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LIFE AND LIGHT

FOR

Heathen Women.

PUBLISHED BY THE
WOMAN'S BOARDS OF MISSIONS.

1871-1872.

VOL. II.



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The Woman's Board of Missions

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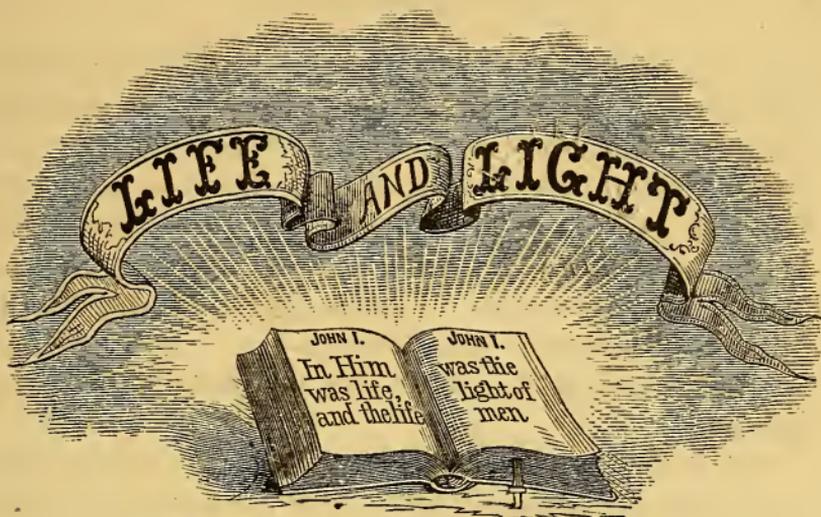
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* Letters for Mrs. Scudder to be addressed, 33 St. James Avenue.

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for
Heaven Women.

VOL. II.

MARCH, 1871.

No. 1.

INDIA.

LEAVES FROM A MISSIONARY'S JOURNAL.

THIS morning, while I was very busy, a Brahmin suddenly presented himself at the door, in a state of great excitement. I knew him well. He is a lawyer, and one of the most popular and affable men of this caste. His lips were quivering with emotion; and it touched me deeply to hear him say, —

“You are a mother indeed! I could go nowhere else! I’ve brought my wife for you to save her;” and the tears streamed down his face.

She had been gored in the abdomen by a cow; and, when I expressed my regret that he had brought her instead of sending for me, he replied, —

“I could not afford the risk of your not coming. You will tell me the truth, whether she will get over it.”

He had hurried on in advance of the cart, which now came up. She was the mother of several children; and all accompanied her,

from the young man of sixteen to the little one of two years, who was enjoying much the child-like urging-on of the bullocks. The old mother trudged tremblingly behind the cart, the jewelled daughters followed timidly after, all with sad and anxious faces, except the little driver. We led the poor woman slowly into the house. She was very faint; and her condition made the accident most unfortunate. It was a ghastly wound. The silence was broken by the impulsive man.

“Now for the truth. Don’t hide it: don’t think of my feelings!”

“Of course, I cannot judge of the shock,” I replied. “She is very faint, and much agitated. As for the wound, I am more afraid of you than of that.”

“Of me? What do you mean?”

“I mean, that after a day or two, if fever should come on, you will have *mutherams* said, and, not satisfied with my quiet way of doing things, you will be impatient for something else.”

Of course, he resented such suspicions. The wound was dressed, the sufferer revived and soothed; and the procession moved homeward.

The cart was sent for me at sundown; and I was very thankful to find that she had not been carried into one of those dark, close inner rooms, where I generally find the sick. I had particularly requested this. Moreover, she was on a cot. How it does add to one’s fatigue to have to bend to a patient lying upon the floor! It was an airy and cheerful place. There are no precepts of the shasters adapted to such accidents. It was to gratify the husband that I had come; but I had not satisfied myself until I had spoken of the great God and kind Father. I had answered many questions, most of them absurd; and, as I was ready to leave, I said to the group standing near, —

“Here is a woman like me. God has given her children, and given me children. She has had many earthly comforts, and so

have I. When I am in trouble, I like to ask him to help me ; and he has many times. Who can heal this woman so quickly as the great God who made her ? I can ask him to cure her in my own house ; but, if you are quite willing, I should like to ask him here to help us all, that we make no mistakes, and that he will soon restore her."

There were four old women listening, and I expected them to demur at the proposal. Wise in their own eyes, they are most tenacious of heathen customs. The husband was too polite to refuse, and said, "Certainly ;" adding to the others, "she is going to praise her Lord."

"Let her, let her !" cried the old women.

I fully expected they would all go about some household work at once ; but the silence was unbroken. It was a rare privilege to invite the Great and Holy One into that home where he never had been asked. As I finished the prayer, and looked at the sufferer, she was gazing steadfastly at me with one of the pleasantest smiles I ever saw.

"I shall trust no one but you," she said positively.

Every evening the cart has been sent for me ; and last night, when I said that there was no necessity for my coming again, that nothing could have been more satisfactory than the rapid healing of the wound, the thanks of all were quite oppressive. I told them of Jesus' miracles, and his readiness to bless every heart loving and trusting him. The younger ones listened with interest ; the wise old women gave civil attention ; and the husband looked at me politely and pleasantly as if I were a harmless enthusiast.

I visited two families this morning to see sick children. One house was that of a Brahmin lawyer, and the other of the low-caste cultivator. How little difference there was to me in the great matter, to them, of caste !

CHINA.

LETTER FROM MISS PAYSON.

MISS PAYSON writes from Fouchow, Nov. 29 : —

“ Were you to walk with me through these streets, swarming with people indifferent to any word of the life to come, you would be impressed with the vastness of our work.

CHAPEL-TEACHING.

“ A new preaching-place was opened in June last, in a part of the suburbs hitherto unvisited by missionaries. The women are ignorant of the simplest truths of the gospel. We go there every Tuesday, and find about twenty women and children present. Yesterday I went with Mr. and Mrs. Peet. The former often preaches in the front room to the men, while we are in a smaller rear apartment with the women. Usually our going and coming elicits only the cry of ‘Hwang kiang!’ (foreign child) which, though not respectful, indicates no ill-will. But Mrs. Peet was attired in a dress of brilliant hue, which brought around us a crowd, and attracted so much notice that we were relieved when inside the chapel-door. This drew in half a dozen women to hear us ‘read book.’ Some of the unwashed boys also followed. I showed them a picture of Jesus on the cross. They asked about it, and listened while we sung, ‘The Happy Land’ and ‘Jesus loves me.’ The latter pleased them immensely. As we left, I exhorted the children to pray every day. ‘Yes,’ they replied; ‘and we must cover our eyes this way,’ making the motion with their hands of the attitude we had taken.

A GOOD TOKEN.

“ Our audience is rarely the same : yesterday I saw only one present whom I had met before. She has been in several times, and answered promptly when asked who God was, and why the

Saviour came into the world. Her replies showed that the seed sown had not fallen into barren soil. She may be the first-fruits of our labors among these ignorant, unthinking women.

BIBLICAL PICTURES.

“Some time ago I sent to England for a series of biblical pictures, one for each Sabbath in the year, and find them very useful. They are in a deep frame, and so arranged that I can take out and put in the cuts at pleasure. The plates are about a foot and a half in length, and, being in bright colors, are attractive to Chinese eyes. Thursday afternoons, we have our school prayer-meeting, which several women from outside our compound attend. As I am not fluent in conversation, I write a story to go with each plate, which is put into good colloquial by my teacher, and read aloud by one of the older girls. They prize the picture and the narrative very much. Our last was the ‘Story of Joseph,’ the pathos of which Chinese girls appreciate fully. After our meeting I saw one of the scholars get the paper, and give it a second reading. She had been a slave in Shanghai; and the fact that Joseph was sold to be a slave awakened a deep interest in his career.

A PRAYER-NAME.

“The last addition to my school was a ragged little girl, seven years old, who bore the name of ‘Tieng-Tie;’ which means ‘add brothers!’ Disappointed at her birth, that she was only a girl, her parents gave her this name as a standing petition in the ears of the ‘mother goddess.’ Some think that the spirits of one’s dead enemies often take the form of girl infants, and return to earth to afflict the parents. A woman from an out-station called not long since, who said she had herself, in past years, destroyed eight of her daughters; but, since the missionaries had taught the mothers better, they did not drown their children as before.

CHINESE ECONOMY.

“The man and wife who have the care of our mission-boat have three children on the vessel, their only home, the oldest a boy about five years old. Recently the wife heard of a woman who had given birth to a daughter, which she was about to dispose of by drowning, as she had done with three other infants. Our boatman’s wife is a provident woman; and knowing that in due time her eldest son would need a consort, to be paid for with a large sum of money, with thrifty forethought she adopted the infant, thus securing a wife for her boy.

CHURCH DEDICATION.

“Our new church, on the site of the one destroyed by fire in February, was dedicated last month, during the yearly meeting of the missionaries with the native helpers. ‘Blow ye the trumpet, blow!’ and ‘All hail the power of Jesus’ name!’ were sung with much fervor to the good old tunes so well adapted to the stirring words. Short addresses were made by the missionaries and native helpers; two of the latter being quite eloquent.

JOSIE’S FAIR.

“You may be interested in learning how we obtained the bell for our new church. Two years since, before I left New York, a female member of a mission-church in that city held a fair for the benefit of my work in her three Lilliputian rooms. A few wealthy friends sent in fancy articles; but the responsibility of the matter rested on herself, and lovingly and heartily she carried it through, clearing one hundred and seventy-five dollars. The tickets bore the inscriptions, ‘Josie’s Fair;’ Josie being the mother’s three-year-old pet daughter. The ‘Fair’ money was deposited in a bank until the hour of need. Last year, when our little church vanished in flame and smoke, the pleasant thought came, that I would make ‘Josie’s Fair’ buy the new bell. As I shall hear its sweet tones above the worldly din, it will make rare music in my soul.”

Tieng-Tie.

BY MRS. EMILY C. PEARSON.

'NEATH the fossiled sway of idols,
Hear a mother's anguished cry :
" Spare my baby this time, husband ;
Oh, I cannot have her die ! "

" Hush ! " saith he : " the gods are angry.
Woman, evil you have done ;
This is now the seventh daughter ;
Never gave you me a son.

" Hush your clamor and vain weeping :
It shall perish like the rest.
Girls are cheap, not worth their keeping ;
Curses, burdens, at the best.

" It shall die ! " The cruel father
Seizes then the child new-born,
Casts it in the ancient river,
Laughs the mother's grief to scorn.

" Thou shalt live ! " the yearning mother
Cries when he has left her side ;
Grasps her strangling babe, and bears it
From its burial in the tide.

" Saved from monsters of the waters,
In my bosom sweetly rest :
While I mourn thy murdered sisters,
Thou, dear one, shalt be caressed.

" Now, to turn thy father's anger,
' Ti-eng-Ti-e ' is thy name ;
That the goddess may ' add brothers,'
And give honor for our shame."

When will deeds of blood so fiendish,
And the faith in idols, cease ?
Saviour, fill the earth with glory ;
Come and bring the reign of peace !

TURKEY.

MISS RAPPLEYE, who is connected with our Home in Constantinople, writes, Nov. 29, of her safe arrival, and adds, —

“ I am very pleasantly situated at present in the family of Mr. Henry Dwight, and have commenced my studies with good health and spirits. When I call upon some of the Armenian families with Miss Laura Bliss, as I occasionally do, I find myself impatiently longing for ability to talk. She translates to me any thing of interest, and their polite and kind welcome cheers me.

“ To-day, the wife of a Protestant told me of her parents' opposition to her marriage to one of that faith. After waiting five years, the imperative counsel of her brother, who had in England seen the superior results of true religion, secured the transfer of her obligations from parents to her future husband. She had long believed in the Protestant religion, and cherished, in secret, hopes of sins forgiven ; but now she seems to enjoy her freedom, and lives in the light of truth. The expression on her face of trust, and anxiety to make a true consecration of her child as it received the ordinance of baptism last Sabbath, could not be mistaken. Her history makes me believe that probably there are many others who lack only courage to show they are receivers of the truth, and that the descent of the Holy Spirit upon the hearts of his laborers and their work may prove the ‘ field already white unto the harvest.’

“ I am well and happy, with much to do, and look forward to busy days, until the last one shall have dawned and passed forever. God's word will never fail: it cannot fail. He will redeem the nations.”

Miss Fannie A. Nye, who is under appointment as medical missionary to the Constantinople Home, will graduate at the New-England Female Medical College March 1, and join Miss Rappleye as soon as practicable.

JOURNAL.

MISS POWERS of Antioch, in a late communication, writes, —
 “ I will give another chapter from my journal, that you may understand something of my work while touring.

“ Oct. 7. — Reached Akiz Olook, a little village, after a two-miles’ ride by a rough bridle-path. Some of the women were on the roofs, looking over wheat for ‘boul-gour,’ the staple dish of the country, which is wheat picked over, boiled, dried, hulled, and broken in a hand-mill. ‘Boul-gour-osh’ is boul-gour cooked with butter and cabbage, squash, or lentiles. ‘Two women were grinding at a mill,’ and farther on several were at the tandour baking. They offered me a ‘bread,’ which I accepted. It is good while fresh, but after twenty-four hours is not tempting. I assembled the women for instruction. Near the door sat an old woman, bent double and nearly blind, who is always present on such occasions. Mariana (Mary), our teacher, told me that she was so fond of learning hymns, it was a pleasure to teach them to her; and at night, as the poor old creature lies awake alone, — for her son’s wife will not allow her to live with them, — she whiles away the weary hours repeating them. She often says to Mariana ‘What a great sinner I am!’ and asks questions of her duty and the higher life. ‘Oh, how good it is of the missionaries to leave their homes, and bring us these glad tidings! Would that it had been in my youth, that I, too, might have learned to read God’s word!’

“ *Sabbath, 16.* — Four of the large girls came to my room: we read Heb. xii. 1, 2, and talked it over. It is difficult to get the women to think about a passage of Scripture, and express an opinion. When I asked one of them, a professing Christian, whether she had any besetting sin, she thought not! Doubtless this was her honest opinion. Five hundred men and women, our audience of to-day, were seated on mats, and separated by a railing two and a half feet high. The brides were noticeable by a coarse

crimson satin dress, figured with yellow exclamation points in rows. Most of the women and children are distinguished by the number and variety of patches on their garments, which defy all attempts to discover the original material.

“*Wednesday, 19.* — We went to Kerkenneh, a hamlet about a mile away.

“The women were gathering bayberries and stripping tobacco. We had a pleasant meeting. The children swarmed; but at the close I was saddened by the failure in getting the two large girls whose parents I have labored long and hard to persuade.

“*Friday, Oct. 21.* — Father and I went to Ripsy, a village on the other side of the Orontes. We ate our lunch under a myrtle-tree, by a spring where a young woman was washing. A flat stone was her wash-tub, her hands her scrubbing-board, and a rock her clothes-line. Ripsy lies on the seaward side of a mountain, and we arrived just in time to see the sun set in the Mediterranean. The next morning nine women and two girls, not Protestants, came in. I read Matt. xiii. 1–23, talked and prayed with them. They listened civilly, but did not seem much interested. When I urged their learning to read, they replied, ‘If you will come and teach us, we will.’”

(To be continued.)

LETTER FROM MISS PARMELEE.

“THE maps, so kindly sent us, are a delight to our eyes. The bright, fresh colors very much relieve the walls of our school-room; and I sympathize with the glances which the pupils give them when wearied with a hard hour’s work in arithmetic. They long for Bible truth after they have had a taste of it, and comprehend and retain all that we can give them. The old, old story of Christ and his salvation is what they most need.

“Early in September, as soon as the extreme heat moderated, we tried the experiment of having no school Thursday afternoon,

and sending out the women, two by two, to visit from house to house, and read and pray as they found opportunity. Not that they go everywhere: the door of entrance to Moslem houses is far from being open to us; and there are Christian homes where it would not be proper for our unmarried girls to go. They select a Protestant house where only the man has accepted the truth, and go in to see the wife. Often six or eight of the neighbors will drop in to listen to their instructions; after which, some one of the hearers will obtain access for them to another house, where they are made equally welcome. In this we can judge of their fitness for the work. We go with them when we can, and greatly enjoy it; but every day's experience confirms my impression, that we cannot do as much real good by our visits as our native sisters. The women are usually glad to see us: they like to scan our clothes, listen to our broken Arabic, and question us about our manners and customs; but when we urge the advantages of learning to read, and point out the way of salvation, our words have little weight compared with the earnest testimony of one of their own number who has accepted the truth. For example: Miriam of Kullaat, the other day, was urging a woman to learn to read, and was met by the common excuses, 'No time,' 'What is the use?' and, strongest of all, 'No mind, how can I learn?' When, in the course of the talk, it came out that Miriam herself was from a village, — city people have great contempt for villagers, and for Koordish villagers most of all, — the woman seemed greatly surprised, exclaiming, 'Wonderful! You from Kullaat, and can read!' her tone implying that her ideas of her own ability to learn to read had undergone a change. Miriam laughed heartily as she told us; and I laughed too, wondering if it would have been possible for me to have brought forward any argument so powerful." As we see the discretion of these native helpers, their tact in meeting objections, their earnestness in pressing home truth, we are thankful for such efficient co-laborers."

AFRICA.

MRS. LAURA B. BRIDGMAN writes from Umzumbi, Natal, South Africa, Sept. 1, —

“I would like to help you to some acquaintance with the women of South Africa. I doubt if you will find any so dark-minded and degraded. Among all heathen people, the women are far beneath the men; but with few are the men so ignorant and low as here. They have minds capable of cultivation and enlightenment; but long ages of darkness, superstition, and vice, have brought them very low. Polygamy is a favorite custom; which, of itself, leads to great oppression and persecution of the female sex, as also the buying and selling of wives and daughters. The woman thus becomes a chattel and slave. The native says of his daughters, “They are my cattle, my money, and my merchandise. My wives are my cattle, my horse, my plough, and my wagon. I bought her, and paid for her, and have a right to beat and kill her if I choose.” The father, or oldest brother, sells the daughter or sister to him who can pay for her the greatest number of cattle; giving her no opportunity for choice, and thus often connecting her for life with a person whom she abhors. Such treatment leads to much opposition and rebellion. Often the girl runs away, sometimes effecting a complete escape, but generally is pursued by her relatives, and forced to return. In many instances she has been known to resist unto death, perhaps being poisoned by her hostile relatives, or committing suicide to escape what she feels would be worse than death. Her life is rendered hopelessly dark and miserable. She has no light or joy in this world, no thought or knowledge of any in the world to come. Her kraal, though a dwelling-place, is no home to her. Hatred, jealousy, and strife are constant inmates; but love never enters

there. She leads a life of base servitude and fear. A veteran missionary has said, 'I believe there is hardly one kraal where there is not found a woman who endeavors to poison her fellow-woman, in order to become the only wife of her husband, or to poison him, in order to connect herself with another; or a husband who does not the same, in order to get rid of one or more of his wives for the sake of reclaiming the cattle paid for them, and so marry others.

This is the moral condition of God's creatures, bearing once his image, and capable of being raised by the power of gospel truth to civilization and refinement; capable also of becoming "heirs of God, and joint-heirs with Christ, of the inheritance incorruptible, undefiled, and that fadeth not away." Shall we deny the light of life to these benighted souls?

Let us look at their temporal condition. Here we see a native woman grinding, "not at the mill," but on a stone, according to their custom. She is grinding "Indian corn," it having been softened a little by boiling. She holds in her hands a smaller stone, by which she crushes the grain. Beside the stone is a cup made of clay, and a wooden spoon. On the other side of the stone is a calabash for milk. When the milk is very sour, it is considered fit for food, and is esteemed a luxury. The dress of the woman is an ox-skin, softened by rubbing, and tied just above the hips. A dress of this kind lasts from one to two years, and is never washed. The child is also fastened to the back by a skin. The arm ornaments are strips of skin with the hair left on. The head-dress is a wreath, made of the skin and hair of the goat. The hair of the woman is filled with red clay, and rolled in strings, which hang over the eyes. Combing, of course, is an impossibility; neither is the head ever washed. Another style common with some tribes, and which seems preferable as to cleanliness, is to leave a tuft of hair upon the crown, while the rest is shaven close.

Another employment of the native women is digging in the

field with a hoe of immense weight, while the child is borne upon the back. She digs, plants, weeds, and watches the garden. She does the harvesting, and carries the grain home upon her head. She brings wood from the bush, and water from the river. She cooks the food ; and, when it is ready, the man eats and is filled. If any remains, the women eat, and then the children, and lastly the dogs : but, if there is but little, the man may finish all, while wife, children, and dogs go hungry ; for times of famine are not infrequent.

Do you ask if these women are susceptible of cultivation ? Mrs. Edwards has in her school girls whom she considers equal in all respects to white girls with similar advantages. Their great want is instruction ; and this is the object of our work to impart in every possible way. We rejoice, and feel strengthened, to learn that many in our native land are interested to aid us in the work."

PERSIA.

LETTER FROM HOSHEBO.

WE are indebted to Miss Rice for the translation of this letter, received by her from one of our Bible-readers connected with the Oroomiah Female Seminary :—

"To you many thanks for your gladdening letter. It reached me just when I had a Bible-class of the older girls, Sabbath afternoon. My spirit rejoiced so greatly that for a little while I stopped teaching. When I saw the beloved picture of your sister with your letters, I thought that I beheld you both. My heart was not quiet until I had kissed it many times. Ah ! truly more bitter than death is love. This separation wishes a great deal of patience.

“ Respected sister of my love, you requested me to tell you about my religious employments. All my hours are full of work. I teach six classes every day, besides teaching Miss Dean, and generally have devotional exercises for half an hour at the opening of the school. Three times a week, the school sing with Mrs. Labaree. The girls sew the whole of one afternoon for the missionary society, The Golden Chain.

“ You wish to know particularly about spiritual matters among the daughters. For a long while we did not receive life-giving mercy-drops ; and many of the pupils were pressing on in the broad road, apparently, exceedingly careless. I was greatly distressed on account of the weight of sin crushing many of our flock on desolate mountains ; but, I rejoice to tell you, this month we have received with gladness the visitation of the beloved Bridegroom. Yes, these are the days in which have been recorded the birthdays of many sinners in our fold. Last Sabbath I was broken down with grief. Every voice was stinging my heart. At the going out of the Sabbath, we girded ourselves for a loud knocking on the door of grace. We had six or seven prayers, with bitter tears, and between them confessions from sinners and careless Christians. There were many tokens of the hovering of the Spirit, and his willingness to change our state of coldness and lukewarmness, and to rid our school of guilt.

“ Then, at the close, I said, ‘ Daughters, I am willing to deny myself the pleasure of a little time that I have for walking after supper. I will stop in the schoolroom ; and whoever has a willing heart may come there, to unite together in prayer.’ Four girls came ; and every night the number has increased, until there are fifteen. We have found it a very pleasant season. There are several prayers offered, and the girls speak about the state of their hearts, — what inclinations they have, and what they would have. It is evident to me that a strengthening power is reaching every stature and degree. I hope that

you will not forget this flock at every kneeling before the throne of grace ; for many have not yet tasted that the Lord is gracious. We have only three in our school who are daughters of the covenant, or communicants. There are seven who hope, that, after a little, they will commune at the Lord's supper ; but as yet they are being proved. Beloved, you see how needy our school is. After three weeks, the girls will have a short vacation, and on their return will read six weeks more. I will convey your especial love to Elishwa (her daughter), and hope that you will remember her in your prayers constantly, that she may have fellowship with us from her childhood, and not be left outside the sheepfold of Jesus of Nazareth. My father came this week, and gladdened me a little by telling of her diligence in study ; but I have great anguish for the salvation of her soul, because there is no one by her side to cause her to kneel beneath the feet of the bleeding Lamb, that the Word of life may impress her young heart while it is yet tender.

“ Accept much love from all the school daughters. I think that here we can never reach fully the nearness of love in these shadows of letters, until we arrive at the perfect substance in heaven. Give my salutations to all your companions. I am sorry that my pen and language are strange to you. In peace,

“ Your true lover,

“ HOSHEBO.”

Twenty-four years ago, when Miss Rice first went to Persia, Hoshebo, then a little girl, entered the Oroomiah Female Seminary. Untruthful, dishonest, self-willed, and obstinate, she was for a time a great trial. Grace subdued this turbulent spirit. She became the wife of a native pastor, and proved a devoted helpmeet. Bereaved of her husband and several children, she gave herself anew to missionary work, and has ever been an efficient co-laborer.

Our Work at Home.

ANNUAL MEETING.

THE third annual meeting of the Woman's Board of Missions was held in Mt. Vernon Church, Tuesday, Jan. 3, at ten o'clock, A.M.

Mrs. Bowker, the President, conducted the devotional exercises, reading from John xx. the account of Mary's visit to the sepulchre; and called attention to this manifestation of the regard of Jesus for Christian woman. Touched by her devotion and love, he permitted her to be the first herald of the glad tidings of the risen Lord. He saw her as she followed him to his tomb; his eye rested on her as she prepared spices for his burial; and, while she loved in secret, he rewarded her openly.

ANNUAL REPORT.

The Annual Report was submitted by Mrs. Edwin Wright; which showed a gratifying increase of contributions to the treasury, and enlarged circulation of "Life and Light" and its "Echoes." The life-membership has reached a thousand and upward, and the subscribers to "Life and Light" number nearly four thousand; while the auxiliaries are now one hundred and forty-eight, having more than doubled the last year.

The missionaries under support have increased from fifteen to twenty-five; Bible-women from fifteen to thirty; and schools from five to eight.

TREASURER'S REPORT.

The treasurer, Mrs. Homer Bartlett, reported the receipts during the year to be \$21,106.82, besides legacies of \$15,300

towards a permanent fund. She also reported a thank-offering of \$500 just received from "a friend," to constitute eighteen missionaries and two others life-members of the W. B. M., and a pledge of thirty dollars monthly, from L. F. B., for the support of a missionary.

BIBLE-READERS.

