at Kulpahar. This work included the care of the children and women in the mission homes at Kulpahar and regular trips in all kinds of weather and under great handicaps to Mahoba and Rath and their outstations where dispensary work was carried on. It was an exacting task.

Perhaps the contribution for which Dr. Longdon is best known was the establishment of the Tuberculosis Sanatorium of Pendra Road, the only institution of its kind in all that part of India. It serves both men and women, Hindu, Mohammedan, and Christian. Through her courtesy and kindly geniality Dr. Longdon made many friends among the higher class Indians. It was through such friendship that the initial gift for the sanatorium building was received from a Hindu gentleman who had lost several members of his family from tuberculosis. He entrusted to Dr. Longdon his remaining fortune for her sanatorium. She began the work of choosing a site, even to the riding of an elephant through jungles in the rainy season in an effort to find the most desirable location. When Pendra Road had been chosen as the highest and healthiest spot available, and a fine plot of land had been acquired through the kindness of a friendly English official, the work of building was begun. It was during Dr. Longdon's years there that she was near death from the attack of a

panther. During those ten years much time was spent in supervising the building and in getting the work of the sanatorium established. Later the building was enlarged and the sanatorium became a union Christian institution with liberal government grants. But it owes very much to the careful planning and faithful service of those earlier years.

Dr. Longdon retired from active service in 1937. She makes her home in Daytona Beach, Florida.

Susie L. Rawson

1899 - 1903

In the *Missionary Tidings* for February, 1900, appears a picture—a sweet and lovely face with a winsome soul looking out of wide-set eyes. The hair is parted in the middle and worn high. The dress is the style of the late 1890's and under the picture is the name, Susie L. Rawson. Susie Rawson was born in Ohio and spent her early years there and in Pennsylvania. When living in Akron, and a member of the Methodist church, she was inspired to give her life to foreign missions. Some time later she joined the Disciples of Christ fellowship and went to Hiram College, where her thoughts were turned to India by Mary Graybiel. She worked hard in vacations and during the school year to meet her expenses. After her graduation, she spent a year in Cleveland in special study of kindergarten work and music.

In October, 1899, Susie Rawson sailed for India, a well-equipped teacher, very happy to be about her Master's business. From Bombay she wrote: "My happiness is great because my feet are at last firmly planted on the soil of India, the land of my adoption. My heart goes out to this land as it never went out to my homeland, and I have a feeling that I am at home as I have never been before."

Three brief years were given to her for serving. She shared in the orphanage work at Mahoba, taught classes among the girls, and thoroughly loved her work. Serving as the orphanage mother, she rejoiced on the day when the girls ceased to call her "new mother" and said instead "our mother."

When failing health forced Susie Rawson to give up her work in India she knew deep sorrow. She landed in America in March, 1903, and brought to an end a very promising missionary career. Concerning Miss Rawson since she left India, a missionary friend gives this information: "I think she was in some business (literary) office in Cincinnati for several years and has since died."

Mr. and Mrs. G. W. Brown

1900 - 1917

George William Brown was born in Maryland, received his early education in that state, and was employed in business there. In October, 1891, he married Mrs. Virginia Clark Archer of Maryland, a widow of fine family. In 1894 they moved to Hiram where he received his A. B. in 1897 and his M. A. in 1898. In 1900 they were appointed missionaries to India and in October of that year they reached Harda. There for some time the study of Hindi occupied them. Mr. Brown was able to preach to the Indian church in Hindi by Christmas time. He soon became the principal of the large mission high school for boys, and superintendent of the primary and middle schools. He also was pastor of the small English church for the European community. He early began teaching a class of young men who were preparing to become Indian evangelists. During this time Mrs. Brown worked chiefly with the English-speaking people and was president of the local W. C. T. U.

In 1904, Mr. and Mrs. Brown were transferred to the city of Jubbulpore to open a new station and to establish the Bible college of which he was for many years the principal. With difficulty he acquired six acres of land on which was to be built the Bible college—with dormitories and cottages for students, a mission press, and a bungalow. Mr. Brown

arrived in Jubbulpore in July and the first of August enrolled six young men as the nucleus of the Bible Training School. Text-books were lacking and must be prepared and meanwhile the lecture method was used.

In the midst of building and teaching Mr. Brown rented a small printing press, purchased type and necessary materials, and in December, 1904, issued the first number of the Hindi-English paper, the *Sahayak Patrika* (Christian Helper), which has been issued regularly ever since. This paper later became the union paper of the various missions of Mid-India. In February, 1906, the church in Jubbulpore was organized with thirty-one charter members. In September of that year the corner-stone of the new Bible college was laid and in March, 1907, it was dedicated.

The Browns came to America on furlough in 1908. In 1910 Mr. Brown received the Ph.D. degree from Johns Hopkins University and they returned to Jubbulpore. While continuing as principal of the Bible college, Dr. Brown made a great contribution through the writing of Sunday school materials and other vernacular literature. Under his direction the present Standard Version of the Hindi Old Testament was brought to completion. He was one of a committee of three that revised the Hindi translation of the New Testament. Along with this work he was editor-in-chief of a Standard Bible Dictionary, and the writer of several vernacular books. During most of the years of his missionary service Dr. Brown was secretary of the Mission and also mission treasurer. The kindergarten and primary work for the children of the Christian community was supervised by Mrs. Brown. She also looked after the home life and physical welfare of the Christian families and the students.

Dr. and Mrs. Brown retired from mission service in 1917. For a time Dr. Brown served on the faculty of the College of the Bible in Lexington, Kentucky. Then they went to the College of Missions, Indianapolis, where he was lecturer on India, teacher of Sanskrit, and dean of the college. Dr. Brown was a recognized authority on Sanskrit. When the College of Missions was transferred to Hartford, Connecticut, Dr. Brown was asked to serve on the faculty of the Kennedy School of Missions, as head of the India Department and lecturer on phonetics, which position he still held at the time of his death in December, 1932. Mrs. Brown lives in Baltimore and is a member of the First Christian Church there.

Mary Louisa Clarke

1900 - 1937

Mary Louisa Clarke of England, oldest of a large family, carried heavy family responsibilities until she was thirty. In the West London Tabernacle Church in London, she dedicated her life to India. The Disciples of Christ in England were supporting Dr. Mary McGavran in India and in 1900 sent out their own Miss Clarke. For many years Miss Clarke and Dr. McGavran lived together in Damoh and were associated in medical work. Miss Clarke had no medical training but much natural ability in that line.

Mary Clarke worked in Damoh among Hindu and Moslem women, taking the story of the Christ into their homes while teaching them to improve their environment and the physical and mental phases of their lives. While doing this she became intimately acquainted with the lives and thoughts of the Indian women. This knowledge proved a great asset when later Miss Clarke was in charge of the home for women and children in Kulpahar. Here she gave wise and sympathetic care to the neglected women and babies. Her even-tempered, practical good sense and her administrative ability helped to open a new life of hope for many forsaken women. In the children's home were babies too young to go to the orphanages. She was a real mother to scores of them. She wrote of finding the work intensely interesting.

In 1923, Miss Clarke was located in Jhansi where she directed and worked with a group of Bible Women. She taught and loved hundreds of shut-in non-Christian women.

The needs of Damoh called her and she took charge of the school for girls until, because of lack of funds, it had to be closed and combined with the boys' school. Miss

Clarke became principal of this coeducational school and gave most careful supervision to the staff and students. She encouraged the Girl Guides and Blue Birds (corresponding to Brownies in this country), and supervised other activities of the forty-eight girls. Under her leadership manual training classes for boys and girls were started.

For recreation from her strenuous mission activities Miss Clarke cared for her beautiful flower garden, which was a delight to everyone. She enjoyed long walks, picnics, cooking, reading, and entertaining. She had the reputation of being one of our most hospitable missionaries. An outstanding feature of Miss Clarke's service was her quiet dependability. Whatever work was entrusted to her she did thoroughly. At the age of sixty-nine, in 1937, she retired from active service. She and a sister live together in a bungalow they had built in Cambridge, England.

Mr. and Mrs. W. M. Forrest

1900 - 1903

Just before Christmas, 1900, there arrived in Calcutta, India, a gifted young minister and his wife to begin an unusual missionary task in that city. These were William M. Forrest of Baltimore, and Mrs. Maude Clarke Forrest, formerly of St. Louis. Mr. Forrest served for a few years in the university Bible Chair work at Ann Arbor, Michigan, and had been chosen to become biblical lecturer among India's educated young men. The endorsement of the city's university, together with that of the Y. M. C. A., and the use of the Y. M. C. A. building as headquarters, enabled him to begin auspiciously the teaching of Christianity to India's students. He addressed large groups of students, taught in a Hindu school, and published articles in the papers. The Y. M. C. A. engaged him to conduct the Bible study department of their monthly publication. In their reports the Calcutta Y. M. C. A. leaders spoke of Mr. Forrest's lectures and meetings with the students in terms of praise and appreciation. Mr. K. C. Banerji, a Brahman convert under Alexander Duff, and Calcutta's most outstanding Christian lawyer of that time, wrote that never before had a missionary been permitted to give such instruction in a Hindu school with the sanction of the boys' parents.

Unfortunately almost from the time the Forrests reached India Mrs. Forrest's health was not good and she was obliged to spend much time in the mountains at Landour. Because of her health they returned to America after little more than three years of service. In this country Mr. Forrest first worked among the churches in the interest of India. In 1904 he went to the University of Virginia in Charlottesville, to become "Professor Forrest of the John B. Carey Memorial Chair of Biblical History and Literature." He served there for over thirty years with distinction and devotion, teaching the Bible and related subjects to hundreds of students.

Mrs. Maude Clarke Forrest passed away in Charlottesville in July, 1926, and in 1932 Dr. Forrest married Miss Ann Pendleton, of the well known Pendleton family of Cuckoo, Virginia. In 1939, Professor Forrest retired. On that occasion a beautiful service was conducted at the Macedonia church, Orange County, where for more than thirty years Dr. Forrest had been the minister.

Mr. and Mrs. O. J. Grainger

1901 - 1920

Oswald Joseph Grainger was born in Nebraska. He attended Cotner College and graduated from Hiram College in 1900. He did pastoral work and preaching for a year until he was ready to leave for India, in 1901. Prior to his college work, from 1889 to 1893, he had been a bookkeeper in Knoxville, Tennessee, and in Lincoln, Nebraska.

Reaching India in 1901, he studied Hindi at Harda, and served there until 1906. He was married in December, 1902, to Miss Maude Plunkett, who had gone to India that year. Maude Plunkett was the daughter of a minister of the Christian church. She was

born and grew up in Indiana and went to India from Crawfordsville. She graduated from the Indiana State University and was well prepared for missionary service.

While stationed in Harda, Mr. Grainger had charge of the boys' high school which was affiliated with the government university at Allahabad. He also had oversight of schools in the station and gave time and help to the evangelistic work, working with the Indian evangelists. He also gave time to the leper colony, acted as pastor of the English church, and helped in Sunday schools. His early training and experience in business were helpful when he acted as secretary and treasurer of the large Harda station work. Mrs. Grainger had charge of the girls' school, shared in the women's evangelistic work, and helped much in the church and Sunday schools.

From 1906 to 1910 the Graingers were located in Jubbulpore. There Mr. Grainger was principal of the Bible college. He taught, prepared text-books, and did other writing and translation work. He also had charge of the Mission Press and helped to edit the weekly mission paper. Mrs. Grainger did much work among the non-Christian as well as the Christian women and children in their homes, and cared for the sick and needy.

From 1911 to 1915 the Graingers served in the Mungeli station, where there was a very promising outlook in evangelism among the Satnamis, with indications of a group movement towards Christianity. Mr. Grainger formulated an excellent working plan, suggesting that each new Christian interest others of his own particular Satnami group who were not yet members of the church. And it is along this plan that group movements toward Christianity have occurred in various sections of India and Burma. This plan has since been followed in our own Mungeli-Takhatpur area where many people among the Satnamis are becoming interested in and are accepting Christianity.

During their last term of service, from 1915 to 1920, the Graingers were again located in Jubbulpore. Here Mr. Grainger took over the Bible college and press work and made an outstanding contribution to the administrative and educational work. He is remembered for his writing, editing, printing, lecturing, and preaching. He had gained an enviable reputation as a speaker and writer throughout central India. Both in Mungeli and also in Jubbulpore Mrs. Grainger continued her useful services among the Christian and Hindu women and children.

The Graingers left India for furlough in 1920 and did not return. Since their return to this country they have lived in Chicago, Indianapolis, and Lynchburg, Virginia. Mr. Grainger did recruiting work for the United Society from 1920 to 1922. He was professor of comparative religions in the College of Missions from 1922 to 1927. Earlier he had taken his M. A. degree in the University of Chicago, and in 1927 he received from that institution his Ph.D. degree. From 1927 to his retirement in 1945, Dr. Grainger served as head of the Department of Social Sciences at Lynchburg, Virginia. Since retirement the Graingers have continued to live in Lynchburg.

Mr. and Mrs. Walter G. Menzies

1901 - 1940

Walter G. Menzies was born in Glasgow, Scotland, graduated from the West of Scotland University, and later studied in Butler College and the College of Missions, Indianapolis, Indiana. He was a minister in both Scotland and the United States. He served churches in Kansas and also worked as state secretary there. Hattie Smith of Greenleaf, Kansas, became Mrs. Menzies and together they went to India in 1901. They spent a short time in Mahoba in language study and in 1902 opened the new station of Rath, where they engaged chiefly in evangelistic work. Much time was spent in the villages, where the missionaries and native helpers lived in tents, preached, taught, sold many copies of portions of the Scriptures, and held special services during fairs. People crowded around their tents to hear their message. In connection with this village work they rescued needy women and orphans and cared for them at their own expense for some time. This work was really the beginning of the Kulpahar home for women and babies.

The Menzies are best known for their work in Pendra Road, to which station they were assigned in 1919 and where they continued until their retirement from active service in India. Mr. Menzies had charge of the men's evangelistic work and had oversight of the local church. He was enthusiastic about the policy of establishing Christians on their own land and continued the Madsens' early plan for the developing of the Christian village. He introduced better farm methods and thus helped the Christians work toward a self-supporting community. Probably his agriculture fair was his most outstanding contribution to the Pendra community and the Mission. This was a big annual fair with a squeaky home-made ferris wheel and other amusements as well as educational features. He encouraged Christians and non-Christians to exhibit the products of their fields, their stock and poultry, fruit, fancy-work, weaving. There were judges and prizes. The girls' vocational school brought their exhibits. Booths presented educational, health, religious features. Preaching services were held. Christian literature was distributed. And the Menzies' bungalow was open to guests. All missionaries shared enthusiastically in the big event and since the Menzies' retirement the fair is still held.

Mrs. Menzies was very active in the church and in general work. She spent much time among the Indian Christian and non-Christian women, helping them in every phase of their lives. She had charge of schools among women and gave special care to the Christian village (Jyotipur). She was very active in the W. C. T. U.

Mr. Menzies was awarded the King Emperor's Silver Jubilee medal and later the Coronation medal for his service to India.

Retirement came in 1940, but for the Menzies' this meant service in the United States and Canada instead of India. In August, 1941, Mr. Menzies was returning from a speaking trip in Canada when he was injured in a railroad accident. He died a few days later. Mrs. Menzies continued her busy life of speaking and writing, making her home with her sister in Kelso, Washington. In 1946 she returned to India, land of her chosen home.

Mr. and Mrs. E. C. Davis

1902 - 1935

Edwin C. Davis was born on a farm in Illinois, but when he was ten the family moved to the vicinity of Boston and he received his early education in Everett, Massachusetts. He entered Hiram College in 1892 to prepare for the ministry, graduating in 1895. In September of the same year, he married Miss Isabelle Marshall of Everett. They held several short pastorates, and later returned to Hiram for post-graduate work. He received his M. A. in 1901. While in Hiram, the inspiration received from association with Professor C. T. Paul, Mary Graybiel, and Adelaide Gail Frost led the Davises to offer themselves for service in India, and in September, 1902, they sailed for that land. Their first location was Mahoba, where they gave their time to language study.

The Davises opened the "Ohio Station," Maudha, in the United Provinces, and spent their full first term there. He cleared the jungle and put up a bungalow and other building. His work involved evangelistic tours which sometimes kept him from home for weeks at a time. Mrs. Davis began a boys' orphanage and taught English to the boys of the town. Before a doctor was located in Maudha, she lanced boils, treated skin diseases, and cared for other simple ailments.

After furlough, the Davises spent ten years at Jhansi, where Mr. Davis looked after the Boys' School and erected a new school building. They were then sent to Kulpahar where he built a bungalow, said to be the most convenient of any in the Mission, and the children's home. His fine knowledge of building was a great asset to the Mission.

After over twenty years in the Hamirpur area (Maudha, Jhansi, Kulpahar, and Rath), the Government, recognizing Mr. Davis' valuable service to the District, appointed him a member of the Excise Advisory Board, also a member of the District Board. This was an unusual recognition and brought prestige both to the missionary and to the Mission.

Years of close contact with the people gave Mr. Davis a splendid working knowledge of the language. For some years he served on the language and literature committee of the Mission, and for years also as secretary of the Joint Examining Board, an inter-mission body which arranges for the language examinations of the new missionaries. He was also much in demand as a speaker for special services and as a lecturer for students.

Mr. Davis did some writing in both English and Hindi. In 1926 he was called to Jubbulpore to look after the Indian congregation, and superintend the Mission Press, and to build an extension to the Press building. He was editor of the *Sahayak Patrika*, a weekly paper circulated among the Christians of the Central Provinces and other parts of India. He carried the chief responsibility for the revision of the union hymn book in Hindi and Mrs. Davis shared in the publication work, making translations, and preparing materials both in English and Hindi.

Mrs. Davis gave her time through the years to women's evangelistic work in Hamirpur District. She gave one term to the Women's Industrial Home in Kulpahar. She was active in the W. C. T. U. Having had accountant's training in a Boston bank before she was married, she was invaluable as local station treasurer wherever they were stationed. She helped care for the mission office at Jubbulpore.

Ill health forced the Davises to take a voyage to Australia in the fall of 1932, in the hope that Mr. Davis would thus regain his usual vigor. In 1935, his health not permitting them to remain in India, they returned to America, having served for thirty-three years. They lived for a time in Edinburg, Virginia, where they were active in the church and then moved to Daytona Beach, Florida, where they now live.

Florence Mills

1902 - 1909

Florence Mills came from the village of Woodburn in Iowa's lovely farming country. She completed a normal course at Drake University in 1895 and in 1899 she received her A. B. degree from the same school, working her entire way. She taught school in her home neighborhood and was active in the village church, of which she was a charter member. Being active meant sweeping floors, filling oil lamps, teaching Sunday school classes, leading prayer meeting, acting as president of the Christian Endeavor Society and as county and district secretary of the Iowa women's missionary organizations.

At the Iowa State Convention in 1902, Florence Mills was presented to the convention as the silver anniversary gift of the Iowa women to the missionary work in India. In the fall of that year, she sailed for India. In less than a year she completed the prescribed two years of language study, spending part of that time in the hill station of Landour. Ready for work, she was assigned to Bilaspur, where she had charge of the village schools.

All of Florence Mills' service in India was given to Bilaspur except one year when she was superintendent of the educational work and matron of the girls' orphanage in Deogarh. The year 1909 marked her return to America. In 1912 she went to Puerto Rico where she served in our mission until her retirement in 1933. (*See sketch in Latin America biography series for details of her work in Puerto Rico.*) She then made her home for some years in Des Moines and was active in missionary work not only in the city but in a farther outreach. At the invitation and expense of one of her orphanage boys in Puerto Rico she returned to the island for a visit in 1941. Miss Mills is now making her home in southern California.

Mr. and Mrs. F. E. Stubbin

1902 - 1908

F. E. Stubbin and Johanna Pfrunder, both of Australia and both missionaries to India, were married in Harda, India, in 1902, and went at once to Deogarh, taking with them a

group of orphanage boys. Mr. Stubbin's first task was superintending the construction of the new orphanage buildings. He was a careful builder and his buildings were "good from the beginning up." He employed people who were victims of the famine and thus gave relief to many people. He helped in other phases of famine relief and did evangelistic work among the lepers, in the villages, and among the pilgrims who came to Deogarh to the popular religious shrines. Mrs. Stubbin worked among the women with the assistance of a Bible Woman.

Deogarh was a Hindu stronghold and place of pilgrimage which gave unusual opportunity for service. It was also a health resort, only six hours' ride from Calcutta, and many Calcutta people had homes there. The missionaries found many ways of serving them also.

In 1903, Mr. and Mrs. Stubbin were transferred to the new Hatta station, where they spent the remaining five years of their service in evangelistic work, carrying the message, aided by evangelistic helpers, to more than two hundred villages, selling portions of Scripture; and distributing medicine. The Stubbins' home in Hatta was a center for the Indian people who came freely to see them when they were in town on business. In 1908 they returned to Australia, resigned from the Mission and did not return.

Zonetta Mary Vance

1902 - 1938

Zonetta Mary Vance, daughter of an Indiana farm home, was born in Springport and in 1902 received her A. B. degree from Tri-State College at Angola, Indiana. She worked her way through school by teaching school, doing housework, sewing, conducting classes in elementary drawing. The school teaching was in part a test, for she had been told to see whether she could do it. "Anyone who can be a successful school teacher will make a good missionary." And so Zonetta Vance made her preparations. Then she asked to go, and was appointed to India.

When she went to the field in 1902 an elder of the Springport church said: "She is as true as steel in moral make-up. She knows some of music and can teach it. She plays hymns and sings fairly well. She is adapted to work among children. They respect and obey her. She has nursed the sick. She has taken charge of cattle and can give our dairy-men points on fine Jerseys. She has made butter for the fair and raised celery and chickens for profit. She has had parliamentary training and has managed public programs of various kinds. She loves her friends, but has personal resources to sustain her in absence from them."

In India, Miss Vance was first located in Bilaspur for language study, and then was assigned to Deogarh. From 1909 until 1930 she served in Kulpahar and then went to Pendra Road to start the new girls' school. Her years of service were spent in these three stations, with a short while in Mahoba. In Deogarh she had the care of three girls' schools and one school for boys, and helped care for the girls in the orphanage. In addition to the regular subjects, she delighted her girls with instruction in needlework and sewing, and made the daily Bible classes popular, too.

Three years after she took up the Kulpahar work, Miss Vance wrote: "Three years ago the mission property was all waste jungle. Now we have a comfortable bungalow for missionaries, a chapel, the women's home and its outbuildings, all surrounded by a concrete wall." And most of that building was done by Zonetta Vance. She put up twelve buildings, and that included drawing the plans, supervising the making of brick, tile, and lime; seeing to the cutting down of trees, measuring the logs, and the sawing; and supervising the actual construction. She knew how to prepare the foundation and how long to wait until one could properly build upon it. She supervised the digging of wells and the construction of roads. And from such man-size jobs this feminine-looking little lady turned to her classes, to the mothering and care of the babies, to teaching women to make the loveliest of needlework.

Miss Vance's specialty in Kulpahar was the children's home. But she took her turn caring for the home for widows and other dependent Christian women. And always

she looked after schools and when free to do so served in the villages.

From her beloved Kulpahar work, Zonetta Vance went in 1930 to open the new vocational school for girls in Pendra Road. She bought wild jungle land and cleared it. She drew plans for the grounds, which were to be arranged as an Indian village, planned the cottages for the girl students, a house for the teachers, school buildings, a hospital, and other needed buildings for a model village. With her blueprints and her hired laborers she set to work. A well was an immediate necessity and she started the digging. A stratum of rock was struck but it was blasted through and the digging went on. "We had to have water," she said. A road to the villages was needed. She built it. "We had to have supplies," she said. When the school opened there were three school buildings, a storehouse, six cottages—and a few students. When Miss Vance left for America in 1938 there were eight-five girl students on the beautiful campus at Sumankhetan, with fifteen cottage homes for them, six school buildings, three storerooms, a hospital, a market, a missionary residence, a cottage for teachers, a guest cottage, and in the center the village well.

For some years following her retirement in 1938, Miss Vance had her own little home in Pasadena, California. But the passing years and ill health caused her in 1946 to accept a place in the California Christian Home in San Gabriel.

The second decade of the India Mission has been referred to as a time of great expansion. Forty-nine new missionaries entered into the service and one, Laura Kinsey Mitchell, rejoined the Mission. In this new group were representatives from Scotland, Denmark, and Canada, adding to the international fellowship. Eight stations were opened: Damoh, Bina, and Deogarh in 1894; Mahoba in 1895; Pendra Road and the student work in Calcutta in 1900, Hattu and Rath in 1902. The first secretarial visit to the field was made by A. McLean, beloved president of the Foreign Christian Missionary Society, who reached India in 1896.

This decade may be best remembered as the time when terrible famines swept India and missionaries gave themselves in complete abandon to the tremendous and heartrending task of caring for the famine sufferers; hearing day and night the insistent calls for help; looking upon suffering beyond description and almost beyond endurance; helping care for thousands, but turning away multitudes who they knew must go to death. Several mission institutions were the outgrowth of famine relief, and the famines gave direction to mission work through those terrible years and set the pattern for years to come. The drain upon the missionaries' strength and emotions is seen in the death of Hattie Judson, who passed away in 1897, repeatedly crying in her delirium, "I must get up and care for the children!"

Dr. Martha Smith

1903 - 1914

Dr. Martha Smith, sister of Mrs. Wilmer Monroe, went out to the field of her choice in 1903, and was stationed in Mahoba, where she had the medical care of the girls of the orphanage and began her language study. People at once began coming to her for treatment, and her medical work quickly grew to greater proportions than she wished for the sake of her language study. Finally the crowds were too great to care for in the orphanage grounds so she opened a dispensary in a native house. Daily Bible teaching was a feature of the medical work.

At the end of 1905, Dr. Smith went to Bilaspur and with Miss Caroline Pope, a nurse, reopened the medical work which had been closed because of the lack of a doctor. "The mission property is a beautiful one," she said, "and we want to use it to do a beautiful service." And a beautiful, steadfast, skilled service she rendered. She added the supervision of evangelistic work to her other duties, worked through a severe cholera epidemic in 1908. For the year 1910 she reported 286 patients in the hospital and 28,635 treatments in the dispensary. Then came a furlough and upon her return she went again to Mahoba,

carrying on the same work as in other years. But her splendid service came to a close in November, 1941. Following a severe illness she died. She was buried in the station where she had long served.