Mrs. Miron Winslow, one of the Corresponding Secretaries, read a report in reference to the native Bible-women, who render valuable aid to the missionaries by going about reading the Bible wherever they have opportunity, and who find ready listeners in women working in the fields, as well as in the zenanas and hospitals, which they frequent for the purpose. Some of them are well educated, and capable of reading the sacred word in two or three languages. Many of them receive no compensation, regarding it a labor of love; but there are others, as in Constantinople and in the larger districts, who must be provided for by the society. In some places, women who receive only two cents a day contribute to maintain a reader. About two-thirds of those assumed by the W. B. M. are supported by auxiliary societies; and two ladies in Boston, and another in Andover, each support one. It is hoped to increase the number of Bible-women, till they shall penetrate every dark recess of heathendom.

A verse of an original hymn was sung, after which extracts from foreign correspondence were read by Miss White of Ipswich Female Seminary, in the absence of Mrs. Gould, Corresponding Secretary. The letters read were from Mrs. Capron in India, and one from Mrs. Haskell in Turkey, giving an account of the sickness and death of Miss Norcross.

Miss West, returned missionary from Turkey, then addressed the meeting on the subject of Woman's Work. She was glad to look upon so many sisters here in Boston; but, unless God should use her this day in arousing some one, she would rather

be in Turkey, surrounded by women dressed in their white sheets, and listening to the story of the cross. The employment of woman in such work was no new dispensation: the coming of Christ was revealed to woman; and, when Jesus was upon earth, women ministered unto him. This we may still do; for he has said, "Inasmuch, as ye have done it unto one of the least of these, ye have done it unto me." Miss West made affecting allusions to the death of Miss Warfield, and narrated many interesting incidents of self-denial for Christ's sake to which she had been witness during the fifteen years of her missionary life.

The morning session was closed by singing one verse of the hymn, "Jesus paid the debt."

AFTERNOON SESSION.

The large audience of the morning re-assembled with increased numbers at 2 o'clock, P.M. The nominating committee appointed at the morning session reported a list of officers, the same as last year, with the addition of Miss Abby B. Child of Boston as Home Secretary, all of whom were duly elected.

Reports from delegates were then called for.

PHILADELPHIA BRANCH.

Mrs. Wright read a letter from Mrs. Burdett Hart, President of the Philadelphia Branch, from which we make the following extracts:—

"All the sisters of this branch of your family, — all the Marys and Marthas, the Ruths and Abigail, and Sarahs and Rebeccas, salute you. We salute you with a kiss of charity. We fondly hoped to have sent our salutations by the hand and voice of our dear delegate, Mrs. Wilcox, who was of you before she was of us, and who now belongs doubly to both; and we sincerely regret that she is unexpectedly detained at home. As we are but eight months old, we have our history yet to make, and but little of it to give. At present we can count but four boughs on our little branch. That in Washington, D.C., first

showed signs of life, beginning its preparation for work in May, but not perfecting the organization till October. Under the lead of Mrs. Senator Pomeroy, they have moved well and vigorously, and have now forty-three members, including seven children and four life-members, and have contributed one hundred and ten dollars to our treasury.

In Franklinville, N.J., seven sisters banded together (sacred number for sacred work), on the 28th of September, with the firm belief that every female member of their little church would soon be in the missionary society. At the latest report this was secured, with one exception; and the little church, that seemed almost ready to die, had taken new life and vigor."

AUXILIARIES.

MRS. PEARSON of Andover reported the progress of the work in that town. The auxiliary of one hundred members, waking to life about a year since, has given three hundred dollars to the W. B. M. A member supports a Bible-reader in India. The meetings of the society have been uniformly of deep interest, and precious in results.

MRS. O. H. WHITE of New Haven reported the formation of a woman's missionary society in that city, in April, 1870, which had raised five hundred dollars, and assumed the support of Mrs. Edwards of the Zulu mission, two girls in her training-school, three girls in other schools, and one Bible-reader. Mrs. W. alluded to the suggestion, emanating from their society, of concerted prayer for our missionaries, which had met with universal approval, and expressed the hope that our missionary societies "shall so recognize the concert of prayer, that it shall be as much identified with their membership as the yearly subscription; so that those who come after us shall take it up, leaving it, in their turn, to succeeding generations."

A letter from the secretary of the Leominster Society thus alluded to its founder, the late Mrs. William J. Batt:—

“ Our dear president, who has given her whole heart to the progress of this good work, now lies with folded hands, and lips forever sealed in death. Nowhere, outside of her family, will she be more missed than in our Woman’s Board. Gifted with rare talents, she consecrated them all to the work of missions ; and brought to our meetings a zeal and earnestness which warmed all our hearts, and made our gatherings full of interest.” We also quote from a communication from her afflicted husband, enclosing twenty-five dollars for a life-membership, to collect which had been almost her last effort : “ If any money has a peculiar blessing with it in your work, I am sure this will have, consecrated as it has been by the prayers that went up from a dying bed.” These facts were rendered the more affecting, as we learned by letter from Rev. A. H. Plumb, that, at the very hour of our meeting, “ devout hands would be bearing her to her burial.”

Mrs. Luther Wright reported an auxiliary connected with the Maverick Church, East Boston, which has assumed the support of Miss Rice, for twenty-two years connected with Oroomiah Female Seminary. Under their superintendence are two children’s societies, — “ The Maverick Rill ” and “ Zulu Helpers.” The latter, by means of a fair, raised one hundred and eighty-five dollars for Mrs. Edwards’s school for Zulu girls.

A letter was also read from Mrs. Loring Johnson, secretary of a society in Walpole, reporting twenty-five members, with a contribution of one hundred and twenty-five dollars.

The Newburyport auxiliary, consisting of one hundred and seventy-five members, eight of whom are life-members, contributing two hundred and twenty-five dollars, was reported through its secretary by Mrs. Lemuel E. Caswell.

Mrs. Wright read letters from societies in Malden, and Tabernacle Church, Salem, which support each a Bible-reader ; and from one in Greenwich, Conn., which has one hundred and

six members, and two life-members, supporting two Bible-readers.

The society in West Newton reports a membership of forty-seven, with a contribution of sixty-eight dollars, which, by vote of the society, has been appropriated to Miss Ursula C. Clarke, Western Turkey.

A WORD FROM MT. HOLYOKE.

Miss French, principal of Mt. Holyoke Female Seminary, was introduced, who said she was happy to bear the greetings of the members of that seminary to the Woman's Board of Missions. The preceding day had been one of great interest with them. Miss Lyon had set apart the first Monday in January for prayer for the conversion of the world. The observance of this day had been attended with a special blessing, leading her pupils to a higher consecration to the Master, as she bade them look abroad to the nations sitting in darkness, and to the work woman has to do in leading them to Christ.

The custom is still observed, and nearly one hundred have gone out from the seminary to the foreign field. Miss French continued, "Our contributions are annual, but we hope to take higher ground. When Christ delivered us from our sins, we promised all we had. Can we not give quarterly what we now give annually? In this audience there may be daughters of Mt. Holyoke: let me assure you that your names are remembered in the dear old home every morning. All who owe their education to Mt. Holyoke are pledged to sustain the cause of Christ wherever they may be placed. The money which reared those walls would otherwise have been given to missionary objects. Shall we not aim at a more perfect consecration to this work than ever before? Not for the sake of this Woman's Board, but for the sake of the honored Master, who gave himself for us."

A verbal statement was made of the Fall-River auxiliary, of

ninety-one members, and six life-members, supporting Miss Seymour of Harpoot; and also of the Chambers-street Chapel, Jamaica Plain, and Concord, Mass.

A letter was read from Claremont, N.H., which accompanied a cone basket, made with great labor and pains-taking by a poor invalid girl, shortly before her death, as a gift to the missionary society. The President, exhibiting the basket, stated that it had been decided to preserve it in the rooms of the society for voluntary contributions.

LETTERS FROM MISSIONARIES.

Extracts from foreign correspondence were read by Miss White, including letters from Miss Powers at Antioch, Miss Parmelee in Eastern Turkey, and Mrs. Chapin, returned missionary from China, who regretted her inability to be present, and bear her testimony to the blessed results of the plan of sending out single ladies. "I feel," says she, "very strongly on this subject, and wish I could make all the supporters of the Woman's Board realize what advantage these single ladies have over us poor busy housekeepers and anxious mothers. A great number of women have heard of a Saviour's love in Tung Chow this last year, who could not have heard it had our Mary (Miss Andrews) had family cares. I am sure that in China five or six young ladies could at this time find just as much as they could do; and my earnest prayer for you is, that you may soon be so enlarged that this shall be the case. Then think of the thousands of women in villages, to whom women alone can get access. When I get thinking about it, I feel that I must leave this poor tired body, and fly to Boston, and tell you what China is asking of your Woman's Board, and beg you not to be content till your workers are numbered by hundreds."

The last two verses of the original hymn were then sung, when Miss West, who spoke in the morning, resumed her remarks, and said, "Before opening my 'crown jewels' I must

refer to Mt. Holyoke. The name of Mary Lyon has gone out to the ends of the earth, and many rise up and call her blessed. I have often told the story of Mary Lyon to the girls in Harpoot; and now they are trying to get up a Mt. Holyoke of their own, and Kohar, our 'jewel,' will be preceptress." She then produced several trinkets and ornaments worn by native women and esteemed as their dowry, but which had been given to help build a chapel, and had been bought as keepsakes by missionaries. Miss W. then made a deeply affecting appeal for sympathy toward the missionaries who leave, and toward those, who, when worn out, return to their native land. Alluding to the interest felt in our returned soldiers, she added, "When God's scarred veterans come home with shattered nerves and impaired digestion, will you not care for them? They cannot rest on missionary ground: they come home, and the home is gone, — the mother is gone, brothers and sisters scattered, and they are strangers and pilgrims, — yes, strangers at home. Will you not remember these? Will you not take them to your hearts? Will you not remember the missionary widow, and do as you would if it were for Christ? The children, too, miss father and mother: will you not care for them? Let us pray for a baptism of the Holy Spirit, a new consecration."

The President then appealed for help at home in the formation of auxiliaries, and requested any who were willing to render voluntary aid in their own districts to send up their names. At this time the cone basket, which had been circulated by request among the audience, was returned well filled, the contributions amounting to one hundred and twenty-six dollars; and Mrs. Bartlett further reported the receipts of the day to be fifteen hundred dollars.

Mrs. Dr. Anderson then addressed the meeting, urging the importance of educating the children in families and Sabbath schools to habits of benevolence, and interest in the work of sending the gospel to the heathen. "The sympathies of chil-

dren are quick and strong ; and, if mothers and teachers are really interested in works of benevolence, the children will catch the spirit, and will wish to do something to help them on. For some years the children's share in the missionary work has been too much overlooked ; and we need to educate them to feel their responsibility in sending to others a part of the blessings they enjoy. We need to bring back the missionary boxes, to enlist the children in penny-a-week subscriptions, to devise means for their saving, and earning too, a little money for the poor heathen children ; and, if they can be thus educated to habits of benevolence and self-denial, much good will result to themselves and eventually to others." She recommended the "Echoes" of "Life and Light," published quarterly, and the missionary box, as valuable aids to mothers in instilling a missionary spirit in their children.

A vote of thanks was then passed for the use of Mount Vernon Church ; after which the President gave notice of some proposed changes in the Constitution, to be acted upon at the next meeting of the Society ; and the services were closed by singing the Doxology. MRS. J. A. COPP, *Rec. Sec.*

For Treasurer's Report, see "Missionary Herald" for December, January, and February.

LIFE AND LIGHT

WILL be published quarterly, by the WOMAN'S BOARD OF MISSIONS, at the subscription price of FIFTY CENTS a year, payable in advance. It may be obtained on application to SECRETARY W. B. M., at Missionary House, 33 Pemberton Square, Boston.

We trust our friends will interest themselves in obtaining subscribers for us.

Obituary.

IN Eski Zagra, Turkey, Nov. 4, our devoted missionary teacher,

MISS ROSELTHA A. NORCROSS,

closed her earthly labors, for the employments of heaven. Her disease was consumption; and, after weeks of severe suffering, she died in great peace.

She was born in Templeton, Mass., educated at Mt. Holyoke Seminary, and in March, 1867, left her beautiful mountain home for her chosen work. In this consecration, the early longings of her mother, to devote herself to the foreign mission service, were realized in the daughter.

Miss Norcross possessed enthusiasm with great executive ability, which secured success in her undertakings. Divinely called to her work, so entirely was her heart enlisted in it, that her spirit was eminently contagious.

After speaking of the bereavement of her associates, Rev. Mr. Bond writes, "We contemplate her death with even more pleasure than her life. Nothing could be more triumphant. The joyful light of heaven so streamed down into the room, that we could see no dark intervening river. Her last night was spent in prayer and praise. She sent messages to the dear friends at home: "Tell them there is nothing worth living for, but working for Jesus;" and to her children, as she called her pupils, she said, "Prepare to meet me in heaven." She requested Eleuka, the native teacher, to pay a small debt for her, remarking, "How many debts I owe the Saviour!" Mrs. Bond sang,

"Jesus paid it all, —
All the debt I owe;"

which greatly comforted her.

The school flourished constantly under her charge. She brought to it rare qualifications; and one of her choicest gifts was the ability to lead her scholars to the Saviour. They were deeply attached to her; and, when they learned that she was dead, "their grief at first was violent; but as they were told how peaceful and happy she was, how she prayed for them, and the joy into which she had entered, they became calm." On Friday the dear girls brought their offerings of flowers for her burial; and Saturday morning, "amid tears and sobs," took their last farewell, as she lay robed in death before the desk in their schoolroom.

She rests from her labors, and her works do follow her.

In Memoriam.

MISS WARFIELD AND MISS NORCROSS.

So quickly gathered to the Shepherd's bosom !
 Safe folded there,
 Where flow the living waters of salvation
 'Mid pastures fair,
 Their fresh young lives, like lambs upon the altar
 But just laid down,
 An offering to the Lord of sweetest savor,
 And lo, the crown !

Full many a heart at home had learned their story ;
 And lovingly
 Full many an ear was bent to catch glad tidings
 From o'er the sea,
 Where Harpoot's daughters saw a star arising
 Far in the East,
 And Eski Zagra's maidens gladly welcomed
 The gospel feast.

Yet Harpoot hears to-day with wounds fresh opened,
 And bated breath,
 That Eski Zagra weeps her much-loved teacher,
 Low laid in death.
 Oh ! *is* their earthly mission closed forever ?
 Warm hearts that yearned
 To cull such golden fruitage for the Master
 Has Jesus spurned ?

Ask of each wave that washeth fair Mauritius,
 Each airy breath
 Fresh from the grave where Harriet Newell sleepeth
 Mighty in death.
 Mark well the lesson : Christ's true martyrs, dying,
 Are precious seed,
 Buried, to rise with forces still increasing,
 A host indeed.

C. L. SMITH.

“BRINGING SHEAVES.”

Two years ago “Life and Light” went forth winged by faith and prayer, without a subscriber, a pledged correspondent, or a pen to edit its pages.

God had opened the eyes of a few women to discern its need, as a medium through which our missionary sisters could plead for perishing women abroad, auxiliary societies be formed and strengthened, and the sympathies of the children of Christian homes and Sunday schools be secured for the heathen.

In a good degree this work has commenced. During the last year, its “Children’s Corner” was separately issued, as “Echoes from Life and Light,” and, with inspiring words for the young, sped its way each quarter to more than four thousand homes.

“Life and Light” enters upon its third year with nearly five thousand subscribers, who widely represent our land. Our many missionaries are engaged to ply the pen in picturing for its pages China’s opening door, the crumbling walls of caste in India, the disenthralment of women in Turkey, the dark kraals of Africa, and the triumphs of the cross in the islands of the sea.

We are happy to announce, that the “Woman’s Board of Missions for the Interior” will in future adopt our periodical as their organ of communication, and will furnish quarterly twelve additional pages, respecting their home and foreign work. Thus the two boards, which have ever been one in heart and purpose, are strengthened by this new bond of union. Together may we reap in the whitening fields, and, “bringing our sheaves with us,” rejoice in the great harvest-day of the Lord.

As “Life and Light” has been edited gratuitously, it has always paid for its printing. The expenses of our home department for the last year were defrayed from its revenue. While we shall give twelve more pages in each number, the price, fifty cents annually, remains the same. Will not our friends prevent loss to our treasury by securing its increased circulation?



WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

WITH the opening of a new year, the Woman's Board of Missions for the Interior gladly welcome the proposal of the Woman's Board of Missions at Boston to enlarge this little Quarterly, and give us a share in its pages.

With our fourteen missionaries, our two hundred life-members, our one hundred auxiliaries, and the hope of constant expansion and progress in our work, we feel the need of a medium of communication between those who have gone from our Western homes to scatter "Life and Light" in foreign lands, and those who, by their prayers and contributions, have given them the privilege of thus laboring for Christ.

We welcome, therefore, this little messenger, which will carry, from time to time, tidings from our missionary sisters to the ever-widening circle of earnest workers who are striving at home to sustain and cheer them. We would spread far and wide their entreaties that the cause to which they have consecrated themselves may have a larger place in the sympathies and prayers of God's people in their native land, and that their numbers may be increased by many who are willing to give up all for Christ.

The earnest response which comes to such appeals, and the record of efforts to extend the missionary spirit, will also find an appropriate place in these pages.

Many of the older and more wealthy churches of the interior

and North-west have already done nobly in this work. Their interest and cheerful liberality have greatly encouraged our hearts. But we prize none the less the warm words of sympathy, and the gifts which tell of sacrifice for the Master's sake, coming from the feeble, struggling churches springing up over our Western prairies. Who can say that He who multiplied the loaves and the fishes for the feeding of the multitude will not make these offerings of love, accompanied by the prayer of faith, the means of spiritual life and refreshing to thousands of souls?

We rejoice in this new bond of union between us and our sisters at the East. In thus working together we hope we may mutually help and strengthen each other, and, by the wider circulation of missionary intelligence, enlist many more hearts in systematic efforts to extend Christ's kingdom.

OUR MISSIONARIES.

Included among the fourteen missionaries whose support has been assumed by the Woman's Board of Missions for the Interior are Miss Minnie C. Beach and Miss E. T. Maltbie, laboring in European Turkey; Mrs. Josephine Coffing and Miss Mary G. Hollister, in Central Turkey; Miss C. O. Van Duzee, in Eastern Turkey; Miss N. J. Dean, in Persia; Miss Martha S. Taylor, Miss Sarah H. Pollock, and Miss Mary E. Rendall, connected with the Madura Mission; Miss H. A. Hillis, of Ceylon; Miss Mary H. Porter, Miss Mary A. Thompson, and Miss Naomi Diament, in North China; and Miss Laura A. Day of the Zulu Mission.

Mrs. Lloyd, who had been adopted by this Board, having married Dr. Lindley, a surgeon under the patronage of the Natal government, has removed to a district inland, beyond the limits hitherto of the Zulu mission-field. Several native converts have accompanied her; and she wishes to be regarded still as engaged in missionary efforts for the good of the people.

INDIA.

LETTER FROM MISS TAYLOR.

MISS TAYLOR writes from South India, Aug. 10, 1870. She says, "The school I consider my particular work. The first day of the term seventeen boys and eight girls who were with us last year returned. The girls will come from one to three years more. I notice a marked difference this year in three things in these girls. They have left off bad words and names, they do not quarrel, and are much happier. Two new ones have been received, who will remain several years, and one young woman will stay with us until her marriage, which will take place in a month.

AN EARNEST SCHOLAR.

"One of our pupils began learning to read at home. As she could not find an opportunity during the day, she read evenings, blowing the fire for light. At last she begged her father to send her to school for a month, and let her cook her food. Being a rich man, and seeing her earnestness, he consented, and furnished her food. She enters into the work heartily, and her eagerness to learn makes her quite a heroine in our eyes.

A NEW CUSTOM.

"The boys in this school are expected to draw all the water, which is an entirely new thing for these young lords. At the beginning of the term, though they were old scholars, they demurred; and I had to reason with them several times to bring them into their former habits. They also help pound the grain, if any of the girls are not able.

LEARNING GOOD MANNERS.

"I have taught the girls and some of the boys the game of croquet. It affords a favorable opportunity to teach them good manners, and they enjoy it much. I have not seen any of them show

a disposition to be overbearing or unfair. One of the girls is a fine player, and the boys do not conceal their admiration of her skill.

EAGER LISTENERS.

“There are four villages which I usually visit every Saturday: When I enter the church, the men all gather. I tell them at once that I came to see the women, and I want them to go away. After repeating it several times, the idea at last dawns upon their minds, and they turn away in amazement. Then the women come gladly, wondering to behold one who especially desires to see them.

“I must let them give vent to their curiosity somewhat, before they can listen attentively. They ask ‘why I do not wear jewels, why not get married,’ &c. Even after they are listening quietly, some thinking one is sure to ask a question on a subject not clear to her, and start a clamor again. My way of giving them to understand that I want silence is by becoming silent myself. Everywhere they like to listen, and I always find some who are really interested in the subject presented. The large company will remain a long time, then go away. After that they come in companies of two or three, and so I am kept busy all day.

SYMPATHY PRIZED.

“It strengthens us to know how interested the sisters in America are in this work; and it has an effect upon these poor women too, to hear that you, so far away, are laboring and praying for them.”

LETTER FROM MISS RENDALL.

Miss Rendall, in a letter from Battalagundu, Madura, mentions some interesting cases among the boys of the boarding-school located there.

“There was found some time ago, in a village, a poor, ignorant heathen boy. But he seemed desirous for more light, and so he was brought to this school. Here he became a true,

earnest Christian. He has since persuaded his mother and sister to embrace Christianity; and we have sanguine hopes that at least four families in his village will receive the truth unto salvation through his efforts.

ROMAN CATHOLIC CONVERTED.

“Another, who is a married man, was once a very strong Roman Catholic. But he saw the error of his ways, and rejected them. When he joined the church his wife was very angry, and threatened to leave him on account of it; but she, too, has been subdued, and now listens to the truth very attentively.”

LETTER FROM MRS. BLISS.

Mrs. Bliss of Ahmednuggur writes, “I have lately been invited to the house of a wealthy banker to meet the young widow of his recently deceased son. My heart went out to the poor, frightened little thing of only seventeen years, who had sat in that gloomy room nearly six months, according to a custom of her people, with nothing to divert her thoughts from her great sorrow. I tried to tell her of God’s never-failing love, upon which we could always rest, and that it was for her. It was just the thing such a weary heart as hers wanted. Gradually the veil was lifted from one side of the face; and one eye looked upon me as she said, ‘I have never heard any thing like this before.’

YOUNG BRAHMIN WOMAN.

“I once found a very young married woman, a Brahminee, among a company at a Brahmin’s house, who could read. She seemed interested in the book I was reading, and, at my request, read part of a page to the rest of the women. I asked if she would like to keep it till I returned, and she assented. But she did not meet me there again. Her young husband, finding it in her hands, beat her, and sent the book to the house where I had met her, with the message that he

wanted nothing more of that sort. Since then I have never been able to get access to that house, though I have repeatedly tried."

HOUSE OF REST.

Miss Hillis of Ceylon gives us the following pleasing description of the "Pilgrim's Rest" in Madras:—

"As the American Board has no mission in Madras, the Mission House at that place is kept for the accommodation of the missionaries of the Ceylon, Madura, Arcot, and Telegoo missions.

"I felt as if the Board had never made a provision for the comfort of those it sends to India more deserving of gratitude than this resting-place.

"As we reposed on the broad veranda, walked about the beautiful shaded grounds or through the corridors, noticing the many homelike comforts, the white curtained beds, the well-filled book-cases, over which was written, 'Food for weary pilgrims,' I was reminded of the Palace Beautiful, where Bunyan's pilgrims were refreshed on their way to the Celestial City. Yet there was a feeling of sadness blended with our satisfaction; so many have rested here who never came back, who taking leave of their work, their friends, and the shores of India, were, though they knew it not, taking leave of the shores of time,—going out upon that ocean on which there are no return ships.

"Here, too, parents bring their children, when they send them away, often very young, and sometimes to be cared for by strangers. These partings of parents and children are very sad. A house which has been the scene of such sacrifices seems sacred."

A returned missionary from Madras, on reading the above, says, "I ever associated this home and its many precious memories with the name it bears in Tamil,—Vûrdu, meaning heaven."

CEYLON.

LETTER FROM MISS HILLIS.

THE demands upon the time and strength of our missionaries are vividly set forth in the following extracts from a letter written by Miss Hillis : —

“ Besides giving as much time to the study of the language as I can, I teach the first and second classes in the English school for an hour every day, and have become very much interested in them.

“ The Panditeripo station, three miles from Batticotta, has no missionary ; and I have charge of the girls’ sewing-school there, and of the women’s prayer-meeting. Of course I have to speak through an interpreter. I go there twice a week. The girls’ sewing-school at this station has also been given to me. I spend an hour a day with them when not at Panditeripo.

“ Two weeks ago, I went with Mr. De Reimer to Caradino, an island three miles from the shore. We spent the day among the people and in the schools. There are eight thousand souls in that part of the Batticotta field, with work enough to keep the hands employed, and to engage the deepest interest of a dozen women. This is given to me also ; but I think it will be impossible for me to go oftener than once a month.

“ I scarcely ever pass through these lanes, among the crowded huts, where in every compound a woman can gather a congregation, without feeling, that, if the women of America could only see the need as we see it, they would bring or send the gospel to these perishing souls in spite of every hindrance.

“ My boys come into the class with their foreheads, chests, and arms marked with the sacred ashes. The little girls in the mission schools, and infants in their mothers’ arms, all bear the same mark. While the mothers rub ashes, and have control of the children, it seems impossible for Christianity to gain a permanent hold upon the people ; yet all are willing to hear

the truth. The women, however, must have it taken to them; their customs not allowing them to visit each other unless they are relations, nor to attend the churches.”

EXTRACT FROM MISS DEAN'S LETTER.

Miss Dean, of Oroomiah Female Seminary, Persia, in a recent letter, acknowledged the receipt of a box sent by the missionary society in Jackson, Mich. Although long delayed, it reached her in safety, and was the occasion of much happiness, furnishing her with many comforts and luxuries.

She said the ladies could imagine her pleasure in taking out each article, since it was the first time she had been in a dry-goods store for more than two years.

TURKEY.

CHEERING WORDS.

One of our missionaries thus states her first impressions of life and labor in a foreign land, under date of March 1, 1870:—

“Though I had left my precious father and mother, and a large circle of brothers and sisters, for the Master's sake, he led me into the arms of loving brothers and sisters here, who gave me a most cordial welcome, and with whom I am very happy. It fills my heart with gratitude that I have been permitted to come and engage in this glorious work, and especially at such a time as this. The missionaries tell me that for years they have not had so much encouragement as within a few months past.

“PRAY FOR US.”

“There is nothing which so cheers and strengthens me as the knowledge that many Christian friends in my native land pray for me frequently. In these soul-stirring times, we are continually driven to the throne of grace. Missionaries, especially, feel that every measure must begin with prayer, be carried on, and end with prayer.”

CALL FOR SYMPATHY.

Miss Maltbie, who expected to be associated with Miss Norcross in the school in Eski Zagra, while on the way to her place of labor received intelligence of the death of Miss Norcross. A stranger in a strange land, having no acquaintance with the language of the people, with new and great responsibilities pressing upon her, she has a special claim upon the prayerful interest and sympathy of friends at home. A recent letter from Miss Van Duzee, dated Erzroom, represents her as happy, and interested in her work.

LETTER FROM MRS. COFFING.

A striking instance of the fulfilment of the promise, "My word shall not return unto me void," is related by Mrs. Coffing of Marash.

"While teaching the people who thronged around her on one occasion, she was accosted by a man, a perfect stranger as it seemed to her, who inquired most earnestly if she did not know him. She looked at him attentively, tried to recall his features, and to trace some familiar expression, but in vain. He was disappointed, saying, "But I remember you." He then asked if she did not recollect visiting a certain mountain village several years before, and talking with the people. It was then that he heard from her lips the word of life, and embraced Christ. How many such words, counted lost, eternity will prove to have been the power of God unto salvation."

LESSON FROM SICKNESS.

A missionary who had been called to suffer from sickness and the consequent interruption of her work, with returning health thus refers to her experience: "I am now much better, and hope to be able to accomplish more during the rest of the year. However it may be, I have an abiding and growing conviction that we always accomplish the most when we do or bear just what He sees best, even though it may seem a hindrance."

Home Department.

ON account of the change in the constituency of the A. B. C. F. M., resulting from the re-union of the two branches of the Presbyterian Church, and their co-operation in missionary efforts, a similar change was to be looked for in the Woman's Board of Missions for the Interior.

Accordingly, in compliance with the earnestly expressed wish of the officers of the Assembly's Board of Missions, that the women of the Presbyterian Church would act in unison with them, the ladies of that denomination, connected with the Executive Committee of the W. B. M. I., presented their resignation at the meeting of the Committee in December, and with many regrets it was accepted.

SPECIAL MEETING.

On Friday, Jan. 6, in response to a special call from the W. B. M. I., a large number of ladies, belonging to the Congregational Churches of Chicago and vicinity, assembled in the Lecture Room of the First Congregational Church of that city, to act in reference to the vacancies in the Board of Officers occasioned by the resignation of the Presbyterian ladies.

After devotional exercises, and sending words of greeting to the new sister organization, in session at the same hour in another part of the city, brief addresses were made by the President, Mrs. S. C. Bartlett, Mrs. W. W. Patton, and Mrs. E. W. Blatchford.

The election of officers then took place, and the meeting adjourned. The meeting was one of interest, and calculated to inspire new hope and courage.

OUR AUXILIARIES.

It is interesting and cheering to see the missionary spirit extending and gaining influence, especially in the newly-settled portions of our country. Many of our auxiliary societies are composed of those who deny themselves to meet their monthly pledges. In some cases the band of faithful ones numbers but three or four; and in others the members are widely separated, and it is impossible for them to meet often, so that the same interest cannot be excited and maintained which otherwise might be.

Still, in all such instances, a few noble, earnest hearts, full of love for the cause, are working to awaken interest and zeal in others; and we can see that there is progress.

Since our last annual meeting in November, seventeen new auxiliaries have reported: one in Elyria, Ohio, a large and flourishing society, which has hitherto worked independently.

A short time since, a letter was received from Yankton, Dakota Territory, within the limits of what was considered missionary ground a few years ago. The ladies ask for fifty subscription cards to meet the wants of their society, and wish to be informed how they may work most effectively for the cause.

A home missionary last year, the only Congregational minister on a field of seventy-eight miles square, has recently sent two dollars, as the offering of the children of his parish, for the new "Morning Star." His church, consisting of only twenty-three members, has nearly doubled since last July.

Last spring, at the close of a sermon in behalf of Home Missions, the contribution was but *nineteen cents*; while now the ladies propose to organize an auxiliary to assist in the foreign work, and the children have already expressed their interest.

One of our helpers in Iowa shows her zeal and quiet determination in the following letter:—

"About a year ago I tried to establish a society here, to work with the W. B. M. I., but did not succeed. Now I say noth-

ing about a society, but show the ladies the card and circular, and ask if they will not give a few cents weekly for this cause. In this way I have four names, and hope soon to have more.

“I shall have them commence their subscriptions with the first week in January, and then, if possible, get them altogether at the end of the year, call in all the cards and the money, and forward it. In this way I hope to do something for the cause, which is very dear to me.”

Another writes, “Our little home-missionary church, struggling for existence, is hoping soon to help sustain a teacher in one of those interesting schools.

“Yesterday, at a meeting of the Ladies’ Missionary Association, organized to raise funds to build a church, I wish you could have seen the enthusiasm manifested as the plan was discussed. It would certainly have encouraged you in your work; for it shows that there are large and promising fields ready to pour a share of the wealth of their native soil into your treasury.”

A SUGGESTION.

Might not the plan adopted by a friend in one of our suburban towns be followed in cases where it seems impossible to organize an auxiliary?

“This is a new speculators’ town, no community or church gathered as yet; and there is no opportunity to form an auxiliary to the Woman’s Missionary Society, as your card anticipates. Still, I will be heartily with you myself, and pledge twenty-five cents a year, for two years, and, besides, become a life-member. It may not be convenient for me to attend your monthly meetings, but I will pay the thirteen dollars by the middle of the year.”

A PRECIOUS OFFERING.

Seventy-five cents in silver, the contents of a “bank” belonging to a little girl recently deceased, have been forwarded by her mother to the treasurer of the W. B. M. I., with the expression, “I know she would wish it.”



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INATTENTIVE LITTLE GIRLS.

BY MRS. CAPRON.

I WISH I could give you a picture of the little girls who were in my room last evening. C——, the baby's nurse, found them standing on the veranda, and came to ask me if they might come in. They were the five smallest girls in the school, and stood in a line before me, looking very cunning indeed. Susanna has a roguish face, and is a great pet. Rachel is a womanish mite of a girl, never runs, and is always laughably old in every thing she does. Nudchuttheram, rightly named "a star," has the brightest, twinkling eyes, and a perpetually dimpling smile. Nyannammal, not so rightly named "Mother of wisdom," is a quiet, heedless girl, while Parkium is a very proper little miss, whose name means "Happiness."

There they stood, Susanna eying me shyly; Rachel trying to stand as if she meant to be very devout; Star twinkling, smiling, and twisting on one foot; Wisdom gazing at the baby; and Happiness looking very happy, and behaving her very best.

"Well, little girls, what do you want?" I asked.

"Please tell good advice," said Susanna.

"Very well, what shall I talk about?"

Star, still twinkling, blinking, and twisting, said, "About Repentance."

"Yes," they each added.

I was amused to see that these little girls did not show much interest in their subject, and thought it looked much as if they came to see the room and all its wonders, and to have a bit of a good time. However, I began.

"Supposing to-morrow these clouds should all go away, and the sun should shine out bright. Supposing at night, when you are going into the school-yard, you should see something in the sky, like a kite, coming down over your heads."

While saying this, I was noticing that these little witches were not thinking at all about "good advice," and, indeed, were not having the least idea what I was saying. However, I kept on, and my question, "You would wonder what this was, would you not?" roused them to a painful doubt whether to say "Yes" or "No!" Susanna returned from looking at the clock, which was ticking noisily over my head. Rachel's thoughts had been off somewhere, and she began to try to look "very good." Star came back from watching the baby's feet dancing up and down on my lap, kicking off both little blue socks. Wisdom turned her thoughts from the baby's powder-box, which has a wonderful picture of a house upon it, and which was on the bed; while Happiness, looking much disturbed, gathered together her thoughts, which had been chasing each other over the room. The little row of five made me smile. It was an awkward pause, which I broke by saying, "My little children do not know at all what I am talking about. They have come sight-seeing, and not to talk about repentance."

At this Susanna straightened herself, put her bare feet close together, and shut her lips tightly, as if to say, "I *will* listen."

Rachel looked as if she was the only one who had been behaving properly. Dear little Star! you would think it never was to sparkle again, so much had its brightness turned into solemn-looking shade. Wisdom was quite frightened, and never lifted her eyes from my lips; while Happiness looked as if watching her chance to give a prompt answer. It was funny indeed, and very natural for Tamil girls.

I then gave them some "good advice," keeping them wide awake for a few moments, and closing with, "You are very little girls, and have very little minds, which can hold only a little good advice at a time;" and away they went.

When I come to America, by and by, I wonder if I shall find a Susanna, or a Rachel, or a Star, or a Wisdom, or a Happiness in any of the Sunday schools?

The writer of the following letter is a pupil in Mrs. Edwards' school, South Africa. She is the daughter of a Christian chief of one of their tribes.

MAKUBALO'S LETTER.

"MY FRIEND,— With joy I begin to write you to-day. We thank you very much indeed, our friends who are loved in our hearts, for the benefaction which has been done for us by our Father who is in heaven. We rejoice very much for the learning which we are taught by the teacher whom you sent to us in this land of darkness great. We thank you for your prayers which you have prayed, and the money you have sent. We remember you always with our prayers. We hope that the Lord will hear us, if we ask him with our hearts, which are placed upon him, which remember. Our teacher whom you sent among us treats us very kindly, as if she were treating all her own children. We tell you about the lessons which we learn. We enter; after the opening of the school, we recite arithmetic, and then we go out about half-past ten. We enter;

one class reads in one of your books, and two read in the Testament. We go out at twelve. We eat dinner. We enter again, and write in copy-books, and then at three go out. We enter, and write geography. Then we go out at four. We eat good food. The girls are twenty-six. We send greeting to you all for the kindness and love which has been given us.

“THERESA MAKUBALO.”

HAWAIIAN GIRLS.

BY MISS ABBIE B. CHILD.

It may be that the dear children who have been building the new missionary ship, driving the nails with their pennies, filling seams with bits of paper money, and raising the tall masts with dollar bills, would like to know something of the people who may go to sea in her. It isn't so very long since the last beautiful “Morning Star” went across the ocean on its mission of love, but that some of you can remember the gallant Capt. Bingham, who guided her over the rocks and quicksands to the Sandwich Islands. Do you imagine that this little ship lies lazily at the dock till her captain returns to America? No, indeed! She sails from place to place, carrying the missionaries to the different islands to tell the people of the dear Saviour. Telling them of the Saviour, if they receive him, means a great deal. It means the giving up of their wretched huts made of mud and grass, and the building of houses almost as pleasant as yours. It means that mothers who once killed their little children, and even buried them alive by their own bedsides, to be rid of the care of them, learn to love them. It means that boys and girls who once went wandering about the streets with not a shred of clothing on their bodies are now well dressed, and sitting in their pleasant schoolrooms learning to read about the Good Shepherd who carried the lambs in his bosom.

I wonder if the little girls in America, as they trudge along to school with their mother's good-by kiss still warm on their

lips, with their heads full of ambition to be at the head of the class, or busy with the merry sports they are to have when study is over, could ever guess the reason that the little Hawaiian girls want to go to school. I don't think you could, if you should try a long, long time. I will let you peep into one of Mrs. Bingham's letters, and see if she can tell us. Oh, yes! this is it. She says that one day one of the natives came to her, holding a small bright-eyed girl by the hand, and said, "Won't you take my little Ruth with you, away from her sister's husband? He is determined to have her" — not for his adopted daughter, not for a playmate for his children, but — "for his wife!" That doesn't seem to be such a very strange thing in that country, for Mrs. Bingham says that there is another child by her side who wants to go for the same reason; and there are others, Dorcas Tirno, Esther Tiero, Rorena, the king's daughter, and Maure, his niece, who say, "Let us go, too, where we can learn about this blessed Saviour." So these little girls go on board "The Annie," a schooner which they use instead of the lost "Morning Star," and sail round to Butaritari, where there is a small boarding-school established, and where the good missionary can protect them from unwelcome husbands, as well as teach them about the Saviour.

Is there any thing you can do for these girls? Yes: you can give your pennies to help buy food and clothing for the missionary who teaches them; but there is something that Mrs. Bingham wants you to do more, and that is to pray for them. You don't need to be rich, or learned, or even very good, to go to God in prayer. Did you ever think that perhaps God saw that his little children had forgotten to pray for their beautiful ship, for the missionaries, and the Hawaiian girls who sometimes sailed in her, and so he permitted the fierce winds to dash her upon the rocks? When the next "Morning Star" shall sail, let her be heavily freighted with your prayers, which, so far from weighing her down, will bear her lightly before the wind to the islands of the sea.

MISSION CIRCLES.

CHAMBERS-STREET CHAPEL.

FORTY Mission Circles have been formed in the Sunday school connected with this chapel.

Every class has an appropriate name, and a separate box to receive its contributions each Sabbath. Thus the children are trained to habits of systematic benevolence. A quarterly meeting is to be held, at which the Superintendent will give missionary intelligence, open the boxes, and report the contents.

One hundred and fifty copies of the "Echoes" are subscribed and paid for by the pupils.

MISS E. A. JELLISON, *Sec'y.*

EUGH-A-PERS.

A class of young girls in Central-Church Sabbath School, Boston, has formed a Mission Circle called the Eugh-a-pers, or Oil-Bringers. They hope to fill at least one little lamp which shall give a ray of light to save some darkened soul.

LITTLE GLEANERS.

This Mission Circle connected with Rev. Mr. Timlou's church, Walpole, Mass., held a Fair, Dec. 24, which was very pleasant and successful. Seventy-nine dollars, a portion of the proceeds, were received by our Treasurer, through Mrs. Loring Johnson. Profitable gleanings for the poor heathen. May the gatherings be equally productive in 1871!

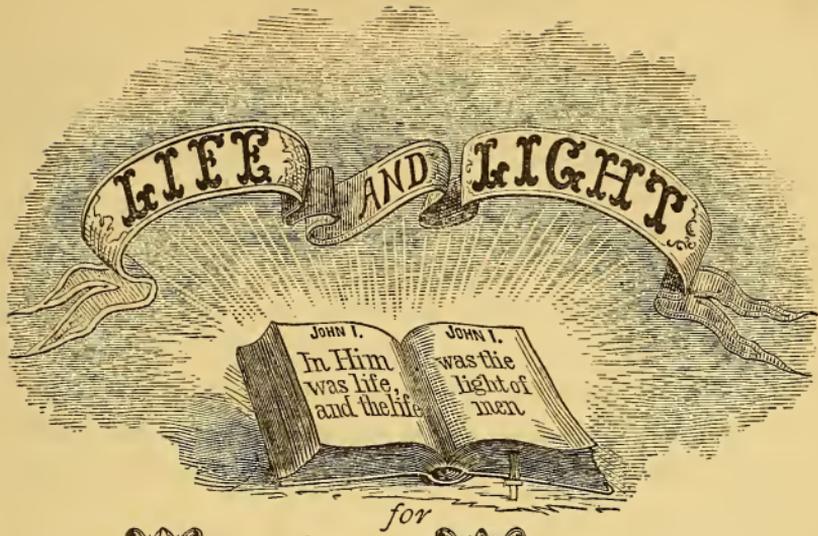
Twenty-five copies of the "Children's Quarterly" can be obtained for one dollar a year, or one hundred for four dollars, by sending to the Secretary of the W. B. M., 33 Pemberton Square, Boston.

Under the Willow-Tree.

BY MRS. EDWIN WRIGHT.

WILLOW-TREE, willow-tree, spread your long arms,
Plume your green leaves, and unfold all your charms ;
Over the greensward in shadowy traces
Dance with the light in fairy-like paces ;
Ripple the brook that runs at thy feet ;
Gild with slant sunbeams this soft mossy seat :
For I wish my friends so to love this sweet place,
That at mention a smile shall light up each face.
There's Kitty this minute, and Hattie and Sue,
And Johnnie and Harry, and little Fred True ;
And away in the distance, following the brook,
Nettie and Laura and Miriam Cook.
I'm so glad I came early, and mossed the large stones !
I'm sure, in the sunlight, they'll look like gold thrones.
How pretty I've fixed it ! how lovely it looks !
'Tis prettier than places we read of in books.
"Hurrah, for you, Minnie ! I must speak out my mind,
For a prettier spot one never could find."
I am glad you are pleased ; and, Harry, I look
That you boys will behave "just as good as a book."
Don't laugh at aught we may say or may do,
But every one to our purpose be true.
And now, as we want to be taught the best way,
Suppose together we kneel down and pray :
Let us say with one voice, "Dear Father, do make
Us wise in thy service for Christ Jesus' sake.
Oh, help us in all our planning to see
What's best for the heathen, and to glorify thee."
"I'll tell you what *I* think," good, Johnnie, for you :
" 'Tis something that's proper and easy to do.
When the days are like this, sunshiny and fair,
And for colds and wet feet we need have no care,
Let's follow the course of this gurgling brook,
And drink in its music, and search every nook
Where mosses are found, both the crisp and the green.
I can take you to places you never have seen.

The girls these can gather, with red berries too,
And ferns and curious plants not a few :
While *I* and the boys will strip fresh birch-bark,
And cut mossy twigs and woods rich and dark ;
Gather nuts to carve faces, or rub into rings,
Or make into chains, and other nice things.
And under the willow we'll gather our store,
Make a cave for our treasures, with small lattice-door
To let in the sunlight and warm summer breeze,
And what with mosses and plants best agrees ;
So that when the chill winds and rain-storms appear,
And no longer our willow can shelter us here,
We shall have our materials, rough odds and ends,
And in-doors can shelter our dear mission friends.
Our fern'ries commence, and light work begin,
Rustic houses construct to old castles akin ;
Bird-cages of straw, as Hattie suggests ;
Freddy True, says he knows of some tiny old nests."
" Why, Kitty and I had both the same thought :
We can make prettier things than often are bought.
But I see by the flash of Nettie's black eyes,
That she can add something else if she tries."
" I was thinking I'd learn to sew very neat,
Mamma's happy smile not only to meet,
But useful things to make that would sell,
Such as aprons and skirts, and flannels as well,
And so help the suffering at home and abroad,
For we asked how *most* to glorify God."
" So will I ! " " So will I ! " I knew you would try,
Although the learning cost many a sigh.
But now let us follow out Johnnie's wise plan,
And some other time think up more if we can.
Dear Willow, don't whisper our secret out loud
On a light summer-breeze to the world's careless crowd ;
And soon we will bring you our stores in a heap,
And you for the heathen our treasures will keep.
And now into musing fell the old tree,
While each little leaf leaned over to see
The happy young group tripping lightly away,
Earnest in purpose, but gay as in play.



Heathen Women.

VOL. II.

JUNE, 1871.

No. 2.

INDIA.

OUT IN THE VILLAGES.

BY MRS. CAPRON.

It was a ride of eight miles, at the slow pace of bullocks. I must be there early, to see the people in their houses before the sun is hot; so the stars were bright in the sky when we left home. If mamma goes, of course the children must go; and the two little girls sat in the end of the cart, delighted at the quiet beauty of the sky, upon which the dawn was just entering. Why did these words again and again come into my mind, "Tell His disciples and Peter, that He goeth before you into Galilee"? What a visit it will be, if the dear Lord goes before!

We were not expected so early, and had halted before the modest mud schoolhouse, before our presence in the village was known. But how soon a crowd gathers! It was a pleasant look-out from the end of my cart. Close up were the Christian men

of the village, and the gray-haired mother of two of them. Crowding between these were the children. A little farther back were the smiling faces of the Christian women, whom I greeted with, —

“ Oh, you well know how much I like a straight parting in your hair ! ”

It was a sufficient reward for all the pains they had taken to look nice. Beyond these was a fringe of heathen women, some of the most respectable, as well as the poor cooly woman with her basket on her head. In the background were the beautiful tamarind-trees, whose feathery green refreshed me all that hot day.

The first thing was to visit each house before the sun grew hot. I went to only six. I was obliged to decline the invitation of some nice heathen women who had followed from house to house, and who seemed greatly to enjoy my criticisms on neatness, or the want of it.

While sitting on the shady side of one of these houses, I had a deputation from the village school, with its heathen school-master at the head. The boys were dressed up in style, with red jackets and marvellously large turbans. Each boy — and there were fourteen — had a slender bambu, wound with bright-colored threads, which looked more like a very long and slender Chinese pagoda, than any thing else I can think of. One of the boys chanted in honor of some heathen deity; to which his companions added a chorus of “ Siva, Siva, ” rattling at the same time these showy wands, which had little stones concealed in the folds of the palmyra leaves with which they were ornamented. I had intended to have a children’s meeting in the course of the day, and quickly resolved to have it then and there. The boys were bright, and followed me closely while I described the journey to my distant home, left so long ago. It was an easy transition to the home on high, and its great King. Many women stood around; and I overheard a well-to-do one

among them say to another, who came up with wondering looks,—

“She says that we are all the time thinking of our bodies that we can see, and forget to think of our souls that we can't see; and that when we die our bodies will be gone, and that we shall be glad if we haven't forgotten to take care of our souls. The boys have been singing to her, and she has been talking to them, and I have been listening.”

“There is a seed lodged,” I said to myself. She had on a yellow cloth: perhaps I shall see her again.

“The water boils!” said one of the nice women who had been looking after my tea-kettle, and running in and out of a side-door to catch what she could of my talk with the children.

The strip of friendly shade had grown narrow; so I dismissed my audience, and went to the schoolhouse for my breakfast. The welcome cup of tea made, the woman boiled me some eggs; and these, with bread, butter, and fruit, were spread on the table. The people civilly withdrew; and my little daughters, on two small boxes, thought it was “just like picnic.”

Breakfast over, the next thing was a meeting with the women. During the fifteen minutes before coming together, several women strayed into the schoolhouse, and among them was the woman with the yellow cloth. They were all heathen. One of the women asked,—

“How many children have you?”

“Three,” I answered.

“There are only two here: is the other one at home?”

“Yes, safe at home!”

The woman with the yellow cloth has been steadfastly looking at me; but when the one at her side again asked,—

“Is the other child older than these?” she turned to her, and in a low tone, as if a feeling of awe had come over her, said,—

“The other one was a son, and is dead. I have heard so.” Then, turning to me,—

“ Why didn't you say he is dead ? ”

“ Because he lives, and will live forever. We lay our bodies down at death, but these souls of ours will live on somewhere.”

“ Tell me about it,” she said, coming nearer.

“ The great God above all gods, who made us, has prepared a glorious home for us to go to when we lay by our bodies.”

“ And your child went there, didn't he ? ”

“ Yes ; and I shall go to him.”

“ When will you come back again ? ”

“ I shall never come back.”

“ Has nobody come back ? Then, how do you know so much ? ”

“ From the blessed book that I am trying to get you all to learn to read. If you would only think about your soul, and get ready for death, you would think of death without terror, and look forward to heaven with joy.”

She drank in every word. It seemed as if one could lead her. The Christian women had now all come, and gathered about me ; and she had accepted my invitation to join them, but was called away. We sang, —

“ Oh ! when shall I see Jesus, —
Jesus, my Saviour ? ”

One of the women prayed thus : “ Why not, O risen Lord ! come also ? Why not in some way be in our midst, and let us all feel sure that thou art here ? ” It was a prayer most refreshing to me. I then read the verse beginning, “ In my Father's house are many mansions. If it were not so, I would have told you.” The precious words seemed as well adapted to the heathen women present as any I could have chosen.

After the meeting, the eldest one of the group sat beside me,

while the others had gone to prepare the noon meal. They had begged the pleasure of cooking rice and curry for me, and pleasantly said, "We cannot stay here, and give you a dinner too!" This old woman had been much interested in the meeting, and had borne well the reproofs directed at her. Though quarrelsome, she will at length be purified, I hope. She was full of reminiscences. She spoke of a catechist, now gone to his reward.

"I was alone, and taken with cholera. I had no medicine. I sent for the catechist; and he came, and was distressed to feel that I should die. 'I have no medicine,' he said, 'but I can pray;' and he prayed, and prayed, and prayed. When I grew sicker he prayed, and when I rallied he still prayed; and in the morning I said, 'I shall not die, but live.' Then he said he must pray again to thank the Lord. And I have lived twenty-five years more!"

The wilting, sickening heat came on. Men who went to their fields with the dawn had returned, and were lying under the shady tamarinds. The women were chatting lazily in groups; and my good friends would have been at leisure, had I not delayed them so much. The schoolhouse door stood invitingly open, and I had visitors all the time. Sometimes there were four, and sometimes ten or twelve. I reminded the Christians what a good opportunity these leisure hours afforded them for sowing the seed of God's word.

At two o'clock the dinner was ready. Nicely-cooked rice and savory curry were set before me. I was amused to observe one after another come in to see if I wanted any thing, when I knew they really desired to be sure that I was doing justice to the curry! No one went away doubting. The children wished me to ask for the receipt!

After dinner, came another part of the programme, that I had not thought of. Two of the women wished to be examined in reading. For ten years, there has been a standing promise,

known through all the congregations of our station, that any woman who should learn to read should have a nice cloth. These two women are the first to win the prize. Other women, gathered at the station and put under the discipline of the school, have learned to read ; but such were not deemed worthy of a cloth. Time would fail me to tell the pleasant things that happened during this examination. These women have been in the habit of carrying the little Gospel of John to the fields ; and, when their companions were lazily lounging, they have taken up their books.

“ I boiled my rice with one eye, and gave the other to the book,” says the elder, whose progress was a joyful surprise.

The woman with the yellow cloth probably thought I did not see her slip quietly behind us all. When the verse was slowly read, —

“ And ye shall know the truth, and the truth shall make you free,” I turned suddenly around to her, and said, —

“ This one little book is enough for that : they will teach you to read. Come with us, and we will do you good.”

“ Do you suppose I ever could learn ? ” she replied.

The sun has veiled himself a little. We must say last words and go homeward. As our by-road enters the highway, we overtake a large company of pilgrims from Rammisseram. They have brought the sacred waters of the Ganges to that famous temple by the sea, and are carrying the sacred waters of the great temple to their village shrines.