Mr. and Mrs. C. E. Benlehr

1904 - 1940

"I never had any other than a missionary conception of Christianity," declares Charles E. Benlehr. Mr. Benlehr was born near Wilmington, Ohio. He graduated from Hiram College, having chosen the ministry for his life calling. He went to India in 1904.

Cornelia Andrews Hook grew up near Wilmington, Ohio, studied in Wilmington College, a Quaker institution, taught school for seven years, two of them in our mountain school at Morehead, Kentucky. She was married to Charles E. Benlehr in 1902, studied with him in Hiram, and with him volunteered for foreign service.

The Benlehers were first located in Damoh where Mr. Benlehr had charge of the boys' orphanage and industrial work. He planned and developed the mission farm and superintended the work of the boys on the farm. He improved the school workshops and supervised the making of teak-wood furniture, largely used in the missionaries' homes. He did considerable needed building, early training as an engineer standing him in good stead for this and his other activities. He found time also to look after evangelistic work, guiding and advising the evangelists in that section. Mrs. Benlehr mothered the boys in the orphanage and school and worked among the women, doing especially effective service among the young married women. Later the Benlehers were asked to work in Mungeli. Here Mr. Benlehr had charge of the evangelistic work of the district and for a time acted as business manager and general supervisor for the Mungeli hospital.

Mr. and Mrs. Benlehr were the first missionaries to live in the Takhatpur station, where they were in charge of the church and evangelistic work and of the leper asylum. In addition to erecting the mission buildings at Takhatpur, Mr. Benlehr supervised the construction of the fine new buildings of the Victoria Leper Home three miles west of Takhatpur. He loved his work among the lepers. He gave them efficient care and won their love and gratitude. He often said there was no better way to get rid of the "blues" than to visit the lepers, who in spite of their terrible affliction were always cheerful, appreciative, and friendly.

From 1932 to 1940 the Benlehers were located in Jhansi, where Mr. Benlehr had charge of the boys' school and of the church and general evangelistic work. Mrs. Benlehr looked after the women's evangelistic work, directing and working with a group of Bible Women. She went with them as they visited the homes in Jhansi and out into the villages. Teaching Sunday school classes, guiding the Christian Endeavor group, helping organize and carry on a women's missionary society, helping in local and national temperance work, all these kept her busy and made her influence felt throughout the community.

The Benlehers retired from mission service in India in 1940. They now live in Encinitas, California, where they have a home and some land. Mr. Benlehr's skill as a gardener has made their new home beautiful and productive with flowers, fruit trees, and a wonderful garden.

Mrs. Orah Haight Fox

1904 - 1920

Orah Haight was born in Michigan. She graduated from Hiram College in 1903, and in 1904 she went to India. She had previously taught in our mountain mission school at Morehead, Kentucky, and in Michigan for several years, where she became a qualified teacher at the age of sixteen. Miss Haight was first located in Mahoba where, along with language study, she taught English classes and went with some of the Indian Christian

girls to help conduct Sunday morning classes in nearby villages. In 1906 she was in charge of the Mahoba girls' orphanage for a time, and in 1907 took charge of the educational work in Bilaspur, including six schools, some of them in Bilaspur and some in nearby villages. In addition to the heavy task of supervision, she taught several classes daily and looked after some building in Bilaspur.

During furlough Miss Haight taught Hindi for a time in the College of Missions and in 1912 received her M. A. from Butler University. Returning to India, she was stationed in Jhansi, and for some time was the only Disciple missionary there. She looked after the boys' school, the church, and the evangelistic work; she started a temperance work that was instrumental in closing the only liquor shop in the city of Jhansi. She repaired the mission buildings and improved the grounds.

In 1920, Miss Haight again returned to America on furlough and spent two years with her parents who were growing old. She was ready to return to India when her mother died in 1922, and Miss Haight felt she should remain with her father rather than return to India. In 1923 she married Mr. Irvin Fox and since has lived in Allegan, Michigan. Mr. Fox died in 1934. Mrs. Fox has continued to be a zealous worker in missions and in temperance.

Mr. and Mrs. Wilmer C. Monroe

1904 - 1909

Following his three years' English and biblical course in Drake University, Wilmer Monroe, a Hoosier, held pastorates for some years in Massachusetts and New York. On a lovely June day in 1903, Mr. Monroe was married to Miss Ethel Smith, a Canadian-born graduate nurse. Mrs. Monroe had attended Guelph College and had taken her nurse's training course in the Rhode Island Training School for Nurses in Providence. For a time she served as head nurse in a hospital in Springfield, Massachusetts. A year after their marriage the Monroes sailed for India. For their period of language study they lived in the Mahoba station. They were then assigned to Deogarh in 1905 where Mrs. Monroe's sister, Dr. Martha Smith, was the resident doctor. There Mr. Monroe served as pastor of the church, did evangelistic work in the city and outlying territory, looked after the leper colony, and gave much attention to the pilgrims who visited the shrines of the sacred city. Mrs. Monroe did evangelistic work and taught the women in their homes. They both helped in the mission schools.

The Monroes cared for the evangelistic program in Jhansi from 1908 until they left India late in 1909 because of Mrs. Monroe's illness. En route to America, they spent some time in Switzerland hoping that she might regain her health. Mr. Monroe has served in several church pastorates, among them Toronto, Canada, and Fort Wayne, Indiana. He retired from the regular ministry in March, 1942, following about fifty years of service. Mrs. Monroe died near her Ontario home September 28, 1939. Mr. Monroe lives in St. Joe, Indiana.

Dr. Jennie Crozier Stead

1904 - 1933

"The children are worth more than the farm," was the incentive behind the sale of this Michigan farm by the parents of Jennie English Crozier. They wished their sons and daughters to have the benefit of the larger opportunities in Ann Arbor. Here the family lived while their children attended the university. Jennie graduated from the Colleges of Arts and Medicine and in 1904 went to India as a medical missionary. Her brother, Dr. G. G. Crozier, was a missionary to Assam.

Dr. Jennie C. Crozier was located first in Deogarh, in charge of the medical work centering in the girls' orphanage and reaching out to the immense crowd of pilgrims who thronged that sacred town. Her next assignment was a pioneer task, in the new station

of Maudha. At first she treated patients in a small room on the mission compound, but later built a small hospital nearer the town. During World War I she was granted time to work among wounded soldiers brought from Mesopotamia to Bombay. After that she went to Harda. Of a morning spent with her Dr. S. J. Corey said: "It was a morning full of tender service. She dealt with the blind and the suffering, visited death beds, looked after little diseased children, went into homes where the stench and poverty were terrible, argued with ignorant people about the necessity of health measures, treated ulcerated sores, and faced all the physical problems that one would find among a desperately destitute and ignorant people who were dependent largely on superstitions and native remedies. She seemed to be known everywhere in the city. The children would gather to talk with her, and people welcomed her in their homes as a good angel of light."

From Harda Dr. Crozier went to Kulpahar, where she had the medical oversight of more than two hundred women and children in the homes maintained there. At the same time she carried on medical work in Mahoba, Rath, and a number of villages. Regardless of her full program, she found time for some evangelistic work. She had charge of both men's and women's evangelistic work in Mahoba and Rath for a few months, and of men's work in Kulpahar. From Kulpahar she took over the medical work in Bilaspur, which included serving the people from the city and the densely populated surrounding country, the large Anglo-Indian community, and the missionaries of several missions. She gave her attention to the training of compounders (pharmacists), nurses, and hospital assistants. From the small dispensary in which she began, the work grew until in 1924 the fine Jackman Memorial Hospital building was dedicated. She had the big task of selecting equipment for the hospital and of helping to establish the Nurses' Training School. She developed the best equipped and largest hospital in our India Mission. She was awarded the Kaiser-i-Hind silver medal by the British Government for conspicuous service to humanity. In furlough time, she took post-graduate courses in New York, Chicago, and London.

During Dr. Crozier's last years in India, Damoh received her skilled services in the hospital and dispensary and in the villages. She gave annual physical examinations to all the pupils in the Damoh mission school, with the necessary follow-up treatments and medicine. During special evangelistic campaigns she took voluntary workers in her car to the outlying villages.

In 1933, Dr. Crozier married F. M. Stead and has lived in Faraman, near Kermanshah, Iran, since that time, serving the people of that community. She has particular interest in the care and training of the orphan children in the mission, in the training of young people, and in helping to make it possible for the Christians to have sufficient food. She supervises the building of dams and the planting of fruit trees and of grain. During the furloughs of Kermanshah missionaries she has been asked to take charge of various phases of the medical work in the large Presbyterian hospital there.

Mr. and Mrs. D. O. Cunningham

1905 - 1918

D. O. Cunningham grew up on a farm in western Pennsylvania, one of a family of nine boys, four of whom gave themselves to Christian service. From the age of thirteen he made his own way and helped to support the family. He took his college training at Ohio Northern University, Ada, Ohio, and at Hiram College, meanwhile teaching and preaching part time. On leaving Hiram he took a mission church at Findlay, Ohio. On September 8, 1904, he married Miss Jennie Runser of Ada, Ohio, whom he had known while a student at Ada. Miss Runser had had special training in music and was an accomplished soloist. She joined Mr. Cunningham in his pastorate at Findlay and the following March they volunteered for missionary service and were appointed to go to Harda, India. About this time Mr. Cunningham held a meeting for H. C. Saum at Prairie Depot, Ohio.

The Saums had already been appointed as missionaries to India and were to go to Harda. This coincidence marked the beginning of a close friendship between the two couples. In the fall of 1905 they sailed for India.

Two days after arriving in Harda, Mr. Cunningham began teaching classes in the boys' high school—history, science, Bible courses—at the same time carrying on his study of the Hindi language. As soon as his Hindi was adequate, he was made principal of the high school, a position he held until his first furlough. He also assumed the responsibility for the evangelistic work.

Mrs. Cunningham taught classes in the schools and worked much in the homes of the Indian women, rendering a splendid service to the women and children in the district. The musical ability of the Cunninghams came into full use also, and they and the Saums together for many years furnished special numbers for the Indian conventions and gave concerts for British soldiers and other groups in the hills where they vacationed. Mrs. Cunningham, especially, was in demand on many occasions for concerts.

During their furlough, which came in 1912, Mr. Cunningham served on the Men and Millions team, studied in Yale, and received his master's degree from Hiram. In 1914 the Cunninghams were back in India, located in Bilaspur, where Mr. Cunningham had charge of the evangelistic work that reached out into several outstations and to some nine hundred villages in the surrounding country. He also had charge of the Bilaspur church, taught Bible classes, and planned work with the evangelists and other Indian workers. He was secretary of the Mission for a time. Mrs. Cunningham was his able helper in all this work. Mr. Cunningham dearly loved a hunt in the jungle when he needed a day or two of relaxation.

When Mrs. Cunningham's health made it necessary for them to return to America, they located in Indianapolis and Mr. Cunningham became candidate secretary for The United Christian Missionary Society. He visited colleges and universities, seeking for young people who would give their lives to foreign missions. When he died in 1920, many of the students then in the College of Missions attributed their desire to become missionaries to his influence.

Mrs. Cunningham continued to make her home in Indianapolis for many years. She made missionary addresses in churches and served as director of children's work in the state of Indiana for some time. She died in December, 1939. Both Mr. and Mrs. Cunningham are buried at Ada, Ohio, Mrs. Cunningham's old home.

Daisy Drake

1905 - 1911

Daisy Drake was born in Ohio. When she was four years old her mother gave her to the care of a Welsh Congregational minister. From the age of thirteen she earned her own way. Later, in Iowa, she came in touch with her own family and lived with a brother, an officer in the Salvation Army. She came into the Christian Church, and in 1896 entered Drake University to prepare herself for missionary service. She supported herself through college, living most frugally and dropping out of school at intervals to replenish her slender funds. She studied a short while in Hiram College also, and took time out to nurse a sister who died of tuberculosis.

Miss Drake landed in Bombay in November, 1905, and went on to Bilaspur where she took up her language study. She spent the first hot season in a hill station in the Himalaya Mountains in language study, making the highest grade of the seven Disciples of Christ young people who took the language examination at the same time. Returning to the plains, she spent most of her second year in Rath, doing evangelistic work among the Indian women. Her throat troubled her a great deal and by spring it was learned with much regret that she was ill and would have to return to America for treatment for tuberculosis. She did not improve, but asked to return to India to live out whatever time

remained to her in the land of her chosen service. A college friend provided the necessary funds and in November, 1908, she again sailed for India. She worked for some time at Rath until too ill to continue. Then she moved to Bilaspur, where she remained in the mission hospital until her death in February, 1911. She lies in the little Christian cemetery in Bilaspur, the first missionary to be buried there. She dedicated her life to India, and found there also her final resting place.

Olive V. Griffith

1905 - 1926

When one of our missionary wives asked her young daughter whether she would like Miss Griffith to live in their home, the child exclaimed, "Oh, yes! Let her come. I like her. She doesn't say the same thing over and over!" Olive Griffith was a clear thinker and did not "say the same thing over and over." She believed firmly in the message she had for the women of India and kept persistently at her task of delivering it, even when she was not strong or well.

Olive Vaughn Griffith was born in Indiana but went to India from Pawnee City, Nebraska, where the family had lived for a number of years. Her college work was completed at the University of Nebraska. On her first furlough she did further work in the College of Missions and at the University of Chicago. Her first missionary service was rendered as state secretary and organizer of women's work in Nebraska. In 1905 she sailed for India and was first stationed in Jubbulpore for language study. As soon as she could speak enough Hindi she taught classes for the wives of the Bible college students and went out with them into non-Christian homes. After a time she was called to Damoh to have charge of the girls' school. She made special efforts to get acquainted with the mothers of her girls, most of whom were Hindus. She taught in Burgess Memorial School in Bilaspur for a while and, in Jhansi, had charge of women's evangelistic work. Her last years in India were spent in Jubbulpore where, with the help of four Indian workers, she carried on a well-organized work among non-Christian women of various castes and religions.

Ill health forced Miss Griffith to give up her work in 1926. She spent her last years living with a widowed sister and caring for the family so that the sister could earn a living for them. She died in 1932 at this sister's home in Corvallis, Oregon.

Caroline Eleanor Pope

1905 - 1941

Caroline Pope was born in a log cabin at Risdon in the prairie country of Illinois. As a young woman she decided upon nursing as her profession and took her training in a Lutheran hospital in St. Louis, Missouri. Then she took charge of a hospital, and from a patient who had been a missionary to India learned of the needs of that land. She at once determined that she must serve in India, and that if no other way opened, she would go to Calcutta and establish herself there in her profession. She came in contact with missionary leaders of the Disciples of Christ, received appointment, studied in Christian College, Columbia, Missouri, and later, during furloughs, in the College of Missions and in the University of Chicago.

In 1905, Miss Pope went to India, where she served in Bilaspur, Rath, Mahoba, and Pendra Road. She acquired a good knowledge and use of Hindi and was an energetic worker. She gave time to regular hospital duty, as well as supervising and teaching in the nurses' training school in Bilaspur, and served as superintendent of the Bilaspur hospital. At different times she had charge of dispensaries and gave care to thousands of needy folks. She was a member of the North India Examining Board for Mission Nurses during her second term and later on the Examining Board for Nurses for Mid-India. She served, too, on church councils and in the Sunday schools. She was concerned with the education of young people and in training them for Christian living.

Miss Pope never allowed her work as a professional nurse to hinder her from engaging in evangelistic work also. She devoted much time to service among the Christian women and taught them the Bible and subjects related to home life and social organization. She was in charge of women's evangelistic work in Pendra Road and the surrounding villages, working especially among the non-Christian women. She helped in the training schools for men and women evangelists. She also had charge of a dispensary in the station, carrying on faithfully in spite of increasing poor health. She spent weeks "in camp," living in tents, working with Bible Women and missionaries in the evangelistic work among the villages. She added to her helpfulness in camp by combining medical work with her preaching and teaching.

Severe eye trouble caused Miss Pope finally to give up her work in India, but not until she was drawing near the close of her years of service. The year 1941 marked the time of her retirement and she has since made her home in Culver City, California, sharing in the program of world missions wherever opportunity offers.

Mr. and Mrs. H. C. Saum

1905 - 1940

Harry C. Saum was born in the famous Shenandoah County in Virginia, where he grew up in the town of Saumsville. He graduated from Bethany College in 1896 and went up into Pennsylvania to preach. There he met and married Mildred Myers. In addition to his college training he had ten years of successful experience as a pastor before going to India. That experience added to sturdy reliability and his even temperament made him a valuable missionary.

Mildred Myers was born in western Pennsylvania and went to the State Teachers' College in the town of Indiana, Pennsylvania. When Mary Graybiel was at home on furlough in 1893 she was entertained in the Myers home. To the young girl she said, "Don't you think you will come to India some day as a missionary?" Thus the seed was planted and in 1905, twelve years later, Mildred went to India as Mrs. Saum. Her sister has been a missionary in Kenya, East Africa, since 1907, and her mother was there with her for twenty-nine years and is buried there. Mrs. Saum spent one year with her mother in Kenya.

The Saums were first located in Harda for language study and there Mr. Saum took over the preaching for the English church and taught English classes in the boys' high school. Then they were asked to go to Mungeli to fill a vacancy. Semi-famine conditions existed there for a time and they supervised relief work for the needy Christians. They gave general supervision to all station activities and began here their work among lepers which was to continue throughout all their years in India. From Mungeli the Saums went to Damoh where they looked after the church and the Christian community, and also supervised the boys' orphanage. The next need arose in Bilaspur and before their first furlough was due they gave four years to Bilaspur, in activity similar to their service in the other places. Their first furlough included service on the Men and Millions Movement and special study in Western Reserve University.

The Saums returned to India in 1915 and thereafter, with interspersed furloughs, they gave all their time to the work in the Bilaspur area, living one term in Mungeli, another in Bilaspur, and the final years of service in Takhatpur. They also helped to open the new station of Fosterpur and Mr. Saum supervised some of the needed building there. Out from Mungeli it was Mr. Saum's custom to go, riding horseback many miles to visit the extensive outstation area. Following World War I there was local famine and the Saums made special effort to provide food and work for the Christians. Mr. Saum superintended the leper colony, caring for the material needs of the lepers with funds provided by the American Mission to Lepers, holding services for them, visiting among them. One of Mrs. Saum's special tasks was the buying of cloth and the making of clothes for the lepers.

The Saums' last eight years were spent in Takhatpur. They felt those years were the most fruitful and satisfying of all their long service. There were two churches to care for, the leper work claimed considerable time and there was the extensive village evangelistic work. This latter service the Saums especially enjoyed. They followed the policy of intensive evangelism, spending a relatively long time in one area, visiting frequently and regularly each village in one section. The plan was to camp in a central place and work in five or six villages, teaching the same stories, hymns, and Scripture in each place and getting the people to "tell back" the stories and repeat the Scripture passages. This brought more decisions for Christ than the older method of visiting many villages in brief and infrequent trips. The Saums and the others concentrated also on one group of people, the out-caste Satnamis. They tried, too, to follow up the relatives of the new converts and thus to work for family group movements.

In 1940 the Saums left India and returned to the homeland. They now live in Benton Harbor, Michigan. They are happy and active in the church there and give themselves also to any calls for speaking or writing, eager always to be of service to India. "Excellent health, a keen sense of humor, love for the work, and God's constant help" is the way the Saums sum up their long and happy service.

Jennie V. Fleming

1906 -

Jennie V. Fleming was born in Bigelow, Missouri. She later moved to Columbia, where her aged mother and a sister still live. She early dedicated her life to foreign missions. She graduated from William Woods College with high honors, and later took a course in osteopathy. During furloughs she studied in the medical department of Indiana University, the College of Missions, and the Bible College of the University of Missouri.

Miss Fleming went to India in 1906. She was first located in Harda for language study and assisted Dr. C. C. Drummond in the medical work there. In 1910 she was transferred to Damoh to look after the medical work there while Dr. Mary McGavran went on furlough. Upon Dr. McGavran's return, Miss Fleming went back to Harda where she remained until 1915, with time out for her own furlough. She did medical work and superintended the girls' school. Her next service was the women's evangelistic work in Mungeli. She felt that she did not want to take full charge of medical work in a station unless she could have further training and so welcomed the shift to the evangelistic work.

At the time Miss Fleming went to Mungeli that area was opening up in a wonderful way. There were several outstations with schools, and chapels where Sunday schools and Sunday services were held. There were also Christians in many villages. Miss Fleming had a pony and used to ride from place to place. She liked "camping," when a group of Indian leaders and missionaries would pitch their tents near several villages and work in them for a few days, then move on to others, going from one camping place to another by ox-cart. In 1924 she had a car to take her and her women workers from place to place. This car and another, gifts from friends in America, were worn out in mission work. Then came the Second World War, and the missionaries could no longer get gasoline, so Jennie Fleming and others like her, not daunted, went back to ox-carts.

Miss Fleming has spent thirty years continuously, only counting out the furlough years, in the Mungeli field and is there at the present time, drawing near her time for retirement. The shortage of missionary staff has necessitated her taking temporary charge of the girls' boarding school in addition to the women's evangelistic work. During her years of service, Miss Fleming has seen wonderful growth in the church and in the Christian community. She has seen many of the children develop into fine young men and women with families of their own. Most of these young people are second generation Christians whose parents were converts from the Satnamis, or the children of those formerly cared for in our orphanages. Thus the church and the Kingdom of God advance.

Miss Fleming has nearly always been on the advisory committee of the Mission. This is an important committee that looks after mission matters between conventions. She has also helped much in the Church Council and in other church duties.

Miss Fleming and others associated with her in the ladies' bungalow at Mungeli have done much entertaining of the Indian folk in a social way. This fellowship has meant much in the building up of the Christian community.

Dr. and Mrs. George E. Miller

1906 - 1946

George E. Miller was born in Ohio. He was reared by a devoted uncle and aunt to whom he said he owed very much. He was educated in Normal University at Lebanon, Ohio, and later received his M. D. degree from the Eclectic Medical College in Cincinnati. It was while a student there that his roommate's report of an address on China caused him to offer himself for mission service.

After a year spent in Transylvania College in further preparation, Dr. Miller sailed for India in 1906. His first term was given to Hatta, Damoh, and Mungeli. In the latter place he came to know and love Hira Lal, the very able Mungeli hospital assistant whose sympathetic helpfulness was invaluable to the young doctor.

At the close of his first term Dr. Miller returned to America and in July, 1913, he married Miss Velma Alice Hughes. In the winter of 1914 they went to India and were stationed in Mungeli where Dr. Miller again did medical work, including supervision of the leper work.

From early childhood Velma Alice Hughes had wanted to be a missionary. Her desire was now fulfilled. She diligently studied the language and tried in every way to fit herself for her chosen work. She had been born and educated in Lexington, Kentucky. She had considerable musical ability, and a lovely voice. She was able to help her husband in many ways in both the medical and evangelistic work, and also did much on her own account, visiting the women and teaching them the proper care of their children, teaching in Sunday school, and using her music generously in the work of the church.

The Millers spent most of that term in Mungeli where Dr. Miller, in addition to the medical work, aided in the church and Sunday school activities. He was a fine preacher, having good use of Hindi, and all were delighted when it came his turn to speak. Dr. Miller dearly loved children and always had a group of them around him. The last two years of that term the Millers spent in Bilaspur. After furlough they were stationed in Harda, and later in Damoh, in the medical work. In Damoh, Dr. Miller gave medical care to the boys in the orphanage and rendered much help to the local Indian church. His articles, his poems, and his books have given people of this country a better and more sympathetic understanding of India, and show his own love for that land.

After their 1932 furlough, the Millers remained in America for five years. During this time Dr. Miller took a pastorate in Nashville, Tennessee. In 1937 they again returned to India and soon found themselves busy opening up a new dispensary at Pendra Road and in furthering medical and evangelistic work in the Pendra area. Later, when the W. E. Gordons left Damoh, they were asked to take charge of the boys' boarding school there. However, before they moved, Mrs. Miller went to Miraj for a major operation. During her illness she bore her suffering patiently and cheerfully. She died in May, 1940. She rests today in the land she so much loved.

In the summer of 1940, Dr. Miller took up his task alone, in Damoh. During his last years in India he was father to the boys there, caring for their many needs and sharing their joys and sorrows. It was during this time that he entertained three British soldiers for ten days, after which they said: "Now, no one can tell us that mission work is of no account, for we have seen what it is like with our own eyes; we will never again be indifferent to missions."

Dr. Miller is now in America, living in Nashville, Tennessee. He reaches retirement in the fall of 1946.

Mr. and Mrs. P. A. Sherman 1907 - 1928

Porter Albert Sherman chose as his life's work that of a foreign missionary. He prepared himself by attending school at West Rupert, Vermont, where he was born, and Hiram College, which gave him the degree of B.A. in 1905. He did post-graduate work at the University of Chicago and the University of Michigan.

Mr. Sherman began his Christian activities in the West Rupert church and continued a wide range of Christian leadership while in college and university. He preached for a time at Rib Lake, Wisconsin. In 1905 he was ordained at Hiram, Ohio. Two years later he married Miss Lottie Jillson, whom he baptized before their marriage.

Lottie Jillson was born at South Haven, Michigan, where she attended the grade and high schools. While living in Ann Arbor after her marriage she studied at the University of Michigan. She has also had special Bible work under Dr. T. M. Iden in Ann Arbor.

The Shermans went to India following their marriage in 1907 and served successively in Hatta, Bilaspur, Mahoba, and Bina. Mr. Sherman carried on evangelistic work among the people, going in and out of the homes and villages of all the countryside, working with low caste as well as middle caste people. He took a very personal interest in individuals. Christians and non-Christians alike considered him a real friend. He had charge of schools in Bilaspur and Bina.

Mrs. Sherman served the women's work in visitation and through classes and meetings and was in charge of Junior Christian Endeavor work. In Bina she assisted in women's school work, in Mahoba took charge of the girls' orphanage, in Kulpahar gave assistance in the women's home. She was considered an authority on the work among women and children of India. In addition to her exceptionally fine missionary service, Mrs. Sherman took an active part in civic affairs and in general welfare work. She was also an accomplished musician.