Would they but receive it, how fully the gospel would satisfy all their cravings !

“ Ho ! every one that thirsteth, come ye to the waters.”

“ In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.”

CHINA.

LETTER FROM MISS ANDREWS.

WE are indebted to Mrs. Chapin for the following letter from Miss Andrews, dated Tung Cho, Dec. 15, 1870 : —

“I do believe, dear sister, that God is answering our prayers, and beginning to open the doors for work again. Of late, many little things encourage and make us glad. This week we have been to Sin Hsien Sheng’s house, whose younger brother is Miss Porter’s teacher. At her request, I called to inquire after his wife, who is quite sick. Day before yesterday we were sent for again, and I went with Mrs. Sheffield. A number of women and girls gathered, and I had a very interesting talk with them. They knew nothing about the gospel, listened earnestly, and invited us to come another time.

“Last Sabbath morning, I was surprised and made glad by the sight of an old friend, — my teacher’s sister-in-law, who seems just as much interested in the truth as ever : it is a delight to teach her, she listens so attentively. She says she has no idols in her home now, and that she prays every day. She will be here another Sabbath. Oh ! I hope this visit may do her a great deal of good.

WEN FEE.

“I have decided to commence weekly meetings in two places, where I am always welcome, and trust, that, as soon as I occupy these, God will open new doors.

“Mrs. Sheffield has told you of a visit from Wen Fee. I hope he is not so far from the Saviour as we have feared, and I feel more confidence that he will come back to us. The dear boy bears a burden for his brother, which I believe is doing him good. He grows dearer and dearer to me ; but oh ! I dread so

much the trial that will come to him only a year hence, when his time here is expired.

“The boys are all good, and give us very little anxiety. Mrs. Sheffield and I arranged to meet directly after Sunday school, to pray for our family, and especially for our two unconverted boys. We told the four Christian lads our purpose on Saturday evening, and invited them to join us if they wished. On Sabbath morning they all remained, and we had a precious season of prayer. I long to have our pupils bear burdens for souls, and to wrestle with God for them.

MRS. CHAU.

“I must tell you the sequel of Mrs. Chau’s visit here. She lingered day after day, reluctant to go away where she could hear no more of truth. She seemed to have set her whole heart on it, and wanted to be baptized. While she was with us, a note came from Miss Porter, asking if I thought she would do to take Li Ma’s place as matron of her school. She had sent Li Ma away. Mrs. Chau was delighted with the proposition, — said that God had given her this opportunity of living where she could hear his word daily, and she must accept it. She went home to make her arrangements, and will go to Miss Porter the last of the week. I believe God’s hand is in it.

KAU CHENG.

“One more little joy I must mention. As I sat here, busily writing, I heard Kau Cheng reading in the boys’ room. Something told me, — I think it was God’s Spirit, — that I ought to go out and see him. The impression was so strong that I put aside my writing and went. The boys were all in Mrs. Sheffield’s room; and he was alone, reading the catechism. I listened a few minutes, and then conversed with him about his personal duty to God. He says he wants to love the Saviour, but is afraid

he does not, and that he prays daily. We have been praying much for him lately, and I felt that God had begun to answer our requests. I felt reproved that I had so little faith for him ; for we all thought him utterly indifferent, and I was quite astonished at the manifestation of interest. Why should the answers to our prayers thus surprise us, if we really believe ?

CHAPEL COMFORTS.

“ We have been making some changes in the chapel. I have used part of the money sent me by our Sabbath school to make it a little more pleasant and comfortable, at least the women’s corner. I have had a board-floor laid over the stones in that part, covered well with dark felt, to be replaced by matting in the summer ; and had new seats made, which are a great improvement on the old, as they have backs. Yesterday, I told Wo Ma and Tsua Ma that I would purchase the material for simple cushions if they would make them.

“ There has been such a change in the manner of the people towards us, that I should much like to have a young lady as a companion in my work. I am always seeing, in imagination, little day-schools and prayer-meetings scattered all over the city.”

CEYLON.

LETTERS FROM MISS TOWNSEND.

IN a communication from Jaffna, Oct. 10, Miss Townsend speaks of important changes in her school. She says, —

“ With a new class of ten, our family this term consists of thirty girls, and the native matron in charge ; the largest we have ever had. We have now but three professed Christians in the school ; but others give evidence of having been born again. There is not so much general interest in personal salvation as in

past terms; but the Christian pupils are very earnest, and are a great help to me in caring for souls.

“A LAMB AMONG WOLVES.”

“The change which we deplore most is the sad sequel to ‘Anna’s praying in the mouth of the lion’s den.’ Before our term commenced, her father had returned home, but, from various pretexts, did not permit her to come to school. He attended meetings with her on the Sabbath; and she would run into my room for a few minutes after service, for sympathy and help in her trials. Dear child! how she wept as she said, ‘I have not one joy at home!’ Her father, although a professing Christian, did not stand by her, but allowed her heathen relatives to persecute her. During this time her schoolmates remembered her daily at the throne of grace, always referring to her as, ‘Our sister who is crowned with the name of Jesus.’ One Friday morning we saw her coming down the walk to the schoolhouse, with a face radiant with delight. As soon as we were alone she said, ‘This is in answer to prayer.’ ‘But how did it come about?’ I asked. ‘We saw your father a few days ago, and he said you were not coming.’—‘I do not know, only that he gave me permission this morning, and I came as soon as I could.’ Her naturally amiable spirit, now refined by trials which caused her to lean closely upon God, was more lovely than ever. She was so graceful, modest, and gentle, a friend appropriately designated her as our violet.

“After having been here three weeks, she was called home one Monday morning to attend her sister’s wedding, which was to take place that day. We went away for the afternoon; and, when we returned near midnight, the first words we heard were, ‘Anna is married!’ It was as though a thunderbolt had fallen among us. By deceiving her with the idea that her sister was to be married, the arrangements were all made without exciting any suspicion on her part, until her mother and sisters took her,

and began to prepare her as the bride. She wept, begged, and entreated them not to do it. Her grief was so great, that the other women wept also. Still they dragged her through the tedious heathen marriage-ceremony, which made her the wife of one 'who loves the gods she loathes, and loathes the cross she loves.'

"With one consent, the school spent the following day in prayer. There was a more than Sabbath stillness through the house, conversation was hushed, and breath chiefly spent in earnest supplication. It was precious to learn during the exercises of the day, that Anna had recently committed to memory Isa. liv. 11-17, commencing, 'O thou afflicted, tossed with tempest, and not comforted!' Her home is near here, but she is allowed very little intercourse with us. I have been to see her; but she was closely watched, and she was so evidently wishing to say more than she dared, that the call was of little comfort to me. She is not allowed a Bible. When she first went home a Christian, some of her relatives said, 'We will turn you from this, if it costs us our life!' Her schoolmates continue faithful to her. During the four months since she left, I have heard some one or more of them pray daily, and mention is invariably made of 'our sister, who is a lamb among wolves.' Their petitions are very earnest, as, for instance, this: 'Lord, remember our sister who has fallen into a heathen den. Is she not thine own little lamb? For has she not made a covenant with thee? and has not thy seal been placed upon her head? She is wandering and alone; but is it not the lonely, straying lamb that thou dost leave the fold to seek?' We are all tried with this seeming triumph of Satan."

In a subsequent letter, dated Dec. 30, Miss Townsend writes,—

"I am just closing my third year of missionary life. It is a period that I love to look back upon, — so much of joy, so many blessings, so few trials. I feel quite sure there can be no happier person, nor any more blessed work than mine. During 1870,

six girls from the school have been added to the church. The Christians have grown in strength and stability of character, and manifest an increasing love for souls. The father and mother of one of the pupils, and the grandmother of another, have been led to the Saviour during the past year; and now these Christian girls of the school watch so earnestly and carefully over their sister schoolmates, that I feel I can safely trust them to look after their spiritual wants. It is but little, — except to caution and advise those who are engaged in laboring for Christ, — that I can do to bring the natives to become earnest, devoted Christians, compared with the influence of one of these warm-hearted young disciples, taught of the Spirit, among her own sex.

“I sometimes feel like saying, ‘Mine eyes have seen the glory of the coming of the Lord’ — not as he comes in the smoke and noise of battle, but as he comes to dwell in the humble, contrite heart.”

STRANGE CUSTOMS.

WE are permitted to make the following extracts from a recent letter from Mrs. De Reinier : —

“One night we heard a great noise of wailing and crying, after the manner of Tamil mourning for the dead. ‘Who is dead?’ I said to my Ayah. ‘Not dead, but the rain,’ she replied in her broken English. ‘Rain not come, so people make a Kare-dum-far-nee.’ — ‘What is that?’ I asked. ‘Why, take mud, make it wet, put it in the shape of a woman, — bad woman, very bad woman, — rain can’t come. Then put on cloth like a dead woman — put her in a bandy [carriage], carry round the streets, people cry like as for dead woman, tear hair, beat drums, cry, ‘This wicked woman is dead, now gods send rain, send rain.’”

Such was her account of the confusion. It proved true: not only that night, but other nights, the mud dead woman was carried, and the gods implored to send rain, now the great sinner who had incensed the wrath of the gods was dead. One night, after

all this howling and drumming, and tearing of hair, rain did pour down in perfect torrents. I have no doubt many of the common people thought there was a close connection between the 'Kare-dum-far-nee' and the rain. Those sharp old Brahmins no doubt took good note of the coming clouds, and seized the opportunity to trot out their show.

"We see curious doings here sometimes, — shocking things. Only last Sunday, to use Edward's expression, 'I saw a woman going to her own funeral.' I had been out making visits among the heathen people; and a little distance from home, just as I reached the main road, I met a funeral cortege. The people think it is bad luck to meet a funeral, so they beat drums to let it be known that it is coming: then those in the road can turn aside, and not meet bad luck. Well, this procession was composed of at least a dozen men drumming and blowing trumpets, followed by others bearing lighted torches. Then came the bier, made with a dome-shaped canopy of red and white cloth, surmounted with a bunch of bright-colored flowers, and trimmed with plenty of gay streamers. Under the canopy, the dead woman sat upright, — a nice-looking old person too. On her head she wore a crown-like cap of gay material, was decked with red and white cloth, and her hands being folded over a sort of sceptre gave her quite a royal appearance. I must say I was not a little startled to meet a dead woman, sitting up and arrayed in this way. However, when I looked at her, she did not really appear as horrible as you might imagine. Indeed, as her eyes were closed, she looked very pleasantly; but the idea of such mockery, making a parade of a poor lifeless body! My feelings were not improved by having the whole company, perhaps seventy-five men, stop, and begin to exhibit for my special benefit. I shook my head and hand for them to go on; but my disgust must have appeared in my face, for some of the men seemed wonderfully pleased, and laughed as they started off."

TURKEY.

JOURNAL OF MISS POWERS.

MISS POWERS, in her journal, gives a very interesting account of the meetings she holds with the women, and of the habits of the people among whom she labors. Our limits permit us only to make brief extracts: —

“Oct. 24. — At Goghoun Olook, twelve women and girls came in the evening; some bringing babies, and others the raw cotton which they were preparing for spinning. The first object of interest was a sock which I was seaming. There were of course the usual questions, ‘Why don’t you get married?’ ‘How many brothers and sisters have you?’ &c. A priest’s widow asked why I did not wear a fez with gold ornaments. She also judged from my complexion that I never went out. As I took the sock from the latest comer, the priest’s widow said, ‘Don’t work, my daughter: it is not suitable for you.’ I was glad of the opportunity to dispel the notion some have, that we are above work, and lead a life of elegant idleness. I read Matt. xi. 29–31, the old woman alluded to acting as chief spokesman; and afterwards I read John xiv. 12. At the close of each passage they manifested their gratitude by such expressions as, ‘Health to your hand!’ ‘Health to your tongue!’ ‘May God increase your mind (or wisdom), my mother!’ They have a peculiar way of using the words father and mother, when they wish to address a person respectfully, or even to coax a child. I was much amused, the first time I remember hearing it, when, stopping for the night among Turcoman tents, our servant started up a little boy with, ‘Run along, my father, and show us the sheikh’s tent.’ One poor woman said, ‘We are crushed with poverty; but the children must be fed, and we lose patience, and get angry at those who injure us, and swear; and what can we do?’” Then I began to tell them some

of my troubles and struggles ; and they looked at each other in astonishment, and exclaimed, ' Why, she knows all about it ! ' The priest's widow seemed to know the way ; and I found she was satisfied with mere knowledge : but at the close she broke down, exclaiming, ' O this dreadful world ! Would that I had never been born ! O that dreadful hell ! ' It was a solemn moment : I scarcely dared to speak, and yet I feared to remain silent. May God bless the poor words I uttered in weakness and trembling ! I slept little that night, for thinking of my own blessed experience, and contrasting it with these poor souls groping in darkness.

" Jan. 1, 1871. — I stopped the women after service, urging them to begin the new year prayerfully. The next week thirty-five attended meeting, and we had a very pleasant season. An elderly woman asked prayers for herself. It is encouraging to see any consciousness of need, they generally are so well satisfied with themselves. Another church-member, who is outwardly cold and stern, listened very attentively, fixing her eyes upon mine, except when her head drooped to hide the tears.

" As my father was at Antioch this week, I gave the female teachers their Sabbath-school lessons, and had a very pleasant talk and season of prayer with two of them. One was a young bride, who told me some things of interest about her husband's sister Yeghisa (Eliza). Here, when a man marries, he takes his wife into the family ; and frequently the hardest service falls upon her. One night, as Karone was retiring, Yeghisa came and said, ' Don't go yet : let's have a prayer. You forgot it last night.' So they prayed, and then talked of spiritual things till Karone's husband came in. His sister said, ' You have interrupted us.' ' Well,' said he, ' I'll go back till you finish.' Karone fasted early in the week of prayer ; and Yeghisa, seeing it, asked if she had not better fast too. Both Karone and her husband told her it was not commanded ; and in the act itself there was no virtue ; but if she felt that she could pray better,

and draw nearer to God for it, it would be well to do so. So she fasted three days during the week. Karone's husband has a cousin living the other side of the wooden partition. He was a Protestant once, but turned back, and has been so bitter in his opposition, that, when his wife sat near the partition to hear the other family when they read the Bible, he would order her away. Lately he has relented, and has permitted her to come in when the word of God is read ; and she listens very attentively.

“ I long to reach the hearts of these poor women ; but the dear Saviour can help them better.”

LETTER FROM MISS SEYMOUR.

WE are indebted to Miss Seymour of Harpoot for the account of Elmas, and the translation of her letter : —

“ Elmas learned to read two winters ago from a Bible-woman, who had been our pupil, and then made application to enter our school. As we have to be very cautious whom we admit, her request was denied for some time. But she persevered, and said to me one day, ‘ I know it will be all right. If the Lord wants me to come to the Seminary, he can turn the hearts of the missionaries to receive me : if it is not his will, I do not wish to go.’

“ Her earnestness, perseverance, and faith led us to grant her request, when a new difficulty arose. Though her family is wealthy, she feared that she might not be able to raise the required amount of money for entering the school. She came to me in great perplexity, thinking that it was an impossible thing. I told her, that, in answer to prayer, the Lord had inclined our hearts to take her ; and now she must look to him to furnish her the needed money. I told her while she was going home, she must keep lifting her heart all the way, that the Lord would teach her the means to use to obtain what she wanted. In the evening she came with the money, a beaming face, and happy

heart, having learned a lesson in faith that day. She entered when school opened last spring, and we have never had the least fault to find with her. She is a laborious, conscientious, and persevering scholar. Since school closed, she has been visiting from house to house in her neighborhood, persuading the women to learn to read, and giving lessons to those who will take them. She goes to the school for little girls, and takes a lesson, so anxious is she to get along in her studies. Teaching the women is a labor of love; for she receives no compensation. I know she has much to try her. She was telling me this morning, that, under continued provocation for weeks, she was enabled to keep her temper. She said she prayed especially for patience; but one evening, when she had gone to her own little room, and had seated herself to read the Bible by the light of a wax-candle, a woman came in, and reproached her for wasting candles in that way. Then she said she was very angry, and put out the light, and sat in the dark; but she was very much distressed afterward on account of it.

“We go over every Thursday to her quarter of the city to hold meetings with the women in the chapel. Elmas is always ready to welcome us. She takes two heavy steel bars, which we use instead of a bell, and goes up to the roof of the house, and strikes them to call the women together. Then she sends the little girls (the girls’ school is in the chapel) hither and thither to call their mothers. We often feel that we are greatly indebted to Elmas’ efficiency for the good audiences we have.”

ELMAS’ LETTER.

MY BELOVED SISTER IN CHRIST, — Though you with the eye I have not seen, about you I have heard. Thankful am I to you, that, by spending money, to this school you have brought me. If about this school you inquire, great progress it makes. You also make prayer that still more it go forward. If you ask about the number of the scholars, both women and girls are

thirty-four. If you wish to understand about my coming here, it seemed a very impossible thing; for my husband is not with me. While I went to the Protestant chapel, much he quarrelled with me; and he said, "If I go not, neither must you." And one day, when we had both gone to my native place, he said, "I will be divorced from you if you go to the Protestant chapel: I will cast you off, and go to Constantinople." Then my brothers and sisters said, "He is your husband: go not there." I then gave my word that again I would not go. A few days it remained so. In our house is a relative that is a Protestant. Always he was saying to me, "Why do you not go to the chapel?" I said, "If it was only my husband's brother who hindered me, I would go; but, as it is my husband, how can I go?" The Lord is able to guide.

One Sabbath-day, when I was going to the Armenian church, I passed the chapel-door, and looked in. I saw that my husband was seated there. I also went in. After that, about my going he said not a thing. It happened that he was going to Constantinople; and I said, "You go to Constantinople, I will go to school." My husband asked, "To what school will you go?" I answered, "To the Armenian school." He said, "If you wish to go to school, go to the Protestant Seminary." After he went, carelessness came over me about going to school. While my husband was on the journey, three letters he sent to me: in all three was written, "Go to school." Then my feelings being moved, I said, "Undoubtedly this is from the Lord." Then I sent to the missionaries, that they receive me to the school; but they received me not. Then I said, "I can go myself." I went; but, by my talking, they received me not; and I cast my care on the Lord. Constantly I made prayer; and I said, "This is God's will." A Protestant sister counselled me, "If the missionaries receive you not, go not to school in another place." But the Lord guided me to this Seminary.

My sister, I am weak. I entreat you to make prayer for me;

and that the Lord by his Holy Spirit guide my husband, who is in a strange place, that he turn his heart to himself, that he be not a hinderance to me. I also for you make prayer, that the Lord carry forward this work. It is necessary for every one of us to make prayer for all the deathless souls in the world, that the Lord send, by his Holy Spirit, help. My beloved sister, this I also entreat, — that our teachers, having left their fatherland, and having come to such as us miserable, ignorant ones, to teach us Christ's holy words, that the Lord by his Holy Spirit comfort them as much as we cause them trouble.

ELMAS TORMASIAN,
Diamond, the wife of Thomas.

EXTRACTS FROM A LETTER FROM MISS WOOD.

MISS SARAH L. WOOD sailed from New York Oct. 12, to join Miss Powers at Kessab.

In a letter dated January, 1871, she gives a thrilling account of a sad catastrophe at a wedding, and of her joy in being able to afford some relief: —

“Eight weeks since I came to Kessab on a mule, and to-day have been able to do something for this strange people. Saturday night, preparations were commenced for an Armenian wedding in a neighboring village. The custom is to have a great feast among the friends the night before. ‘Boulgour’ is made, in large quantities, by boiling meat and wheat together for a long time. The house was composed of four mud walls, with a flat roof. Under a portion of the lower floor they kept cows, goats, a donkey and horse. The floor was made by putting a few sticks of timber across, then branches of trees with the leaves on, and a few inches of dirt. In this room the family lived. At the time there was a kettle, holding nearly a barrel of water, over the fire, in which was the meat. All the bridegroom's friends go to the feasting. About fifty had come, when suddenly the floor gave way, and precipitated

nearly one half of the people, mingling fire, water, human beings, and animals, in one mass. Many were dreadfully burned. Word was brought to us as soon as it was light in the morning. Mr. Thayer went, and found all ages had been injured, — from two months to seventy years of age. Five died that day, and he thought there were six more that could not live. This morning I accompanied him on his visit to them; and I never witnessed such a scene. In a house having only one room, with a stone floor, no window, a little hole one side for the fire, — the smoke to find its way out as best it could, — were ten persons. Upon what they called a bed, but which was in reality only rags, lay a man who had been burned from head to foot, literally, — not a place larger than my two hands where the skin was not off, and his stomach and chest were cooked. It seemed more than humanity could survive; yet he was perfectly conscious, and bore all without a groan. He lay within ten inches of the fire and smoke, for back of him were two children and a man. Two had already died from this family. At first, it seemed as though nothing could be done; but Mr. Thayer commenced, and I assisted him, thankful to be able to do any thing that did not require words. Next we visited an old woman and a little girl badly burnt: the old lady may live. In an adjoining house was a child, who was supposed to be dead on Sunday. Her coffin was made, and grave dug, yet she still lives. It has been the most sad yet most satisfactory day I have spent. On our next visit it will be much worse to attend them; for the flesh will begin to fall off, and in some cases it looks as if the bones would almost be bare. You can have no idea of the poverty of this people; yet they are kind and affectionate, and ready to do all they can.”

EXTRACTS FROM LETTERS FROM MISS BUSH.

MISS CARRIE BUSH has taken the place in the Harpoot Female Seminary made vacant by the death of Miss Warfield. We

have been cheered by the reception of several letters from her, quotations from which we give below : —

“ We arrived in Harpoot Aug. 27, three months, lacking one day, from the time we left New York. I cannot express the gratitude and joy I felt on reaching ‘home,’ the way had seemed so long, and my welcome was so cordial and home-like. I have now had five weeks in which to look about, and see something of the work, and make a beginning in the great task before me, — of learning the language. I trust I have made a little progress in the latter ; and my insight into the former has made me more than ever glad that God has brought me to this field. The missionaries are thoroughly in earnest, and so truly consecrated to their work, that the good seed is continually bearing fruit.

“ The girls in the schools are, many of them, bright and intelligent ; and I long for the time to come in which I shall be able to answer their kind looks with kind words. I have two pupils in arithmetic, with whom I commenced week before last. We have already made some progress.

“ You were aware that I knew and loved Miss Seymour before I came to Harpoot : this has been of great advantage and comfort to us. We are very happy, and not for a moment have I regretted my consecration to this grand work, though my utter unworthiness has become more than ever apparent ; and my heart, too, strays towards home, at times, with inexpressible longing. It is my desire to consecrate myself anew, to be and to do whatever God wills, that he may be glorified in me.”

In a letter written on Dec. 10, Miss Bush gives a very interesting account of the examination of the Harpoot Seminary. She says, —

“ There were seventeen girls and seventeen women in school when it closed. I never was so much interested in an examination in America, though I could understand but little of what

was said. The large schoolroom was well filled ; the teachers and missionaries near the desk on one side, and sitting *à la Turk* on the floor on the other side, were the women who were guests. The girls took the same humble position at one end of the room ; and at the other, on chairs, were the theological students, elders of the church, and fathers of the girls, leaving a space in the centre for the classes. A singing-class, taught by Mrs. Dr. Raynolds, was a new feature in the examination. Miss Seymour's Bible-class in Acts gave all the headings to the chapters with great facility, and a perfect history of Paul's travels, pointing out the places on the map. The missionaries made the exercises lively by sharp questionings ; and I can assure you it was a most interesting sight to a new-comer.

“ The girls and women are now at work in the out-stations, and need your prayers that they may prove faithful.”

Dec. 16, she wrote, —

“ I long to have my tongue loosed, that I may be able to tell some poor sinners the way of life. Yesterday, I went with Mrs. Dr. Raynolds to the other side of the city to attend two women's meetings. We were obliged to have a man accompany us, lest we should be stoned, or otherwise insulted, and also went closely veiled, as is the custom among the women here. My heart almost stood still sometimes, as my sure-footed little mule slipped along over the stones, or jumped down over the declivities in the road ; but we passed all safely.

“ There were eighteen women at each meeting, and quite a number of children. We sang with them ; and Mrs. Raynolds, after prayer, read the parable of the prodigal son, and plead with them to come to Christ. As I looked at these poor ignorant women, listening so intently, some even with tearful eyes, my heart went out towards them with love. I thought of the comforts I enjoy, and said to myself ‘ Poor souls, it is indeed true of you, that you have nothing if you have not Christ ! ’ ”

Hasten! Hasten!!

ORIGINAL HYMN.

HARK! a voice from India, crying,

From the islands of the sea;

China's crowded millions dying!

Afric's daughters call to thee,

"Come and help us,

Bring the glad salvation free."

Christian, dost thou heed their voices?

Shall they cry to thee in vain?

Thou, whose heart in Christ rejoices,

Tell them of a Saviour slain!

Leave thy kindred!

Earthly loss is heavenly gain.

Hasten! — point them to the fountain

Jesus' blood hath furnished free;

Guide their feet to Calvary's mountain,

Where he hung upon the tree,

Bleeding, dying,

Suffering sin's dread penalty.

Death delays not his commission;

Hundreds now yield to his sway;

Speed thee, Christian, on thy mission!

Haste, thy Master's call obey!

"Preach my gospel,

Show the world Life's narrow way!"

Though affection's tie doth bind thee,

Canst thou not the cord extend?

Ease and pleasure leave behind thee?

Prove thyself the heathen's friend?

Hear th' assurance, —

"Lo! I'm with you to the end."

Hasten, then, to India's mountains,

To the islands' coral shore!

Speed thy course to Afric's fountains,

Enter China's open door!

Oh, delay not!

Life's short day will soon be o'er.

Our Work at Home.

APRIL MEETING.

A PUBLIC meeting of the Woman's Board of Missions was held in Old South Chapel, Tuesday, April 4, Mrs. Bowker presiding.

After devotional exercises, reports of Recording Secretary, Treasurer, and Corresponding Secretary, were presented, giving a cheering view of the various departments of our work.

Miss Abbie Child, Home Secretary, reported "an encouraging increase of interest in our Board in our own land during the last three months. Auxiliaries have been springing up here and there, from the good seed sown by the Spirit at our annual meeting, and through our publications. We have been called to step over the northern boundary-line of our country, to give a cordial welcome to an auxiliary just formed in Montreal, from whose future we hope for great results. Miss Child gave extracts from correspondence, which showed that they had entered systematically upon the work, with the hope of awakening an interest which should lead to the formation of Branch Societies throughout the Provinces; and further remarked, "that we have been very happy also to extend the hand of sympathy across the continent to San Francisco, where a society has been formed in connection with ours, which we trust will prove to be a grand beacon-light on one of the great highways which lead from the good old Missionary House in Boston to a large part of the heathen world now open to the gospel. Thus the two extremes of the land are brought together in sympathy for the cause and love for the common Master."

Mrs. L. E. Caswell, formerly Miss Hattie Clarke, of the Seneca Mission, made an impressive address, which was listened to with the deepest interest. She gave some very interesting incidents connected with her missionary experience, exhibiting the transforming power of the gospel upon the whole outward life, remarking, that "when this mighty Christian love gets into their hearts, the heathen women become truly womanly and gentle; a desire takes possession of them for better things, the good influence works from within, outwardly, and first the person, and then the premises, give evidence of the entrance of the blessed light." In a sweet, rich voice she sang in the Indian tongue a hymn, which, with the tune, was the composition of a convert; but, by way of contrast, preceded it by one of the wild native airs, showing how the subduing influence of Christianity mellows even the utterances of song.

The meeting was one of great interest, and was adjourned to April 11.

MRS. J. A. COPP, *Rec. Sec.*

OUR PHILADELPHIA BRANCH.

THE first Annual Meeting of the Philadelphia Branch of W. B. M. was held in Philadelphia, with the Ladies of Mr. Hawes's church, April 4 and 5.

The Branch has seven auxiliaries, all of which were represented by one or more delegates; also several Children's Societies. On Tuesday afternoon about one hundred ladies were assembled, and received cordial greeting from Mrs. Burdett Hart, President, who commenced by saying, "We give you our salaams, and pour our peace upon you, and beg you to continue with us."

Mrs. Shelton, a returned missionary, offered a delightful opening

prayer. The Secretary's and Treasurer's reports gave very cheering and promising accounts of the Society; representing it as having four or five hundred members, twenty-two life members, with \$969 26 in treasury.

The reports from the seven auxiliaries, given by the delegates, breathed a spirit of loving activity and co-operation in the work. Just here the Society were happy to receive the salutations of the Parent Society W. B. M., through their delegate, Miss Borden.

The evening service — a public meeting — was largely attended, and addressed by Mr. Hawes, Mr. Parmalee from Turkey, and Gen. Howard.

The morning session, April 5, was a season of earnest work and sweet communing. The support of Miss Proctor, and her school at Aintab, was assumed.

Several returned missionary ladies gave the blessed experience of their part in this work, of being co-laborers with Christ in saving souls, in the dark lands. The members of the Society expressed a strong purpose for effort to increase its power and influence, by having new auxiliaries formed in many other places. Then came the precious communings of Christian love which bind our hearts together so strongly in this work, heart beating to heart, and voice responding to voice, until a flame was kindled which I am sure will extend to Turkey and China and Africa and to the Islands of the Sea.

CARRIE BORDEN, *Delegate.*

“THANK GOD AND TAKE COURAGE.”

BRIGHT, hopeful, encouraging letters come to your Treasurer oftentimes, and seem like the rays of the morning to dispel the clouds and mists of anxiety and distrust, giving sweet assurances of the glory to be revealed.

Here is one enclosing ten dollars, the last earnings of a sister who had belonged to a little praying circle, contributing each a penny a week to the W. B. M. Who can predict the results of this weekly prayer-meeting? Many letters also report faithful teachers who have interested their schools or S. S. classes in the cause of missions, and have assumed the support of Bible-readers or pupils in our schools. As they pray for the subjects of their adoption, will not their young hearts become increasingly engaged in this blessed service? We are glad to find a livelier interest among the young in our Sunday schools; for we hope in them will be trained many competent reapers for the whitening fields in heathen lands.

The smile and blessing of the aged, too, awakens a confidence which only experience can inspire. This in so many instances has been given us, that we gratefully record the loving faithfulness of God in thus cheering us with the prayers and testimonies of the saints. One writes, "It does rejoice my heart to know that my dear sisters are praying and giving to the W. B. M."

A daughter sends a contribution in the name and behalf of her mother, just deceased. The aged saint thus by her dying act would urge us to be faithful.

A clergyman, in a letter enclosing one dollar from a poor washerwoman, who handed it to him "to help send the gospel to the poor heathen," adds, "My dear wife, the Master has called up higher; but I know if she were now here, she would gladly add her mite, so I send you a little I find in her purse at the present time."

A telegram reaches one of our members that a granddaughter is born. She sends twenty-five dollars as a thank-offering for the life spared and given, and a dollar to constitute the little one of four hours old a member of the W. B. M. We will call her our Morning-glory.

Receipts from Jan. 1, to April 1, \$12,501.35.

L. F. B.



WOMAN'S BOARD OF MISSIONS FOR THE
INTERIOR.

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MOST of the letters from abroad received by the secretaries of the W. B. M. I., during the last quarter, have come from ladies who are just entering upon their work, whose principal occupation at present is the acquisition of the language of the people among whom they dwell.

The record, therefore, is chiefly one of first impressions; but we trust that it will not on that account be wanting in interest for our readers.

From these young friends, as from those who have been longer in the field, comes the same earnest entreaty for constant remem-

brance in the prayers of Christians at home. They have gone into these dark lands as representatives of the churches; and we cannot doubt that *we* have it in our power, by our cordial co-operation with them in prayer and sympathy, as well as by cheerful giving, greatly to multiply their successes, and hasten the accomplishment of their work.

Shall we be indifferent to their plea, or thoughtlessly withhold that which is so closely connected in God's Word and Providence with the highest efficiency of every other instrumentality?

By the transfer of the mission to Persia to the Presbyterian Board, we are called to part with one of the most loved and efficient of our band of helpers, Miss N. J. Dean of Orooniah. We regret the sundering of ties which have bound us in close relationship; yet we look hopefully for the result of this and similar changes in the more rapid development of missionary zeal in this country, while the kindred societies will be more closely united by the common interest felt in those with whom we have had the privilege of being co-laborers.

CHINA.

LEAF FROM THE JOURNAL OF A MISSIONARY.

“My school commenced ten days ago with only twelve pupils; but these were more than I expected, as five left at the close of the last term.

“I AM A CHRISTIAN.”

“The one whose going I most regret was baptized last spring, and is, I believe, a true follower of Christ. She came to me fifteen months ago, scarcely knowing a character: now she can read well, and has improved in every respect.

“The old grandmother, who agreed to allow her to remain here two years, seems very sorry that she has been taken away: but

other relatives from out of town came here ; and, when they found she was with foreigners, they were very angry, and insisted upon taking her home with them. They have betrothed her to a heathen, and she is to be married soon. Just before she left the city, a parting feast was given by her uncle, and offerings were presented to the household gods. She quietly refused to have any thing to do with the festivities ; saying, ‘ I am a Christian. I cannot eat that which has been offered to idols.’ I am sure she never had any special advice on the subject. She may have remembered Paul’s words ; but I believe it was less a matter of obedience to any direct command, than the instinctive desire of the loving heart in all things to honor its Lord.

“ Will you not pray for this child of my love and prayers, the first of my girls who came to Christ after I knew them ?

“ My heart is sad when I think of her being so suddenly taken from our care ; but I believe God will ‘ keep that which I have committed to him against that day,’ and I love to think what she may do in her heathen home among her companions.

POVERTY.

“ I went one day to ascertain why one of my little girls did not return, and found the whole family — father, mother, and four children — almost literally without clothing. The child’s garments were all pawned, and I fear the money has gone for opium.

“ You hardly know what poverty means. When I came home that day, its comforts oppressed me ; and I could understand how men have thought literal obedience to the Saviour’s command, ‘ Sell all that thou hast, and give to the poor,’ a duty and a privilege.”

LETTER FROM MISS DIAMENT.

Miss Diament is located at Kalgan, a large town on the northern boundary of China, in the midst of a mountainous re-

gion. Writing Dec. 12, she speaks thus of her new home and of some of the customs of the people :—

“There was a feeling among my friends at home that missionaries in China have to endure no hardships, but lead an easy and luxurious life. This may be true in regard to missions in the southern part of the country, where the debilitating climate forbids much activity, where well-trained servants can easily be secured, and luxuries are right at hand and very cheap. Here, however, the case is different. We are troubled with inefficient servants as much as friends at home.

“The climate, too, is very cold, much more severe than I have been accustomed to in years past, and therefore admits of much active exercise. It is a marvel to me how the Chinese live in their mud huts, with brick floors, and but just enough fire to cook with. They depend chiefly upon their clothing for warmth; wearing thickly-wadded garments, and many of them. The children look like pin-cushions. They have no bedsteads, but sleep on raised platforms of masonry, called ‘kangs.’ On these kang's they sit by day, where they are warmed a little by the fire used in cooking. At night a fire is built under them, which makes them rather comfortable for a few hours.

“We are very thankful for spared lives and comparative safety this winter. We cannot tell what the spring will bring, — whether war or peace; but trust, that, whatever comes to us, the great cause will be advanced in God's own wise way.”

TURKEY.

LETTER FROM MISS MALTBIE.

THE following extracts from a letter from Miss Maltbie will have a special interest for those who have sympathized with her in the trial that has overshadowed the very beginning of her missionary life. The letter announces her arrival at Constanti-

nople early in November, and states her first impressions of that city : —

“ We arrived too early in the morning to get the famous view of Constantinople from the Bosphorus at sunrise ; yet from the harbor, the great city, with its numerous mosques, minarets, and palaces, looked very beautiful. The bright vision has been somewhat dimmed since, as I have made my way through the narrow, filthy streets, with the motley crowd swaying to and fro. Almost every step of advance must be contested with heavily-laden donkeys, men equally burdened, horses, oxen, carts, smoking Turks, richly-dressed ladies, or, worst of all, snarling dogs. The confusion in these streets is often alarming, but people here seem used to it.”

Two days later she received tidings of the death of Miss Norcross, and adds, “ The intelligence came with crushing power. I did not know how much I had even already learned to love her, and to expect from her society and help while preparing for my work in Eski Zagra. How can I go to that saddened, weakened band? I greatly feel my need of divine strength, of a deep, abiding baptism of the Holy Ghost.”

LETTER FROM MISS BEACH.

MISS BEACH, in a letter dated Jan. 13, announces the arrival of Miss Maltbie at Eski Zagra, Dec. 1. In reference to the state of religious feeling in the school there she says, —

“ We feel that the Spirit is with us. Some of our girls seem thoughtful, and we trust are earnestly seeking the Saviour. Pray that the fulness of the blessing may come upon us, that, as Miss Norcross prayed when dying, “ all may become Christ’s.”

ROMAN CATHOLIC ENLIGHTENED.

“ One of our pupils has been until recently connected with a Roman-Catholic school at Salonica, having been placed there by her parents when but six years of age. Last year she was

sent to us. She is a girl of very candid mind, and has been carefully weighing the difference between our teachings and those of her former instructors.

“Yesterday Mrs. Haskell sent up to her the letters of Dr. King in French. Last evening she joyfully declared, that, for the first time, the fact that the blood of Jesus is all-sufficient for our salvation really dawned upon her mind. She had heard it before, but never took it into her soul as now. She said, ‘After all, I have clung to the idea that the holy saints, and especially the Virgin Mary, have much to do with our salvation.’ Now she seems to be enlightened by the Spirit. We trust she may be thoroughly renewed in heart, and become a light unto her people.”

FIRST DAY OF MISS VAN DUZEE'S TOUR.

MISS VAN DUZEE, writing from Erzroom, March 14, gives an interesting account of a ten days' tour made with Mr. Cole. Speaking of preparation she says, —

“I was dressed in a short water-proof, coming only to the tops of my shoes, which were two numbers too large, in order to allow room for lamb-skin socks, with the wool on, besides my stockings, heavy fur leggings, a wadded red flannel garibaldi, a long sacque lined with fur, a fur jockey, a gentleman's fur collar, and huge fur mittens. For my bed I carried a hammock, comforter, pillow, and sheet; also an extra sheet with which to curtain off a little space at night, for all must occupy one room.

“We were accompanied by a native man named Melcone to help preach, and a Kevork to see to our horses. The morning we left was clear and beautiful, and the roads excellent, so that we often galloped.

“We crossed a low range of mountains, and came out on a fine plain, dotted here and there with villages. There are no scattering farm-houses in Turkey, for the people are afraid of

the Koordish robbers who infest the country. All the farming is done by people collected in villages.

“Just before dark, we reached the one where we were to spend the night, and were sent from one house to another, until we had gone over a great part of the village, before we found a place where they would receive us. Our dining-room, bedroom, &c., was a corner of a stable, separated from the animals by a low railing. On the dirt-floor a few mats were spread. A fire was built in the fireplace, but the chief heat was from the animals. The only window was a little hole about eight inches in diameter. The people brought us some food, and after that the men gathered to smoke and talk; and Mr. Cole and Melcane preached to them, and tried to sell them some books. While they were at work here, I went into the ‘doon’ to find the women. The doon is a large room with an open skylight, which lets the smoke out, and the snow and cold in. Under it is a large hole in the ground, where they build the fire, and over which their cooking is done. After the fire is out, they sit around the edge of this hole, and hang their feet in, spreading an apron or old cloth over their laps to prevent the escape of the heat; and this is all the warmth they know besides that of the stables. Of course, a whole family cannot put their feet into this hole at once, and so they change places with each other. In the doon, that evening, I found four or five women, and began to read to them and tell them of Jesus, when in came several saucy boys and interrupted me.”

AFRICA.

LETTER FROM MISS DAY.

MISS LAURA A. DAY sailed from New York July 6, with Mr. and Mrs. Wilder, who were then returning to their field of labor among the Zulus, in South Africa. Their voyage was remarkably favorable; and having spent a week in Loudon, and

ten days at Cape Town, they arrived at Natal Sept. 17. She writes, —

“On the 20th, Mr. and Mrs. Rood, with Mrs. Wilder and myself, started for Amanzimtote in a covered wagon, drawn by ten oxen. While yet several miles from that place, we met Mr. Ireland on horseback, and, a little farther on, his wife and three little ones in a wagon, who had come to welcome us.

“I was delighted with what I saw at their station, and surprised at the progress which the boys had made, especially in arithmetic, algebra, and writing.”

A HEARTY WELCOME.

“We spent a week with them very pleasantly. While we were there, twelve men came from Umtwalumi, — Mr. Wilder’s former station, — having walked the whole distance, fifty miles, to greet their old teachers. Five miles from the station we found seventy or more, — men, women, and children, — some of them almost beside themselves with joy; while a still larger company gathered at the end of our journey. Some of the women formerly opposed to the truth, said to Mrs. Wilder, ‘Now we are ready to receive the good news.’ On the Sabbath, the chapel was filled to overflowing, and all listened attentively.

DAILY DUTIES.

“At present I am in the family of Mr. Robbins, at Umzumbi, where I have favorable opportunities for study under Mr. Robbins’s direction. My time is spent chiefly in learning the language, and trying to talk a little with the natives. For a few days I have been assisting in teaching from six to seven in the morning, and from seven to eight in the evening.

VISIT TO A NATIVE KRAAL.

“A short time ago I visited with Mr. Robbins a native kraal, and went into two of the huts through doors about two feet high, perhaps less. If I had not remembered Mrs. Lloyd’s experience in entering a hut for the first time, I fear I should have met

with similar difficulty. As it was, my entrance and exit were quite successfully performed, though evidently to the amusement of the natives.”

NORTH AMERICAN INDIANS.

NEBRASKA.

REV. MR. RIGGS, in whose school among the Dakotas Miss La Fromboise is employed as an assistant, gives an amusing account of their efforts to introduce into their school the custom of wearing hoods. Through the kindness of friends, and the labor of missionary ladies, twenty or more were presented to the young women on Christmas Eve. He says, —

“I do not know whether you can realize the great step it is for these young women to take when they throw back the shawl from the head, and don a hood or hat. So far as grace is concerned, it is no improvement; but it is a sign of progress, and a breaking away from old Indian habits. There is also need in some way to break up a cringing shame-facedness on the part of the young women, which springs from the old heathen degradation of woman. If they can no longer skulk behind their shawls, half the battle will be won.

“A few wore the hoods to church the next day; but every one was missing in school the day after. I talked and entreated, and then threatened. I had places for the hoods to be hung on one side of the schoolroom; and I told the girls that no one who had a hood should come to school without it, or neglect to hang it in the proper place.

“As I stood at the schoolroom door the next morning, hoods peeped out from under the shawls on some; while on others the only token visible was the ribbon-tie under the chin. I challenged several; and the hood was drawn out from under the arm, and a few were sent home for theirs. I actually counted nine hoods in church last Sabbath, worn in plain sight. So there’s hope.”

Home Department.

PROGRESS OF THE WORK.

THE month of March has been a time of special interest to the churches of Chicago and vicinity in connection with the missionary work. We have enjoyed the presence and listened to the stirring words of Rev. Mr. Coan of the Sandwich Islands, Rev. Mr. Schaufler of Constantinople, Rev. Mr. Clark of European Turkey, and Rev. Mr. Chapin of China. Rev. Mr. Greene, too, of the mission to Turkey, who has spent the last two years in this country on account of his health, has recently passed through the city, returning to his field of labor.

Mrs. Chapin, Mrs. Clarke, and Mrs. Greene have left the impress of their own warm, earnest spirits upon many hearts, and awakened a zeal for woman's agency in this great enterprise, which we trust will not soon die out.

It has been our privilege, too, within a few weeks, to welcome to the number of our missionary sisters, Miss Jennie E. Chapin, a member of the New-England Church, Chicago. She sails May 1 from San Francisco, in company with Rev. L. D. Chapin and his family, who return at that time to Tung Cho.

The best wishes and watchful interest of a large circle of friends will follow Miss Chapin to her chosen work. Her experience as a devoted and successful teacher for several years, during which she has won the respect and affection of those coming under her influence, eminently fits her for her new position.

The fact, that several other young ladies are now weighing the question of their own personal duty in reference to the foreign work, may serve to strengthen the faith of some, and stimulate to

more entire consecration and more earnest prayer. If God calls them to leave all for him, are we ready to give them our cheerful support, and in all sincerity to bid them God-speed?

IMPORTANT RESOLUTION.

At a recent meeting of the Executive Committee of the W. B. M. I., the following resolution, presented by Mrs. J. W. Hough, of Jackson, Mich., was unanimously adopted:—

Voted, That the President and Secretaries be a committee, to invite some resident pastor in each of the interior States to present the woman's missionary work to his State association at its next meeting, and to secure a recommendation that each of the pastors present the subject to his people in such way as shall seem to him best.

It is hoped that by this method our work may be brought more directly before the churches, and secure their more general co-operation.

Seventeen new auxiliaries have reported during the last quarter; and many of those connected with us in months past, speak of an encouraging increase in numbers and interest, as well as in the amount of their contributions.

A THANK-OFFERING.

THE following letter, in its distinct recognition of God's agency, and tender expression of maternal love and care, has a peculiar charm:—

Enclosing ten dollars to the treasurer of the W. B. M. I., a friend says, "Let me tell you the story of this, to show how God provides for his own work."

“When my little boy was born last November, my heart was so filled with gratitude for the mercies of my lot compared with that of the heathen mothers of whom Mrs. Capron has written, I felt as if I must give a thank-offering.

“Having no money at the time, I mentally pledged the first wedding-fee my husband should receive, as these are always made over to me. The largest ever paid to him had been five dollars; and I hoped the next would be that. But to our surprise, and my delight, it was ten. You can imagine how joyfully I send it.

“I have other duties beside missionary work. The ‘baby boy’ is my third precious gift, and the first is not yet three years old.

“My warmest sympathies are with the work of the Woman’s Board. May God’s blessing prosper it!”

TURN DOWN THE DAMPER.

“THE past year, 1870, I am proud to call my missionary year. It is the first year of my life in which every week has had an explicit and a tangible relation to missionary work. In it I have been laying aside every week twenty-five cents, every month a dollar, for the support of half a heathen.

“This, I say, is the first year; and I am more than a quarter of a century old.

“With a generous sum apportioned me for household and personal expenses, this has not been a difficult thing to do. I am ashamed that the dollar has been so little representative of sacrifice.

“But that *half* a heathen troubled me; not that I was doubtful that the other half is provided for, — a lovely lady, a neighbor of mine, assumed that, and gave the whole her name. But *half* of *any thing* troubles me. Half of my heart for

God troubled me a long time ; by his grace I added the other half not a great while ago.

“ A very generous but quizzing spirit, to be whose humbler half does *not* trouble me, came down to breakfast one of these cold mornings, found the stove red hot and the breakfast room uncomfortably warm, with the thermometer outside ranging twenty degrees below zero.

“ Turning down the damper, he said very quietly, and not at all maliciously, ‘ There goes quarter of a heathen at least.’

“ For weeks I had been pondering and planning how I could, during 1871, manage to save the other half of that dear little girl in India. Was I not economical ? Did I not stint all my luxuries, and continue to do without any very large supplies of necessities ?

“ Yes : all this was beyond contradiction. Conscience had offered no reproof that I could hear ; but here it was at last, — the damper was not turned down.

“ Not the damper to the dining-room stove alone, but so many dampers I could see that were letting the fires rage, and not in any sense standing guard over dear Mrs. Waugh’s poor Bengalees. It was made clear now, that which had been so dim before, — a waste here, a leak there, materials with resources only half exhausted, and a watchfulness that had never been mine.

“ That was a quiet breakfast. John was sorry, and thought he had hurt me, for he knew how the missionary spirit had been striving with me.

“ I was glad : after prayers I put my arms around his neck and said, ‘ I see my way clear to the other half now, dear.’

“ And so I do ; and 1871 shall be a better missionary year to me by half a soul more.

“ I shall try to turn *all* the dampers down

Heathen Woman’s Friend.



JUNE.

PUBLISHED BY THE WOMAN'S BOARD OF MISSIONS.

1871.

THE TAMIL GIRLS.

BY MRS. DE REIMER.

DEAR CHILDREN, — You must not imagine that the Tamil girls are disagreeable in their appearance, and that you would not like to have them sit beside you and have a nice talk with them. Some of them are very pretty. To be sure they have dark skins ; but they have nice glossy black hair, beautiful black eyes, and features much like yours, and many have very intelligent faces, and you would soon love them. But there is a great difference between the girls who have been educated at the mission boarding-schools and those who have not. There is also the same distinction between rich and poor girls that there is with you ; only they say here, “ high caste,” and “ low caste,” instead of “ rich” and “ poor.” The high-caste girls, when they reach eleven or twelve years of age, are shut up at home ; and it is almost impossible to see them, or get them to go out anywhere. Sometimes they are allowed to attend the boarding-

school ; but the teachers have to keep them pretty closely, or the parents take them away. The low-caste girls have to work very hard : they even go into the rice-fields, and help gather in the harvest. You would be surprised to see what immense burdens they carry on their heads.

Now, the great object in Ceylon is, not to have a girl educated and be good, but to have her get married.

In one of our boarding-schools, there was a very nice girl, named Anna-mutter, who soon after entering gave her heart to the Saviour. Her father was a Protestant convert ; but her mother and sisters were strong heathen, and were very angry when she became an earnest Christian, and did all they could to make her renounce her faith, during the vacation spent with them. But Anna-mutter stood firm, and neither ridicule, reproach, nor entreaty moved her. They tried to betroth her to a heathen ; but she was so opposed, that they finally gave it up, and she came back to school, tried but found faithful. In the middle of the term, the teacher was asked to allow Anna-mutter to attend her sister's wedding. She went home, and the women told her she must bathe, and make ready for the occasion. Then they began to go through the ceremonies customary with a bride ; and at last the wedding-jacket, which Anna had helped make for her sister, was put on her ; and, in spite of her cries and opposition, she was married, and could not go back to school any more. Poor Anna ! We all feel very sorry for her, and pray that Jesus will keep close by her side, and make her a bright and shining light in the midst of the terrible blackness of heathenism.

Now, dear children, won't you pray for these poor Tamil girls, and be little missionaries where you are, and perhaps some time God will call you to come over the waters to teach the heathen.

“Count that day lost whose low descending sun
Views from thy hand no worthy action done.”

THE KESSAB CHILDREN.

BY MISS POWERS.

WOULD the youth in America like to hear about the Kessab children in a village on the rocky slope of Mount Cassius? There are two stone schoolhouses, shaded in summer by English walnut-trees. The floors are covered with rush-mats, on which the children sit. There are no desks; and, when they write, they hold the paper on the hand or knee. The scholars are like those we find in other lands: some are lazy, and some industrious. One little boy who does not like to go to school, Nashan ("token") begged piteously to go home one day because his parents would eat all the "osh" up! "Osh" is a general word for warm food. The teacher, however, did not think it very likely, and he was not excused.

The boys and girls dress much alike, both wearing a short jacket, and a skirt in three breadths fastened together a little below the waist. The boys' heads are adorned with a red tasselled cap or fez, and the girls either go bare-headed or wear a bright handkerchief.

THE CLOCKS.

You will think it very funny when I tell you their clocks have two legs, and *run* quite fast! They need no winding; but, if they once run down, they never can be started again. They ought to be tidy, for they always carry a *comb*. By these clocks the people know when it is "midnight" or "cock-crowing," (Matt. xiii. 35.) One day little Teghisa (Eliza) said, "Teacher, it is recess-time." — "How do you know?" — "Because the cock is crowing!"

THE KID AT SCHOOL.

A sudden squall of wind and rain one day set the children's tongues and limbs in motion. "Teacher, it leaks here!" "Teacher, the mat is getting wet: shall I turn it back?"

While they were trying to find a dry place on which to sit, a black nose was thrust through the partly open door, then a couple of horns, and in walked a kid. He thought the schoolroom would be a nice shelter from the storm, but I feared he would not behave any better than "Mary's lamb," and so turned him out.

The children also attend Sabbath school, and sing in Turkish many of your hymns. I hope that you will pray that these children may love to come to school, and that their parents and brothers and sisters, — for often the brothers' wives keep the girls from coming, — may gladly send them, even when they want them at home.

But, above all, pray that they may feel sorry for their sins, and that Jesus may fit them to live forever "in the Christian's home in glory."

OUR MISSIONARY MEETING.