Coming home on furlough in 1916, Mr. Sherman entered the service of the Army Y.M.C.A. and went overseas. For two years he worked in India, Mesopotamia, and German East Africa. In 1921 they returned to India, locating in Bina until they came home in 1928.

The Shermans are in West Rupert, Vermont, where until recently, they have served the Christian church, carrying the enthusiasm for India and for all missionary work into the church life. They continue to live in their West Rupert home.

Mr. and Mrs. W. B. Alexander 1908 - 1944

William B. Alexander, known among his friends as "Alec," was born and lived for some years in the village of Echmansville, in southern Ohio. He worked his way through high school in Marion, Indiana, and after the family moved to Toledo, Ohio, he held a clerical position there. There he joined the Christian Church and decided to study for the ministry. He studied at both Bethany and Hiram Colleges, graduating from the latter in 1907. During a furlough he took post-graduate studies in the University of Chicago. During his student years and after graduation he held pastorates, the last one being East Church, Toledo, Ohio, from which church he went out to India. It was here that he baptized the young woman who was to be his bride.

Nelle Grant was born near Fremont, Ohio, and when she was very young the family moved to Elmore, where she grew up and completed high school. She taught in ungraded country schools, village schools, and finally in the public school of Toledo. She took a correspondence course and special studies in the Toledo high schools, and later during furloughs studied in the College of Missions and in the University of Chicago.

These two young people met in Toledo. They were married in 1908, and immediately went to India. Their first station was Harda, where they were sent for language study but where they helped in the work, too. In 1910 they located in Damoh where Mr. Alexander had charge of the boys' orphanage school and the program of evangelism. Mrs. Alexander taught classes in the mission schools and gave special attention to the Christian women. They did evangelistic work among the non-Christians in the villages around Damoh.

After their furlough in 1918, the Alexanders were located in Jubbulpore and spent all the succeeding years of their service there with the exception of one year (1935) spent in Kotmi in charge of evangelistic work. Mr. Alexander at that time was made the secretary-treasurer of the India Mission. He had already been serving as the secretary for the Foreign Society, but this newly created position was a joint secretaryship of the Foreign Society and the Christian Woman's Board of Missions. This was a pioneer task and involved such matters as drafting constitutions for both the Mission and the Indian church, clearing government relationships and requirements, serving as a medium between the Mission and the mission board in the homeland, handling financial matters and many, many administrative and policy-determining matters, as well as dealing with personal problems of both missionaries and Indians. There was the making of the annual budgets and reports, the oversight of the business affairs of each mission station. Mr. Alexander spent part of his time in his Jubbulpore office and the rest of it in visitation of the stations and workers. He was a skilled administrator, a clear and careful thinker, prophetic in his planning and far-seeing in his judgments. He had charge of the India Survey in connection with the noted survey of all Disciples of Christ work. For some time he added the oversight of the Mission Press to his many duties. He held many inter-mission responsibilities, including membership on committees for cooperative work and on the National Christian Council's regional committee.

Mrs. Alexander carried her share of mission work in a richly varied service. She kept open house for missionaries and others passing through Jubbulpore. Missionaries, Indians, visitors from other countries, shared the Alexander hospitality. She helped house and feed the large convention groups and committees that made Jubbulpore their meeting place. She worked in the Jubbulpore church and visited and advised with the Christian women in their homes. She worked with the Bible Women in the program of evangelism and helped develop and train the native church in leadership, especially helping the Christian women prepare for volunteer Christian teaching and for visiting in the non-Christian homes. She prepared materials for use in the various phases of the program. The Y.W.C.A. and the W.C.T.U. knew her services, both in their local and the provincial activities. She was a member of the All-India Women's Conference which includes Christian, Hindu, Moslem, and Parsee women. She has been popular as a speaker and writer.

When retirement time came in 1941, travel conditions were so disrupted that the staff of workers was seriously depleted, and the Alexanders decided to remain in India to carry on for a time longer. Serious illness came to Mr. Alexander, but his condition improved so that they traveled to America in the winter of 1944. They have established their retirement home in Indianapolis.

Nona Boegeman

1908 - 1914

Nona Boegeman entered Texas Christian University in 1903, planning to be a missionary. Her special interest had been in the field of dramatic art, but having decided to use her talents in some foreign land she prepared herself for that service. She reached India in December of 1908 and spent some time in Bilaspur in language study. In 1909 she went to Mahoba to have charge of the school in connection with the girls' orphanage and continued in that work until her furlough in the spring of 1914. Two of the Mahoba girls who had a special aptitude for drawing and painting were her especial delight and she spent many hours working with them. Her service in India, though brief, was efficient and fruitful, as

she helped in moulding the lives of the Mahoba girls who went out to establish Christian homes. Her influence for missions was felt in America, too. Mrs. C. H. Smiley, also of Texas, says she first caught the desire to go to India to serve from Nona Boegeman.

To Miss Boegeman fell the task of caring for her aging and invalid parents. This meant giving up her work in India. She taught in the public schools of her home town, Hillsboro, Texas, for some time. Later her own health failed and she had to give up teaching. She continued living in Hillsboro where the ladies of the local church helped her in many ways and where she died in 1942.

Mr. and Mrs. H. A. Eicher

1908 - 1916

Harry Eicher was reared on a farm near Somerset, Pennsylvania. Having finished public school, he was a clerk in a store for a time. It was largely through the Christian Endeavor Society that he found opportunity for Christian development. He became interested in foreign missions and longed to have a share in that great enterprise. He was without high school training, and had little money. However, he found a way, and spent three years in Bethany College. Later he went to Hiram College where he received his A.B. in 1908. He was a member of the Student Volunteer Band and was helped by C. T. Paul's mission study courses.

He reached India in January, 1909. He was stationed in Bilaspur where he studied Hindi and soon assumed the responsibility for the boys' school and the Sunday schools.

Before leaving America for India, Mr. Eicher became engaged to Miss Mary Stanley of East Liverpool, Ohio. Miss Stanley was educated in the public schools and in the Ohio Valley Business College of East Liverpool. When she decided to go to India, she spent two years in the Union Missionary Training Institute, in Brooklyn, New York. She reached Bombay, October 14, 1910, where Mr. Eicher met her and they were married. They went to Bilaspur and made their home there until transferred to Harda in the fall of 1911. In Harda, Mr. Eicher was in charge of the boys' high school and also had the supervision of the boys' middle and primary schools until furlough in 1916. At the close of their furlough they were preparing to return but did not receive the required permit to re-enter India on account of restrictions following the First World War.

The Eichers held several pastorates in Ohio, the last one at a federated church. Concerning their work, Mr. Eicher wrote, "We have answered the call of the rural church, trying as best we can to help in building the Kingdom of God in that much neglected field."

Mr. Eicher died in Wayland, Ohio, in 1937. Mrs. Eicher continued to live there for a time and now makes her home in Ravenna, Ohio.

Mr. and Mrs. John Clark Archer

1909 - 1911

John Clark Archer came from Maryland. He graduated from Hiram College, and received his post-graduate training in Yale and Harvard Universities. He holds a Ph.D. degree. He was pastor of an Ohio church, taught school, and did private tutoring before going to India in 1909. Dr. Archer is the son of Mrs. G. W. Brown, also a missionary to India.

Cathaline Alford, of New England, is a direct descendant of Elder William Brewster of Plymouth. She graduated from Hiram College and married John Clark Archer, one of her classmates.

In India the Archers were located in Jubbulpore, where Mr. Archer taught Bible and history in Hindi in the Bible College, was superintendent of the Mission Press, and had oversight of the evangelistic work of the outstation of Barela. He served also as president of the Jubbulpore Y.M.C.A. and as treasurer of the Mid-India Christian Convention. Mrs.

Archer gave much time to service in the Y. W. C. A., to temperance work, and to writing for American journals. Illness cut short their efficient service. In America Dr. Archer was called to the professorship of comparative religions in Yale University. He has twice been back in India, once for service to British and Indian troops during the First World War, and again for special research among the Sikhs of the Punjab. He provides thoughtful, stimulating articles for missionary journals and renders a most unusual service.

Mrs. Archer does research work in colonial history and has prepared a valuable pamphlet and a book for publication. She is also active in the affairs of the Yale Divinity School and of several national organizations.

Emma Jane Ennis

1909 - 1941

Emma Jane Ennis was born in Muskoka, Ontario. When a child she had to walk three miles to attend school. She graduated from the Bracebridge, Ontario, high school, and while still in her teens taught in country schools to earn money to pay for more education at St. Thomas. Her college days were spent at Hiram College where she was graduated in 1909, just a few months before leaving for India. When on furlough in 1917 she received her M.A. degree at the University of Michigan.

From the very beginning of her service in India, Miss Ennis was connected with the Bilaspur Girls' School (now Burgess Memorial), and in her earlier years was associated there with the pioneers, Ada Boyd and Mary Kingsbury. And as though their mantles fell upon her, she has carried on in worthy succession and has been largely responsible for bringing this school to its high position of efficiency and service. She developed the Girl Guide work in her school, and this organization, similar to the Girl Scouts in America, has been helpful in fitting Indian girls for greater usefulness in their homes and communities.

The Burgess Memorial Building, erected in honor of Mrs. O. A. Burgess, was put up during Miss Ennis's tenure as principal, to care for the needs of this growing institution. To this school come Christian girls from all of our mission stations and from those of other missions who have completed their primary school course. Some girls come from villages and towns where they do not have suitable school advantages. Some Hindu and a few Mohammedan girls, mostly from Bilaspur City, are day school pupils. It is a beautiful sight, in the evening when school dismisses, to see these non-Christian girls riding away on their bicycles—an occurrence that would have been unheard of a few years ago.

Miss Ennis's service to the cause of education for women in India has been so outstanding that it has received unusual government recognition. In 1929 she was given the Kaisari-Hind silver medal, in 1935 the King George V Jubilee medal, and in 1937 the Coronation medal. The Government further honored her by appointing her to the "Court of Nagpur University," to assist in the grading of the final examination papers of the high schools of the Central Provinces. She spent some days each year in this work at the University.

In 1941, Emma Jane Ennis retired. She makes her home in Bracebridge, Ontario, Canada.

Mr. and Mrs. James C. Ghormley

1909 - 1912

James Ghormley was born in Saybrook, Illinois, but the family moved to Oregon. He attended Whitman College and graduated from the State University at Eugene in 1907, after which he spent two years in medical study at Portland. Mrs. Ghormley was born in Oregon City and graduated from the high school, after which she studied music and taught.

The Ghormleys went to India in 1909 and were located at Bina. The next year they went to Deogarh where they were engaged in medical and evangelistic work, and in caring for the small leper colony. During their stay in Deogarh, Mrs. Ghormley was seriously ill.

For a short time after their service in Deogarh the Ghormleys were associated with the Menzies' in Rath. But illness and death in the family brought the Ghormleys to America before they could complete their first term of service.

They made their home in Portland, Oregon. Soon after his arrival in the States, Mr. Ghormley completed his medical course and internship, receiving his M.D. degree from the Portland Medical College in 1918. He gained quite a reputation as a physician and surgeon. Owing to failing health, he was obliged to quit his professional service. He died in Portland in March, 1942.

Mrs. Ghormley serves in Portland as public librarian.

Mr. and Mrs. J. P. McLeod

1910 - 1918

James McLeod was born in Cargill, Ontario, Canada, and as he grew to young manhood decided that he wanted to be a minister. He graduated from Hiram College with the A.B. degree, took his ministerial training in the College of the Bible in Lexington, Kentucky, and went to Bethany College for post-graduate work. Myra Harris was born in Dieterich, Illinois, was a student in Austin College at Effingham, Illinois, continued her studies in the American University at Harriman, Tennessee, and then enrolled in Bethany College. It was in Bethany that these two young people met and married and decided to give their lives to foreign missionary service. They lived in Bethany in the house where the Bethany Memorial Church now stands and their home became the rallying place of the Bethany Volunteer Band. They completed their work in Bethany in the spring of 1910 and that same year were off to the land of their chosen work, India.

The McLeods were first located in Jhansi, where language study and evangelistic work claimed their attention. Then they were asked to go to Mahoba, where they spent all the remaining years of their service. At Mahoba, they carried on the work of evangelism in the town and the surrounding villages and Mr. McLeod supervised the building of the mission bungalow and the church.

Mr. and Mrs. McLeod left India in 1918 and did not return, but continued their Christian service in Canada. After spending some time in study in the University of Chicago, they took up pastorates in Ontario province. While serving the village and rural community of Everton, Mrs. McLeod died, in 1940. Mr. McLeod continues his service there.

Mr. and Mrs. W. H. Scott

1910 - 1927

Mayme Lovina Jackson was born on a farm near Dayton, Ohio, and received her early education there. She was baptized at the age of thirteen. She taught Sunday school classes, acted in the capacity of organist, song leader, and pastoral helper, and organized a missionary society of which she was president for several years. She earned her entire way through Hiram College, graduating in 1910, and gained practical experience in a settlement house in Cleveland. Miss Jackson received her appointment as a missionary at the dedicatory services of the College of Missions in 1910, and soon went to India. After a year of language study in Bilaspur, she went to Deogarh to be in charge of the orphanage school. When that station was closed she transferred the girls to the Mahoba and Kulpahar homes. She served in the Kulpahar home a while, then was called to take charge of women's evangelistic work and to teach the wives of the Bible college students in Jubbulpore. This included regular class work and practical work in the city among non-Christian women. The women were taught how to care for themselves, for their children, and their homes. They were taken out with women evangelists and taught how to present the claims of the gospel to non-Christian women. Besides teaching the wives of the students, the women connected with the Mission conducted a school for non-Christian girls and another for the

children of Christians, and a Sunday school for women and girls. For a time Miss Jackson had charge of the girls' school at Barela. Her spirit of loving Christian service and personal friendly interest throughout her years are remembered and mentioned even unto this day.

While in Jubbulpore, Mayme Jackson met Mr. W. H. Scott who had gone to India in the fall of 1913. They were married in Mahoba in December, 1914. Mr. Scott first served in Jubbulpore as the city and district evangelistic worker. Soon after their marriage the Scotts went to Harda where Mr. Scott successfully served as principal of the schools and later carried on the evangelistic program for the entire area around Harda. Mrs. Scott had oversight of the girls' primary school and engaged in the work of the Christian community.

In 1924, Mr. Scott became the secretary-treasurer of the Mission and the family moved to Jubbulpore. He was active in the Christian life in the city of Jubbulpore, secretary of the Mid-India Christian Council, and a member of the National Council of India. Mrs. Scott has always had a keen interest in literary work and her teaching experience in the orphanage and later in the Bible college gave her an excellent command of Hindi. She used this not alone in conversation but also did considerable translation, including Goodspeed's *The Making of Our Bible*. For several years she was a member of the Language and Literature Committee of the Mission. The Scotts' home and their lovely family were a great influence for good.

At the end of thirteen years of service, in the fall of 1926, Mr. Scott underwent an operation for appendicitis and died as a result of complications. Mrs. Scott and the four daughters returned to America in March, 1927, and located in Columbia, Missouri. She has been an ardent supporter of the church there, especially in religious education, and teaches in the week-day religious education program of the Columbia Federation of Churches.

Mrs. Eva Alice Springer

1910 - 1941

Eva Alice Springer's first concern for foreign missions came when she puzzled over a picture of Indian mothers throwing their babies into the Ganges River. She was born on a farm near Camden, Indiana, and lived in Richmond and Anderson before going out to India. She worked in a coffin factory to earn money to take a business course and then went to work in the offices of George E. Springer, who was in the lumber business in Anderson. Through her efforts Mr. Springer gave up his Unitarian beliefs and came into the Christian Church with her. After his death she was determined to follow her childhood yearning for missionary service and received appointment from the mission board to India. Through all the years of her service she was not only a completely self-supporting missionary, considering herself the Living Link of Mr. Springer's estate, but she has also given generously to the India Mission and other worthy causes.

In preparation for missionary service, she studied for a short time in Hiram College and at Moody Bible Institute. During her first furlough she again took a course in the Moody Bible Institute and during the next furlough, feeling that she could best serve India in medical work, she enrolled in the Christian Church Hospital in Kansas City and completed a nurse's training course.

Mrs. Springer's first two terms in India were spent in Bilaspur where she was first located for language study and then served several years in evangelistic work among the non-Christian women who lived "behind the curtain"; then in Mahoba where she had charge of the orphanage with nearly 150 girls who ranged in age from five to twenty; then in Maudha in women's evangelistic work and teaching in the schools and in the homes; then in Pendra Road where she added to her former activities service in the tuberculosis sanatorium.

As Christmas time, 1927, Mrs. Springer, now a registered nurse as well as an evangelistic worker, reached Mungeli where her succeeding years in India were spent. These she

calls the happiest years of her service. She took delight in her hospital work with the missionary doctor. The "operative plant" had already been built, but wards and rooms for patients were lacking. And Mrs. Springer, using her own funds for all the costs, turned builder. Her tithe built some rooms. Then she dipped into her funds and put up a cottage for patients, which she named the Springer Ward, and another which she gave in memory of a beloved Indian friend. A gift from the Salvation Army built another cottage or ward, and the sale of a diamond ring, a wedding gift from her husband, built another. With gift money she "put down" a deep well. She went to other stations to superintend the repair and construction of buildings, including some needed buildings for the leper colony. These were put up with mission funds, but wherever the building fund was not adequate for some additional convenience or beauty, she supplemented it with her own funds. And all her giving was done quietly and unostentatiously. To all this work she gave the closest supervision, directing her workmen day after day, calling them together for a morning worship service before the day's work began.

Mrs. Springer always traveled at her own expense as well as paying her own salary, and on her first trip out she visited Europe and the Holy Land and saw the Passion Play. Another trip brought her home by way of the China coast and across Siberia, but war halted her plans to include a visit to the China Mission. Bandits robbed the boat and took all her money but she saved her diamond which later went as a thank offering to her Mungeli buildings. Still another trip took her on a cargo boat to Africa and she crossed Africa, seeing our Congo Mission on the way, and from Africa's east coast took ship again for India. That trip lives for her and for all of us in her book, *As I Saw Africa*. During World War I, she spent a year in France with the Salvation Army, working with the American soldiers, making doughnuts and coffee and in deeper ways helping them.

In 1941, this interesting little lady returned to America for retirement. Again she turned builder and put up for herself a home in Indianapolis, near Missions Building. She continues to find many ways to be helpful to the work she loves.

Mrs. Minnie Johnson Prottinger

1911 - 1918

Minnie Johnson graduated in nursing from Wesley Memorial Hospital, Chicago, in 1909. In 1911 she went to India and was first located in Kulpahar for language study. In the spring of 1912 she went to "the hills" during the hot season for further study. Upon her return she was located in Mahoba with Dr. Martha Smith, and helped in the hospital. In 1913 she was sent to Bilaspur to help in the hospital there. She served as superintendent of nurses and carried on the numerous duties of a missionary nurse. On several occasions she was called to other stations to care for sick missionaries.

Because of poor health, Miss Johnson remained but one term on the field, but she proved herself an efficient and conscientious missionary, untiring in her devotion, and living the gospel that she preached. She is still remembered and loved by the Christian women of Bilaspur who were privileged to know her.

In 1918 she returned to America without the hope of going back to India, because of a serious ailment. She settled in California in the hope of regaining her health. Later, in Indiana, she married Mr. H. J. Prottinger who died two years later, leaving heavy debts incurred by a dishonest business partner. Mrs. Prottinger took the Indiana State Board examination for nurses in order to obtain a license to practice in that state, and went to work as a private nurse, trying to pay off these debts. After a time she accepted the position of superintendent at the county hospital in Huntington, Indiana. After having worked in Indiana for seven years, in 1937 she went to California where she established a nursing home in Palo Alto. She continued in this work for eight years and then sold her establishment. She still makes her home in Palo Alto.

Dr. Gail Tallman Addison

1912 - 1916

Rebecca Gail Tallman was born in Guthrie, Iowa, attended the grade school and the country high school there, and enrolled in Drake University, where she received her B.S. degree in 1909 and completed her medical course in 1911. Final preparation for the mission field was made in the College of Missions. She taught school and worked summers in a fresh air camp for children. In the fall of 1912 she reached India and was sent to Lucknow and later to Landour for language study.

Dr. Tallman was first stationed in Rath in 1913, and there she cared for the sick in a great district of thousands of people. The next year she went to Maudha to take over Dr. Jennie Crozier's work, and in 1915 went to Mahoba to take over the medical work following the death of Dr. Martha Smith. Her service to Mahoba came to a close late in the year, 1916. In Mahoba, Dr. Gail Tallman was married to Thomas Ratcliffe Addison of the Society of Friends Mission, the London and Dublin Yearly Meeting.

Mr. Addison had charge of a farm colony or village in Makoriya, near Itarsi in the Central Provinces of India. Dr. Addison served as the doctor in this new location and her work grew rapidly. Through their medical, agricultural, and evangelistic work the Addisons rendered a very constructive service. A dispensary was needed and the Addisons earned money for this by shucking corn in Iowa when they were in America on furlough. Back in India in 1920, they were located in Itarsi, where Dr. Addison took charge of the hospital and general medical work, and her husband was manager of the mission schools in Itarsi and Makoriya and superintendent of evangelism of the Friends Mission in that district. Another furlough took them to England and later Dr. Addison took charge of the medical work for the Methodists in Jagdalpur and her husband served as agricultural adviser in one of the native states. They are now in charge of the Kalimpong Colonial Homes, a home for Anglo-Indian children, located at Kalimpong in a valley of the Himalaya Mountains.

Anna Bell Cowdrey

1912 -

Anna Bell Cowdrey, born at Primrose, Iowa, was orphaned at the age of eight and adopted by Mr. and Mrs. J. E. Cowdrey, who received her as their own. She graduated from the public schools with high honors and won a scholarship in Denmark Academy, from which she later was graduated. Her father's illness made it necessary for her to take charge of the farm for two years. This training was exceedingly valuable to her later, in her service in India. The family moved to Canton, Missouri, where Anna Bell graduated from Culver-Stockton College. She gave up plans for teaching to care for her invalid parents. As a charter member of the missionary society in the Ft. Madison, Iowa, church, she received the inspiration to give her life to foreign missions. After the death of her mother, she studied at Drake University and in the College of Missions.

Miss Cowdrey went to India in 1912 and worked in Kulpahar for twenty-one years. The first two years were spent in women's evangelistic work, visiting in the homes of the town and teaching the women the gospel story. Following that she was asked to assist in the work of the women's industrial home. She had charge of the school, the dispensary in connection with this institution, and the needlework department where the women under her teaching made the beautiful embroideries which had a ready sale in India and America and helped these women to become self-supporting. Her designs, the result of her skilled hands and artistic mind, were especially lovely. For five years she had full charge of the home and also directed the women's evangelistic work. During this third term she was twice the representative of our mission on the United Provinces Christian Council.

Upon her return from furlough in 1935, Miss Cowdrey went to Mungeli where she had charge of the vocational boarding school for girls and two coeducational primary schools.

In her vocational school the girls are taught to sew, to cook, to garden, to live on a very modest budget, and also to follow through regular school courses. Miss Cowdrey and others who work in this Mungeli school seek to prepare the girls for Christian homemaking. Miss Cowdrey has served as the secretary and treasurer of the Mungeli station and has also looked after the work in the villages of Fosterpur and Jarhagaon. Her work has always been carried on in a spirit of deep devotion that is reflected in the lives of the women among whom she has lived and served. Miss Cowdrey is now on furlough in America (1946).

Myrtle Furman

1912 -

"I think you ought to become a foreign missionary," a young pastor said to one of his young parishoners, Myrtle Furman. She was loyal to all the church's organizations. Her sister, Mrs. Arthur E. Elliott, served for some years in South America. But Myrtle Furman did not want to be a missionary and went about the business of teaching school. The thought of foreign missions, however, never left her. Four years after the young minister had sown the thought, she made her decision. She would go to India!

Myrtle Furman was born in Anita, Iowa, and lived there until she was ten when the family moved to Audobon, then to Lohrville, and finally to Gowrie, where she completed her high school work and did some of her teaching before going to Drake University in Des Moines. There she enrolled in the Student Volunteer Band and was an influential leader in that group. She gave her time generously to Christian student activities and also served among the smaller churches in the city. She graduated with high honors in 1910 and then spent one year at home with her mother, accepting the position of assistant principal in the high school. In 1911 she went to the College of Missions and in the summer of 1912 she sailed for India.

The first year in India Miss Furman spent in language study in Lucknow and in one of the hill stations. Then in the fall of 1913 she began her real missionary work in Rath. Her assignment was evangelistic work among the women. India appealed to her and she was quickly responsive to people and needs. "I love India, there is so much to be done," she said. From Rath she went to Bilaspur and completed her first term of service there in charge of the Burgess Memorial School. In 1920, after furlough, Miss Furman returned to Rath and her *zenana* women. She visited in the homes of Hindus and Mohammedans, in homes of high caste and low caste folk, and saw old customs gradually yield to better ways. In 1930 she moved to Pendra Road for the same type of service. For a short while she lived at the girls' school at Pendra and found delight in the well-organized educational work. She filled in a brief vacancy, too, at Kulpahar in the women's home, but while she busied herself with the needs there her heart was out in the villages. The next call came to Kotmi, a station not far from Pendra Road. There a great field of evangelism opened before her, and there she now serves. She has a school in the town and visits with her Bible Women in the surrounding villages. Living in a tent, she spends days at a time in this village work. Her letters sound like pages from the Book of Acts, as indeed they are—for her missionary journeys often take her to places where she tells the story for the first time, teaches those who will hear, and goes back again and again to make those who are interested ready for baptism. Her home in Kotmi is open to all who come in from the villages, boys and girls, men and women.

Growth of the Indian church both numerically and in its recognition of responsibility in sharing the message is shown in the organization of the Indian Christian Missionary Society and the opening of a center of work at Kotah in 1909. Directed and supported by the Indian churches, this has continued through the years to be a praiseworthy indigenous home missions enterprise.