DEAR children, let me tell you about our missionary meeting, —

"Where is it held, and how often?" Once a month, at Garnavillo, Iowa, in a little white house at the end of the town, — not exactly a parsonage, — but the minister lives there. "Who comes to the meeting?" A dozen or twenty little boys and girls. What do they do there? Come and look in to-day, and you shall see.

This is our annual meeting; and the children have come with their best dresses and jackets, and bright, happy faces. Five minutes of three, and they are all here. Harry, Eddie, Lottie, Isabel, Ida, and the rest, — nineteen in all. Three o'clock! They all choose their seats, and are still. The meeting begins. The Bible first, — that grand psalm which tells about the idols of the heathen, who having eyes see not, and ears hear not. The children understand it without any explanation. We kneel down, and together repeat a few words at a time, a short prayer,

asking God to bless our meeting, the money we give the little heathen children, and last of all ourselves, that we may not forget to give our own hearts to the dear Saviour.

Now we sing. Sometimes it is "Over the Ocean Wave," or "Send forth the Bible;" but to-day we choose, "There is Work to do for Jesus," and the little voices join sweetly in the chorus.

Next come the missionary stories, — read or told, — one from "Life and Light," another from Children's Department of "Heathen Woman's Friend," a third saved up from a back "Well-Spring," and last, a chapter from a little book called "Glimpses of Child-life in Africa." How eyes sparkle, and little hands begin to go into pockets, while Cora takes our dear missionary-box from the table, and passes it to each. In go the pennies and the scrip. Let's count it. Fifty-two cents to-day! All the children are glad. "We'll have enough next time to make another dollar," says Eddie. That little box has already held five dollars since we commenced our children's meeting one year ago; and now we are going right on. But the hour is out. We all stand and sing, "Each one has his Mission;" and the meeting is done.

If this were an ordinary meeting, a plate of cookies or a dish of pop-corn would appear and disappear, and the children would separate. But to-day, as I told you, was our annual meeting, and everybody stays to tea. So all the toys and picture-books the little white house affords are brought out; and, while some are busy with these, old Tim gives three or four at a time a short ride, until all have had their turn, and tea is ready.

Then a merry half-hour of eating and chatting, and again a few moments of quiet, while the minister says a few words to these lambs of his flock, and commends them all to the loving care of the good Shepherd.

Then the kisses and good-bys and the house is still, — all except the three little ones who live there, and to whom "missionary day" is a gala time.

Now, dear children, all over the East and West, don't you want a missionary meeting? If you do, go to your minister's wife, and ask her to let you have one. See if she doesn't say "Yes."

E. P. D.

MISSION-CIRCLES.

THE WOBURN WORKERS.

THIS mission-circle, formed by the misses of the First Congregational Society in Woburn, auxiliary to the Woman's Board of Missions, held a fair in the vestry of their church, Feb. 22, under the supervision of Miss Cordelia Sandford. Flowers, useful and ornamental articles of needle-work, an abundance of cake, confectionery, oysters, and ice-creams, graced the tables.

An "Art Gallery," "A Railroad round the Moon," and "An Old Woman in the Shoe" proved attractive features of the entertainment. There was also an interesting musical concert performed by the little ones. The Fair was largely attended, and very successful; and the proceeds, amounting to one hundred and eighty dollars, were appropriated to Mrs. Bissell's school at Ahmednuggur.

MISS K., *Sec.*

WHAT MISSION-CIRCLES CAN DO

There have been formed during the winter, in Central Church, Boston, three mission-circles, — one in a class of young girls, who call themselves "Eughapers, or Oil-bringers;" one in a class of little boys, who have named themselves the "Busy Bees;" and still another, composed of boys, who have well earned the name of "Merry-Workers."

Not satisfied with the slow counting up of pennies to make dollars, they determined to have a little sale that would give them "ever so much money at once;" they thought, perhaps, fifty dollars. The little girls worked early and late preparing "beaten oil for the sanctuary," in the shape of fancy articles sure to tempt a purchaser; while the boys were "busy" and

“ merry ” selling tickets, and doing their share of the work. Through the assistance of kind friends, the proceeds amounted to four hundred and seventy-five dollars ! With hearts all aglow, they sent it to the W. B. M., hoping to be able every year to support a missionary.

MISS ABBIE B. CHILD, *Sec.*

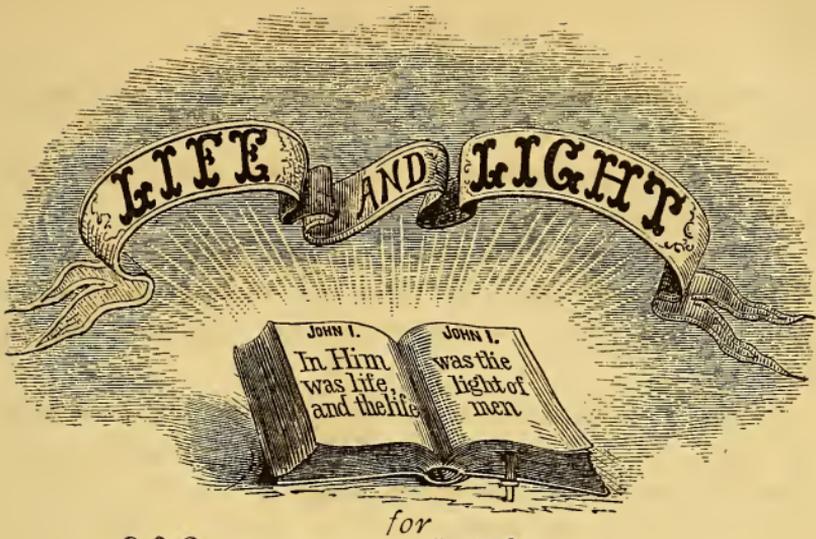
Twenty-five copies of the “ Children’s Quarterly ” can be obtained for one dollar a year, or one hundred for four dollars, by sending Secretary W. B. M., 33 Pemberton Square, Boston

Whose Penny was it ?

MRS. EDWIN WRIGHT.

FOR weeks has our tree been true to its trust, —
 To the store of each child has sought to be just.
 At noonday has shaded the ferns from the sun,
 Or lifted and fanned them as drooping begun ;
 Has sheltered from storms, and guarded from thieves,
 And blown from among them the stray falling leaves.
 Just now its reflections are sober and grave :
 “ These children are laboring the heathen to save ;
 While I, fully grown, am fixed in one spot.
 Would I could do something for God ! can I not ?
 I’ll comfort the weary with cool shade and rest :
 In doing my duty, I please him the best.
 ’Tis not in the measure of service we give :
 To act in Christ’s spirit is truly to live.
 If naught’s to be done, I’ll sing hymns of praise
 With each passing zephyr and breeze that I raise.
 At once, for these strangers, I’m put to the proof, —
 Nor from aught I can render will I hold aloof.”
 So he fanned their hot faces, and shaded their eyes,
 And murmured most soothing and sweet lullabies,
 Till their thoughts with his own seemed just in accord,
 And instinctively filled with praise to the Lord.
 Says the elder, “ Would it please you, a story I’d tell.
 That I long lived in India I think you know well.

Towards eve, at the close of a hot summer's day,
 As in my veranda to rest me I lay,
 An odd-looking being appeared at my side,
 Whose form and strange visage I scarce could abide.
 His low brow was shaded by shaggy black hair ;
 His hat of coarse straw, the worse for wear ;
 In gait he was shuffling, in features quite rude :
 In short, I was fearful that ill he might brood.
 Unmindful, to talk with my children I tried
 Of Jesus, and how in his grace to abide ;
 Of God's loving kindness in giving his Son
 That we might be saved from our sins, every one.
 Immediate a change spread over his face, —
 His head was erect, and he shifted his place,
 Till he fell at my feet : but no more I feared ;
 I knew him a brother, to whom Christ had appeared.
 I drew out his story : A man of wild life,
 Who dwelt in the mountains 'mid discord and strife.
 No servant of Jesus had e'er passed that way,
 Nor the thick pagan darkness been lit by one ray
 Of the knowledge of God, and his rich precious gift
 Of a Saviour men's souls from misery to lift.
 And yet, in the shape of a small penny tract,
 The good news had come to this man as a fact.
 And the Spirit enlightened the eyes of his mind,
 And enabled him through it Jesus to find.
 Now, *whose penny was it ?* what baby's mite
 That turned, by God's blessing, his darkness to light ?"
 Responsive the younger gently replied,
 " God's truth in his word and promise abide.
 Who offers his gift from a heart full of love
 Has touched the arm of his Father above ;
 And the hard-gotten penny as well as great store
 God's blessing can make abundantly more."
 And *whose penny was it ? thine, friend, or mine ?*
 In low, murmured cadence, a breath to a line,
 The willow caught up in frequent refrain,
 Repeating it over and over again,
 In hope it might sink into some childish heart,
 And make it more ready with pennies to part.



for
Mather Women.

VOL. II.

SEPTEMBER, 1871.

No. 3.

INDIA.

RACHEL AND HER GRANDMOTHER.

BY MRS. CAPRON.

IN the latter part of the year 1865, which was very dismal to us because of the famine, my little children came in one day, saying, —

“Only think, mamma, the washer-man has bought a little girl for a rupee! He really has. We’ve seen her!”

It was not a strange idea, this buying a child. I had several times been asked to purchase a bright little girl; but that our drinking Mohammedan washer-man had bought a child did not seem so desirable a thing. There were beggars everywhere! I saw one greedily pick up watermelon rinds that had been thrown from our table. I had seen beggars look on with astonishment, to see my fowls fed with paddy. A little boy once ran in and out among the fowls, and picked up the kernels. There was

one poor woman, whose face began to grow familiar ; and I asked who it was.

“ It is a very poor woman, a beggar. She gets a little food at our house by sweeping, and such work.”

“ This is not wise,” I replied. “ It will not do for you to let such persons live here, and sleep out of doors these damp nights. If one comes, a hundred will come, and bring sickness among us.”

But the servants begged to let her stay, promising to allow no one else. So she staid ; and my busy little children soon found out that she was the grandmother of the little girl who had been sold to the washer-man for a rupee. “ This is not bad,” I thought : “ she will look after the child.” The child, trudging behind the washer-man with a little bundle of clothes, and the old woman, were familiar sights. The children had decided that the man was kind ; and, if the children were satisfied, I need not be troubled.

That was a long time ago ; and, in the mean time, the old grandmother has become very comfortable, and the little girl has been bought back again. A son of the old woman has come to live with her, and is very useful as a lascar in the care of the tent.

One day I thought I ought to look after the little girl myself : so I called her, and asked her if she would like to learn to read, and have God’s book all to herself, and learn about the way to heaven. She has a curious shrug of the shoulders when questioned. She shrugged them very high, and replied, —

“ Very much indeed. I’ve been waiting to have you call me.”

“ What is your name ? ”

“ My name is Râkey.”

Now, Râkey is a heathen name. I instantly thought Rachel would be a pleasant name for the pleasant child, while it would not trouble the old grandmother with a change. In Tamil, the

pronunciation giving *ch* the sound of *k* gives us the very slight change of Râkel.

So she came to school, and is now reading at prayers with us. Never did a child enjoy the gift of being taught more. It often makes us smile to see how proud she is of being able to read. She is very simple-hearted. The other day, the government vaccinator visited us in his rounds. I called Rachel to be vaccinated; and, after finishing his work, he asked for the names of the girls on whom he had operated. Rachel looked on with great satisfaction as he wrote names and dates. When her turn came, with a promptness very funny, she said to the man, —

“My name is Rachel. Spell it R-a” — Of course, she was interrupted by the laugh of the others, while the vaccinator gave her one of those amused and pleasant smiles that she receives so often. Last sabbath I called her, and said, —

“Rachel, you read very nicely now. I will give you some good little book to read, if you will tell me what you would like.”

She had the Gospel of St. John in her hand, and she held it affectionately to her breast.

“This is the best.”

“So I think,” I answered; “and, if you will read to your grandmother, it will do her good too.”

“Oh, yes! I always read to her on Sundays, and she understands my reading.”

Yes, indeed. She is delighted to listen to the child, whose soul, I fervently hope, is bought with the precious blood of Christ.

“A little child shall lead them.”

RACHEL'S GRANDMOTHER.

Yesterday, after the girls had gone from sewing, I remained, thinking to baste a little more work. Rachel's old grandmother

came limping along, — she is somewhat paralyzed in her limbs, — and dropped herself at my feet with evident satisfaction. I said a kind word about her getting on so comfortably during the dews ; but she had something on her mind. Edging up a little closer, she asked, —

“ Do you think after I die, God will let me go to heaven ? I keep thinking about it all the time.” It was a question asked in anxiety.

“ If you love his dear Son Jesus,” I replied : “ that’s the only name that will give us all a place in heaven.”

“ Rachel says, I must tell all the catechism ; and I learned ‘ Who made you ? — God.’ That I know nicely. Then it came, ‘ Who is God ? — The Father, Son, and Holy Ghost. These three are one.’ I cried over that, trying to get it ; and I said, ‘ O God ! you only must teach me that ; for I don’t at all know what it means. I cried a good deal ; but Rachel says I have the words straight.”

“ You poor, dear old woman,” I thought : “ you are not the first one who has stumbled at the doctrine of the Trinity.” She evidently had ceased all effort to understand the Holy Ghost ; but asked me about the word used for Son, which is rather higher Tamil than the common word. She was pleased to find that the meaning was the same.

“ But I don’t know how God’s Son came. I know about Jesus Christ coming and dying ; but how did he come ? ”

Astonished and delighted at this poor old woman’s researches into the grand mysteries of redemption, I told her of the world lying in sin, waiting for a Redeemer. Oh ! it was grand to proclaim his humble birth, and his homeless life, to that poor old woman, who had gone starving to her grave, but for Him who said, “ Come, buy, without money, and without price ! ” I mentioned proof of his power ; but she needed no light upon his divinity. I then came to the story of the hatred of the rich, and the sympathy of the few poor. She well saw how a poor woman

could minister to the Lord of glory ; and it was beautiful to see her catch the idea, that the same spirit of devotion to him was the love which he asked. But the death, and the words, "It is finished," conveyed to her mind the idea of suffering for us so clearly, that it seemed to reflect back upon my own heart fresh views of the great scene.

"Would it be enough for many poor people's sins?" I asked.

"Enough for me," was her reply ; and then looking up at me, she said, "And you will say it is enough for you, won't you?"

"Yes," I answered : "I shall say, 'Jesus died for me.' I long to see him and thank him, and God will open wide the gates."

"Did He die like any man?"

"Yes," I replied. "He stopped breathing."

I then described the taking of him away, and the new tomb, and the going early in the morning.

But the resurrection! No pen can describe the joy with which she listened. "He's alive! He's alive!" she exclaimed with delight. It seemed to burst upon her like a flood of glory ; and, when I told her about the ascension, she was satisfied as to God's Son.

"He is there," she said to herself. "I've only got to wait till He tells me to die."

"But how are you going to love Him if you cannot see Him?" I asked.

"I can keep thinking about Him ; and I do that all the time." So saying, she got up and hobbled away to her work. And I? I thought within myself, "This is the first time I have told the story of the cross *through* to a heathen!" Blessed privilege!

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

CHINA.

LETTER FROM MISS ANDREWS.

MISS ANDREWS, in a letter dated March 21, 1871, speaking of her labors in Tung Cho during the winter, says, —

“For some time after our return from the hills last summer, no places outside the city were open to us. The people were still excited over the trouble at Tientsin, and, fearing war, would have no intercourse with us. I gave my afternoons, therefore, to teaching the few women connected with our family, or the families of church-members.

MEETINGS AMONG THE WOMEN.

“About Thanksgiving time, the people began to change in their feelings toward us, inviting us again to their homes; and since then my time has been fully occupied. I address each new group of women, thinking that, very likely, I may never again have the opportunity of telling them of Jesus; and it makes me anxious to talk very simply, and only of the most important truths. I tell over and over again the ‘old, old story,’ which will never really grow old while a sinner remains to be saved. Many of the women listen to it eagerly, and seem drawn towards the Saviour: but whether it is that they have never felt their need of him, or that the things of the earth, the ‘what shall we eat, or wherewithal shall we be clothed?’ fill their hearts, so that there is no room for thought of the other world, I know not; but the seed appears lost, although I am assured that it is only lost to my sight, not to the Saviour’s. It is ‘cast on the waters;’ and I wait for the promise, ‘after many days.’

“Last fall, when so few places were open to me, I started three little weekly prayer-meetings for women, at places where I had the confidence of the people sufficiently to make it possible. One of them I was obliged to give up; but the others still con-

tinue, and are very pleasant. I am confident that this is a good way to work among them; because they not only hear the truth, but learn also how we worship our God, and especially about prayer, — a subject upon which I talk a great deal, because it seems very attractive to them. No wonder! it is such a contrast to their dead worship. The thought of a God to whom they may come at all times and places, with all their wants, — a God who loves them, and delights to listen to their prayers, — is very precious to these poor women. I hope to start one or two other meetings soon, but am obliged to work very cautiously. I dare not propose it at any house, unless quite sure that the people will consent; for, if they are unwilling, the simple proposition is sufficient to close the house, and perhaps the neighborhood, against me.

OPIUM-SMOKERS.

“ On Saturday afternoon, our meeting is to be at the house of Mrs. Lee, who is not a church-member. She was one day on the street with a neighbor, Mrs. Chi, making purchases, when they were met by a woman who had been at our morning service, and who brought them in, saying, there was nothing to be afraid of here. They went into the chapel service in the afternoon, and were much interested; came again on the following sabbath, and, at their invitation, we visited them at their homes. Both of these women had been opium-smokers for many years, and were anxious to give up the habit. At their urgent request, I procured medicine to help them; and they have been taking it ever since, gradually reducing the quantity, till they will soon be able to give it up entirely. They say, too, that they have no longer any desire for opium.

“ Shortly after beginning to listen to the truth, they both destroyed their idols, began to pray daily, and to learn to read. Mrs. Lee attends the sabbath services regularly, and is a most attentive listener. I have strong hope that she is a Christian: she is so anxious to serve the Saviour, and so willing to do every

duty, as soon as she learns it. Mrs. Chi seemed equally earnest for a time. Both she and her daughter, thirteen years of age, were making remarkable progress in reading; but a petty persecution was begun on the part of one upon whom they are dependent for support, and they were obliged to give up all intercourse with us. They come in when they can, without its being known; and the little girl can read and sing very well.

MRS. HOH.

“Just now, I am especially interested in a young widow, Mrs. Hoh, who has commenced attending the meetings. Her bright, pleasant face quite won my love the first time I saw her; and she drinks in the truth with the simple earnestness and trust of a little child. She is learning to read rapidly, has given up burning incense, and is praying daily. I wait with great anxiety the result. Please pray for her, and all these women who have heard of Jesus, and have not yet accepted him.”

TURKEY.

THE BITLIS SCHOOL-HOUSE.

FROM Miss Charlotte E. Ely of Bitlis, we have the gratifying intelligence of the completion of a new school-house for women and girls. Of its erection she says, —

“On the morning of May 20, just as the sun was gilding the hill-tops, and lighting up the dark mountain steeps, little groups of people, both Protestant and Armenian, came flocking to the chapel, to behold a scene never as yet witnessed in these mountain wilds, — the dedication of a school-house to the Lord. Not a word of reproach or insolence did we hear; but all waited in respectful silence to discover what the mysterious rite should be. On the identical spot, where, not many years since, a cruel

tyrant gathered forced slaves to serve his despotic will, now assembled volunteer bands to set their seal to the building of a house, in which women and girls would be taught that they, as well as men, had souls; and that the Saviour died to redeem them from their bondage to sin, and to set them 'as lively stones in his spiritual temple.'

“The meeting was opened by singing the hymn, ‘What shall I offer to the Lord?’ One of the missionaries read, 1 Cor. x. 31, Eccl. xii. 1, and Ps. cxliv. 12, with appropriate remarks. Prayer was then offered by one of the oldest members of the congregation. It was a touching sight to see that aged man, who, a few months previous, had never been known to speak or pray in meeting, now, since the precious revival, prompt to lift up his voice in behalf of the sacred cause. Several others followed. One poor blind man prayed that every atom of stone, earth, wood, or water, used in the building, might represent a soul new-born through its instrumentality. The pastor said, ‘Such a thing as dedicating a school-house was never heard of here before.’ He added, ‘We shall die; but this building will remain, — a beacon-light. Let this day be memorable in all our minds; and most happy are those who shall come to be educated here. It is a blessing in store for generations to come.’ After other remarks and prayers, all repaired to the site, a few yards beyond the chapel; and, as the corner-stone was laid, we sang, ‘Let the sons of Zion rejoice.’ The concluding prayer, offered by the pastor, was exceedingly appropriate and impressive. I well remember the expression in it, ‘Let this house beget thousands of its kind.’ As the motley crowd dispersed, we did not hear a single derisive word: even the Armenians said, ‘Surely this thing is of God.’

“Owing to the departure of one of our two missionary families for America, and the consequently increased burden upon the one who remained, sister and I assumed the oversight of the building. It was no light task, I assure you; but we felt that

it was an important part of the Master's work, and cheerfully undertook it. A native brother acted as overseer; and his prompt efficiency relieved us as much as possible from unnecessary care. When the second story was fairly under way, a Turkish neighbor began to grumble, and threaten that we should not be allowed to open any windows on the west side of the house, for the reason that not only a part of the outer walls of his house might be seen, but actually a little distance into the windows. Fortunately for us, the most active disturbances occurred at the time of our annual meeting, when, through the kindness of the missionaries, the case was brought before the authorities, and our uncivil neighbor forcibly silenced by the decision that we had a right to open windows there if we pleased. The work went forward as successfully as we had dared to expect; and, before the 1st of November, the house and the enclosing wall were completed.

“The building contains four rooms: a kitchen and store-room below, schoolroom and sleeping-room above; also an additional wing-room below, which it is expected a warden will occupy. The roof of the latter forms a nice portico, indispensable here, as the snow falls to such a depth as to prevent the scholars from having a place for exercise, unless protected by a roof. The rooms are plastered with clay; the two upper ones having an additional coating of white plaster, and are also furnished with ventilators. The upper floors are laid with flagstones, as is also a part of the kitchen; the others are of earth. In short, it is a perfectly plain, substantial house, well built, having native doors, fastenings, and indeed every thing according to native ability to construct, except the glass in the upper windows. Will any one judge us extravagant for wishing to have glass windows in our school room?”

The “Woman's Board” donated five hundred and twenty-five dollars for the “Bitlis School-house,” and have assumed the support of the teachers and pupil.

LETTER FROM MISS SEYMOUR.

Miss Seymour wrote from Harpoot, March 21, giving a very interesting account of the dedication of a new chapel, to which we invite attention, particularly to the self-denying efforts of the native women.

She stated as follows: "The church at Harboosee, five hours distant from Harpoot, sent an invitation to the missionaries here to be present at the dedication of their new chapel last sabbath. Mr. Wheeler concluded to go, and invited Miss Bush and myself to accompany him. We accepted the invitation; and, for the first time, my dear associate and I have been to a village together.

"Our preparation consisted in donning our touring-clothes, which we keep for such occasions only, taking a comforter and pillow for each, our rubber suits in case of rainy weather, and a few other conveniences, which we packed in a large leather bag. Mrs. Wheeler did not forget to slip in a box of bread and cakes, which never come amiss at such times. We reached Harboosee just at dark. Quite a delegation of brethren met us near the village; and after many cordial hand-shakings and salutations of 'You have well come!' 'A thousand welcomes!' we alighted from our horses in front of the new chapel, where a meeting was already in progress.

"After the services, the sisters crowded around Miss Bush and myself, and gave us a most unmistakable welcome. These women may indeed feel an honest pride in their new house of worship, for they had no inconsiderable hand in its building. The pastor told us, that, during its erection, the women, after finishing their day's labor — they could not neglect their work without hunger staring them in the face — would spend the evening into the night, carrying on their backs large baskets filled with earth, with which to make the walls of the new building.

“The walls of the chapel are still of earth color, as the brethren feel that they have gone to the extent of their ability without whitening them ; and, as is almost universal here, oiled paper was substituted for glass in the windows. The cost of the building was sixteen thousand piastres, or six hundred and fifty dollars in gold, of which the American Board, through its representatives here, gave a hundred and twenty ; and, better than all, the church was dedicated without a debt. It was, indeed, a joyful day for the good pastor and his people.

“The man selected to be our host led the way to his home, but seemed quite disconcerted, when, on our arrival there, we preferred a small cold room to the spacious stable, where he had expected to entertain us. We stuffed cushions into the windows, through which cold winds came rushing without let or hinderance. Our host put beds on the earthen floor, on which we were soon seated, enjoying a cup of tea and the contents of our tin box. We spent a pleasant evening, talking and singing with the women who came to see us.

“Five pastors from neighboring churches, besides a number of preachers from adjoining villages, were present at the exercises on the sabbath. We went to a meeting at sunrise ; and at ten o’clock Miss Bush and I had a meeting with the women in the chapel. I counted a hundred and sixty women present, not including the girls and children. All gave good attention. After speaking to them ourselves, we invited the wives of the pastors to say a few words, also the good wife of the deacon in Hoghi. Our pastor’s wife, about fifteen years of age, very pretty and very dignified, notwithstanding her youthfulness, spoke of her pleasure at seeing so many women before her ; that so large a company should come together in one place, she said was no remarkable thing, but that so many in Harboosee should assemble in God’s house with one heart and one thought, filled her soul with joy. These pastors’ wives were all educated in our seminary. I could not forbear expressing my gratification

to Miss Bush, again and again, at seeing our women and girls. One could very easily pick them out from the crowd, by the difference in their dress and demeanor.

“ An hour after our meeting with the women, the dedication-services were held. Mr. Wheeler preached the sermon ; and a stirring and impressive one it was, from the words, ‘ I was glad when they said unto me, Let us go unto the house of the Lord.’ While he was speaking of the joy of those who love the sanctuary, little birds were constantly flying through the open windows, circling to and fro through the upper parts of the chapel. More than once, David’s words in another Psalm were brought to mind, when he longed for the blessedness of communion with his God in these earthly courts, — ‘ Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altar, O Lord of Hosts, my King and my God !’

“ Mr. Wheeler congratulated the people that the house was the Lord’s and theirs, and did not belong to the American Board. He did not forget to pay a tribute to the zeal and self-denial of the women. He gave the people some practical counsel, which would sound rather strangely to an audience at home. One thing he urged upon them was, that they should try to keep their new chapel clean. A very appropriate closing hymn was composed by Mr. Wheeler, just before the dedication-services, and was sung to the tune, ‘ Sweet Hour of Prayer.’

“ During the exercises, the house was filled to overflowing. Small children were put up in the ample window-seats ; the gallery to its edge — there was no railing to keep them from falling off — was packed with women ; and even the rounds of the ladder leading up to the gallery, served as sitting-places for these zealous sisters. I was quite interested to see with what agility they mounted this ladder ; some running up with a child on the back, or dragging one with them, as if it were no feat at all. Just before dark we had communion-service. We were too tired,

from sitting on the floor through the protracted services, and from constant talking through the intermission, to enjoy this blessed privilege as we otherwise should ; still, Jesus was present at the feast, and revealed himself to our hearts. Again, after tea, we were seated on the floor, with a room full of women around us : we talked and sang till we had no voices left. I bless God for that hymn, ‘ Come to Jesus.’ We have it translated into Armenian, and its repetitions make it an easy hymn to sing for those who cannot read.”

AN ARMENIAN WEDDING.

From Kessab, Miss Wood writes, —

“ This morning, Miss Powers and I received an invitation to attend an Armenian wedding in a little village about an hour’s ride from this place. We started at half-past eight ; and, as we drew near the house, the ‘ ruler of the feast ’ (John ii. 9) came out to welcome us, and conducted us to the bridegroom’s mother, who greeted us with a kiss on both cheeks. The native women who were with us kissed the bridegroom, — a part of the ceremony which we omitted ; and we were then ushered into the room where the priest and many friends had assembled.

“ The house was a low one, made of stone and mud, without windows, with only doors and cracks to admit the light ; yet it was quite large, well swept, and furnished with mats and cushions. A meal-bin partitioned off a portion from the main part of the room, which was to be the bride’s new home. The wife always lives with her husband’s family, and she cannot speak to her mother-in-law until permission is given ; and sometimes years pass away before that time comes.

“ But to return to our wedding. The father and mother were in rags ; and some of the guests were in a still worse condition : the maimed, the halt, and the blind were there. About thirty having gone to bring the bride from another village, those who remained commenced feasting on rice boiled in oil, soup,

and bread. Their table consisted of a large straw plate, about three feet in diameter, placed on the floor; and as many as can sit around it, eat from the same dish with wooden spoons; of course, the one who has the larger spoon, and uses it the more dexterously, the better appeases his appetite. It was a real pleasure to see some of the poor old women satisfied for once. Children, too, of every age and color, and in any amount of rags, were made glad. About twelve o'clock, the bride not having arrived, it was thought best to provide a dinner for our party, consisting of Miss Powers, a native teacher, our man-servant, and myself. When ready, our table was placed upon a peck-measure, so that we could sit near it more comfortably. The servant, who is a Protestant, asked a blessing, and then we tried to eat. Before us were fried eggs, rice cooked in oil, sour milk, some clear oil, in which meat had been cooked, prepared for us to eat with bread. This bread, of about the consistency of leather, we tore off and dipped it in any thing we pleased, making it serve the purpose of plate, knife, and spoon. For dessert we had a sort of honey, made of grape-juice, walnuts, and figs.

“In due time, the firing of a gun announced that the bridal procession was in sight. At this point, the mother-in-law commenced dancing to the music of clapping of hands and singing; then she started out to meet the marriage-party, carrying an old earthen dish, from which smoke was issuing, said to be burning incense. The bride, closely veiled, was sitting on a horse, from which she would not dismount until she had received the promise of a present from her husband's family. She was taken into the house; and the priest called upon all present to bring their gifts, for each one of which, as he gave them to her, she would kiss his hand. After he had made a prayer, and blessed her, she was led to the little room behind the meal-chest, and left with her friends. Attention was next turned to the bridegroom and groomsmen; and various ceremonies were performed over them.

“Then the couple were brought together out of doors: the

priest joined their hands, placed their heads together, as they stood facing each other, and, while the groomsman held a drawn sword over their heads, read a long service. Wine was brought; and when the priest had separated heads and hands with the Bible, the bride was led into the house. Being special guests, we were invited to go with her to her room, while another dinner was being served outside.

“We soon took leave of the company; and what more occurred I know not, only this,—that, after the event, the happy husband must call and partake of the hospitality of every one of his relatives. All of the bride’s friends remain at home, weeping and bewailing her loss; and she herself must weep all she can, and say not a word to any one.”

LETTER FROM MISS BUSH.

The following account of a day of fasting and prayer in our school in Harpoot, received from Miss Bush, will show her many friends how pleasantly and efficiently, though scarcely six months on the ground, she is taking her place among our missionaries there:—

“When a day for fasting and prayer in the school was appointed, I feared, that, through my weakness in the language, I should not be able to take part with Miss Seymour in her efforts to speak personally with the pupils on spiritual subjects; and yet my heart longed to engage in the work. I felt that the day would be utterly lost to me, unless my soul could be warmed and refreshed by sweet converse with those in whose salvation we felt such an interest

“With many misgivings, I called little Kohar first to my room. She is a gentle, quiet girl, obedient, and an industrious scholar. I was surprised to see how easily the conversation turned upon the subject of her spiritual state. She told me that she had longed to labor for Christ last winter, and often

wept, because she could not teach, and engage in direct work for him. She expressed herself as having a hope in Christ, loving prayer, and desiring to be faithful. I trust she is one of the Saviour's lambs.

“ Next came our Koordish Amy, with whom I had a sweet, long talk. I wish you could see her : she is tall, with dark hair and eyes, and dark complexion. When she first came here last winter, she was in the primer, but now is studying geography and arithmetic ; and her schoolmates testify, that she is always at work on her lessons. The other day, she read her first composition before the school. It was on ‘ Bread,’ and sounded much like the ‘ maiden effort ’ of many a young school-girl in the home-land, though in such a different language. One day last week, Amy broke one of our rules by whispering unintentionally ; and that was one of her griefs, which she poured into my ear during our conversation. She said she always wanted to do right, and she did not mean to whisper. Then she prayed, and besought the Lord to make her always obedient to her beloved ‘ varzherhees ’ (teachers), and seemed much grieved to think she had been careless. We can see a great change in her since last year. She is a gentle, dignified, self-possessed girl, with a heart full of love for her teachers and schoolmates. When she first came, she seemed to have an idea that the frequent opportunities for prayer, the study of God’s Word, and the good influences thrown about her, all made her a Christian immediately ; but now, we believe, she knows something of heart-religion, and is truly one of Christ’s own dear children. I asked her if she did not see the difference herself ; and she gave a hearty reply in the affirmative.

“ Dear little Bradashan (answer) next responded to my call. She has left in her home a praying father, and shows her Christian training. A quiet, gentle girl she is, with a shade of sadness in her sweet face. I doubt not, it comes from a lack of that assurance of acceptance with God for which she longs,

though we do not doubt she is the Lord's. The tears came into her eyes, as she said, 'It gives me always great sorrow that I am not able truly to know whether I am a Christian or not.'

"Eva, the dear woman, who, to show her affection, always presses our hands until they ache, next came, and spoke of the joy she felt in Christ. Only a few weeks ago, we had the pleasure of seeing her made a member of the church in Harboosee; and we believe her name is written in heaven.

"One of the most interesting conversations I had during the day was with Zartoochee, who spoke so much Turkish, and had her face so bound up, that I could only now and then catch a word; but she showed such feeling and humility, that I was greatly pleased. She and her husband are new-comers, their home being in Chemisgesek, a distant village. She spoke with sorrow of her tendency to become angry, of her ignorance and weakness. She was troubled, too, about her oldest son, whose grandmother is very much opposed to the truth, and insists upon keeping the boy away from the influence of his Christian father, that he may not become a Protestant.

"I have often thought, that we little know the heart-aches that these poor women and girls have, on account of home troubles. Most of them have parents, or brothers and sisters, who are not Protestants, or, if Protestants, not Christians. Every afternoon, at their fifteen-minutes' prayer-meeting, after school, earnest supplications ascend for their dear friends. At these precious little gatherings, too, I have heard the petition offered, that the Lord would teach *me* how to pray in *Armenian*."

A recent letter from Miss Seymour, the associate of Miss Bush, says, "The longer we live and work here, the more we are assured that the good Father brought us together. We both feel that never had teachers better scholars,—more uniformly conscientious, loving, obedient, and studious, than are these Armenian women and girls."

THE BROOSA SCHOOL.

Miss Ursula Clarke, writing from Broosa, April 7, reports the annual examination of her school :—

“The exercises were held, as usual, in our great hall, which was profusely decorated with ivy-wreaths, flowers, and all the pictures in the house ; and, to my partial eyes, seemed quite as lovely as the dear old Seminary Hall, at South Hadley, when garnished for anniversary ; but I thought, after all, as I sat looking at the rows of bright faces, that my girls alone would enliven any place.

“The audience, of some eighty or ninety, was composed largely of Armenians, parents and friends of the girls ; many of whom were from the most influential families of the community, and whose presence gave great *éclat* to the occasion. The scholars did admirably, being much less embarrassed than at previous exhibitions. The singing was excellent, all the hymns being new and appropriate ; while Miss Richardson gave us the benefit of her musical skill at the organ. The assembly was quiet and interested during the long session of four and a half hours ; and altogether the examination was a decided success, and we look for good fruits from it, in accessions to our number at the opening of a new term. I already have the promise of two additional pupils. One was in school last year ; but her parents took her out to work in the factory, and she is now coming back, the happiest child I ever saw. The other is a bright Armenian girl, whose mother has been urging me for more than a year to take her, free of expense. This I was not ready to do ; and now, the mother says, she will pay ten piasters a month ; and I am delighted to give the other five. Thus, slowly, we are gaining ground ; and every new pupil gives us a hold, not only upon her own family, but upon others with which they are connected, all of whom we can talk with on religious subjects.”

PERSIA.

LETTER FROM KHARTOON.

WE are indebted to Miss Rice for the translation of a letter received by her from one of her pupils in Oroomiah : —

“ Oh ! my heart is melting within me, and my tongue cleaves to the roof of my mouth. Oh ! what shall I say ? What shall I say about this bitter message, that Miss Rice is sick, and will not come this year ? Goolmas was here at work, and she heard before I did, and told me. Then I went to Miss Dean lady, and asked if it was true ; and she, with a sorrowful face, said, ‘ Yes, Khartoon.’ A great crying caught me when Miss Dean lady told me ; and I went that bitter night, and threw myself on my bed, upon the floor. As Jacob wrestled with the angel, and would not let him go until he blessed him, so all that night I was beseeching my Father in heaven, who makes alive and who kills, who opens the way and who closes it, that he would open your way to come, in the spring, to this country.

“ I think, perhaps, you are anxious to know what my earthly condition is. My trials are just as before ; and my sorrow is increased, because, to the missionary, I have given much trouble. Many cold words, and not of love, he has heard of me. On account of this, I grieve much ; and, if I leave, where shall I go ? I have no home, and am left all alone. My neck is crooked. If I go, I shall still be a source of trouble to the missionary. Oh ! what shall I do ? It seems to me that every door is locked against me. On this account, dark clouds have surrounded me, and many showers from my eyes are falling. Like Job, I want to say, ‘ Cursed be the day on which I was born.’ Again, the giving of comfort to me from the Lord is this, ‘ Blessed are ye that weep now, for ye shall laugh,’ and ‘ every tear he shall wipe away.’ I beseech you to remember me in your

prayers. I admire Miss Dean lady, and can talk freely with her. She shows me much love, and is very pleasant to me. Give my salutations to your mother, to your brothers and sisters, and to your dear friends; and give my peace to the lady who sent me the package. Praised be God for that chain of love, which, by the death of his Son, has bound us together as sisters in Christ. Though in a distant country, it constrained her to send me this gift. I, too, wish to send her a token of my love as soon as there is opportunity. If you please, tell her to remember me in her prayers, that I may be a sincere Christian, and in heaven may see her. Good by, my beloved.

KHARTOON OF GOOLPATALY, KHAN.

AFRICA.

GENERAL MEETING.

BY MRS. A. GROUT.

GENERAL meeting is the term we apply to the Annual Meeting of the Zulu Mission in Natal. This meeting is usually holden at some one of the stations, having been appointed months previously; and all, parents and children, are expected to be present. If the meeting is to be held at a station near one extremity of the mission, then those living at the other must travel a hundred and twenty miles or more to reach the place. But we have no railways as yet, and must prepare our large covered ox-wagons, as vehicles for conveying the different families, with their beds, food, cooking-utensils, and clothes. Some, both male and female, ride on horseback, and can often procure lodgings at the homes of their friends on the way.

It generally takes several days to fit out a wagon; for it must occupy some time to perform the journey, our span of twelve

oxen not being able to travel more than twenty-five miles in a day. This requires an extra amount of cooking to supply, not only our families, but our native driver and leader of the oxen, besides one or two others.

Previous to the fitting out of the wagon, is the labor of the mother in preparing each member of her family; cutting, turning, and altering garments, so that they may be decently dressed when all come together.

Are we sure that we have every thing necessary? We think so, and we get in, and take our seats on the front of the bed, which has been made up on a frame suspended in the wagon, and travel three or four hours; when the gentlemen having ridden on horseback, and probably found a desirable place to "span out," where there is good grass and water, halt. The tired oxen are turned loose to graze, one boy goes for wood, and another for water. The kettle is soon boiling, a delicious cup of tea or coffee ready; and sitting either in the front part of the wagon, or on a mat spread upon the green grass, we heartily enjoy our meal of bread and butter and cold meat.

Having rested two or three hours, the oxen are "inspanned;" and, after placing every thing carefully away, we pursue our journey. When night comes, we stop, prepare fire and food, and, if in a convenient place, have family devotions, close the curtains in front and behind, and lay ourselves down to sleep. Thus we travel till we arrive at our place of destination. Then what friendly greetings! Some have not met since last general meeting; and many are the exclamations at the wonderful growth of children, and other changes.

We begin to look about us, rather anxious to see what disposal our good brother and sister will make of us all; for we missionaries are fifty or more, including children: we are surprised to find what comfortable little sleeping-places are prepared in every nook and corner, not only in the dwelling-house but in the out-buildings. One room is sufficient for a family; and, as

they have their bbd in the wagon, it is easily transferred to the house. The older girls occupy an apartment by themselves, and the boys find a good resting-place in the vacated wagons. After a short time, each lady is called upon for spoons, cutlery, table-linen, and teapots, which she has brought for general use: the crockery having been borrowed from some merchant or neighbor. Soon comes the ringing of the tea-bell; and all bend their steps toward the tables, which are set in a tent or schoolroom, according to the pleasure of the hostess. Our sister has called to her aid some of the most experienced of the native women and girls, besides a good native man, so that she may enjoy the meeting.

This is Wednesday evening; and a meeting for organization is held, after which all retire to rest from the fatigues of the journey.

The brethren have much business to attend to, till the close of the meeting on the following Monday morning; and while they are thus engaged, the ladies have mothers'-meetings, and gatherings for prayer every day. We report the state of our children, of the native-womens' meeting, which we sustain weekly at each station; and speak also of our trials and encouragements. On two or three occasions, we hold meetings with our children, when they recite what had been given them to learn; and the older ones read compositions on some biblical subject. The young people often meet together for singing.

I pass over many of the exercises, — those of the English and Zulu sermons on the Sabbath, and the communion season, when native converts who are present unite with us. The last exercise is on Sabbath evening, when all assemble, forgetting their business and differences of opinion. Then each brother opens his heart; and there is a flowing together, and mingling of sympathies, a love for one another, and for the blessed work in which we are engaged.

Our Work at Home.

PUBLIC MEETING.—ANNIVERSARY WEEK.

THE chapel of Mt. Vernon Church proved insufficient to accommodate the numbers who gathered on the morning of the 1st of June, to attend the meeting of the "Woman's Board." After some delay, occasioned by an effort to provide extra seats, the meeting was called to order by Mrs. Bowker, who, after the audience had united in singing, read from the Scriptures, and invited Mrs. Dr. Anderson to offer prayer. The Scripture selection was from the 22d of 2 Kings; and the president, in a unique, effective, and brief address, spoke of woman's rights and true sphere as portrayed in the example of Huldah.

Like elements of character are needed in the church to-day: Christian women, who, while pattern wives, mothers, and house-keepers, study carefully the Word of God; and, looking out upon a "world lying in wickedness," inquire, "Watchman, what of the night?" "What of the dawn?" and, uprising to meet their coming Lord, are found equal to the demands of this wonderful age of womanly opportunities.

Miss Abbie B. Child, home secretary, reported progress in that department as follows: "Every week brings us tidings of new auxiliaries starting into life in various parts of the land. Earnest Christian women, in quiet hillside villages, seize a few hours from their busy lives, to stimulate their neighbors to activity in this new field of labor. One of these, rich in love and faith, if not in this world's goods, writes, 'It gave me great pleasure to obtain subscribers for LIFE AND LIGHT last year; and I propose to do the same this year, if possible. My

circumstances are humble ; and my husband, being an invalid, requires numberless little attentions : yet I need not confine myself wholly at home ; and, as soon as I can snatch half a day from domestic employments, the glad labor for the Lord shall be performed. Please save me fourteen copies of the dear Quarterly ; and the Lord being my helper, I will obtain the money, even should it be two months before I can get it all.'

" Others, turning aside from the turmoil of city life, give us the benefit of their self-denying efforts as well as the contents of well-filled purses. A worker of this class reports as follows : ' Our auxiliary has now about four hundred members, and we have collected between two and three hundred dollars. Should every cent be lost, it has done us good to raise it ; for the gift of even a half-dollar has its influence on Christian character.' In a church of colored people, who pay the small salary of their minister with great difficulty, one of the women who supports her family by going out washing brought in her money yesterday, having obtained ten subscriptions ; and she thought she could soon procure more. She asked if she might take so small a sum as ten cents ; ' for some folks were very poor, but wanted to give something.'

" Our branch society in Philadelphia, formed a year ago, where the churches of our denomination are few and weak, held its first annual meeting on the 3d of April, under the most favorable auspices. Through the efficiency of their auxiliaries and mission-circles, they have been enabled to assume the support of Miss Proctor, and her school of thirty Christian pupils, at Aintab.

" We are happy, also, to report a deepening interest among the mission-circles. Little hearts have been earnest in the cause ; and little hands have been busily, though quietly at work, as shown by the results of three sales during the past few weeks, netting over a thousand dollars to our treasury. New circles are forming, sweet little blossoms on the parent trees, from which we expect much future fruit."

Mrs. Bartlett, treasurer, made a statement of receipts since January, when interesting extracts from correspondence were given by Mrs. Winslow, corresponding secretary, Mrs. L. E. Caswell, and Mrs. Edwin Wright. As the latter closed the story of "Rachel's Grandmother," found on the first pages of this number, the audience, sharing the joy of the old grandmother, that "Jesus lives!" rose and sung with great animation, the following hymn, —

"Let every creature rise and bring."

Mrs. Ballantine and Mrs. Fairbanks, mother and daughter, were here introduced to the audience, — the former having spent thirty years in Bombay and Ahmednugger, whence she returned in widowhood some years since. Her daughter, Mrs. Fairbanks, was earnestly commended to the prayers of those present, as she was soon to return with her husband and three children to their distant field of labor.

Though neither made any address, their silent testimony spoke volumes. The chastened dignity of the elder indicated alike a life of discipline and firm adherence to the cause espoused in her youth; while the bright and cheerful exterior of the younger showed that missionary work brought its meed of joy as surely as any other.

A communication was read from Mrs. Grout, giving a lively description of an annual meeting at the Zulu mission, which was followed by an address by Miss West.

Miss West commenced by paying an affectionate tribute to her mother, who was also a prophetess [teacher]; her name by a pleasing coincidence being Huldah. Her consistent piety was ever a sweet savor; not only in her family, but her prayers of faith had without doubt been instrumental in causing revival influences upon the Church at home, and upon some fields abroad. Alluding to the pleasant visit to Africa made with Mrs. Grout,

Miss West invited the audience to go with her to Turkey, and attend a similar gathering of their mission; characterized by the same cordial greetings, affectionate intercourse, and profitable discussion of matters pertaining to missionary life.

A fitting close to the meeting was the reading of an appeal to Christian mothers, prepared by Mrs. Chapin of Tung Cho, for an auxiliary at Rutland, Vt., who had generously proposed to circulate it throughout the State; but as Mrs. Chapin had so recently left the country, it was reiterated as her farewell utterance to us all. She said, "In behalf of millions of heathen mothers I pray you hear me. Returning to this land a few months since, after a seven years' absence, I have been filled with gratitude, courage, and hope, as I have met hundreds of you in your missionary gatherings, and seen the work to which Christian women are now bringing so much zeal, love, and faithful labor. Your prayers have warmed and cheered me; and your sympathy has gone deep down into my heart. I have seen some of you cheerfully forego jewels, laces, and beautiful things in your homes, that you might have more for the treasury of the 'Woman's Board;' and many of you, I doubt not, would double your contributions, and still ask sincerely, 'What lack I yet?'" But oh, my sisters, bear with me while I say, you have not done all! Some of you are holding back God's best gift, and that which he has a right to ask of you,—your own children. I entreat you to consider that our Saviour's last command to his disciples is as binding as ever it was, and binding upon you and me. . . . But you say, 'Our daughters are not particularly interested in missionary work.' *Why are they not interested?* Have you sought to interest them in it? Many a successful missionary has said, 'My mother took me to the missionary meetings. . She consecrated me to the work from my birth. She prayed with me in her closet, that God would lead me just where I could most glorify him.' My sisters, have you done this? Have you made the perishing world a part of your

mothers' talk? Do you know any other way in which our heathen sisters can be brought to Christ? And are you not, in withholding your daughters from this service, withholding salvation from those for whom Christ died? Some of you have asked, if the work is really now waiting. I hasten to answer, Yes: to such an extent that we who stand in the midst of it stretch out imploring hands to you for help. O mothers! my heart goes out to you in one yearning farewell cry, Be faithful! With God's blessing *you* make the missionaries. You can so pray and so give, that the feeble band shall become a strong army."

The appeal of Mrs. Chapin, of which we have given only a part, was heard with the most earnest attention to its close, when Mrs. Bowker offered a few remarks enforcing the lessons of the hour; and the meeting was closed by singing the doxology.

MRS. J. A. COPP, *Rec. Sec.*

TREASURER'S REPORT.

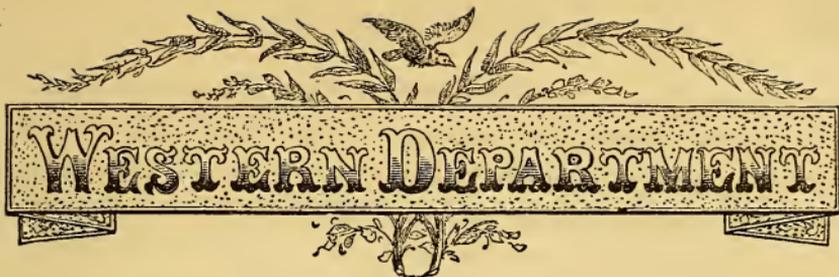
RECEIPTS from April 1 to July 1, including subscriptions for quarterlies, \$8,214.58. Since Jan. 1, including subscriptions for quarterlies, \$20,715.93.

For details, see *Missionary Herald* for April, May, and June.

L. F. B.

TO PATRONS.

No apology is needed in reminding our subscribers that prompt payments are absolutely necessary to the success of this publication. Drops make the ocean.



WOMAN'S BOARD OF MISSIONS FOR THE
INTERIOR.

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CEYLON.

LETTER FROM MISS HILLIS.

THE following extracts from a letter of Miss Hillis to the Grinnell Woman's Missionary Society will give an idea of her circumstances and work. She writes from Oodoopitty, Feb. 12, 1871.

“ When I wrote last, I think I had just matured plans for work at Panditeripo, and was teaching in the English school at Batticotta. I went to Panditeripo twice a week, meeting the children on Friday afternoon, and the women on the Sabbath.

At first only the Christian women attended, as we met in the sitting-room of the old mission-house. The heathen seldom enter a church, or come on the mission premises to attend a religious service, though there is no prejudice among them attending the same meeting if held in a bungalow or a native's house. By going to a church they lay themselves open to suspicion, and are subject to persecution, or at least ridicule, to which they are very sensitive. As they would be polluted by contact with Christians, if they are of good caste, they would be obliged to perform certain ceremonies of purification. I tried to bring in some coolie women, but without success.

“Afterwards the plan of holding the meetings at houses in the village was tried, and proved very successful. The first time about twenty heathen were present, besides children. There were never less than six; and once the number was twenty-five, none of whom could have been induced to go to a church.

“The Christian women were more efficient than I had dared to hope, being very earnest in efforts to bring in others, and in trying to make the meetings interesting. Two had been educated in the mission-school when English was taught, and one was a very good interpreter.”

The effect of the climate has been such upon the health of Miss Hillis as to render it necessary for her to give up, for a time, all out-of-door work. This is a great trial to her. At the time of writing she was taking charge of the girls' school at Oodoopitty, during Miss Townsend's absence.

INDIA.

LETTER FROM MISS TAYLOR.

WE are permitted to make the following extracts from a letter written by Miss Taylor to a Sabbath school in Ohio. The letter is dated, Pulney Hills, April 17, 1871. After speaking

in general terms of the improvement in her school, both in the number and character of the pupils during the year past, she says, —

“ One of our new scholars was a girl of fifteen, with whom Miss Pollock became acquainted in one of the villages, and who was persuaded by her to come to school. When we took her in September, she could only read words of one syllable : but such was her eagerness to learn, that she would pick up any book, and spell out words in it ; so that in November, she was able to read quite smoothly from the New Testament at morning prayers. She is a good singer, too, and has committed to memory many of the beautiful Christian lyrics.

“ I have been much perplexed often by the apparent lack of a sense of sinfulness, and sorrow for sin, in those pupils who wish to unite with our church ; but such an experience is very rarely seen in this country. When, however, I find them trying to control their angry passions, fond of reading the Bible, and seeking opportunities for secret prayer, I hope I am not mistaken in thinking that they have been born again.

“ There are two or three boys in whose hearts I trust a work of grace has been begun. I noticed a great change in their deportment, and found that they were reading their Bibles in course. All the boys have been interested the last year in going to heathen villages to read and sing to those who gather about them. The high-caste men listen with interest.