Thirty-eight missionaries joined the mission staff during this decade. Four new stations were opened: Maudhia, Jubbulpore, Jhansi, and Kulpahar. In 1910 came a secretarial visit

when F. M. Rains, accompanied by Mrs. Rains, spent some time in careful and helpful visitation of the work. This was a time of extensive building. The Mission Press, influential in the subsequent life of the Mission, had its beginning during this period.

Through the years the two societies, the Christian Woman's Board of Missions and the Foreign Christian Missionary Society, had worked side by side in India. Late in this decade plans were made for a joint secretary and a joint advisory committee, and for joint business sessions in conventions. In 1912 the two societies sat together in annual meeting and transacted all business as one organization.

This decade marked the closing of Deogarh and the Calcutta work. Both stations were some hundreds of miles from the rest of the work and were in a different language area.

The pioneer missionary leader, G. L. Wharton, died in Calcutta in 1906. Of that noble band of eight pioneers only two were left in India at the close of this decade, Ada Boyd and Mary Kingsbury.

Mr. and Mrs. Harry Schaeffer

1913 - 1926

Emma Sorgen was born about seventeen miles from the famous city of Berne, Switzerland. When she was two years of age, her parents came to America. They were members of the German Reformed Church, but Emma became a member of the Church of Christ, and decided to be a missionary. She attended Hiram College, graduated from the Pestalozzi-Froebel Kindergarten College, Chicago, taught for a couple of years, and then entered the College of Missions preparatory to going to India.

Harry Schaeffer, of Ohio, graduated from Transylvania and took his M. A. from Butler and the College of Missions. There he met Miss Sorgen. Both were eager to go to India. In June, 1913, they were married in Kenton, Ohio, and that fall they sailed for India.

Their first few months in India were spent in Lucknow in a union language school, and they were then stationed in Rath, and later in Pendra Road, for evangelistic work. They went from village to village, living in tents and preaching the gospel to many.

After furlough, about 1920, the Schaeffers were stationed in Bilaspur where Mr. Schaeffer looked after the church, superintended the village evangelistic work and the boys' schools, and cared for the administrative duties of that large station. He supervised the construction of the Jackman Memorial Hospital and Nurse's Training School, and later the Burgess Memorial High School for girls. Following furlough in 1926, the Schaeffers returned to India as independent missionaries and located in the already well-occupied station of Bilaspur. They have carried on this independent mission work in Bilaspur to the present. Mr. Schaeffer died in Calcutta in April, 1946, and is buried there.

Mr. and Mrs. Joseph Edgar Moody

1914 - 1938

Joseph Edgar Moody was born and grew up in California. Hearing missionaries like the Dyes, Sheltons, and others, created in Mr. Moody the desire to go to the mission field. Completing high school and a business course, he went to Lexington, Kentucky, where he graduated from the College of the Bible and Transylvania. He did student preaching through all his college days. On the campus there he met Miss Emma Louise Hileman, and together they graduated from the College of the Bible in 1910. In September they were married. In 1913, Mr. Moody received his A. B. degree from Transylvania and in January, 1914, the Moodys sailed for India. They were first located in Harda for language work. The following year they were stationed in Bilaspur, where Mr. Moody had charge of the boys' schools. Later they cared for the church and evangelistic work also.

Following furlough they were stationed in Mungeli, where they had charge of the church with its large Christian community and several outstations that included many

villages in which there were Christians. Much time was given to counseling with the Christian folk in the villages and sharing their problems. Mr. Moody supervised the erection of the large Mungeli church and other buildings during that term.

During their next furlough, Mr. Moody received his B. D. degree from the College of the Bible. Upon their return to India they were stationed in Hatta, near Damoh. Mr. Moody and his evangelists concentrated on work among the outcaste people in the villages, but he also had many friends among the educated caste Hindus of Hatta. Mrs. Moody worked among the women and sold many Gospels and New Testaments to the educated people there. Some high caste Hindus accepted tea in the Moody home. For a few months the Moodys filled a vacancy at Damoh, then went back again to the Mungeli area where intensive evangelistic work was being done among the Satnamis, an outcaste group. They did not, however, live in Mungeli but in nearby Fosterpur, one of the newest of the mission stations. Mr. Moody was happy to be back again in his old haunts and entered eagerly into his work. Fellow missionaries said he was not the sort of man who waited for things to happen. To him, to think of a thing as a possibility was immediately to set about doing it. He gave full, consecrated, and joyous service.

Mr. Moody was an expert marksman. He was famous for the way he helped keep the countryside free from the ravages of wild pigs and deer. His gardens were an object lesson for Christian and non-Christian farmer neighbors. He knew how to grow the largest tomatoes and the finest papayas. He grew practically every kind of European garden vegetable in luxuriant abundance and gave baskets of them to his less fortunate missionary neighbors.

To the list of Mrs. Moody's many activities as a missionary must be added her hospitality. Especially outstanding was the way in which she kept open house for the Indian people. She was often chairman of the catering committee for annual missionary conventions. She established a reputation as champion book seller of the Mission while in Hatta. She supervised women's evangelistic work and had an active part in camp and village work. She was active in Sunday school and young people's work.

While on furlough Mr. Moody died following an automobile accident near Lexington, Kentucky, in June, 1938. His death was a sad loss to the India Mission. Mrs. Moody lives in Lexington and continues to serve India every way possible by helping in summer camps and conferences, and by filling missionary appointments in churches.

Mr. and Mrs. Ray E. Rice

1914 - 1933; 1946 -

Ray and Merle Thomas Rice are both graduates of the University of Nebraska, Butler University, and the College of Missions, and have done post-graduate work at the University of Chicago. In their college days both were influential Christian leaders, particularly in the Student Volunteer Band, the Y. M. and Y. W. C. A., and in general young people's work in the church. Mr. Rice took summer courses in the Boys' Work Summer School at Lake Geneva and in the Y.M.C.A. Training School in Chicago. For a time he was on the staff of the Lincoln Y.M.C.A., in charge of boys' work. Mrs. Rice spent one summer in the Graham Taylor School of Social Work in Chicago. They were married in 1913 and went to India the next year.

The Rices spent all their years of service in Damoh, carrying full responsibility for the Damoh boys' work, including the primary and middle schools, the industrial work (carpentry, tailoring, farming, dairy, blacksmithing, gardening), the boarding, housing and feeding, games, vocational guidance, social hygiene. To this work Mr. Rice gave of the fullness of his unusual talent in leading and molding boy life into well-rounded manhood. He was concerned with the physical, intellectual, and religious life of his boys.

In competitive sports the Damoh boys won many trophies. The spiritual life was nurtured in church, Christian Endeavor Society, Bible classes, personal talks, and in group conferences. Through the school honor league, scholastic standing and honesty were stressed.

Ray Rice was a master hand in Boy Scout leadership and he included the entire Central Provinces in his Scout work. He found time to work in the Damoh church and in general mission activities. He served as secretary-treasurer of the station, he taught Sunday school classes, preached well-prepared sermons, was a most helpful member of the church board, an elder of the church. He was a member and chairman of many mission committees. He worked on the Committee for Agricultural and Industrial Uplift for India, was a member of the Social Hygiene Committee of the Mid-India Representative Christian Council, and later of the Social Hygiene Committee of the National Christian Council.

Mrs. Rice taught classes in Bible, English, and hygiene in the boys' boarding school. She had charge of the girls' school for a time. She taught courses for the Damoh Christian women, sometimes using booklets she had written in Hindi. She cared for the program of evangelism among women, conducted a village Sunday school. She mothered the boys in the school. She served as chairman of the Language and Literature Committee of the Mission, and wrote considerable literature in Hindi for the Christian community, particularly material on personal physical well-being and on social hygiene. She taught classes in Sunday school, looked after the Christian Endeavor meetings, was organist at church services, directed the work of the boys' choir, and was active in all phases of the church life.

On furloughs the Rices spent much time among the churches. At the close of their furlough in 1933, they resigned and have since lived in Lincoln, Nebraska. Mr. Rice was called immediately to the work he had carried years before in the Lincoln Y. M. C. A. Later he accepted the position of personnel director of the Lincoln School of Commerce, of which he subsequently became vice-president. He gives guidance to the students and maintains close relations with business firms so as to help place the graduates in positions for which they are best fitted.

Mrs. Rice is the adult adviser in the student Y. W. C. A. at the University of Nebraska and counselor for the Nebraska Christian Foundation, working with the Christian church students at the University. She has served as state adult adviser for the Nebraska Christian Youth Fellowship. She is a member of the Board of Managers of The United Christian Missionary Society.

Both the Rices are very much in demand for missionary addresses and are devoted workers in the First Christian Church of Lincoln, where they hold membership. In the fall of 1946 the Rices returned to India, gratefully happy to again take up their cherished service.

Mr. and Mrs. John N. Bierma

1915 - 1931

John Nicholas Bierma was born and grew up in Guthrie Center, Iowa. He received all his education in his native state with the exception of two years in the College of Missions. He graduated from Drake University with a very high scholastic record. There he was active in Christian work and came from the Baptist fellowship into the Christian Church. For a time he was pastor of one of the Des Moines churches. Regina Elinor Merkley also was Iowa born (Storm Lake), prepared herself for a business position, and then went to Drake University for special studies. She married John Bierma in 1913, and with him studied in the College of Missions. In 1915 they went to India, where they spent their entire time of service in Rath in the United Provinces, except for a brief period in Mahoba where they went to fill in a vacancy between missionary departures and arrivals. At one time their nearest foreign neighbors were forty miles away.

Mr. Bierma was especially fitted for the evangelistic work to which he gave his full service in Rath and the villages of the district round about. He gave careful attention to the preparation of the native evangelists for village evangelism and accompanied them on their tours. As he gave the gospel of good news he made practical application of the message by helping the people to improve their farming methods, to get better weaving machines. He helped organize cooperatives among them in order to release them from the

clutches of the money lenders. As much as she was able, Mrs. Bierma accompanied her husband on the camping trips into the country and with the Bible Women visited in the village homes. She also visited and taught among the women of Rath. She prepared courses of study for the Bible Women and helped them fit themselves for more efficient service.

Mr. Bierma shared in the Mission's plan for evangelism for the total mission area, serving as a member of the joint council made up of five Indian and five missionary members which had oversight of the whole evangelistic program. He helped formulate the plans for the observance of the 1900th anniversary of Pentecost in the Indian Mission, and for a time was editor of the English section of the paper published in Jubbulpore.

When the Biermas came to America for furlough in 1931, they remained here, establishing their home in southern California.

Lucile G. Ford

1915 -

Lucile Ford, when a baby, was dedicated by her mother to the Lord as a missionary and her early training and her church activities all were directed toward the fulfilling of that commitment. She finished her college education at Cotner College, Bethany, Nebraska, where she made such sacrifices that her health was impaired, and she was not able to go to a foreign land. She secured a position in the Christian Home at St. Louis, in charge of the baby ward. When her health improved, she attended the College of Missions, and then went out to India in 1915.

Lucile Ford's first assignment was the Mahoba girls' orphanage. In 1917, she took full charge of the orphanage with its ninety-five girls. Four years later she had two hundred and was a sympathetic and loving mother to her large family. She also had charge of the school work in connection with the orphanage. The girls' school and evangelistic work among women were her responsibility, too. She worked also with Christian women, helping them in all forms of social and church work.

Miss Ford spent one year in Harda where she made an abiding impression on the community, but all her service since then has been in Kulpahar where she has been much of the time the only missionary. For a number of years she has had charge of the home for women and the training home for girls in that city. In this home the women and girls are given loving care and they learn to be self-supporting and self-respecting. Miss Ford is in charge of the evangelistic work in the town and the nearby villages, and gives much time to it, working with the Bible Women. With a six months' vacation in Kashmir, Lucile Ford has remained in Kulpahar several years beyond the usual furlough time.

Lulu E. Garton

1915 - 1921

"I am a mountaineer by birth," says Lulu Garton. "I first breathed God's air in the rare atmosphere of the Rockies, a mile or so higher than Denver, in a little mining center called Silver Plume, Colorado." Her nature and home training made her deeply religious and at the age of thirteen she decided to be a missionary, choosing India as the field of greatest need. When she was ready for college no funds were available, and she talked with her pastor and prayed about it. A scholarship was found and her college work was completed in 1907. Then she spent additional time in special study in Missouri University, taught in the home missions mountain school at Hazel Green, Kentucky, took a nurse's training course, and gave three years to private nursing. Her preparation for India was rounded out with three semesters in the College of Missions, and in August, 1915, she sailed for India.

Miss Lulu Garton spent six years in happy service in India, serving in Harda, Rath, Bina, Jhansi, and Kulpahar. But her health was never good, and when she came on furlough

in 1921 it was impossible for her to return. For eight years she served as secretary of the women's missionary organizations in Southern California. Then she gave her time to caring for her aged mother. At present she lives in Glendale, California, active and interested as always in the church's missionary program.

Ina Hartsook

1915 - 1918

Ina Hartsook went out to India in 1915 and was first stationed in Jubbulpore for language study, after which she went to Bilaspur. Here she lived with Mary Kingsbury and had charge of the primary, middle vernacular, Anglo-vernacular, middle, and normal schools. For a short time she helped at the Tuberculosis Sanatorium at Pendra Road. She considered it a privilege to be on call to all kinds of people at all times, to be ready to listen to their troubles and hardships, and to help those in distress and poverty.

Before time for her first furlough it was necessary for Miss Hartsook to come home on account of ill health. She passed away in 1929 at her home in Puyallup, Washington. Her service in India was brief but efficient and was given in complete consecration.

Mrs. Mary Jeter Longfellow

1915 - 1924

Mary Louise Jeter was born in Powhatan County in Virginia. Her mother early told her stories of countries and people far away, and when very small she determined that she would become a fairy princess and go to India and love the boys and girls there as her mother loved her. When she was thirteen her father died, and that same year she was sent to a boarding school where stoically she endured terrible homesickness, thinking that it would prepare for greater homesickness in India! From boarding school, she went on to a junior college. Her mother's death when she was nineteen crystalized her desire to go to India as a missionary.

In preparation, Mary Jeter studied in the University of Tennessee, then taught for a time, and in the fall of 1913 enrolled in the College of Missions for her final preparation. In the summer of 1915, she went to India.

Her first term was spent entirely in Jubbulpore. After her first year of language study was completed, she cared for the women's evangelistic work in Jubbulpore and the surrounding villages. She taught some courses for the wives of the men students in the Bible college and spent a part of each day preparing Sunday school lessons in story form, in Hindi, for the non-Christian Sunday schools, and translating nature stories.

Furlough came for Mary Jeter in 1921 and she enrolled in the University of Chicago for special courses. On her return to India she was located at Mahoba where she served as superintendent of the Mahoba orphanage and school. Sometime during this second term a cablegram came to her from Mr. Martin W. Longfellow asking her to be his bride. She had known the Longfellow family for many years, and came home in 1924 and was married. The Longfellows made their home in Baltimore and gave generously to the church's work at home and abroad. A year after their marriage, Mr. Longfellow met death in a railway accident.

Since 1925, Mrs. Longfellow has served as state president of the women's missionary work in Maryland. She finds outlet there for her abounding love for the world program of the church. In 1935, Mrs. Longfellow returned to India for a visit, planning to be gone one year, but because of the shortage in missionary staff she remained three years, helping out as needed. She taught for a time in the Boys' High School in Jubbulpore, was acting principal of the Burgess Memorial Girls' School in Bilaspur for a time, and supervised the women's evangelistic work in Damoh for another period. She traveled in South India and went northward into Kashmir, studying the social, political, and religious conditions of the

country. And from those three years in India she returned to her home in Baltimore and her task in Maryland.

Mr. S. G. and Dr. Zoena Rothermel

1915 - 1922

Sterling G. Rothermel was born in Rye, New York, but grew to manhood in Akron, Ohio. His father died when he was in his teens and he quit school to help support the family. From associations which were far from wholesome, he came under the influence of the High Street Christian Church and became a member. He decided to complete his education and study for the ministry. Alexander Adamson, wealthy manufacturer, took an interest in the youth and employed him as errand boy in his factory. The Adamsons, whose only daughter later became a missionary, took Sterling Rothermel into their home and helped him get his college training in Hiram.

Zoena Sutton was an only child whose home was in Tonawanda, New York. She completed her grade and high school work in Tonawanda, later studied in a normal school, and then, wishing to become a doctor, enrolled in the University of Michigan at Ann Arbor. After her graduation, she did medical work in a settlement house in Cleveland, Ohio. She then established a private practice in Akron, Ohio. Here she met Sterling Rothermel.

These two were married and spent a year together in the College of Missions before going to the field in 1915. They were located in Maudha, where their time was devoted to the medical work, to the training of evangelists and Bible Women, and to the carrying on of the evangelistic work in that area. Dr. Rothermel was called home early in this term of service because of her mother's serious illness and was detained here. This was during World War I and no permits were being granted to people with German names to enter India. When the war was over, she returned to her husband and to their work.

The year 1922 marked the close of the Rothermels' service in India in the Christian Mission. Returning home at that time, they spent part of the school year of 1922-1923 in the University of Chicago. They then went back to India as independent missionaries and made Maudha their center of work, buying the mission property from The United Christian Missionary Society. Dr. Rothermel followed her medical work and Mr. Rothermel continued with evangelistic work. In 1928, Mr. Rothermel died in Naini Tal in the mountains, where he had gone because of a severe attack of tropical fever. Dr. Rothermel still carries on her work in Maudha.

Leno L. Russell

1915 - 1928

Leno Russell was born on a farm near Carbon Hill, Ohio. She attended a one-room school, which she later taught. Earning the greater part of her expenses, she graduated from Hiram College in 1914 with the A.B. degree, and spent the next school year at the College of Missions. When a child she had decided that she would go to India with Christ's message. In her home she always read the *Missionary Tidings*, turning first to the news from India.

In 1915, Leno Russell reached India and began her language study. In 1916, she was located in Kulpahar and with the help of a Bible Woman taught daily in the homes. Later she spent several years in Bina, engaged in evangelistic work for women and conducting schools for both boys and girls. The last four years of her service in India were spent in evangelistic and educational work in Damoh.

Upon her return to the United States in 1928, Leno Russell spent a year at Boston University and received the M. A. degree in religious education. It seemed necessary for her to remain in this country because of health reasons. From 1930 to 1937, she was a case worker with a charity organization of Columbus, Ohio. She then began her teaching

and other work in the Girls' Industrial School at Delaware, Ohio, a correctional school for delinquent girls. Here she finds joy in helping girls into a new way of life.

Miss Russell's interest in individual Christians and in the general work of the India Mission continues and she continues financial support of the work.

Mr. C. H. and Dr. Bertha Thomson

1915 - 1928

On a farm near West Side, Iowa, Clinton Harris Thomson was born. He attended rural schools, and after completing high school work at Red Oak, Iowa, he studied at Cotner College, receiving his A. B. degree in 1914. In July of that year he married Bertha Evelyn Mangon, and in September they entered the College of Missions to complete their preparation for missionary service. Mrs. Thomson came from Brock, Nebraska, where she had completed her grade and high school work and then enrolled in Cotner for her medical training, receiving her M. D. degree in 1913.

The Thomsons landed in India in 1915 and carried on their language study in Jubbulpore. Their first location was Mahoba. Later they served in Kulpahar and also for a time in Hatta, in each place carrying on similar types of work. Mr. Thomson supervised the evangelistic work, leading the Indian evangelists in a vigorous campaign and establishing several outstations. He helped to put an Indian pastor in charge of the Mahoba church. Previously in the churches in mission stations missionaries had presided. Mr. Thomson was one of the first missionaries to insist that native evangelists live in a chosen village rather than in the mission centers and that they work permanently among one caste. He spent his time primarily among the Chamars (an outcaste group) and hoped to see them become Christians *en masse*. His zeal brought him to a place of leadership in the Mission's program of evangelism and for a time he served as the promotional secretary of evangelism. He cared for the construction of the dispensary in Mahoba.

Dr. Thomson had charge of the hospital and dispensary in Mahoba. A nurses' training school was part of the hospital program. Dr. Thomson and Caroline Pope, trained nurse, graduated the first Indian nurse to complete the full training. Dr. Thomson fitted her medical work into the evangelistic service which Mr. Thomson carried on. She had the medical oversight of the two hundred girls in the Mahoba home. She cared for the 175 women in the Kulpahar home, not only while she lived in Kulpahar but previously going the fourteen miles from Mahoba to Kulpahar to look after them and bringing the ill ones to her Mahoba hospital. In Hatta she had no hospital and a room in the home and the veranda became the medical center. She also supervised the Bible Women in the Hatta area.

It was while they were living in Hatta that Mr. Thomson was drowned, on December 24, 1927. There being no other foreign folk in Hatta, Dr. Thomson had to take charge of rescuing the body and of the efforts to resuscitate him. It was her wish to remain in Hatta and carry on the work to which her husband had devoted his life, but upon her return to Hatta after the burial in Damoh, she found the strain of the lonely home too great. Two months after his death she left India, taking her family to Bethany, Nebraska, and establishing a home there. She took some special medical work in a women's and children's hospital in Chicago and then began her medical practice in Bethany. After some years she moved to Peru, Nebraska, where she still carries on her practice. As ever, Dr. Thomson is interested in and supports the missionary program of the church.

Mr. and Mrs. Frank E. Harnar

1916 - 1932

Blanche Davis spent her early life in Hamilton, Ohio, where she received her public school education. She studied at Hiram College, but graduated from Berea College in Kentucky. She was a leader in the church and served for a time as pastor's assistant.

Frank E. Harnar was born and began his education in Braceville Township, Ohio. After completing his high school course at Warren, Ohio, he attended Hiram College, graduating with an A. B. degree in 1914. He spent two years in Union Theological Seminary in New York, and then took his master's degree from Columbia University. During their first furlough the Harnars studied in the College of Missions. Mr. Harnar preached some during his student days, was an assistant pastor while in New York.

In 1916, Blanche Davis and Frank Harnar were married and went to India. Their language study year was spent in Jubbulpore. They were then stationed in Harda and later in Bilaspur. Mrs. Harnar had charge of the girls' school in Harda. The Harda children met regularly in the Harnar home for Bible study and worship. The Christian community and the non-Christian people, too, were helped by her presence among them. After the death of Mary Kingsbury in Bilaspur, she took charge of the women's work there. In 1926 Blanche Harnar died in Calcutta where she had gone for surgery. She was buried in the English cemetery there.

Frank Harnar was an educational missionary and in India, where 90 per cent of the people are illiterate and where three-fourths of the villages have no schools, there is ample opportunity for educational work. In Harda, Mr. Harnar had charge of the large high school for boys, of a middle school, and of the three primary schools. He taught Bible in high school. He was closely identified with the churches of both stations where he served, Harda and Bilaspur. In the latter station he looked after the general station work, including the heavy duties of secretary-treasurer and the repair work, and cared for the middle and two primary schools for boys. He rendered splendid service in cooperative missions also, as a member of the executive committee of the Chhattisgarh Missionary Association and its treasurer, and as a member of the Mid-India Representative Christian Council. In 1928 Mr. Harnar was married to Miss Minnie Nicholson, then serving in Bilaspur.

Minnie Nicholson was born and reared in northeastern Kansas. She earned her way through school and made a fine record. She received her R. N. degree from the Christian Church Hospital Training School for Nurses in Kansas City, her A. B. from Park College, and her M. A. at the College of Missions. She went to India in 1924.

Miss Nicholson's first assignment after language study was Damoh, where she was associated with Dr. Hope Nicholson in the hospital, and where they led a busy life and gave skilled service. They cared for the boys in the large Damoh home and school for boys. And then the two of them were transferred to Bilaspur, to the Jackman Memorial Hospital.

Miss Nicholson took charge of the nurses' training school, where Indian girls were prepared for service as nurses. She gave to them also the inspiration and guidance for making their lives witness for their Christ. She served, too, in cooperative missions, in translation work, as a member of the Joint Examining Board for language, of the committee to organize the Hindi area Nurses' Examining Board, and the Committee for Religious Services at Kodaikanal, a hill station.

Frank and Minnie Nicholson Harnar continued their fine service in Bilaspur until 1932. Since their return to Warren, Ohio, Mr. Harnar has taught social studies in the high school there. Mrs. Harnar has been president of the local missionary society, is active in church work, and serves as a nurse in the hospital.

Neva Nicholson

1916 -

An Illinois farm, a little country church, Christian parents who were well-educated, gifted teachers—these form the background for Neva Nicholson, who early developed her desire for missionary service. She graduated from Drake University in 1911, taught Latin three years in high school, spent two years at the College of Missions, and went to India in 1916. During furloughs she has taken courses in California Christian College.

In India, Miss Nicholson has had a variety of work, all of which she has done most efficiently. Jubbulpore was her home during her language study, and then she was sent to Bilaspur to take charge of Burgess Memorial School while Miss Emma Jane Ennis was on furlough. Next she was stationed in Mungeli, part of the time associated with Miss Jennie Fleming in women's work and later carrying the whole responsibility. Later she went to Kulpahar to share in the home for women and girls. For a year she had charge of the needlework department, where her artistic ability was of great assistance in preparing new designs and in helping the girls make use of them. The remainder of the time she was superintendent of the women's home, where she helped the women and girls improve their methods of housekeeping, of gardening, of daily living. She also shared in the church work. Her third term was spent in Bilaspur, where she had charge of two primary schools and the middle school for boys, and assisted in the church, particularly in the children's work.

In 1935, Miss Nicholson asked to be allowed to live in Tarbahar (meaning "outside the fence"), a slum district outside the city limits of Bilaspur. There she lived in a small Indian house where she had the full benefit of the heat of the summer and of a leaky roof and mud during the rainy season. She cared for the educational work of the church and the women's evangelistic work. Living thus among the people, she came to know them well, and they in turn came freely to her as neighbor and friend.

On returning from furlough in 1940, Miss Nicholson spent some time doing women's evangelistic and community welfare work at Pendra Road, and then was called to take charge of the women's work at Mungeli, where she has continued to serve in her quiet, unassuming, and efficient way. At times she had general station responsibilities added to her special work. Among the Christian women she is helpful in all forms of social uplift and church work, while for the non-Christian women her work is evangelistic. She has frequently helped in interdenominational conferences. She came to America for furlough in 1946 and is now with her family who for some years have lived in Pasadena, California.

Ivalu Andrus

1918 - 1924

The grandparents of Ivalu Andrus were pioneer settlers in the country near Mt. Carmel, Illinois, and she was brought up on a farm which they had carved out of virgin forest. Before she was ten years old she had determined to be a medical missionary. She taught country school, took some normal training, and followed with a nurse's training course in Indianapolis. Then she studied in the College of Missions. She reached India on the last day of 1918. Language study in Jubbulpore was brought to a sudden close when she was called to Pendra Road after Dr. Mary Longdon was attacked by a panther. There was no doctor available for the Tuberculosis Sanatorium and on Miss Andrus fell the burden of this institution. To her belongs the credit of keeping it going through the difficult time following Dr. Longdon's accident and subsequent furlough. The nearest doctor was at Bilaspur, sixty miles away. Miss Andrus gave fine constructive service in building up the sanatorium to its high efficiency. In addition to supervising the care of patients in wards and private rooms, she looked after the garden that provided vegetables for the sanatorium, supervised the dairy and the poultry raising, taught a nurses' course to untrained Indian helpers and home hygiene to women's classes, and found time, too, for a Sunday school class.

Unable to return to India after her furlough in 1924, she continued in the nursing profession in America and now lives in Indianapolis. Miss Andrus still has a keen interest in our India work and keeps in close touch with many of our India missionaries.

Dr. Osee M. Dill

1918 - 1923

Dr. Osee M. Dill prepared for missionary service with a course in medicine and special study in the College of Missions. Ready for India, she could not go as no passports for

India were issued to people with German names during the years of the First World War. At the request of Dr. W. N. Lemmon of the Philippines Mission, she went to Manila in 1917, and helped in the hospital. While in the Philippines, she became interested in leper work and still is concerned about the treatment and care of lepers.

In 1918 she was allowed to enter India and after her language study in Jubbulpore was assigned to work in Kulpahar in connection with the women's and children's home and in general medical work in the town and countryside. She gave good service. She visited Australia in 1921.

At the end of her furlough in 1923, Dr. Dill did not return to India. She took special training in eye work in Chicago and for a time had charge of the department of eye work, tuberculosis and insulin therapy in the state hospital at Traverse City, Michigan. She took special clinical work in Tulane University, where she treated many cases of trachoma and corneal ulcers. She is located at present with the state hospital at Newberry, Michigan.

Mr. and Mrs. T. N. Hill

1918 -

Thomas Newton Hill was born in Clayton, Kansas, where his father was serving as minister of the Church of God. He later lived in Moline, Kansas, where his father was pastor of the Christian church, having transferred his membership to this communion. There were other moves to Kansas towns, and the father combined business with preaching in order to care for his growing family. Tom Hill worked his way through college, his activities ranging from ice man to teacher in a mountain school at Beckley, West Virginia. He attended several colleges, but received his academic and his master's degrees from Butler University and the College of Missions. In 1917 he was married to Elma Alexander, and in 1918 they went to India.

Elma Alexander was born in Union City, Indiana, and lived and went to school in eastern Indiana towns. Fountain City is the town and church that she calls "home" in America. She graduated from Butler University in 1916 with an A. B. degree and the next year she attended the College of Missions. That same year she was married to Tom Hill. In January, 1918, the Hills sailed for India, where they were located in Jubbulpore for language study. In his eagerness to be at work, Mr. Hill soon began preaching in Hindi in the *bazaars*, the shopping centers of the city.

The Hills' first appointment for service was Bina, where Mr. Hill had charge of the evangelistic and educational work and supervised the medical work. Two Indian evangelists and one "compounder," or pharmacist, worked under him. Mrs. Hill took charge of the school for small girls, with two Christian women as her assistants. She also taught classes for the Christian women. Before their first term was over the Hills saw service in Damoh also, where they gave their time to the evangelistic work. For both the Hills this meant the supervising of the Indian workers as well as sharing with them in the actual carrying out of the work.

Following furlough, the Hills were asked to go to Jhansi to take full charge of the station, looking after evangelistic work, supervising the schools, helping in the church, and shepherding the Christian community. To all these duties Mr. Hill added the task of director of Christian education for the entire Mission. This meant frequent trips to the various stations and schools to plan the regular Bible instruction which is a part of every mission school's curriculum. A part of the task included the preparation of lesson material. Mr. Hill was appointed the Disciple representative on the inter-mission committee which selects the courses of study and arranges the examinations for new missionaries for central and northern India. He was also the superintendent of the Hindi section of the Joint Examining Board. Mrs. Hill continued her teaching and evangelistic work among women and children, including not only classes and meetings but numerous social occasions.

In 1934 the Hills went to Damoh where Mr. Hill took charge of the boys' orphanage and the boarding and industrial school, supervised the work of the men evangelists in that section, gave valued help in the church and Sunday school, and carried the responsibility of station secretary-treasurer. Finally, because of the great need in Jubbulpore, they moved there and took over the responsibility of the Mission Press, publishing a great amount of material, including the materials for use in the literacy campaign for all India and the weekly paper for Indian Christians.

The next furlough kept the Hills longer than usual in America on account of wartime conditions and travel restrictions. Mr. Hill had been elected the mission secretary-treasurer but was unable to accept the position because he could not get to the field. Finally in November, 1944, they were able to leave America and by February, 1945, were at work in India. In Jubbulpore Mr. Hill again took over the mission press and they followed their other usual pursuits with their customary enthusiasm for the task. The Mission showed the high regard in which they hold Mr. Hill by again electing him to the position of mission secretary-treasurer, at which task he now serves.

Mr. and Mrs. Fay E. Livengood

1918 -

Fay Livengood's first visit to India was in 1914, when he was on his way home from Harpoot, Turkey, where he had spent three years teaching in Euphrates College, a mission school for Armenian boys.

Mr. Livengood was born at Scott City, Kansas, and later lived in Hutchinson in the same state. On finishing high school, he went to Kansas University, where he graduated in 1909. Then he went to Drake for a year and to Harvard, where he received his master's degree in 1911. The next three years were spent in Turkey. When he came home, he entered Yale where he took the missionary preparatory course, receiving his B. D. degree in 1917. While at Yale he did more than get a degree in preparation for his missionary career. He found a companion, Miss Alice Peterson, of South Deerfield, Massachusetts.

Alice Peterson was born at Heath, Massachusetts, where she received her early education. She completed her high school work at Williams Memorial Institute in New London, Connecticut, and then entered the famous Boston Cooking School, from which she graduated in 1911. She also attended a summer session at Columbia University. She helped in the Hawthorne Settlement House and the Dixwell Avenue Settlement House for Colored Children, both in Boston.

Fay Livengood and Alice Peterson were married in August of 1916. She cooked the wedding dinner. Their honeymoon was a walking trip through New England. Mrs. Livengood continued her teaching for a year in New Haven, while her husband completed his studies in Yale. The next year they spent in field and office work for the Near East Relief Committee. They went to India in 1918.

First came language study in Jubbulpore and then for three years Mr. Livengood taught in the Bible college. Here his own experience in pastorates in America made him additionally valuable to the young Indian preachers whom he was helping to train. In 1922, when some one was needed for the boys' boarding and industrial school, the Livengoods were transferred to Damoh. There they made a splendid contribution to the academic, industrial, and spiritual development of the school and the boys. Mr. Livengood served in the Boy Scout program and was the Boy Scout Commissioner for the entire Damoh district, a work which gave him contacts with many non-Christian leaders. His own Scout troop was one of the best. He was also a member of the Damoh Municipal Committee. Mrs. Livengood devoted herself to the countless tasks that go with the care of a large boarding school. And they managed to get in some work in the evangelistic program round about Damoh.

During their second term of service the Livengoods served first in Pendra Road in evangelistic work, looking after the church and the schools. Then they returned to Damoh,

having charge of the evangelistic department of the mission and spending much time in village evangelism. They also shared in the boys' school. In 1939 they were asked to go to Jubbulpore, where Mr. Livengood took over supervision of the Mission Press and the growing work in that city and district. Here they continued until they came to America for furlough in 1943. In 1946 they returned to Jubbulpore and the same tasks.

Mr. Livengood takes special delight in the evangelistic work and is particularly successful in getting the laymen of the church to give volunteer service with him. Mrs. Livengood has always worked with the women, Christian and non-Christian, and helps the Christian women in the development of Christian homes. Her domestic science training has been an asset in this work. Mr. Livengood has carried responsibility on many committees both within the Mission and in cooperative mission affairs, and both have served in general religious organizations such as the Y. M. and the Y. W. C. A.

Mrs. Minta Thorpe Duncan

1919 - 1924

Minta Estella Thorpe was born in Marshalltown, Iowa, and from her home town high school went to Cotner College where she graduated in 1917 with the A. B. degree. She then taught school and in 1919 went to India, having long looked forward with eagerness to the time when she could serve in a foreign land. Upon arrival on the field, she was first stationed in Jubbulpore for her preparatory study of the language, and in the fall of 1919 went to Kulpahar to serve as the superintendent of the women's and children's home. From this good service she was called to Bilaspur, where she shared in the evangelistic and educational work, working with the Bible Women in teaching the Christian and non-Christian women and holding meetings in the homes and in the villages. For a time she was the principal of the Burgess Memorial High School, where her former teaching experience in America served her well.

Miss Thorpe returned to America for furlough in 1924 and took her master's degree in the University of Nebraska. Then she accepted a teaching position in the California schools, continuing until her marriage to Mr. Fred Duncan. The Duncans live in Denver, Colorado.

Anna Bender

1920 -

Always busy at work, an efficient, quiet, and practical person is Anna Bender, superintendent of the Tuberculosis Sanatorium at Pendra Road, a position she has held since 1928. First she worked with Dr. Elizabeth Lutz, then took full charge while Dr. Lutz was home on furlough. The two together struggled through the depression years and to them goes the credit for keeping the sanatorium open when the budget for that work could not be supplied. They skimped and saved and served and somehow kept the institution going until other missions could be persuaded to join us, the sanatorium then becoming a union institution. Miss Bender continues as our mission's representative in the work. All other members of the staff are Indians, highly trained, efficient, and devoted.

Anna Bender is a Missourian by birth but grew up in Kansas, graduated from Christian Church Hospital in Kansas City with the R. N. degree, and studied in the College of Missions. She was active in her home church, and in India her close contact with church work continues. She accepts considerable responsibility for the daily prayer service for Christians and non-Christians at the sanatorium.

Miss Bender's first term of service was spent largely in the hospital at Mahoba where she won many friends among the Indian people of the community by her unselfish service. She worked for a short time in Damoh, where she had charge of the hospital and dispensary in the absence of a doctor. At Pendra Road she works far beyond her strength in the

sanatorium office where she has important responsibility, in the hospital wards and operating room, and in the X-ray department where she assists the doctor in giving treatments. She combines always Christian teaching and living with her work, and thus she is constantly a witness for her Master. Each patient has his, or her, own problems and struggles. Often the mind and soul need healing as well as the body. The staff tries to treat the patient rather than merely his disease.

During her last furlough Miss Bender took courses in nursing supervision and education at the University of Washington in Seattle. While having an enforced stop-over in South America, she and Ruth Mitchell served in many ways. She is at present in Pendra Road in her usual service.

Mrs. Mary Campbell Metcalf

1920 - 1926

School teacher, missionary, director of home missions institutions and work among foreign speaking groups, second vice-president of The United Christian Missionary Society, a minister's wife and "queen of the manse," a trustee of the United Society, and a director of Unified Promotion—Mary Campbell Metcalf.

Mary Campbell was born in Garden City, Minnesota, attended school in that city and in Mankato, and then went with her family to Seattle. At the age of twenty-one she took a homestead in Idaho and taught in that state. Miss Campbell completed her normal training work at the state teachers' college in Bellingham, Washington, and then received her A. B. degree from the University of Washington in Seattle. On the campus and in the nearby University Church she was a popular and influential leader. She taught in the Seattle schools and resigned to accept appointment in India. She spent one year at the College of Missions and in the fall of 1920 sailed for foreign service, one of that notable group of fifty-two new missionaries.

In India, Miss Campbell was located in Harda where she spent her first year of language study and shared in mission activities. Then she was asked to serve in Kulpahar, in charge for a time of the home for Christian women and girls who were widowed or who were disowned because of their decision to become Christians or for some other reason were dependent upon the mission. She also had charge of the home for children and supervised the schools maintained in these homes. She cared for the evangelistic work of the Kulpahar area, supervising the work among both men and women. Thus she put in the busy years of one full term and in 1926 returned to America for furlough.

Furlough time was given to speaking among the churches and to completing post-graduate work and receiving her master's degree from the University of Washington. Her plan was to return to India for educational work in the Mission, but she was called to the position of executive secretary of home missions institutions in the United Society. Later she was elected vice-president of the organization. In her work she represented the Disciples of Christ in cooperative councils, and the women of the church in their interdenominational relationships.

In November, 1931, Mary Campbell was married to I. Edward Metcalf, a minister who was then serving with the Pension Fund. He then gave some time to graduate studies in the University of Chicago and ministered to the church in Benton Harbor, Michigan. In the summer of 1932, Mrs. Metcalf resigned and went with her husband to the Benton Harbor pastorate. From that work they went to the Jackson Boulevard Church in Chicago which became a community center for that underprivileged community. Then Mr. Metcalf accepted a call to Des Moines, Iowa, where he serves as a regional director of the National Conference of Christians and Jews. Mrs. Metcalf finds outlet for her ability and experience along many lines.

Ann Mullin

1920 -

Ann Mullin is a native Virginian, daughter of Mr. and Mrs. William Mullin, and was born in Falls Mills. She attended Virginia Christian College, Washington Christian College, and Hamilton College in Lexington, Kentucky, and then enrolled in Butler University in Indianapolis and received her A. B. degree in June, 1919. She spent the next year as a student in the College of Missions and went to India in the fall of 1920. She was first located at Harda for language study. She had not been in India long before she began to carry on conversations in the vernacular, putting into use all that she learned as fast as she learned it, and thus developed skill in speaking and understanding. Soon she began going out into the villages with only the Indian Bible Women for company, staying several days in each village. With no experienced missionaries to rely upon, she drew closer to the Bible Women and developed great self-reliance in the use of the language and in directing the work of her women helpers.

In 1923, Miss Mullin went to Damoh to take charge of evangelistic work among women in this city and the surrounding districts. Damoh has been her station through all the years of her service. At first, she worked principally with that large class of Indian women who are more or less confined within the walls of their homes—known as living in *purdah*. This service was referred to among pioneer missionary women as *zenana* work. In more recent years about three-fourths of her work has been among the depressed classes (the Untouchables) who do not observe *purdah*. She does intensive work among the Chamars, Sweepers, and Basors, all untouchable groups. She also works among the Christian women, teaching the new converts to know the new way of life better, helping them to build a Christian home life, and conferring with them about their every-day problems. She makes friends, too, among the Hindi and Moslem women, and so it is that she has had experience with a wide range of India's womanhood.

One of the unique features of Ann Mullin's work is a lending library of English, Hindi, and Urdu books and magazines. This reaches Christian and non-Christian men and women, teachers in government and mission schools, patients in the hospitals, and the Bible Women. The selling of books is another activity, and in recent years Damoh women have led the Mission in the sale of books. Miss Mullin and her Bible Women go to the weekly markets and the fair and offer books for sale. Books on health, temperance, religion, and a wide variety of subjects are sold. With the books free pamphlets are handed to the customers. It is the custom in Indian villages to read aloud and thus these books reach large groups of listeners. For most of the people, the books which Miss Mullin and her helpers loan or sell to them are their only reading material.

While Ann Mullin's special responsibility has always been women's evangelistic work, yet she has never stopped there. For one year she supervised the girls' school in Damoh. She has been very active in the church. She has served in many positions in the Sunday school, not in the sense of a missionary in charge, but as one of the members called to this special task. As Sunday school superintendent she inaugurated the plan for monthly workers' conferences. She has shared in the responsibilities of the local and provincial W. C. T. U. For several years she was chairman of the Mission's committee on work among women and children and in that capacity kept missionaries and nationals who worked in that field informed as to one another's activities, passing on to them all new plans and suggestions for improved service.

In 1945, Miss Mullin came to America for furlough. Her precious furlough had come after nine years of continuous service. In her speaking in the churches she presented a very vivid and appealing picture of her beloved India to which she refers as "my adopted country." She returned to India in December, 1946.

Mr. and Mrs. Gabriel C. Banks

1921 - 1923

Gabriel Banks came from the Kentucky mountains near Hazel Green, graduated from that school, and from Transylvania College in 1917. He was in overseas service in England and France during World War I, resuming his education at the close of the war. He received his B. D. degree from the College of the Bible, Lexington, Kentucky, in 1921.

Opal Burkhardt of Indiana came from a family that has given fourteen ministers and missionaries to the Disciples of Christ. She holds an A. B. degree from Butler College and had two years at the College of Missions. These two young people met at a wedding where he was best man and she was maid of honor for a couple preparing for India. They were married in 1921 and they, too, sailed for India. Their missionary service was given to evangelistic work in Rath. They were entering most enthusiastically and efficiently into their chosen task when Mrs. Banks' health failed and they were forced to return to America in 1923.

Mr. Banks then went to Yale University and received his master's degree in 1924. Later he studied in the University of Chicago and the George Peabody College, Nashville, Tennessee. They held pastorates at Falmouth and Maysville, Kentucky, and are now located in Morehead, Kentucky, where Mr. Banks is instructor in English at Morehead State College. He also serves churches in that area, and Mrs. Banks serves in the church and various community agencies.

Mr. and Mrs. Homer P. Gamboe

1921 -

When Mr. G. L. Wharton was home on one of his furloughs, he visited the primary department of a Sunday school in Kentucky, sat on the floor Indian fashion, and told the children of the primary class about the little boys and girls in India. Frances Waller went home from that class saying that she was going to be a missionary. Devoting herself to India from the age of six years and preparing throughout her life for this work, she took up her missionary service with splendid intellectual preparation and a deep spiritual understanding of the power of Christianity for the needs of men and women everywhere. She was active on the college campus in many organizations and did social service work in Lexington while in college. When she was twenty-one years old, already a graduate of Transylvania, she enrolled in the College of Missions, eager to prepare for foreign service.

Both Homer and Frances Waller Gamboe came from Lexington, Kentucky, though Homer spent most of his boyhood in Illinois. Both graduated from Transylvania College. Mr. Gamboe is the son of a minister and grew up in a missionary atmosphere and with a vision of service on the foreign field. He has a B.D. from Transylvania. He earned his way through college by preaching. These two studied in the College of Missions, were married during mid-year vacation, and left for India in the group of fifty-two missionaries who were sent to the foreign fields in the fall of 1921. To their early scholastic training, they added furlough study in the University of Chicago.

The Gamboes have lived in India during a period of great mass movements, when the lower classes have been taking definite action to free themselves from the slavery of the caste system and economic bondage. In this work the Gamboes believe and to it they lend their fullest support. They have carried a large share in the program of evangelism among these people, seeking to give practical application to the message wherever they serve. Their work in India has been in Mahoba, then in Harda, then in Mungeli, and finally in Bilaspur. Mr. Gamboe has served in both the educational and evangelistic work. He also carried responsibility for the construction of buildings in Harda and had charge of the well known boys' high school there.

Mrs. Gamboe taught English classes in the boys' high school at Harda, the first woman to teach English in that school. In Mahoba her work was especially with the women in their homes. In the girls' school she taught sewing. In Mungeli she did community welfare work and had charge of the junior church in which she did an outstanding piece of work. She takes an active part in guiding and developing children and young people as well as working with the women. Her thesis for her degree in the College of Missions was on the subject of women in India and she waited to finish it until after she had lived for a time in that land. She has had part in the Girl Guide movement in India. And the Gamboe home is always open to guests. Soldiers in India during World War II delighted in the Gamboe hospitality.

Returning from their most recent furlough, the Gamboes went to Bilaspur where they had served their third term. Mr. Gamboe has charge of men's evangelistic work and supervision of the mission schools in the district and of the boys' schools in the city as well as general station work. He has served as chairman of the sanatorium committee and of other committees in the mission. In this fourth term of service the Gamboes are giving a rich full-rounded service. They know India, its poverty, its ignorance, and its superstition. But they also know its gentle courtesy, its loyalty, and its high ideals. And they know India's needs. Their appreciation of the country and its people and their missionary zeal make them valuable missionaries.

The Gamboes have made their contribution to the church in America during furloughs by speaking in churches and helping in the creating of missionary education materials. In India, too, they have shared in the creating of needed Christian literature. Mr. Gamboe's illustrations for the book, *Indian Folk Tales*, by Blanche Davis Harnar, were especially delightful.

Dr. Ruth Griesemer

1921 - 1926

Miss Ruth Gorham Griesemer was born in Omaha, Nebraska. She received her education at schools in Baltimore, Maryland, and graduated from Goucher College in that city. Later she entered the Seminary House at Baltimore for Bible courses. In 1920 she enrolled in the College of Missions. She earned her education through college as a book saleswoman and as a social service case worker. At one time she was a welfare worker in a large factory, organizer of the welfare department in another factory, and sanitation and hygiene inspector in West Virginia. She was active in church and in the religious life of her college campus.

In 1921, Miss Griesemer was ordained at the Christian Temple, Baltimore, and was soon on her way to India. Jhansi was her station, and here she engaged in women's work for a while. Then she became supervisor of the girls' school and teacher in the school for boys and in the night school. In 1923 she was vice-principal of the schools. In the night school she taught English and science; in the boys' middle school, science and physiology and hygiene; sewing, drawing, games, and hygiene in the girls' school; and religion in all her classes. The baby welfare center and the dispensary for girls were also in her charge. Without having medical training, she was wonderfully successful in giving treatments and medicine.

Miss Griesemer returned to America in 1926 and felt so strongly the need for women doctors that she took a medical course in the University of Michigan, receiving her M. D. degree in 1930. She served an internship in surgery at Duke University. She returned to India in 1931 and served under the Reformed Church Missionary Society, near Bina. Later she had a responsible position in charge of a large hospital in Balrampur State, near Lucknow. The Indian king and his subjects were very much pleased with her efficient service. Early in World War II, she came to this country on leave of absence.

Mr. and Mrs. Kenneth L. Potee

1921 -

Kenneth Potee was born in Ohio, but claims Montana as his home state. He graduated from Cotner College. Esther Gale graduated from Drake University and went to the College of Missions to complete her preparation for foreign service. There she met and married Kenneth Potee. Both received their master's degrees in the College of Missions. During their first furlough, Mr. Potee took his B. D. degree from Yale University.

Ken and Esther, as their friends call them, went to India in 1921, and were stationed in Harda. This had been the place of D. O. Cunningham's splendid service and it was he who had persuaded Kenneth Potee to become a missionary. In Harda, Mr. Potee had charge of the educational work which included the large boys' high school. The last two years of their first term were spent in Nagpur, where he was our representative in a cooperative educational project, Heslop College, and had oversight of our mission boys who were attending high school there. The Potee home was always open to these students who were thus greatly helped and guided in their daily living, as had been true in Harda.

After their first furlough, the Potees went to Pendra Road to take charge of the educational work. For Mr. Potee this included serving as principal of the coeducational middle school in Pendra Road. He was also the director of religious education for the mission and chairman of the education committee. This work required visits to the mission schools in all our stations. On these trips, he spent time with students as well as staff, told stories to the students, taught them new games, and was generally helpful and popular in it all. The Pendra Road work continued through their third term of service and Mr. Potee was looked upon as an authority in the educational work. After the departure of the Menzies' in 1940 the Potees did more evangelistic work than in previous years, giving much help to the church and to the Christian community and supervising the Pendra Road Fair for several years. Mr. Potee was called upon, too, to supervise the construction of three new cottages for the Sumankhetan school. As the only man on the station, he found a multiple variety of tasks.

Mrs. Potee shared in the usual activities of the Christian Community, teaching women's classes, Sunday school classes and carrying on other varied tasks. She aided Dr. Nicholson with hospital business accounts and correspondence. Similarly, she helped Miss Caroline Pope when Miss Pope was unable to use her eyes. "Sometimes I think," says Esther Potee, "that my typing has been one of my most useful assets." She drove the Potee car for the other missionaries and thus made their service more efficient. She worked in the villages. She looked after the junior church in Pendra Road. In Mr. Potee's frequent absences in his educational work, she took over his duties as station treasurer.

In his work Mr. Potee uses his moving picture camera and projector most generously. He has an excellent collection of films, and for many people his are the only moving pictures they ever see. He has made his contribution to visual education in the homeland with the moving pictures which he has taken. Mr. Potee is much in demand in India as a speaker in conferences, conventions, and other gatherings and is a popular leader in young people's activities. In this country he is also very popular as a speaker. Furloughs are busy times for the Potees.

In 1942, Mr. Potee was chosen by the India Mission to become secretary-treasurer to succeed Mr. W. B. Alexander, whose retirement was overdue. This position took the Potees to Jubbulpore, where the charm and hospitality of their home were enjoyed by missionaries of many different missions, by British people, and by nationals. During the war they gave time to necessary war activities. Many men and boys of the armed forces were cheered by their visits to this home and knew India better because of the Potees. Since missionaries could not get back to India because of wartime conditions, the Potees carried the full load of the Jubbulpore work for most of the time until they came to America for furlough in 1946. They are making their furlough home in Cleveland, Ohio.

Ethel Shreve

1921 -

It is an interesting fact that a number of missionaries have come from towns bearing the family name. Ethel Shreve of Shreve, Ohio, is one of these. She was educated in her home town, then at Hiram College and the College of Missions. She earned her college money by teaching school and doing various kinds of work. In college she found time for many religious activities and was a leader in the college Student Volunteer Band. She had wanted to be a missionary since childhood and was ordained at the College of Missions in 1921, sailing that fall for India.

After her study of Hindi was well along, Ethel Shreve went to the women's industrial home in Kulpahar where she devoted herself to the dependent women there, teaching them the arts of needlework and fine sewing so that they might become self-supporting and thus gain new self-reliance. Later Miss Shreve was assigned to Bilaspur and there she is now serving in the women's evangelistic work. She devotes her time and ability to this work among the Christian and non-Christian women of the town and surrounding villages. Men and boys as well as women and girls are often in the groups which she and her Bible Women teach. In addition to the Bible, hygiene, social science, home arts, are among the courses taught. She has worked toward the development of the women of the Christian community and among them a women's missionary society has been organized. It was the proudest day of her life, she says, when she was asked to take up the Bilaspur work which had been carried for many years by Mary Kingsbury.

Ethel Shreve and the Indian women evangelists have been very successful in conducting "purdah parties" in the bungalow, and similar meetings in other parts of the city for women who are not in seclusion. These programs prove helpful to the physical, mental, and spiritual lives of the women. Miss Shreve gives much time and strength to the work in outstations and other villages, where she spends most of the cool season camping. Her bicycle and ox *tonga* are kept busy by the women evangelists. She used a gift to provide a much-needed well, thus making work and water possible for many poor Christians. She is a helpful friend to the new Christians. For many years Miss Shreve was the very efficient chairman of the committee on women's work of our mission and a member of the Joint Council for Evangelism. Miss Shreve has taught courses in schools and conferences for evangelistic workers in her own and other stations and has helped in conventions for the village Christians. She has also assisted in interdenominational institutes.

While on furlough in 1928, Miss Shreve had a semester in Hartford School of Missions, and in 1945 she took special courses at Cornell. On this latter furlough she was forced to remain at home beyond the regular time because of travel difficulties, but in the late summer of 1946 she returned to India and again took up her beloved work in Bilaspur.

Mr. and Mrs. Church H. Smiley

1921 -

Church Howe Smiley, an only child, grew up in Nebraska, taught school where he was both janitor and teacher, and was active in church work. Ray Rice's messages on India won him to the determination to make missions his life work. He was graduated from Cotner College, gave service in World War I, studied in the College of Missions for two years, did pastoral work, was ordained at Bethany, Nebraska, and in 1921 sailed for India. Language study was completed in Jubbulpore and then he was stationed at Barela, ten miles southeast of Jubbulpore and among the Gonds (the hill tribes). Evangelistic work was his special charge. He was the first missionary located at Barela.

Nelle Simpson was a Texas girl but she also lived for a time in the home town of Dr. Zenas Loftis in Oklahoma. She carried many responsibilities in the church, teaching classes, and caring for the music, serving as personal worker in evangelistic meetings. Her

college training was received at Texas Christian University and later at the College of Missions. During her first furlough she wrote her thesis for her master's degree. The four Simpson sisters were musical and formed a quartet which was broken up when Nelle became Mrs. Sloan. She was soon widowed and determined then to follow the thought planted by Nona Boegeman in her childhood to be a missionary. She reached India in 1922, completed her language study with honor, and was assigned to Rath for her first service. But instead she went to Barela as Mrs. Church Smiley, and they began their splendid missionary service together.

The Smileys gave their time to evangelistic work in and around Barela. They made extensive tours to the interior villages of the hills where white people seldom penetrated. In fact, Mrs. Smiley was the first white woman to visit many of these villages. For a short while they left Barela to help out in Harda and then spent the last two years of their first term of service in Jubbulpore, where Mr. Smiley was superintendent of the Mission Press, editor of the *Sahayak Patrika*, the weekly Christian paper, had charge of men's evangelistic work, and taught a large Bible class of young men. Mrs. Smiley assisted in the compilation and printing of the first Hindi tune book of Christian songs. She was active in the women's work of the church. Stirred by the suffering that intemperance caused, she helped in the local W.C.T.U., and was president of the Mid-India union.

Upon their return to India from their first furlough they were located in Bilaspur where they spent their entire second term of seven years. Along with many duties in the work of the city and local church, they gave much time to the district evangelistic work and especially to one promising village named Murhipara. Forty years ago this village had the darkest criminal record of any village in that area, but gradually reformation is taking place and the little village church is the spear-head for a wide-spread movement in the area. Mr. Smiley baptized several converts from that region and has had a large share in development of the work. He supervised the village schools, too.

In 1939 the Smileys were assigned to the Damoh-Hatta area, where Mr. Smiley cared for the evangelistic work and shared in the church and community work, lending his support in a fine way to the Indian pastor of the church. Mrs. Smiley visited Christians and non-Christians, assisted as chairman of some of the women's organizations, taught a class of girls. Her home was always open to nationals, British official families, and soldiers from America and Britain. She invited the Indian men and women evangelists to use part of her house for an institute during the hot weather one year. Mr. Smiley taught a class of boys at Sunday school, preached sermons and translated for other speakers, was secretary-treasurer of Damoh station, had charge of the mission farm, in addition to the men's evangelistic work. The Smileys were transferred in the midst of this last term to Bilaspur. There, in addition to the heavy duties of the secretary-treasurer of the station, Mr. Smiley had charge of men's work, of the boys' schools, and of outstation work, both educational and men's evangelistic. He was chairman of the evangelistic committee, a committee appointed by the church in India to direct evangelistic work, half of the members being nationals.

From their Bilaspur work, the Smileys came to America late in 1945 and are making their furlough home in Fort Worth, Texas.

Leta Mae Brown

1922 -

Leta Mae Brown was born in Parker, Linn County, Kansas, but spent most of her school days in Kansas City, graduating from the high school there in both the regular high school and normal training courses. She received her nurse's training at the Christian Church Hospital Training School in Kansas City, Missouri, and later spent two years in special training at the College of Missions.

In 1922 she went to India, where after a year spent in special study of the language she began assisting Dr. Jennie Crozier in the medical work in the hospital in Bilaspur. Miss

Brown, better known as "Brownie," was put in charge of the training school for Indian nurses when that work was untried and difficult. She thus became a "pioneer," for nurses' training was a new idea and making it popular was no easy undertaking. In 1925 she was transferred to Mahoba, where she helped to close the hospital and relocate the student nurses who were there in training. After that she spent two years in Pendra Road, where she was associated with Dr. Elizabeth Lutz in the general medical work of the station and the tuberculosis sanatorium.

Miss Brown's new assignment, after a furlough, was Damoh, and her next full term of service was spent there, sharing the medical work with Dr. G. E. Miller. At times it was necessary for this missionary nurse to carry on work without the aid of a doctor. She has ability in diagnosing and treating diseases. One of her specialties was extracting teeth. On a furlough she secured some helpful experience with a dentist.

Miss Brown had charge of the junior congregation in the Damoh church, and directed religious dramas among the children and adults, and in many ways assisted in the church and other activities of Damoh. Then another furlough was due, and her third term of service was begun in Kulpahar, where she had charge of the home for dependent Christian women and did some medical work in the village. A year later, at the time of Miss Zonetta Vance's retirement, she was asked to go to Pendra Road to share with Miss Veda Harrah in the work of Sumankhetan, the vocational school for girls, and to carry on alone when Miss Harrah went on furlough. Here she remained until her furlough was due in 1945. Her enthusiasm for this "beautiful and interesting place" knew no bounds and into it she poured all her time and energy and splendid abilities. She added the ninth class to the school curriculum so that girls who wished to take up nurse's training might here complete the necessary educational requirements for entrance into the hospitals. She shared in the preparation of syllabi for domestic science vocational schools in India.

Beyond the school's activities, Miss Brown gave attention to the spiritual needs of the school and to evangelistic work. She and Miss Harrah organized the Sumankhetan Witness Band which went out into villages regularly to sing, tell stories, sell copies of the Scriptures and other Christian literature.

Miss Brown is well known in America both for her speaking and writing through which she has helped people know India. She prepared the manuscript for her popular book, *Little Brown Babe*, during one furlough.

Leta Mae Brown was awarded the Kaisar-i-Hind silver medal for distinguished service in India, this award coming after the Governor and his lady had visited the school. Speaking of this award and sharing its honor with others who had labored in the school, she said, "Miss Vance planted, Miss Harrah watered, but I got the medal."

From her most recent furlough Miss Brown returned to India in 1946 and is stationed in Mungeli in educational work for girls, directing the girls' vocational school.

The early years of this decade were marked by the working out of mission policies incident to the union of the two societies at work in India. Mr. W. B. Alexander began his work as Mission Secretary in the first year and Dr. G. W. Brown became the first central treasurer a year later.

Along with reorganization came also steady, healthy growth. The mission staff was increased by the coming of a large number of missionaries, most of whom had received specialized training at the College of Missions. The Christian settlement in Damoh was launched in 1913, the first effort of the Mission to establish a settlement for a Christian group. In 1915 came the organization of the India Disciples Church Council, which brought a deepened consciousness of the evangelistic task of the church to Indian as well as missionary leaders. In 1918 plans were worked out for centering a great area of evangelistic work in Fosterpur.

The Indian staff increased during this decade from approximately 100 to 336. The Christian community at the close of the decade numbered 3836.

Stephen J. Corey and Bert Wilson made secretarial visits to India during this period and not only gave encouragement to the workers there but on their return helped the church in America to deeper concern for that field.

Mrs. Margaret Conkright Cowley

1923 - 1928

Margaret Conkright came from the Hoosier state. She was born at Ladoga, attended Indiana State Normal, graduated from an Indiana nurses' training school and then took work in the College of Missions. After this she took special work in Battle Creek Sanatorium. She was a member of Jackson Street Church, Muncie, where she taught in the beginner's and junior departments of the Sunday school. She was active in Christian Endeavor work and was secretary of her missionary circle.

Miss Conkright was first appointed for service in the Mary Chiles Hospital at Manila, P. I., but her assignment was changed to India. She spent her language study time in Jubbulpore and then served in the hospital in Bilaspur. She was ready at all times of day or night to care for the patients. She came home on furlough in 1928. She is now Mrs. Harold Cowley. She has continued her competent service in this country, at Ball Memorial Hospital, Muncie, Indiana.

Mr. and Mrs. Donald A. McGavran

1923 -

The return of Donald Anderson McGavran to India as a missionary is a natural expression of his heritage. His parents, his maternal grandparents, and two of his aunts were missionaries to India. Donald was born in Damoh and received his early education in Woodstock School and in the McGavran home. The public schools of Ann Arbor, Tulsa, and Indianapolis took him through high school and he received his A.B. degree from Butler University in 1920, his master's degree from the College of Missions, and B.D. from Yale University before he went home to India as a missionary in 1923. During a furlough he received his Ph.D. from Columbia University. He spent two years in foreign service with the American forces during World War I. While in college he served as a student pastor, was active in various phases of church work on the campus and in churches, and was a popular Boy Scout leader. In 1922 he was married to Mary Elizabeth Howard.

Mary Elizabeth Howard was born and grew up in a devoted Christian home in Muncie, Indiana. From the Muncie schools and church she went to Indianapolis to prepare herself for Christian service. She graduated from Butler in 1922 and in August of that year she became Mrs. McGavran. With her husband she was in the College of Missions during 1922-23 and in the summer of 1923 they went to India. They settled themselves to the study of Hindi and then gave their first service in Harda, where Mr. McGavran took charge of the educational program and shared in all mission activities. Mary McGavran taught in the boys' high school, superintended the girls' school, visited in the homes, and had part in the church program. She made a splendid contribution with her singing.

In 1927, Don McGavran was elected the director of religious education for the mission and chairman of the education committee, which gave him the responsibility for the total program of religious education in the mission schools and brought about uniformity of instruction and courses. His religious education work has reached into interdenominational circles through the India Sunday School Union, the Mid-India Christian Council, and other cooperative organizations and committees. He has prepared text-books and courses and helped to direct and build up the young people's conference movement in India. Before the first term of service was ended he had added to his many duties the editing of the Hindi section of the church paper.

Early in the second term of service Dr. McGavran was elected the secretary-treasurer of

the Mission and the McGavran home was established in Jubbulpore. Here Mrs. McGavran was a most gracious hostess to the many people who passed through the city, and shared in the church life, especially in service to the women and young people. She taught regularly in the high school and shared in general work such as the W.C.T.U. In Dr. McGavran's new responsibility the demands upon his time were greater than in the earlier years and he gave much time to interdenominational activities. Increasingly his interest was centered upon evangelism as the great opportunity and obligation of the church in India. He served on a committee to make a special study of the depressed classes and helped write the book that reported that study. He was chairman of the mass movement committee for the Mid-India area of the National Christian Council. The printed page and spoken word revealed his concern and knowledge; his work has borne out his convictions. On furlough much of Dr. McGavran's time was devoted to work among the churches in the interest of "the growing church in India."

In recent years the McGavrans have given their time to intensive work among the Satnamis in the Takhatpur area, serving in Mungeli, Fosterpur, Takhatpur, and the whole region. They have lived out in the little village of Takhatpur, close to the Indian people, who are in and out of their home freely. The McGavrans are always ready to help those in distress and poverty; ready at all times of day and night to go to the aid of the sick; to listen to, and do something about, the troubles, hardships, and injustices experienced by their people; to travel in all sorts of weather on all sorts of roads and where there are no roads; to stand between the underprivileged and the unjust landlord; to be father and mother and exchequer to needy children; to pray with the contrite and the sinning; to plead with the erring; to jolt over the rocks in an ox-cart and to sleep in mud houses; to preach the gospel of salvation. It is no surprise to find Mary McGavran walking to a village that is beyond the reach of any conveyance. Her music lifts many a meeting. The two of them are to be found worshipping with small groups of people in the tiniest of churches. Dr. McGavran conducts monthly meetings with the evangelists and pastors, advising with them, teaching them, inspiring them to more devoted service. He has charge of a small school for training volunteers in evangelism among the depressed peoples and for teaching better farming methods. He superintends the leper colony and Mrs. McGavran looks after the lepers in such service as the buying of cloth to provide them with needed clothing, cutting the cloth into patterns, and superintending the sewing. Mary and Don McGavran are rendering full measure of service of which only a glimpse is given here.

Dr. Hope H. Nichoson

1923 -

Hope H. Nichoson was born in Luther, Michigan, and received most of her early training in the Luther public schools. After graduation from high school at Ypsilanti, she was a student in Michigan State Normal College for two years, from which institution she received a life teacher's certificate in 1913. She then entered the University of Michigan and spent seven years there, graduating in 1917 with the degree of A.B. and in 1920 with an M.D. Her internship was spent in Hackley Hospital at Muskegon, Michigan. Before going to India in 1923, Dr. Nichoson spent a year in special study at the College of Missions in Indianapolis and there taught a class in elementary medicine and first aid in addition to her own studies. She thus brought to her work in India the benefit of a wide experience and thorough training both as a teacher and as a physician and surgeon.

In India, Dr. Nichoson's first assignment was Kulpahar, where she had the care of the dependent women and children in the two mission homes and gave medical aid to the people of the countryside. In January, 1924, she went to Damoh, to be in charge of the hospital. There she served both the Christian and non-Christian communities and people who came in from the villages and also gave medical care to the boys in Damoh boarding school. In 1926, Dr. Nichoson was called to Bilaspur to take charge of the Jackman Memorial Hospital

and Nurses' Training School and that has been her continuing responsibility since that time. She and her staff of American and Indian assistants are making a tremendous contribution to the cause of health in Bilaspur and its surrounding territory. Operations, both major and minor, busy hours in the dispensary, regular examinations of the pupils in the mission schools, cooperation in child welfare programs, and emergency calls to other mission stations fill to overflowing the days of this Christian doctor.

From the beginning of her career, Dr. Hope Nichoson was a skilled surgeon and drew to the hospital many people who had formerly gone to Calcutta for medical aid and surgery. Thus she has brought both prestige and financial help to the hospital. The constant overcrowded condition of Jackman Memorial Hospital reveals the high quality of service rendered as well as the need for increased capacity. Though limited in strength, Dr. Nichoson is tireless in energy and interest. She gives attention and help in the nurses' training school, which is growing in popularity and in the high quality of its work. She shares in the teaching program among the patients, too, and is deeply concerned about their Christian instruction.

In India, even as in the earlier years at home, Hope Nichoson has given devoted service to the church. In the church in Luther, Michigan, and in her college communities she carried responsibility in many church activities. In India she has found time to do her share also. Programs of community uplift and welfare work have claimed her time and support.

Repeatedly Dr. Nichoson has been chairman of the medical committee of the mission and a member of the mission executive committee. In 1938, on her way to America for furlough, she spent some time in Vienna in special study. In June, 1941, she was awarded the Kaiser-i-Hind silver medal, an honor bestowed by the British Government for outstanding service to India. Through the years she has continued a selfless service. In 1946 she came to America for another furlough and is making her home with relatives in Luther where she grew up.

Mrs. Mary Hill Pollard

1923 - 1928

Mary Hill came from Idaho, did her college work in Whitman College in Walla Walla, Washington, and then received her M.A. in the College of Missions. She went to India in 1923, well equipped and ready for service. She spent her period of language study in Bina and shared there in some mission activities and in the church life. She had charge of the Bina mission school for a year. Then she went to Bilaspur to assist Miss Emma Jane Ennis in the Burgess Memorial School. She took charge of the school while Miss Ennis was on furlough. She was a missionary of rare ability, saneness, and good judgment, and was influential among pupils and teachers in that great school for girls. She wrote a pamphlet on the psychology of the outcastes which not only shows research but real sympathy for that great group of sixty million Indians. Miss Hill was principal of the Himalayan School at Naini Tal, attended by children of American missionaries.

In 1928, Mary Hill was married to Arnell R. Pollard, an engineer of the British Government stationed in Bilaspur. He is a fine Christian gentleman and deeply interested in the welfare of the people and in all work of education and uplift. The Pollards have been most helpful to our mission and have often quietly made generous gifts to the work, asking that their names not be made known. While in Bilaspur Mrs. Pollard gave of her free time to any work in which she could share while Mr. Pollard found delight in her ability to serve.

The Pollards were later located in Gwalior State where Mr. Pollard served the native prince in building a fine irrigation system. Finally they went to Scotland to live.

Dr. and Mrs. Victor Rambo

1923 -

Victor Rambo was born of missionary parents in Landour, a hill station located in the Himalaya Mountains of India. As he learned to read and write his own language—English—so he learned to read and write Hindi. His childhood was intimately connected with the life of the Damoh boarding school which had been established by his parents, Mr. and Mrs. W. E. Rambo. Dr. Rambo is a graduate of Fairmount College of Wichita, Kansas, and received his M.D. degree from the University of Pennsylvania Medical School, Philadelphia. He served his internship of two years in Pennsylvania Hospital. In October of 1923, he was married to Louise Steinmetz Birch, of Philadelphia, Pennsylvania, and they sailed for India in November of the same year.

Louise Steinmetz Birch was born in Germantown, Pennsylvania, and received her education in the Germantown Friends School and in Wilson College, completing her college work in the latter institution. She served on the college Y.W.C.A. cabinet and was interested in missions but did not fully make up her mind for foreign service until she met Victor Rambo and planned to go to India with him. He baptized her, as her affiliation had been with another church which does not practice immersion.

At the conclusion of the usual period spent in language study, Dr. and Mrs. Rambo were located in Mungeli. There with Dr. Hira Lal, his Indian assistant, and the other members of the staff, Dr. Rambo has been doing outstanding work among the village people, who came from many miles around for treatment. He has done extensive service in the treatment of diseases of the eye which are very prevalent. Twice he has been to Edinburgh, Scotland, for further study. Because of his outstanding ability as an oculist, he examines the eyes and prescribes glasses for the missionaries and Indians of various missions. He cares for great crowds of patients and feels most deeply the needs of India. Dr. Rambo is enthusiastic about evangelistic work and gives generously of his time, interest, and energy in that work also. His faith in God is very real and it is as natural for him to talk to God, and about God, as to talk to a human friend. On furloughs he is an interesting and convincing speaker as he tells of his many interesting experiences and makes appeals for India's need.

Victor Rambo has made a splendid contribution to the Mission in choosing promising young Indian men and planning for their medical training. Dr. P. D. Sukhnandan and Dr. Philip James are two of his "boys," and since their graduation in 1933 they have been very active in our medical work. Dr. Sukhnandan has twice had charge of the hospital while Dr. Rambo came to America on furlough. Dr. James, while still continuing to do regular medical work, has specialized in the treatment of leprosy and is doing an outstanding work in that field.

Under Dr. Rambo's direction a tablet—"The Teachout Memorial"—was placed in the Mungeli Hospital in 1935 in honor of Mr. and Mrs. A. R. Teachout, as \$10,000 had been given from the Teachout Foundation for the building of a large extension to the hospital. Dr. Rambo hopes to build another addition to the hospital with funds given in honor of his missionary parents.

In 1941, Dr. Rambo was decorated with the Kaiser-i-Hind silver medal by the Government for his service to the people of India. He is a Fellow of the American College of Surgeons.

Mrs. Rambo is an efficient helper of her doctor husband. She has served at times as staff assistant at the hospital. She takes the responsibilities of the home so that Dr. Rambo can give full attention to his medical work. She gives time to general work in the Christian community and has entered into the lives of needy people and shared their problems in such a way as to win their love and confidence. The Rambos are now on furlough in America, living in Philadelphia, Pennsylvania.

Veda B. Harrah

1925 -

Veda Harrah was born and grew up in Golden City, Missouri, was educated in the public schools of that city, and received her early religious experience and training in the Christian Church there. She attended Drury College in Springfield, then received her B.S. degree from the University of Missouri. She taught school for two years and then won her master's degree from the College of Missions in 1924. She was then ready to sail for India, but the way was not open so she spent one year teaching in our mountain school at Hazel Green, Kentucky. In the fall of 1925 she set forth with shining happiness for work to which she had long looked forward.

Arriving in India, Veda Harrah settled herself to language study in Jubbulpore, but before the first year was over she was transferred to Mungeli to give part time assistance in the girls' boarding school and the day schools of that station. In her second year she assumed entire charge of the vocational school and continued in this work for the remaining years of her first term. This is a school for girls where the girls come from nearby villages and live in cottage homes. These girls were taught under Miss Harrah's direction to care for their homes, cook their food, do their sewing—a practical course in home economics. She helped them to plant and care for large gardens and to learn how to sell produce as well as provide their own food. They learned to care for poultry and domestic animals. In fact, this vocational school prepared girls to be more efficient wives and mothers, to live the best possible lives in their own villages, making the best use of what they had, putting into daily practice the Christian way of life in all of living.

In addition to the supervision of the school in Mungeli, Miss Harrah looked after the village schools of Fosterpur and Jarhagaon. She taught in the Sunday schools and in the daily vacation Bible schools. She served on the educational commission of the mission and thus busy she rounded out her first term of service and in 1931 came to America for her first furlough. She spoke often in churches and spent some time in the offices of the United Society helping prepare missionary materials. She visited several schools where educational experimental work was being carried on, seeking new plans for her own work in India.

When Veda Harrah returned to India in 1932, she was located at Pendra Road where she and Miss Zonetta Vance pioneered in a new school for girls. Miss Harrah became the principal when Miss Vance left. Sumankhetan is an Indian community where the students learn by doing. The girls do all their work and learn to keep their household expenses within the monthly allowance. They buy supplies weekly at the school shop and thus learn the art of marketing. Every girl keeps a garden and uses or sells her own produce. The students care for chickens and farm animals. They take turns caring for the school babies. They do their own sewing. Sumankhetan has passed its experiential stages and is looked upon by school officials as the type of school best suited to Indian girls who will be the homemakers in the villages. It is considered the premier vocational middle school for girls in all central India. Miss Harrah has been called upon to work with leaders of similar schools in preparing needed courses of study.

In addition to her big family of Sumankhetan girls Veda Harrah has adopted a little blind girl upon whom she has showered loving care. She is seeking to give her the best possible preparation in Indian schools for living in a sightless world.

In 1940, Miss Harrah came to the States for a furlough which kept her several years in this country because World War II made travel to foreign lands practically impossible. She served in the Emergency Million Work, spoke in churches, visited schools and institutions to get new ideas for her work. In 1945 she returned to India and her work in Sumankhetan, hoping to bring the school to still finer service to India's girlhood.

Dr. Elizabeth J. Lutz

1924 -

Elizabeth Jane Lutz was born at Downs, Kansas, but received her grade and high school education at Holton where her family moved. She graduated from the University of Kansas with a B.S. degree and later received her M.D. from the medical college of the same institution. She provided for at least a part of this training by working in the home where she was living. After completing her internship at the Christian Church Hospital in Kansas City, Missouri, she spent a year in study at the College of Missions in Indianapolis, at the same time teaching some of her fellow-students in a class in elementary medicine.

Dr. Lutz went to India in the fall of 1924. She spent her time of language study in Jubbulpore and was then assigned to Pendra Road, where she took charge of the general medical work and was the physician-in-charge of the tuberculosis sanatorium there, the only institution of its kind in the Central Provinces. Here on an eight-acre farm in the midst of the jungle she and Anna Bender, nurse, worked with their Indian helpers. It was pioneer work and Dr. Lutz tried to break down caste by treating both low and high caste Indians in the same institution. One feature of her general medical work was the care of babies whose mothers had given them opium and the teaching of these mothers proper care of their children. She also made frequent trips to a nearby native state to treat the members of the household of the ruling prince.

During her second term on the field, the depression brought such loss in receipts that the sanatorium was one of the mission institutions from which support was withdrawn. But Dr. Lutz and Nurse Bender were not willing to see the service discontinued. They called their Indian staff together and explained the situation. And the staff, in spite of uncertain finances, stayed and they managed to keep the institution going. Dr. Lutz secured some money on the field from interested Indian folk. Other missions finally joined with the Christian Mission and made it a cooperative institution. The Government agreed to make a large grant to this work.

The heavy strain of those years took their toll and Dr. Lutz was ill for a time. She moved to the nearby station of Kotmi where she carried on medical and educational work in Kotmi and the surrounding villages until her furlough was due. Dr. Lutz is an untiring worker. A non-Christian Hindi, seeing her at work in the sanatorium, said to another missionary: "How can you Americans send fine cultured women to work among tuberculars? It must be a wonderful religion that will do this."

After her second furlough Dr. Lutz was located at Damoh, where she has had charge of the mission hospital. Her work is mostly among women, children, and tuberculosis patients, though many men come for examination and diagnosis. Tuberculosis is very prevalent in the Damoh area and Dr. Lutz teaches preventive methods as well as caring for the sick. She has recently made use of the new drug, penicillin, which she was able to obtain through the army medical corps in India.

Dr. Lutz is now on furlough and is "at home" in Holton, Kansas.

Virginia Woodward Young

1924 - 1930

The day Virginia Young left Jubbulpore to go on furlough she said to a fellow missionary, "I have spent the happiest years of my life here." Miss Young went to India to work in the office of the secretary-treasurer of our India mission and gave six years of efficient service in this capacity. She studied language as do all new missionaries and became proficient in Hindi. Her interest went beyond the detail work of the office. She had a share in the local church work, helping with the Sunday school and junior church. The last two years she and an Indian woman drove each Sunday to a nearby village to teach a non-Christian group. Her work in the mission office gave her a wide knowledge of the entire work of

the India Mission. Early in her furlough she spent some weeks in the office of The United Christian Missionary Society helping in the preparation of missionary materials. She was a popular leader in young people's conferences.

Miss Young was a member of the First Christian Church of Covington, Kentucky. She was born in Campbell, Colorado, but received her early education in Covington. After high school she entered Bethany College and later attended Butler from which institution she graduated in 1921, receiving the A.B. degree. Three years later she received the M.A. degree from the College of Missions. She earned her own way through school, chiefly at stenographic work. Her desire for missionary service came through the influence of a team of the Men and Millions Movement.

Virginia Young fully expected to return to India after her furlough, but this desire was not fulfilled. Early in 1931 she died in Covington, following an operation for appendicitis, and was buried there.

Mr. and Mrs. Carl Vissering

1925 - 1931

The twin sisters, Harriet and Martha Gibson, were born in St. Louis, Missouri, and grew up in a home where Christian service and the affairs of the church at home and on the foreign fields were completely a part of their lives. In the Compton Heights Church, St. Louis, they made their dedication of life together. They graduated from William Woods College, Washington University, and the College of Missions. They earned part of their college expenses. Martha went to Japan and later spent one term of service in Paraguay.

At the College of Missions, Harriet met Carl Vissering and was married to him three years before they went to India.

Carl Vissering was inspired to become a missionary by his parents, pastor, missionaries, and college professors. He was born and educated in Illinois and received his academic degree from Eureka College. He spent two years in the College of Missions, receiving his M.A. degree in 1923, and at the same time was ordained. For two years he served as pastor of churches in his native state. While in Eureka he was a member of the college glee club.

The Visserings gave service in three stations in India—Kulpahar, Mahoba, and Hatta. Mr. Vissering was supported by his parents. At Hatta, one of the newer stations, the Visserings had charge of the evangelistic work. They continued in busy, consecrated service for one term only and then returned to this country where they have served in several Illinois pastorates. They are now living in Marceline, Missouri, serving the church there.

Mr. and Mrs. Herman H. Reynolds

1927 -

Herman Reynolds of West Virginia and Mildred Pritchett of Virginia met at Lynchburg, Virginia, where both were students in Lynchburg Christian College, and were married in 1923.

Herman Reynolds was born in a Baptist home in West Virginia and from there went to Lynchburg College, graduating in 1920. After that he continued his preparation for his life work by enrolling in Vanderbilt University, where he received both his master's and his B.D. degrees in 1923. He was awarded the faculty medal for the highest grades in the department of religion over a period of three years. He spent some time in the College of Missions and during an extended furlough he spent two years in Yale. He served as a student pastor through these years of training.

Mildred Pritchett is a Virginian. She was born at Dundas. She completed the required course at the teachers' college at Harrisburg, receiving a life certificate. She then enrolled in Lynchburg College where she met and married Herman Reynolds. After Mr. Reynolds completed his work in Nashville, together they went to Indianapolis and Mrs. Reynolds

received her A.B. degree from Butler University and also studied in the College of Missions. During their two years at Yale she received her master's degree.

In 1927 the Reynolds' went to India, first carrying on language study in Jubbulpore and then taking up the work at Kotmi, newest of the thirteen stations established by the Disciples of Christ in India. Alone there, they faced many problems which were new to them. Although there were no older missionaries to whom they could turn for help, they set to work undaunted by difficulties and did an unusually fine work in Kotmi and the surrounding villages. The people here are primitive and uneducated compared to those who have had the advantages of mission churches, hospitals, and schools for a generation. The Reynolds' went among them as friends, pitched their tent on the outskirts of the villages, visited in the homes, held meetings, made friends with the people, and went about their work with a disarming friendliness. Mr. Reynolds worked among the men, teaching, preaching, and giving practical help. Mrs. Reynolds won the confidence of the women and children and was practical and helpful in her work with them. They opened and gave oversight to village schools. They opened a small dispensary where they did what they could for the sick who came to them and sometimes cared for in-patients in their limited quarters.

Following furlough the Reynolds' were stationed in Mungeli and did intensive evangelistic work among the depressed classes in the great Mungeli area, where many of our missionaries have similarly served the Satnami people. They shared in the general activities of the Mungeli station—schools, church, and general community work. Later in that same term of service they returned to the work in Kotmi, much to the delight of their many Indian friends there. With their staff of Indian workers, evangelists, and Bible Women they took up again their ministry of preaching, teaching, and social uplift in the Kotmi field.

During their most recent furlough, among their many interesting experiences, Mr. Reynolds served for a time as Disciples of Christ chaplain at the Mayo Clinic at Rochester, Minnesota, an experiment to see whether such service was needed and could be made helpful. Since then, a full time chaplain has been employed for that work. They have served the church of America well with their speaking while on furlough as they have always done with their letters and articles and missionary program materials from the field.

From their last furlough Mildred and Herman Reynolds returned to India in 1945, and were asked to go to Pendra Road where a great opportunity is open to them. The Christian village, the station and village schools, the annual Pendra Road fair, the nurture of the church, the development of a Christian home life among the members, the great outreach of evangelism, claim their time and give them just the opportunities they love. Kotmi is only fourteen miles from Pendra Road, so that they are able to maintain the old contacts and friendships and build on their fruitful service there.

Alice Clark

1928 -

Miss Alice Clark left a splendid stenographic position in Des Moines to come to the office of the recruitment secretary at the College of Missions in Indianapolis. She said she came because she desired to be associated with people who were definitely dedicating their lives to Christian service. She took some courses in Butler University at the same time, and while there she decided to take nurse's training and go to the foreign field as a missionary.

Alice Maud Clark, who came originally from Brillion, Wisconsin, entered the Johns Hopkins Training School for nurses soon after she reached her decision for missionary service. She graduated from that school in 1924, and then attended the College of Missions and Butler College, receiving her A.B. from Butler in 1928. That same year she sailed for India.

After passing her language examinations in India, Miss Clark was sent to work in the Jackman Memorial Hospital and the Nurses' Training School. This hospital and its dispensary serve a community of 30,000 people in Bilaspur and in hundreds of surrounding villages. It is the only hospital for women and children and the only training school for nurses in that area.

At times Miss Clark has been the only American nurse in the station, and once or twice when the doctor has been absent she has had the responsibility of superintending the large hospital as well as the nurses' training school. Once she did not come home at the end of her regular term, but took a six-months' furlough in India so that she and the doctor might not have to be absent from the hospital at the same time. Thus she spent nine consecutive years in India. While in the United States on furlough, she took a special course in anaesthesia in order better to teach the Indian nurses in that skill. In Bilaspur, in addition to her duties in the hospital and her church work, she served on a committee that translated a text-book for nurses and was chosen secretary of the Trained Nurses' Association.

Miss Clark has recently returned to India following furlough during which she was campus nurse at Chapman Christian College and did much speaking in Southern California. In January, 1946, a letter came to Dr. C. M. Yocum from the Christian Medical Association of India, Burma, and Ceylon, requesting that Miss Alice Clark be released to serve as the first full-time secretary of the Nurses' Auxiliary of the Christian Medical Association; that Miss Clark be loaned for this position for a period of from three to five years. In June, 1946, Dr. Yocum sent the following cable: "Clark and Society approve the sending of Miss Clark for this position." So Miss Clark has now gone back to take up this new responsible work, with headquarters in Nagpur, Central Provinces.

Vida Elliott

1929 - 1934; 1939 - ———

Vida Elliott was born in Proctor, Texas, the daughter of Mr. and Mrs. C. L. Elliott. Her preparation for the mission field included the usual activities of the church of which the Elliott family were members, some years of successful school-teaching, and splendid academic training. She holds an A.B. degree from Texas Christian University and a master's degree from the University of Minnesota where she was a fellowship student, and in addition studied two years in the Kennedy School of Missions at Hartford, Connecticut. In the spring of 1929 a group of six young people came from their study in Hartford to Indianapolis where they were commissioned to service in the chapel of Missions Building in the same manner as young people had been commissioned through all the years of the College of Missions. Vida Elliott was one of the six, and she left that same fall for India.

Miss Elliott spent two months in one of the stations in language study and then was asked to go to Woodstock where she was assigned to teach in the school established there for English, Indian, and Anglo-Indian children. This is a cooperative mission institution to which the Disciples of Christ make a financial contribution and also provide a teacher. Miss Elliott spent her first term of service there. Woodstock makes a fine contribution to Christian education in India and a missionary member of the faculty finds satisfying and interesting opportunities to serve. In addition to her teaching, Miss Elliott carried definite responsibilities in the school's religious life.

In 1934, Miss Elliott returned to the United States. Her mother died just before her return and for a time she lived with a brother in California. She then accepted a call from the state of Texas to become the young people's worker in missionary education-organizations. She was associated in that task with Mrs. Bessie Hart and did a splendid work. In her state and national relationships she was able to render real service to the missionary program of the church.

In 1939, while attending a staff meeting of field and national workers in Missions Building in Indianapolis, a friend met her in the halls one day as she came from the office of Dr. C. M. Yocum, executive secretary for India. Her face was so radiant that the friend remarked upon her happiness and inquired, "What has happened to you?" She replied in a voice husky with emotion, "I am going back to India!" And so in the fall of 1939 she returned and took over the great task of guiding the Burgess Memorial School in Bilaspur. Miss Emma Jane Ennis was retiring at that time from the principalship of the school and

Miss Elliott became a worthy successor to that line of distinguished women who have served Burgess Memorial and the girls of India through the years.

In 1945, Miss Elliott came to America on furlough and is spending the time in Stanford, Texas, which she calls home.

Dr. and Mrs. Kenneth W. Bonham

1932 -

Kenneth W. Bonham was born in Louisiana, and Iowa is Esther Sheppard Bonham's native state. They were graduated from Texas Christian University and the College of Missions. The doctor received his medical training at the University of Texas. Both were active in Sunday school, Christian Endeavor, and other church work. Dr. Bonham was a Student Volunteer while in college.

The Bonhams went to India in 1932 and after language study in Jubbulpore were located at Damoh, where the doctor had charge of the hospital and dispensary and cared for the large family of boys in the boarding school. He was busy from early morning until night examining and diagnosing cases, studying in his laboratory, scanning the latest medical books and magazines, teaching Sunday school classes, preaching well-prepared sermons when called upon, and gardening.

Mrs. Bonham worked with her husband in the hospital and went calling in the homes of the sick, whether Christian or non-Christian. She was kind, patient, and friendly, and was loved and appreciated by the non-Christians as well as the Christians. A number of *purdah* women, mostly the conservative Moslems, came to the hospital, and Mrs. Bonham's association with the doctor gave them confidence in coming. Many non-Christian women expressed great appreciation for the fact that she was at the hospital.

During his first term, Dr. Bonham did not have a technician and had to spend many hours in his laboratory. He is most careful in making a diagnosis and has an enviable reputation for being correct. He uses as best he can with limited equipment the latest improvements in medical science. The principal of the coeducational school wrote: "The physical well-being of the students has been efficiently cared for by Dr. and Mrs. Bonham." Annual physical examinations were made, with a follow-up of treatment and medicine. In times of epidemics, preventive measures were used by the staff. The doctor was ready at all times of day or night to go to the aid of the sick; to stand by in the time of epidemic; to travel in all kinds of weather on all sorts of roads and where there are no roads.

The Bonhams came home for furlough in the fall of 1938. Following considerable deputation work, they were ready to return to India, with their two sons, in 1941. The steamer on which their passage had been arranged was no longer available because of its use for wartime needs. They were delayed, too, by a wartime ruling that small children would not be allowed to go to India. They were asked to go to Phillips University, where Dr. Bonham taught courses in missions and was director of health. Students and professors spoke appreciatively of the contribution made by the Bonhams to city and college and church life. Their home was open to all and became a strong missionary forte in the community. Youthful missionary volunteers were strengthened in their plans. Far beyond what was required of him, Dr. Bonham gave service in the city in a time when there was a shortage of doctors because of war.

In 1945 the Bonhams sailed for India on a freight boat carrying twelve passengers, a black dog, and twenty-four white rats, in addition to the crew. It was a memorable voyage. On the way a troop ship smashed into their boat. In Egypt a stone barely missed the head of the doctor. The family was in Calcutta during a peaceful time between two riots. They went on to Pendra Road where they serve in similar fashion to the Damoh years.

In November, 1932, at the annual convention in Jubbulpore, the Indian missionaries and national leaders celebrated the fiftieth anniversary of the arrival of the first missionaries in

India. The churches marked this "year of Jubilee" by setting for themselves definite aims "toward self-support, toward self-government, and toward self-propagation." Miss May Frick of Cedar Rapids, Iowa, was present on this occasion, a welcome visitor from the homeland.

During the decade ending in 1932, two second generation missionaries began their work in India, Dr. Don McGavran and Dr. Victor Rambo, both arriving in 1923. Their fathers had begun their work in the same year, 1891. Two of our Christian national coworkers came from India for training in the United States in the early 1920's, Lalit Shah and George Hamilton Singh. Takhatpur, Kotmi, and Barela were opened as centers of work in 1923.

As a part of the survey which was being made of all the cooperative tasks in which the Disciples of Christ were engaged, Mr. and Mrs. R. A. Doan spent some months in India studying the work there and giving encouragement to the missionaries and Indian Christians. Near the close of the decade Mr. and Mrs. C. M. Yocum visited India in Mr. Yocum's capacity as executive secretary of the India Mission. They brought new enthusiasm and quickening of life to mission and churches.

Out of the survey came the decision to concentrate the forces in a smaller area, shortening the line in order to make it a stronger line. The Mission withdrew from Harda, Bina, and the stations in the United Provinces. The mission policy of sharing responsibilities increasingly with competent Indian leaders was given greater emphasis. A Joint Council of missionaries and national leaders was set up to plan the whole evangelistic work of the Mission.

Mr. and Mrs. C. S. Terry

1933 -

In June of 1932, Mr. and Mrs. Chester Terry completed their work at the Kennedy School of Missions, Hartford, and went to Edinburgh, Scotland, for further training. Mr. Terry came from California and had previously studied in Johnson Bible College and Eureka College. Mrs. Terry came from Chicago Heights, Illinois, had taught kindergarten, and also studied in Johnson Bible College. From Edinburgh, where Mr. Terry was working toward his D.D. degree, they planned to go to China, but reduced receipts made it impossible for The United Christian Missionary Society to send them. In response to a letter from the Don McGavrans, they went out to India on faith, with the hope of finding work of a temporary nature until such time as they might receive appointment. They located in Jubbulpore where, as they studied the language, they served as teachers, she in the Methodist girls' school and he in the Jubbulpore high school. In April, 1935, Mr. Terry was accidentally shot when a gun was discharged while he was riding in a bullock cart over rough roads between Jubbulpore and Damoh.

The division of foreign missions of the United Society was preparing to recommend the Terrys to the executive committee for appointment at the time the cablegram was received announcing Mr. Terry's death. A message was sent immediately to Mrs. Terry informing her that she would either be recommended for appointment as a missionary or passage home would be furnished, according to the decision she and the India Mission should make. A cablegram was received the next day requesting her appointment as a missionary. She had decided to carry on the work they had planned together.

After further language study in North India, Mrs. Terry took charge of the vocational boarding and coeducational school in Mungeli. She gave splendid service not alone to the pupils in the school but among the Christians of the town.

Mrs. Terry made a special study of teaching adults to read by the Laubach method. She has been successful not only with the illiterates themselves but also in presenting courses on the method to other evangelistic workers. She has had charge of women's evangelistic work, too, frequently going on evangelistic camping trips into the outlying areas.

In 1941, Miriam Terry came to America on furlough. Because of war conditions she was unable to return to India at the usual time. She studied at Hartford, Connecticut, and taught in Southern Christian Institute until return to India was possible. Upon arriving there

in 1945, she took charge of women's evangelistic work and of two primary schools in Pendra Road, and gave some service at Sumankhetan, the girls' school. Near the beginning of 1946, she was transferred to the principalship of Burgess Memorial School in Bilaspur. She wrote: "It is work in the city when I prefer the villages, and working with older children when I like work with little ones. Usually, however, when I have had to change my own plans or desires to meet some emergency, it has turned out for good and I have been blessed in ways that I never dreamed possible. It is a real opportunity for service."

Mrs. Dorothy Menzies Bicks

1935 - 1938

Dorothy Menzies is one of the children of missionaries who have found their way back into mission service in India. She was born in Landour, India, and received most of her education in that country. Her high school work was finished in America while her parents, Mr. and Mrs. W. G. Menzies, were on furlough. She returned with them to India and attended Woodstock School in Landour, where she received her teacher training diploma. She then taught at Woodstock in a position where she was familiar with routine and acquainted with the teachers. She had the largest class in the school and did fine work and everyone liked her. Woodstock School, a union-supported institution, has an excellent grade and high school. She taught in Woodstock for one year and then for two years attended McGill University in Montreal, Canada, and Bethany College, West Virginia, from which she was graduated in 1935.

In the fall of 1935, Miss Menzies went back to India to be our mission representative on the Woodstock staff. Indian, Anglo-Indian, British, and American students provided a wide field for Christian influence and teaching. She was well fitted by her background and training for the work and was very successful and happy there. She was active with Christian Endeavor groups, in the Parent-Teacher Association, in the Alumni Association, and was teacher representative on the Board of Directors in 1937. Among her interests are the adjustment of missionary children to life in America, and the wider aspects of Indian life outside of school. The latter interest led her, during a winter vacation, to attend the All-India Women's Conference at Nagpur, a group composed of women from all parts of India and of all religions, interested in social and educational reforms.

Dorothy Menzies and Reginald R. Bicks met on a boat going to India and were married in December, 1938, in the church at Pendra Road. Mr. Bicks is an officer of high rank in the British Army in India and is in administrative work. He has received a high honor from the British Government, the O.B.E. (Order of the British Empire). They have lived in Lahore, New Delhi, and Simla, and have a home near Bombay. Dorothy Menzies Bicks's radiant personality and Christian grace continue to commend the Christian way of life to all who know her.

Ruth Mitchell

1935 -

Ruth Mitchell's home was in Wheeling, West Virginia, but her people now live on a farm in Pennsylvania. The Ohio Valley General School for Nurses gave her her professional training and then she studied in the Kennedy School of Missions at Hartford, Connecticut, where our College of Missions work was being carried on. She served as school nurse and worked in a hospital in Hartford, served as a Red Cross visiting nurse in Wheeling, West Virginia, and did post-graduate nurse's work in Cook County Hospital, Chicago. Well equipped for service, she went to India in 1935.

Language study was carried on in Jubbulpore, and then Miss Mitchell was assigned to Bilaspur, where since 1936 she has been rendering most efficient service in the Jackman Memorial Hospital. Her days are crowded full of the work she loves to do, serving the sick

and needy and teaching in the nurses' training school. She is superintendent of the training school and has had a real share in the development of that outstanding institution. Her letters and articles reveal her understanding and appreciation of Christian service in India. This is extended to nationals and to Anglo-Indians, and to peoples of other countries.

During her first furlough Miss Mitchell studied at Chicago University for her B.S. degree, thereby gaining added preparation and experience for her beloved work. She returned to India by way of South America in 1944, and while detained in Buenos Aires waiting for a boat found opportunities for useful service. Back in Bilaspur, she found the usual work awaiting her. Soon she was asked to go to Vellore, to spend four months there, aiding in establishing at the University of Madras a collegiate nursing school, the first for India.

Shortly before she left Bilaspur for Vellore, a group of nurses from various hospitals completed the first post-graduate nursing course in the Bilaspur hospital. The board of examiners was so impressed that it voted to make the post-graduate course an annual one, asking that it be held regularly in Bilaspur, with Miss Mitchell as the supervisor, and that it be a six months' course instead of four. Miss Mitchell will have the responsibility of revising the course to cover the six months. This work is in Hindi. The Mid-India Christian Nurses' Conference, with seventy-three Hindi-speaking delegates attending, was held in Bilaspur at the time the course was completed. At this conference Miss Mitchell gave reports on the meeting of the Christian Medical Association of India and of the National Nurses' Auxiliary meeting in Nagpur. She has made for herself a real place in India and represents our mission well in all that she does.

Elizabeth Hill

1937 -

Elizabeth Hill's decision to follow her profession of nursing among the less privileged peoples of a foreign country came as the natural result of her constant expression of thoughtfulness for others. She was born and grew to young womanhood in a country home near Bloomington, Illinois. In her eagerness to begin her life work, she enrolled for training in the Mennonite Hospital of Bloomington, Illinois, as soon as possible after she completed her county school work. This period of training and the successful passing of the state examination for nurses were followed by a post-graduate course in the Lying-In Hospital of Chicago.

Miss Hill's first hospital appointment was that of surgical nurse in the hospital at Hillsboro, Illinois. Then she was called to take night charge of the control room and dispensary of the Mennonite Hospital of Bloomington. Acceptance of this responsibility brought with it the opportunity to take the high school and college work which she had previously omitted in her eagerness to be of service.

During these years of work and study, Miss Hill began to think of other fields in which she might serve. Her application for work with The United Christian Missionary Society was accepted, and she entered the Kennedy School of Missions in Hartford, Connecticut, in the fall of 1936 for a year of special preparation work. She was ordained in Indianapolis in 1937, and in September of the same year, sailed for India. After language study she rendered efficient service in the hospital in Mungeli. She later served in the Jackman Memorial Hospital in Bilaspur where she helped in the training school for nurses. Miss Hill has helped to make possible more nurses for India, where the need for "doers" is so very great. She is very friendly with the nationals and interested in all things Indian. During her time in India she has made an interesting collection of objects used daily by the people.

At the end of her first furlough, in the fall of 1945, Miss Hill went to Ireland to take a course in obstetrics in the Rotunda Hospital, Dublin, in order better to prepare herself for service in India. "I am having some valuable experiences," she writes, "but I shall be glad when the two years have been completed and I am on my way to India again." She will again take up her medical missionary service in the summer of 1947.

Mrs. Dorothy Miller Bowers

1939 - 1945

It was like going back home after a long absence for Dorothy Mavis Miller when she went out to India as a missionary in 1939. She was born in India, in the high Himalayan hill station of Landour, Mussooree, in the United Provinces. Her parents were Dr. and Mrs. G. E. Miller. Her first visit to America was made when she was six and the next time she came to the States she enrolled in Transylvania College. She graduated in 1935. After that she enrolled in Peabody College in Nashville and there received her master's degree in 1936. But before the educational experiences in the United States came her years of study and living in India. She attended the American school in Naini Tal and then the school at Woodstock, receiving a splendid foundation for her American college work. Vacations were spent with her family and she remembers with delight the joy of those years of association with the missionaries and children. She was baptized by her father in Harda and was a member of the Harda church.

For one year Dorothy taught in the high school in Spring City, Tennessee, and for two years in the demonstration high school of Appalachian State Teachers' College in Boone, North Carolina. From that position she answered the call to go to India and teach in Woodstock, filling the position left vacant by Dorothy Menzies. She was glad to go and found Woodstock the same lovely place and splendid school she remembered. She says she enjoyed her teaching years at Woodstock, 1939 through 1944, more than any other time of her life.

In May, 1942, Dorothy Miller was married to Joseph W. Bowers, a fellow missionary and teacher in Woodstock. He was in India with the Church of the Brethren. The year of their marriage she was in charge of the girls' boarding department and he was supervisor of the high school. She taught French, English, and choral speaking. In addition to Mr. Bowers' work as supervisor, he taught sciences. They continued in Woodstock through the school year 1944 and then came to America in 1945 and made their home in Nashville, Tennessee. Mrs. Bowers' mother died while she was teaching in Woodstock and her father completed his time of service and came home with them. Mr. Bowers accepted a position with the Carbide and Carbon Chemicals Corporation in personnel and training work.

The return of the Bowers' to India is a matter of uncertainty. The Church of the Brethren has asked them to return. The company with which Mr. Bowers is associated has been engaged in wartime service and no one connected with it is eligible for passport to leave the country at this time. But whether she is there or here India has a warm place in the life of Dorothy Miller Bowers.

Edith Clare Walden

1940 -

"The major note of her life is service to her Christ and his church," said the pastor of the Connersville, Indiana, church of Edith Clare Walden. Edith Clare was born in Frankfort, Indiana, and was in high school there when the family moved to Connersville. She received her A.B. degree from Franklin College in 1929, majoring in French and planning to teach. She was active in the leadership of the young people of her church and was especially interested in missions. In the fall of 1935 she was called as young people's worker in the missionary organizations work in Indiana, and served capably in that field for a period of three years. Increasingly her interest in missions was leading her toward a decision for service on the foreign field. Finally she was ready to say that if the way could be opened for special training she wanted to go. A year was spent in post-graduate work in Vanderbilt University and at the Kennedy School of Missions at Hartford, Connecticut, and in July, 1940, she sailed for India with the Franklin Whites.

Edith Clare Walden gave her first year to language study in Landour, a hill station where a language school is maintained. She was then assigned to Pendra Road, where her special task was the women's evangelistic work. She directed the work of several Bible Women and went with them to the villages where they visited in the homes, sang, taught, and in every way sought to bring new ways of living to these village folk. She worked also among the women in the Christian village. She helped in the supervision of the work among women in Kotmi and its surrounding villages. She accompanied the Sumankhetan girls to the Tuberculosis Sanatorium for services.

Miss Walden shared in the education work also, supervising two primary schools in Pendra Road and helping in the girls' vocational school, Sumankhetan, where she lived with Leta Mae Brown. Miss Brown wrote in highest appreciation of Edith Clare, speaking of her fine success in her language study, the enthusiastic way in which she entered into the plans for Christmas and other observances, the joy of living with her.

In 1945, Miss Walden moved from Pendra Road to Damoh, where she established herself in the living quarters vacated by Ann Mullin, who left at that time for furlough in America. She took over the women's evangelistic work which Miss Mullin had carried, continuing in this task until the spring of 1946, when she left Damoh to return to America for her furlough.

Mr. and Mrs. L. Franklin White

1940 -

Dr. Don McGavran, while traveling among the churches in America telling the story of India, came upon Franklin and Ada White on the Phillips University campus and centered their thoughts on India. They had already decided for foreign service. Oklahoma claims L. Franklin and Ada Rue White, and they consider themselves Oklahomans although he is a native of Carthage, Missouri, and she was born in Amestead, New Mexico. The magnetic point was Phillips University where they met as students.

Ada Rue Stiles grew up in Oklahoma City, was active in University Place Church, studied in Teacher's College at Edmond, and graduated from the Oklahoma University Nurses' Training School in Oklahoma City. She had always wanted to be a missionary. She came to Phillips University to prepare further for the mission field and partly paid her way in college by serving as campus nurse.

L. Franklin White was also an industrious and largely self-supporting student. He early decided to be a minister, but gradually came to feel that it is not enough to hold a pastorate in a highly-favored country already over-supplied with ministers when such large portions of the world are still unreached. Many influences, among them stories of Dr. Albert LeRoy Shelton whose aged parents lived in Enid, must have contributed to "an inner urge or a divine call that will not leave me alone . . . a deep desire to serve Christ on a foreign field."

And so these two fine young people with their faces toward the far horizons became interested in each other. After a campus courtship they were married in Enid in November, 1934. They worked in the Negro Bible school conducted on Saturdays by the Student Volunteers of Phillips University. Both were teachers in summer conferences and in vacation church schools. They served pastorates in Yukon and Chandler, Oklahoma. They finished their work for degrees from the Bible College at Phillips in 1940 and went immediately to the Kennedy School of Missions at Hartford Seminary, Hartford, Connecticut, for further specialized training. They were in the group of seven appointed in a beautiful and impressive service in the chapel in Missions Building in June, 1940, and in the late summer were happily on their way to India. Of those wartime appointments three went to India, the Whites and Edith Clare Walden, and carried on their service, not especially interrupted by war. The other four, the Joe Smiths and the Hendersons, found their plans greatly changed by war and internment.

Like all new missionaries the Whites gave their first year to language study, in Jubbulpore

and in the hill station language school, Landour. Mr. White wrote jubilantly when he was able to preach his first sermon in Hindi, and his sermons were said to be very searching and helpful. Following their period of language study, the Whites were located in Mungeli where they entered enthusiastically into the work. Mr. White found much satisfaction in the itineration work into the villages and in bringing the gospel message to the outcaste people of that area. Since his knowledge of the language was unusually good for a new missionary and he had the confidence of the people, he was chosen chairman of the church council. Mrs. White rendered service among the women and in the church, and was a splendid influence in the community.

In 1943 the Whites were asked to move to Pendra Road and take over the evangelistic program there. In addition to the heavy work in Pendra Road's great outlying regions, Mr. White has served as the station secretary-treasurer and has supervised a middle school in Pendra Road and a primary school in Kotmi, fourteen miles away. The Whites will be coming to America in 1947 for their first furlough.

The sixth decade of the India Mission came to a close with the year 1942. The Mission during this period has laid increasing emphasis upon the work among the depressed classes. "The Growing Church in India" has been the slogan about which the work has been carried forward. Nine new missionaries went to India during this period, among them two second generation missionaries, Dorothy Menzies in 1935 and Dorothy Miller in 1939.

The International Missionary Conference was held in Madras in 1938 and the church in India felt strongly its influence. Mr. George Hamilton Singh was a delegate to the conference, elected by the Mid-India Representative Christian Council (interdenominational). His reports of the conference in the various stations were most stimulating and helpful to the work. Our India Christians were again strengthened by a visit from Dr. C. M. Yocum following his attendance at the Madras meeting. He was accompanied by Mrs. Yocum. Other visitors during this period included Dr. G. W. Buckner, editor of World Call, and Dr. Searle Bates of the China Mission, both delegates to the Madras meeting, and a year later Harold E. Fey, former editor of World Call. These contacts brought to the Indian Christians a new consciousness of world fellowship.

Mr. and Mrs. Keith B. Hall

1944 -

Virginia Bevan was born in Marion, Indiana, where her parents, Mr. and Mrs. Charles Bevan, are honored members of the First Christian Church. Almost immediately after coming into the church at the age of thirteen she became interested in the missionary library and soon read every book on missions which the church owned. She felt the call to the mission field and began planning to devote her life to that field.

Virginia was an excellent student and graduated from high school second in her class. That won her a scholarship to Marion College where she received her first year's training. The following year she attended Butler University and the School of Religion. She received her A.B. degree in 1941. It was necessary for her to earn part of her expenses and she did this during her three years at Butler University by living at the Indiana Women's Prison and working a portion of each day in the prison office. This proved to be a helpful, as well as profitable, experience, as Mrs. Marion Gallup, then matron of the prison, is a skilled social worker.

Keith Barkle Hall was born in Oklahoma but spent most of his childhood at Leesburg, Florida. He was baptized when nine years old. After graduating from high school at Atlanta, he worked several months as a painter and paper-hanger and as an elevator operator. He worked on a farm for almost three years but all the while longed to go to Bible college in order to become a minister. Daily, after hours of work on the farm, and after church on Sundays, Keith spent his time in Bible study. He and his parents were happy when the

opportunity came for him to go to Johnson Bible College in Tennessee. He found work to pay expenses. After graduating from Johnson Bible College he entered Butler University. He had been thinking of going to Japan as a missionary. However, he met Virginia Bevan, who was preparing for service in India. Their mutual love became an added strength and incentive to both of them and Keith, too, dedicated himself to missionary service in India. They were married in the Butler Chapel in June, 1942.

The following year they spent in Butler where Virginia received her master's degree and Keith worked toward his B.D. They then spent one year in Cornell and one in Yale in specialized training. In June, 1944, they were appointed missionaries to India in a special service at Missions Building. Their last summer was spent in Marion and Virginia was ordained there by her home church.

After disappointing delays in sailing dates because of wartime conditions, the Keith B. Halls sailed from Philadelphia for India, October 18, 1944. Their ship could not go through the Mediterranean but followed the longer route around Africa. There was also a long lay-over in Portugal, so they did not arrive in Jubbulpore until February, 1945. From the time of arrival until September, 1946, the Halls studied language and received their introduction to the life of India, spending the first year in Jubbulpore, except for the summer months in language school in Landour. They made a tour of the mission stations in the fall of 1945, following the annual conference of missionaries. In September, 1946, they assumed their full mission responsibilities in Damoh. Their home is the farm bungalow at the station.

The reaction of the Halls to India's need is one of deep compassion and sympathy. They are alert to political and social problems and feel that Christ's way is the only way to solve those overwhelming questions. They are thankful that it is their privilege to do what they can to bring Christ to India. The consciousness of the abiding presence of the Spirit of their Lord is a reality to the Halls. And in that spirit they have entered into their chosen work.

Ruth May Harnar

1944 -

When Ruth May Harnar became a missionary she returned to her first home. She was the daughter of Mr. and Mrs. F. E. Harnar, born in Landour, a lovely hill station in the Himalaya Mountains in northern India. Her home for the first few years of her life was at Harda; her first playmates were the Indian boys and girls who were her neighbors, and she learned to talk Hindi with them. Her family had also lived in Bilaspur for a few years before coming home to stay in 1932. Ruth May's school years were in varied surroundings, some in Landour and Naini Tal in North India, and later in Kodaikanal at the southern extremity of the country. During her last few months in India she enrolled in the beginners' class at Burgess Memorial Girls' School in Bilaspur for the purpose of learning to read and write the Hindi language, because she was very sure, even then at the age of twelve, that she would return to India as a medical missionary. She was baptized by H. C. Saum at Bilaspur.

Following the return to America came years of schooling in Ohio. She was a leader in Sunday school and in young people's organizations. Later she taught in Sunday school classes and in winter youth meets. She had two splendid years at Hiram College and then interrupted her college course to take her nurse's training. She graduated from Johns Hopkins in 1942, a well-trained nurse, with a profound devotion to her calling and a warmly spiritual quality of soul that added a luster and charm to all she did. She is a charming, attractive young lady, with a sunny disposition and a radiant personality which quickly wins friends.

Immediately after graduation at Johns Hopkins she enrolled at Transylvania College to complete her college course. There she served as the college nurse. Before the year

was well launched a large contingent of Air Force boys were admitted to the college, and Ruth May cheerfully agreed to take care of them, as needed, in addition to her other duties. It was a very busy school year but she managed to maintain her customary degree of excellence in her college courses, and to make for herself a unique place in the life of the campus. She graduated in June, 1943, and spent the next several months in final preparation for her return to India. She was ordained as a missionary September, 1943, at Warren, Ohio, where her parents live. She took a special course on India at Northwestern University. Then followed months of waiting, due to wartime restrictions. She finally sailed from Philadelphia in 1944 and reached Bombay after five and a half months of travel and waiting in various ports. Finally she was back home in India. On the dock in Bombay she was thrilled when she understood coolies and other people speaking Hindi. It seemed natural to be in India after twelve years. It was good to see so many friends in Bilaspur. At least one Indian called her by her little girl nickname.

Several months were devoted to language study and then she plunged joyfully into the work of the mission hospital at Bilaspur. She became superintendent of the hospital, first associated with Dr. Hope Nichoson and now with Dr. Dorothea Macdougall, who is also a second generation missionary. The training school for nurses is steadily growing in numbers and efficiency, and there are constantly new and enlarging branches of service. An outstanding feature of the service of the combined staff is a graduate course for training nurse supervisors for the whole Mid-India area.

In February, 1946, Miss Harnar was asked to take charge of the nursing of all the women during eye operations at a huge eye camp sponsored by the Blind Relief Mission of Nagpur. There were about 160 patients. The request was a splendid and deserved tribute to her professional skill.

Mr. and Mrs. William D. Hall

1945 -

During Mary Lu Randall's early years she begged to go with her father on an inspection of their Illinois farm. She was suffering with a stiff neck and when asked if the walking made it worse she replied, "It hurts, but I want to go anyway." In that same spirit, regardless of possible hurts, she wanted to go to India. In the home she was helpful to the point of doing more than her share. In school she learned readily and entered happily into all the school's activities.

Mary Lu's high school and college years came during the depression and she worked to pay most of her expenses. Some of her jobs tied in with her studies in home economics. In summer camp work she acquired experience in institutional management. One year she had a class of underprivileged children. After graduating with honors from the University of Illinois, she worked at the university for a year.

The comfortable farmhouse which has sheltered three generations of Halls stands on a knoll commanding a beautiful view of the countryside east of Buffalo, Illinois. Here William David was born. He was named for his grandfather and was expected to carry on the tradition of Halls on the old farm. Always a good student, he found time for music, athletics, and other extra-curricular activities in grade and high school. After high school he entered the University of Illinois, where he met Mary Lu Randall through the student work at University Place Church. His "extra-curriculars" centered around her and the church through their college days.

Two years of teaching followed. The marriage of his sister to Mr. Arthur Mosher, who was in agricultural mission work in Allahabad, India, and other influences led him to the decision to enter the ministry. William enrolled in Yale Divinity School in September, 1937. He was employed as minister of education for the Congregational Church of Danbury, Connecticut, carrying this work in addition to his university studies. The next summer, 1938, the University of Illinois romance culminated in the marriage of Mary Lu and Bill

and together they shared three busy years at Yale. Graduation from Yale Divinity School occurred in June, 1941, and William D. Hall was ordained. Previous to his graduation, the couple had been accepted to serve in India. They took a special course at Cornell in agricultural missions in further preparation for their work.

War conditions made it impossible to go to India in 1941, and the Halls began home mission work at Livingston Academy, Livingston, Tennessee, remaining there until July, 1945. They were universally loved in Livingston. It is said that people in that area use superlatives when speaking of them. Mr. Hall's Bible class at the academy was very popular. He established a program of student counselling. His chapel talks were well received. His leadership of group singing was a real contribution. He was a good preacher; the congregation liked his sermons. The missionary spirit in the Livingston church was developed and the church began a systematic financial program. Mr. Hall preached on alternate Sunday afternoons at Ozone and Boleston, in the hills, and was accepted by the rural mountain people in a fine way. He developed an interdenominational youth program with Methodist and Christian churches which resulted in the establishment of a youth center after he left. He also worked cooperatively with the Alpine Presbyterian Mission, six miles out of Livingston, in making a survey looking toward the bringing of more regular and effective preaching to the isolated people of the area. He took the Livingston young people on trips to see types of religious activities in other places. He was in demand for our own and interdenominational young people's conferences and retreats over a wide area.

Mrs. Hall frequently substituted in the classroom when her husband was away. She found time to do a large amount of typing and other secretarial work which greatly aided him. She kept their home a pleasant and inviting place for the many who came to see them. She served as Sunday school teacher and was active in the total life of the church, school, and community.

The William D. Halls sailed in October, 1945, for India via Australia. The friendly hospitality of Christians in Sydney, Melbourne, and Perth enroute was an experience long to be remembered by them. They landed in Calcutta on a boat manned by an all-Indian crew. Their destination was Mungeli, after visits in some of our other stations. They like India and the Indian people, "who seem just like one of us once you become acquainted." They believe in the importance of missions in India.

Once again the Halls are learning to read and write and this time it is in Hindi, and they are beginning active missionary service. Mr. Hall has charge of men's evangelistic and general station work in Mungeli.

Hazel M. Hughes

1945 -

Miss Hazel Minerva Hughes was born in Allen County, Ohio. As her father was a farmer, Hazel received her early education in rural schools and in a small consolidated high school. After high school she attended Bowling Green State College in Ohio and taught in two rural schools, attending Bowling Green during the summer and receiving her diploma in 1930. For the next five and a half years Hazel served as a teacher in consolidated schools in Ohio and Indiana. She was active in church work and in 1935 began teaching recreation in summer conferences of the Disciples, serving in eighteen conferences in five summers. In the meantime she finished her work for an A. B. degree with a major in religious education at Transylvania, Lexington, Kentucky, in 1938. The next three years were spent as an instructor in Bible and a counselor at the Kentucky Female Orphan School in Midway, Kentucky.

It was during Miss Hughes's service at Midway that she was accepted as a candidate for missionary work in India. Preparatory work for the mission field was done at Yale Divinity School, where she received her B.D. degree in 1943. She then studied in the Kennedy School of Missions in Hartford, completing her final preparation for the mission

field in the general area of educational-evangelistic service. While at Hartford she was religious education director for one of the local churches.

Formal appointment to India was made in an impressive service at Missions Building, Indianapolis, in April, 1944. In July, 1944, she was ordained by the pastor and elders of the Portland Avenue Church, Minneapolis. Her departure for India was delayed by war conditions and she remained for a time in Minneapolis, working in the Portland Avenue Church until sailing time arrived.

Hazel Hughes embarked for India from New York City in April, 1945. Due to the war it was a long journey but she finally arrived in Bombay and went on to Jubbulpore where she took up her language studies.

Dr. Dorothea Macdougall

1945 -

"I was born in Jubbulpore, India, and spent ten of my first thirteen years in that country. I liked to go on evangelistic trips with my mother but liked even more to watch my father take care of the sick people who came for help or who sent for him to come to them. I especially liked to watch him clean out a wound or cut, dress it, and then securely tie the bandage in place. He let me help him whenever I could. Since those childhood days when I saw how much could be done to help the people of India by a combination of Christian teaching and medical knowledge, I have wanted to return as a medical missionary. Perhaps the first thought of becoming a missionary came while on some of the medical-evangelistic camping trips with him." Throughout her school years Dorothea Macdougall studied with such service in view. She attended the public school in London, Ontario, where her missionary parents had established their home. Then the family moved to Toronto and she finished her high school and university work there. She worked at summer resorts as a waitress in order to pay tuition. She worked in the Toronto supervised playground where she did such fine work that the Toronto Board of Education wanted her to accept a permanent position. After reading the stories she wanted to teach next day, being an artist, she would sit up nights making suitable pictures to illustrate her stories. She made her own picture machine, merely a box with her picture roll, but it did serve her purpose. She was a good teller of stories and a good student, always busy at many tasks and always happy.

Dorothea was baptized by her father at Jubbulpore, and has always been active in Christian activities. Sunday school, young people's conferences and camps, were in her early schedule and later she also taught in conferences. She was ordained at Hillcrest Church of Christ, Toronto, in April, 1943.

Dorothea received her M.D. from the University of Toronto in 1940. Her intern work was done at the Marine Hospital at Owen Sound and in the Toronto General Hospital. She completed the arduous course with distinction. She had experience in surgery in Toronto. She was detained from going to India because of military selective service regulations which kept her in Canada during war time. Although chafing under such long enforced postponement of her life ambition to serve in India, Dr. Dorothea made good use of these years to gain added skill and experience. Dr. Gordon Murray, a surgeon of fame, wanted her to remain in the Toronto hospital and said of her: "Dr. Macdougall was a student in the University of Toronto in my classes, and later on as a house surgeon, and finally as my assistant in private practice. I got to know her very well. She had excellent personal qualifications. She had the highest ability in surgery and I am quite sure that her future in surgery will be very brilliant indeed."

In 1945, Dr. Macdougall went back to the land of her childhood. Her sister, also going as a missionary, and their widowed mother, who wanted to go back to the land she had long served, were on the same boat. Following language study she took charge of the Jackman Memorial Hospital in Bilaspur, a big responsibility for a new missionary doctor, but one in which she gives every promise of success. She is professionally well prepared,

she has not forgotten her India background, nor all her Hindi, and she has loyal cooperation of a well-trained, capable staff as she enters into her task.

Wilhelmina Macdougall

1945 -

Wilhelmina Macdougall lived with her parents and sister in Jubbulpore and in boarding schools in the Himalaya Mountains until 1926. Part of her education was received in the Wellesley High School, supported by the Methodist mission, and in the Himalayan School, of which hour Mary Hill was principal, both in Naini Tal in the Himalayas. Later she attended grade and high school in London and Toronto, Canada. In 1941 she received her A.B. from the University of Toronto, and the next year graduated from the library school of the same university with the degree of bachelor of library science. She became a librarian in the Toronto Public Library, remaining there until she entered Kennedy School of Missions, Hartford, Connecticut, in 1945. There she partially supported herself by working in the college libraries. She was a good student and was very popular. She has artistic ability and thought at one time of following art as her life work. However, instead she chose missionary service.

Wilhelmina was baptized by her father, Dr. W. C. Macdougall, in Jubbulpore, India, and became a member of the church there. Later she joined the Hillcrest Church of Christ, Toronto, where she helped in the junior congregation, taught classes and served as librarian in the Sunday school and shared in the young people's work. While in Hartford she was librarian in the Congregational Church of that city.

It is natural that Miss Macdougall should be interested in educational and evangelistic work in India. Her parents were educational and evangelistic missionaries. During her childhood, vacations from the schools in the hills were spent with her parents on the plains. The Macdougall girls had Indian playmates and learned to understand and speak Hindi. They went with their parents on trips into villages for evangelistic and medical work, living in tents and staying about two weeks in each place. Mrs. Macdougall would meet with groups of the non-Christian women, teaching them the Bible and hymns. The girls went with their mother, told Bible stories to the children and showed them pictures about the stories, helped with the singing, and taught songs to the children, too. Often, too, these "junior missionaries" went to the village homes with their mother. They noticed the ways in which the homes of the Christians differed from the others. They noticed, too, the greater difference in the lives of the people in those homes. It was excellent preparation for missionary service.

Wilhelmina was commissioned for service in India in the Missions Building chapel in Indianapolis in June, 1945. A few months later she sailed for the land which was her first home, accompanied by her sister and her mother. They went to Jubbulpore for a few days in their old-time home, then made Bilaspur home while the sisters studied the language. Miss Wilhelmina has ability that promises well for her missionary service and a charm which endears her to all with whom she works.

Dr. and Mrs. Donald Thomas Rice

1945 -

Ruth Mae Pestal was born at Cedar Rapids, Iowa, but when she was very young her family moved to Nebraska. Ruth Mae attended schools in that state, graduating from Fremont High School. In the fall of 1937, she entered the University of Nebraska at Lincoln, studying in the field of home economics for three years. Then she decided to change to nurse's training and entered the School of Nursing of the University of Nebraska, at Omaha. She graduated as a registered nurse and took her B.S. degree from the University of Nebraska in 1943. "Rusty" was active in young people's work in her home church and

in the Y.W.C.A. in college, and in summer conferences in Nebraska. An interest in missions came easily to her, and Don Rice increased that interest.

Donald Thomas Rice was born at Damoh, Central Provinces, India, where his parents were serving as missionaries. His first year of school was spent in St. Louis while his parents were on furlough. His second year of schooling was received in the American School at Naini Tal, India; his third and fourth, because of an emergency trip to America, in Columbia, Missouri, and Lincoln, Nebraska, and at home with his mother. Back in India, Donald attended Woodstock School in Landour one year, and then went to Kodaikanal School in South India. He was baptized by his father in a river near Damoh one Christmas Day.

During vacations from school, Donald enjoyed playing with the boys in the Damoh boarding school of which his parents had charge. Happy and worthwhile experiences were his lot, excellent preparation for his future life and work.

In 1933 the Rice family returned to America and made their home in Lincoln, Nebraska, where Donald graduated from high school. He attended the University of Nebraska for four years, from which he received his A.B. degree in June, 1939, and his B.S. the following year. He was elected a member of Phi Beta Kappa and an associate member of Sigma Xi, honorary scholastic societies, during his senior year.

Donald's love for the Indian people, and his sense of their great need for medical help and for the knowledge of God's love, had led him early to dedicate his life to the Master's service in India. From 1939 to 1943, he attended the University of Nebraska Medical College at Omaha, Nebraska, from which institution he received his M.D. degree. He was elected to Alpha Omega Alpha, an honorary scholastic medical fraternity. His period of internship was served at the University of Indiana Medical Center, Indianapolis. Later he had a period of service and training at Bellevue Hospital, New York City. During these years of preparation he did some preaching, too.

On October 17, 1943, Donald Rice and Ruth Mae Pestal were married in the Presbyterian church of the bride's home city, Fremont, Nebraska, Don's father, Ray E. Rice, officiating at the marriage ceremony. During the months following her marriage, Mrs. Rice worked as a nurse in Indianapolis. During 1944, she also took courses at the Kennedy School of Missions in Hartford, Connecticut, preparing for work in India.

In addition to special training for service as a missionary at the Kennedy School, Dr. Rice did some medical work connected with war needs in Hartford. For some months he served as industrial physician at the Pratt Whitney plant. He also had some private practice.

Dr. and Mrs. Rice were ordained in the First Christian Church, at Lincoln, Nebraska, in October, 1943. They had been accepted as missionary candidates in September, 1942, and were commissioned as missionaries to India at Missions Building, Indianapolis, in June, 1945. They sailed for India in October, 1945.

After a year spent in language study, Dr. Donald begins his medical work in Damoh, the town where he was born and where many of the people remember him as a young lad. Of Damoh he has said, "It is still familiar and friendly." Because of the fine service of his parents this new family would be welcome, but Dr. Don and Nurse Rusty will make their own place in the lives and hearts of the people.

This closes the series of sketches of those who have been ambassadors for Christ in far India. Eight set forth in high faith to take up new and untried work in a far-away and strangely different land. For others through the years "the day of march has come" until a long and glorious procession of 191 men and women has gone out from America and Canada, from England and Scotland, from Australia and from Germany, and from their homes in India, to make His way known among India's millions.

This biographical series is being published in the midst of the seventh decade of the India Mission. In the beginning years of this decade four more second generation missionaries have returned with joy to their childhood land: Ruth May Harnar in 1944, Dr. Dorothea and Wilhelmina Macdougall and Dr. Donald Rice in 1945. Mr. and Mrs. Ray E.

Rice, who found it necessary to remain in America in 1933, are returning to India late in 1946 to take up again the work to which they early dedicated themselves.

Grace Young, graduate nurse who began service in Tibet in 1923 and was forced to flee that land because of war, serving in China until again war forced withdrawal, went to India in 1941 to share in the work there. She remained in India until 1946, serving for a time in the hospital in Bilaspur and then as school nurse in Woodstock, the school where many of our missionary children receive their education through grade and high school. She is at present in the United States and plans to return to the work in China.

Missionary Children

Reading these sketches, one will doubtless be surprised, puzzled, and disappointed that no mention of missionary children is made. The explanation is simple, though by no means satisfying. The need for brevity would have permitted but the merest mention of this large and interesting group in any case. Moreover, there is a lack of information about many of them. Of some the most up-to-date and interesting information about activities and attainments is available. As to others, very little is known. And so it is that all are omitted, to the regret of those who wrote as well as those who read.

A large group of these missionary children were born and grew up in the land of their parents' service. They learned to talk in two languages. Grownups struggling to master the Hindi language listened with envy to baby lips prattling a language as native to them as English. These children had as playmates the brown children of India. India was home, America the land to which they came now and then to be adored and spoiled by relatives and friends, and by the churches to which they were taken.

As babies and growing children these junior missionaries made their contribution. They were "object lessons" and "laboratories" as through them the parents demonstrated the beauty and fellowship of the Christian home and the care of children. They went with the parents on camping trips for evangelistic work. They sat in Sunday school classes with their Indian playmates, shared in the churches. As they grew older they took part in mission activities. Eight of them have gone back to serve as missionaries in our own mission; one, Margaret Gordon, daughter of the W. E. Gordons, has served in another mission. Several are now in preparation for return as missionaries.

In this country these missionary children have helped tie the homeland church more closely and intimately to the church in India. They have made high records in colleges and universities and have rendered splendid service in many professions and in varied activities. They have done and are doing interesting and colorful things, their early experiences and background having given them knowledge and courage to venture into unusual and untried paths. They have sacrificed, too. They have been separated for years from parents, or from father while mother remained with them in America and the father returned alone to serve. They are a "glorious band" and to them the church in America owes the same debt of gratitude that is due the parents who have labored in India.