“ Once, when another missionary teacher was spending a few days in a village about five miles from our station, I took the girls with me Saturday, and joined her there. I travelled in an ox-cart, the girls following on foot, and running to keep up, most of the way, much pleased with their liberty.

“ We found the tent pitched under a group of banyan-trees. The girls dispersed in companies of two or three, talking and reading to those who came to gaze at such bright, tidy young women.

“In the afternoon, we were invited to the house of a high-caste man. While I went in, and talked to a crowd of women, the young helpers remained outside on the veranda. Here they soon drew an interested audience, attracted by the sight of girls not only knowing how, but having the audacity to read. The singing so charmed the listeners, that five or six lyrics were sung by request. There were several men in the crowd; and, while one of the girls was reading from a well-written tract on their idols, a man remarked that that was not so pleasant as singing, and suggested a change. ‘But,’ she said, ‘I paid no attention, and read on till I finished the chapter.’

“My object in taking the scholars with me to the villages is, that they may acquire confidence in themselves, so that when at home among their own people, they may be willing to read to them. So we tax our ingenuity for ways and means to reach these darkened minds; and ‘sow beside all waters,’ hoping the seed will somewhere find favorable soil.”

LETTER FROM MISS RENDALL.

Miss Rendall also writes from Pulney, under date of April 26, 1871. She refers to her journey and to the character of the place thus:—

“I must tell you of our long tour to Pulney, which we took last month, — my first experience of a long tour, — the distance being forty-seven miles. We went in a bullock-bandy of two wheels, at the rate of three miles an hour, or sometimes not more than two. This slow rate makes travelling very tiresome.

“The town of Pulney has ten or twelve thousand inhabitants. It is a most sacred place, containing several temples, and thousands of people flock there yearly, at the great feasts, to worship the gods.

“We visited the most sacred temple. It is built upon a very high rock. We could enter all parts of it, except the holy

of holies, where the god is kept; into which only the priests can go. They lighted some large torches, however, which made the horrid images quite apparent. How human beings can worship such hideous objects is beyond comprehension. The principal god is said to be a famous hunter, and descends the mountain almost every night, equipped with darts and other weapons, to engage in his favorite pursuit. The priests gave us a pair of his shoes, such as he always wears on these occasions.

“A very interesting conversion occurred in Pulney, a short time ago. A man of high-caste had come across some portions of Scripture, or some tracts; and his interest was so much excited, that he came and talked with the catechist about them. This catechist, a very godly man, told him of the way of salvation opened by Christ; and God graciously sent his Spirit and touched the heart of this poor sinner, so that he accepted Jesus as his only Saviour.

“He once talked with me about his conversion. Though I could not make out very clearly all that he said, I could understand that he was very, very happy; more so than he could express.

“It gives one new inspiration to listen to such persons, who were once zealots for their false religion, as they talk with their heathen friends, and tell them of the new and better way.”

A HINDOO MARRIAGE.

“Did you ever hear a description of a Hindoo marriage? The sight is a novel one, I can assure you. The last one I witnessed was the wedding of the pastor's daughter, who is to be at our station hereafter. If the friends are well-to-do, the bride is generally robed in a gay silk cloth. Her head is always covered with bright yellow chrysanthemums,—the natives' favorite flower; her hands and arms are all marked up with sandal-wood powder, which gives her a decidedly

heathenish appearance ; and heavy wreaths of flowers are hung about her neck.

“ The ceremony is completed by tying around her neck what is called the ‘ tabli.’ At this juncture comes the exciting point ; for she generally feigns extreme weakness, lolling her head down, and seeming to have quite lost all existence, or else she suddenly revives, and makes desperate struggles, so that it is very difficult to tie the knot. After the ceremony is finished, wreaths are put around the principal guests, the betel-leaf is passed, and limes, after which all are sprinkled with rose-water.”

PLANS FOR THE FUTURE.

“ Our little mud hut, at a village nine miles from home, is finished, and we shall go there soon after we leave the hills. I can now understand the greater part of what the Tamil people say, which encourages me very much. I hope to give less time to study, and more to actual labor for these poor people, during the year to come.”

TURKEY.

PROGRESS. — 1865 to 1870.

BY MRS. H. E. BAKER.

MRS. PRATT of Marash, in 1864, went from house to house among the people of that city, urging the parents to send their daughters to school. She met with a tolerable degree of success, and a beginning was made. A native teacher, a woman, of course, as she was to teach girls, was employed, though with much opposition from the first.

“ But, though she did her best, she failed to overcome this opposition, especially that of the *men* ; and they, influencing their

wives, succeeded in depriving her of the respect which was her due, and also of the influence which it was necessary she should have in order to the prosperity and continuance of the school. When Mrs. Coffing arrived at Marash, in 1865, most of the girls had left the school, and the teacher had well-nigh become disheartened. The men called her a brazen-faced fool, for attempting to teach, a thing no woman could do ; at least, no *Armenian* woman could expect to do it. The women called her crazy, because she did not seek or improve opportunities for matrimony. Some called her proud ; some accused her of wishing to become " Frank ;" and all turned from her with scorn or cutting indifference.

" Mrs. Coffing at once took up the matter. She talked with the men, striving to reason away their prejudices, explaining to the complainers, ridiculing the suspicions of the jealous, and contradicting false reports concerning the teacher. She went from house to house, pursuing a similar course with the women. She enlisted the native pastors on her side, and took care to go no farther than she was sure they would go with her.

" At the same time she took counsel with the teacher herself, showing full sympathy with her, and holding up her hands in every possible way. She declined invitations even to suppers and weddings, where the teacher was not also invited to go ; striving in every way to prove to all, that she considered her position an honorable one, and also that she respected her for filling the place so well.

" In 1870, Mrs. Coffing writes, ' I have the satisfaction to-day of knowing that next to the two pastors and the native teacher in the theological school, she is the most respected and beloved person in Marash. ' "

Now, also, there are not only one but four female teachers employed and paid by the Protestant community in that place. Only two men are now teaching there ; and they would not have been employed if women had been found for the places they

hold. At the beginning of the school, the main object of the parents was to be relieved of the care of their children ; and they therefore sent them to school at sunrise, and expected them home only about sunset, — a long day for the teacher. Now the schools, of which there are seven established, begin at nine, have an hour's recess at noon, and close at four. Then, upon the same principle of relieving the parents, twelve whole months in every year was the school session ; now there are three vacations, comprising eight weeks in the whole.

“ In 1865, each scholar in the school, were they twenty or a hundred and twenty, must have his lessons by himself, making as many classes as pupils. To this course all were bound, parents, school committees, and teachers ; and a hard task indeed was it to meet and overcome their prejudices in its favor. Slowly, however, they came to consent to a change ; and, in 1870, all are classified, even to the alphabetarians.

“ Of the girls in one of these schools, the one of which Mrs. Coffing has the more immediate charge, twenty-eight are hopefully Christians, out of thirty-one in attendance last year. Surely the teachers have reason for encouragement in their labors ; and though some days are dark to their eyes, yet they may feel that God sets his own seal of approval on their earnest and faithful efforts.

“ In 1854, a church was organized in Marash, consisting of sixteen persons. Now there are two prosperous churches, including five hundred and sixteen members, whose contributions during the last year amounted to more than nineteen hundred dollars. Besides their other gifts to the Lord, the women of these churches wash, mend, and bake for twenty-five theological students connected with the seminary located there. Nine-tenths of the church-members earn a bare living by hard labor, their daily wages amounting to only thirty cents in gold. They give until they feel it ; some of them having cheerfully consecrated one-fifth of their income to church purposes the last year.”

Home Department.

As one method of bringing our society as a real, living agency before some who had not yet engaged with us in this work, the Executive Board of the Woman's Board of Missions for the Interior, at their meeting in May, appointed committees of ladies familiar with its operations, to attend the meetings of the various State associations of Congregational churches, as they occur during the summer and fall months, to confer with the ladies who might be present at these annual gatherings.

They were instructed to give information in regard to the object of the organization, and the success which has attended its labors hitherto; to urge the formation of new auxiliaries and the wider circulation of our little quarterly.

We have received reports of such meetings, held in Michigan, Illinois, Iowa, and Ohio, indicating that the experiment is a successful one, resulting in the organization of several new societies, and an increase in the number of subscribers for **LIFE AND LIGHT.**

PROGRESS AT HOME.

It would give us pleasure, and greatly cheer the hearts of our missionary sisters, who must watch with deeper interest than we can estimate such indications of growing love for Christ's cause, could we report a larger accession to the number of our auxiliaries during the quarter now closing.

Still, this steady, regular increase is full of encouragement, and also the fact, that many of those contributing to our funds are proving themselves helpers also in other ways.

Many instances have come to our knowledge, in which ladies whose hearts have been stirred within them by the appeals of some earnest, loving missionary, or by that zeal that springs from personal effort to learn the wants of our own sex in heathen lands, have been instrumental, while visiting friends, in awakening the interest of others, and bringing about the organization of flourishing auxiliaries. Would there were very many more such efficient, willing workers in the field!

The Woman's Board of Missions for Missouri, recently organized, joins with us in efforts to spread missionary intelligence, and awaken enthusiasm in this good work. We welcome their co-operation, and hope to record multiplied tokens of new life and zeal resulting from the enterprise.

Oberlin, Ohio, has had an independent missionary society for a year or more; but last May the members voted to become auxiliary to the W. B. M. I. They propose to assume the support of Mrs. Mumford, who goes out from them. Her field of labor is not yet assigned. We gladly join hands with them, and feel already new inspiration from their strength and enthusiasm.

We are accustomed to words of cheer from Jackson, Mich. Minds there seem to be ever busy and skilful in devising ways and means for awakening and sustaining missionary zeal.

Their secretary reports, that they have now a membership of one hundred and ninety, and seven hundred dollars were paid into their treasury during the year closing in April.

A correspondent in Iowa writes, "It is now two years since a friend and myself pledged ourselves to meet on the first Friday of each month, and pray for Foreign Missions. We have now four members that give regularly, and we receive occasional contributions from others.

"An elderly lady, eighty years of age, with two daughters of fifty and sixty years, has promised to send two dollars, if one of us will pay the money and take butter. This is encouraging;

and now, if we can get butter or eggs, or any thing else that we can convert into money, we shall consider it quite an honor to enter into trade for the missionary cause.”

Thus as helpers together in the same blessed work, whether the offering be one of personal labor, or money, or prayer and sympathy, we joyfully lay it at the feet of Him who hath redeemed us, and bought us with His blood.

To those who are seeking information in regard to the best method of organizing auxiliary societies, and conducting their meetings, we would recommend the last missionary paper, edited by Rev. S. J. Humphrey, Dist. Secretary of the A. B. C. F. M. The results of the experience of many different societies are there combined; and those interested in the matter cannot fail to find some hints which will be of value to them in entering upon such work.

These missionary papers, published two or three times a year, at irregular intervals, are full of information which will be prized by all who love to note the progress of Christ's kingdom.

They may be obtained, free of cost, by applying to Rev. S. J. Humphrey, 84 Washington Street, Chicago, if the order be accompanied by stamps sufficient to pay the postage, at the rate of two cents for every three copies.

A WORD TO CORRESPONDENTS.

PLEASE write legibly, giving, in your own address, the name of the State as well as of the town to which letters are to be sent; also, if a lady, state whether the title should be Mrs. or Miss.

Secretaries of auxiliary societies, who may receive letters from missionaries of the W. B. M. I., are requested to forward copies of such letters, or such extracts as may be of general interest, to the Recording Secretary, Miss Mary E. Greene, Evanston, Ill.

SOCIETIES AUXILIARY TO W. B. M. I.,

REPORTED SINCE NOV. 4, 1870.

OHIO.

Elyria.
Oberlin.

MICHIGAN.

Almira.
Armada.
Benzonia.
Dexter.
Kalamazoo.
St. Joseph.
Solon.
Wayne.

ILLINOIS.

Amboy.
Kewanee.
Oak Park.
Sandwich.
Waverly.

WISCONSIN.

Appleton.
Elkhorn.
Fond du Lac.
Fox Lake.
Janesville.
Janesville Juvenile Society.
Koshkonong.
Milwaukie, Olivet Church.
Oshkosh.
Plymouth.
Rosendale.
Sheboygan Falls.Sparta.
Stoughton.
West Salem.
Whitewater Juvenile Society.
Whitewater Willing Workers.

IOWA.

Belle Plaine.
Bentonsport.
Fairfield.
Fond du Lac.
Lyons.
Manchester.
Monroe.
Mt. Pleasant.
Ogden Station.
Orford.
Oskaloosa.
Tabor.

MINNESOTA.

Medford.
Medford Juvenile Society.
Minneapolis.
Rochester.
St. Paul.
Winona.

KANSAS.

Manhattan.

DAKOTAH.

Yankton.

52

Number of Western subscribers for LIFE AND LIGHT, since last October, 1,145. Total Number, 1505.

Number of Life-Members to W. B. M. I., 308.



SEPT.

PUBLISHED BY THE WOMAN'S BOARD OF MISSIONS.

1871.

THE PICNIC.

FROM MRS. WHEELER OF HARPOOT.

DEAR READERS OF THE ECHOES,— Would you like to have the echo that comes from this far-away land, where the rivers of Eden still flow? The blight of sin has fallen upon every thing here, unless I except the delicate flowers that often are found on these sandy, sterile hillsides, and seem truly to be “God’s smiles,” “remembrancers” of the beautiful garden which was once the abode of man in this land. When you hear us speak of the people here, you think of the turbaned Turk, who puts Mohammed in the place of Christ; but we do not labor directly for the Turks. Our work is among the Armenians, who trace their origin back to Togarmah, the grandson of Japheth. They have dark hair, and bright black or beautiful brown eyes. In manners they resemble the French, and are naturally more graceful than the English or Americans. Sometimes you call them heathen, but they resent this very much. In the fourth century,

more than fourteen hundred years ago, they received the Christian religion, and were called Christians, when your ancestors and mine were pagans, offering human sacrifices; but their religion has always been one of forms, — the name without the power.

Now they have the Bible and the missionaries; and, to show one of the results of their presence here, I would like to tell you of a picnic which we had during the Easter holidays. It was for the mothers and children connected with the girls' school in this city, and was a rare pleasure for these people, who have no such happy gatherings as you have in America. It would not be in keeping with the customs of the country to have the men and boys come; so of course the women and girls only were present. We met in the Normal schoolroom. We first sang, "There is no name so sweet on earth;" and, after a prayer, a few words were said on the meaning of Easter. Then some of the larger girls gave us specimens of their knowledge in Bible-history. Two little girls repeated some extracts they had learned for the occasion; and Paris, a sweet girl of thirteen, told us of Elijah fed by the ravens, and the story of the Shunamite woman. You have all heard these beautiful narratives; but some were there that day who heard them for the first time.

Two Testaments, with bright-red covers and gilt edges, were presented, — one to the best scholar in the school, and the other to the native teacher to encourage her to be more faithful in the future. A few words were said to the mothers; and the rest of the afternoon was given to social enjoyment.

We began to prepare for our little feast. I think you would have laughed if you had come in just then. What do you suppose the tables were? Large cloths spread on the floor in front of the ladies and children; also serving the purpose of crumb-cloths, table-cloths, and napkins. First came a woman with an armful of bread, which she placed round the table as you would plates. Then pilaff was brought in: some sour milk, — a favorite

dish here in warm weather ; egg omelet with parsley ; boiled beet-tops ; hard-boiled eggs, colored red, yellow, and magenta ; salted cheese ; a kind of sweetmeat made of mulberry-juice and flour or starch ; raisins, parched pulse, and dates ; and meat prepared with cracked-wheat. There was also food from the missionary families, which pleased both women and children so much, that they asked to take a small piece home to show to friends. What remained after we had all eaten was gathered together and given to the poor.

Do you wish to know the object of this picnic ? It is to interest the women in their own education. Many have been very much opposed to it, saying it would make woman masculine ; others have said, " Is she to be a priest, that she should read ? "

LITTLE GOLD.

BY MRS. CAPRON OF INDIA.

MY DEAR CHILDREN, — There is a little girl in my school whose name is Gold. That would be a good name for a child who wanted to go to heaven, and walk on golden streets, and wear a golden crown. Don't you think so ? Her father and mother are heathen. They tell dear little Gold, that, if she is naughty, a bad devil will come out of some tree and catch her ; and they make her fold her little fat hands every time she goes by a stone idol. She is afraid of the dark ; and I think some of you are too. *She* is afraid of the devils that her mother has told her about. Why should you have any fear, when you know that the dear heavenly Father never forgets you, and never goes to sleep ? Dear little Gold says, she doesn't care so much about it as she used to, since she has heard of Jesus, who is near her all the time, and wants her to go and live with him in Heaven. I am afraid that her father and mother will take her

away from school ; but they cannot take her away from Jesus, if she knows how to pray.

Many of you, dear children in America, have sent me money for heathen girls ; and little Gold will, perhaps, see you in heaven, and then you will be very glad for every thing you have done for them.

MISSION-CIRCLES.

The following acknowledgments will show an increased interest in this department of our work.

MAINE.

Ellsworth. — "Cup-Bearers," \$1.

Norridgewock. — "Busy Bees," for support of a girl in Mrs. Bissell's school, \$30.25

MASSACHUSETTS.

Boston. — Old South Church. "Stoddard Circle," \$5.

Boston Highlands. — "Highland Rill," for Mrs. Edwards's school, \$8.

"Little Sowers," \$5.

"Little Charlie B.'s home collection for the heathen," 50 cents.

Cambridge. — "Little Workers," for pupil in Mrs. Edwards's school, \$30.

"Willing Helpers," \$5.

Fall River. — "Willing Helpers," for support of two scholars in Miss Seymour's school, \$60.

Lawrence. — "Nightingale Circle," \$40.

Maynard. — "Rising-Star," \$5.

Newburyport. — "Bellville Mission Band," for support of a Bible-reader, \$50.

Wakefield. — "Mission Helpers," \$30.

Winchester. — "Seek-and-Save Society," of which \$2.50 being the contents of a little brown bank, \$8.

CONNECTICUT.

Greenwich. — "Mission-Circle," \$16.

Glastenbury. — Juvenile Missionary Society, to constitute Miss Sarah F. Kittredge L. M., \$25.

New Haven. — "Grove-Hall Circle," for support of "Harriet Tilva," Bible-reader, Madura, \$40.

"Truth-Seekers," for board of child in Mrs. Bissell's school, \$15.

The following are connected with our Philadelphia Branch:—

NEW JERSEY.

Orange.—“Orange Buds,” \$10.

PENNSYLVANIA.

Philadelphia.—“Carrier Doves,” \$6.

“Plymouth May Flowers,” \$4.05.

NEW CIRCLES.

Reading reports a “Rill;” Randolph a circle; and Malden one, composed of fifty members, called the “Star Circle,” forming a constellation that has just begun to send forth bright rays, which they hope will one day lead many little ones of the East to the holy child Jesus.

WILLING HELPERS.

OUR “Willing Helpers” in Fall River have recently enriched the treasury of the Woman’s Board of Missions by giving a very unique entertainment in the chapel of their church. Their secretary says, “The room was elaborately and tastefully decorated, the children dressed in white, and looking as lovely as angels. The evening was perfect, our friends came in crowds, and the proceeds amounted to about a hundred dollars.” The programme of the entertainment is given below, and may furnish some suggestions to “Circles” wishing to follow this bright example.

I’ll sing the glory of the Lord	. . . .	Song.
Our two scholars at Harpoot	. . . .	Dialogue.
Labor for Christ	. . . .	Song.
My Little Offering	. . . .	Recitation.
Who will send or go	. . . .	Song.
Life in the Zenana	. . . .	Dialogue.
All for Jesus	. . . .	Recitation.
Hymn	. . . .

SEEK-AND-SAVE CIRCLE.

WE wish to make grateful mention of some substantial results of the diligent seeking, as well as the careful savings, of one of our wide-awake Mission-Circles, the "Seek-and-Save Society" of Winchester. During the winter its members have had weekly meetings to prepare for a Fair held early in May. The little girls made many beautiful articles; and the boys, catching their spirit, brought gifts of evergreens, flowers, fancy wood-cups turned by their own hands, boxes and brackets, all-sufficient to cover five tables in the large vestry of the church. These, with tasteful decorations, a flower-arbor, tables of confectionery, a refreshment room with its tempting bill of fare, and an art-gallery, formed the chief attractions of the occasion. The children sold tickets to all their friends, who thronged the vestries, liberally patronized the tables, and brought the amount of the net proceeds of this, their first Fair, up to five hundred and thirteen dollars.

MAY WE COME IN?

A FEW months ago, a Young People's Mission-Circle was organized in connection with the Congregational Sunday School at Jamaica Plain; and now, with a gentle tap at the hospitable door of the "Woman's Board of Missions," we would ask permission to join the "goodlie companie" of helpers in the work. We number about fifty, most of whom pledge a certain sum per week; and we find that every penny counts. We are sometimes inclined to think that those which are earned count two. We hope to support two scholars, one at Mrs. Edwards's school, and the other at Harpoot.

S. E. S., *Treas.*

Twenty-five copies of the "Children's Quarterly" can be obtained for one dollar a year, or one hundred for four dollars, by sending to Secretary W. B. M., 33 Pemberton Square, Boston.

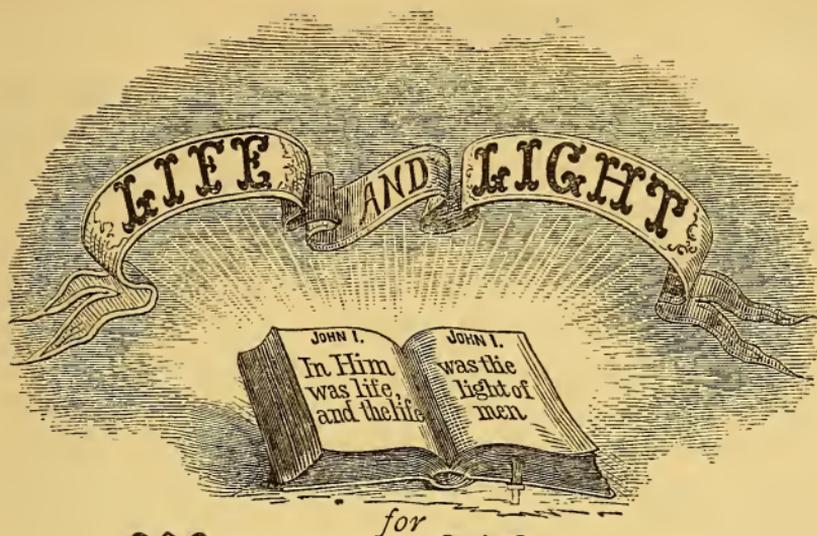
Minnie's Plan Complete.

MRS. EDWIN WRIGHT.

ONCE more 'neath the shade of the old willow-tree
 The children are gathered, — a group fair to see.
 Minnie and Kittie, with grave, thoughtful mien,
 Backward and forward are pacing the green ;
 While Laura and Nettie, and Miriam Cook,
 Are quite as absorbed in a seeming blank-book.
 On a root of the willow which peers above ground,
 The rest of the children are seated around,
 Or gathered in knots of two, three, and four ;
 Their bright eyes and dimples with smiles running o'er.
 The Willow had put on his holiday-dress,
 And o'er them stretched out his arms as to bless ;
 And the sunshine nodded approval in beams
 Which bathed their fair locks as with bright golden gleams :
 But sudden the clock on the church-tower pealed three ;
 And hushed were the tongues, and silent the glee.
 Then, as if agreed, they fell into place,
 And fixed eager eyes on Minnie's sweet face ;
 While Miriam fingered the leaves of her book,
 And John from his pocket a letter-sheet took.
 Then Minnie, as though to preside she were born,
 Or to parliament gatherings always had gone,
 Said, " Children, we often have met in this spot
 When fair days and sunshine have fallen to our lot :
 Nor need I repeat what success we have had,
 Nor how by our Sale our hearts were made glad ;
 For here is our scribe, to whom we'll attend."
 And heedful upon her their bright eyes did they bend,
 As simply she sketched, in fresh, girlish phrase,
 Their first feeble thought, and then their amaze
 That God should have given them favor and grace
 To move on every heart in the place.
 " For," said she, " we know it was He went before,
 And, as we oft read, ' blest our basket and store ;'
 'Twas he gave us patience to work day by day,
 And made e'en our labor more pleasant than play,

And taught us to love the heathen far more
 Than ever we thought we could do before."
 And then, as in picture, the tables she drew, —
 "The flowers in bouquets as fresh as they grew;
 Things curious and strange from far heathen lands,
 From China, from India, and Afric's gold sands;
 The fanciful trinkets of boyish device;
 The tiny card-baskets of red wax and rice;
 Air-castles and lanterns of paper and straw;
 And tip-carts of wood for babies to draw;
 Brackets and tripods, and wall-baskets too,
 With bags made of patch, just fit for a shoe;
 The grab-box, the fish-pond, the "gall'ry of art,"
 And the fun and the frolic, in which all took a part.
 Then Johnnie's fat shoulders gave one little shrug,
 And he squirmed in his seat like a poor, writhing bug,
 But soon gathered heart, and rose to his feet,
 And opened the paper folded so neat,
 And with full boyish voice, and gleam in his eye,
 Read sums far exceeding hopes the most high:
 "Received seventy dollars from candies and cakes,
 And forty-five more from grab-boxes and shakes;
 Grand table of fancies, one hundred and four,
 And sale of things useful just as much more;
 From flowers in the bowers, and bouquets sold in hall,
 Sixty-four dollars and ten cents in all;
 From gallery of art, pictures, and books,
 One hundred and thirty, or that's how it looks:
 Sum total, five hundred seventeen and ten;
 Take out the expenses, and yet we have then
 Four hundred and ninety and five dollars clear,*
 And hope to raise just as much more next year."
 A unanimous breath of surprise and delight,
 A flashing of eyes which were erst full of light,
 Expressed the thanksgiving and joy of each heart.
 And "Whose penny was it?" the tree seemed to sigh
 With every passing breeze that swept by;
 And methought, should each a soul saved represent,
 To the Lord with sweet savor were this treasure lent.

* A fact.



for Men and Women.

VOL. II.

DECEMBER, 1871.

No. 4.

INDIA.

LEAVES FROM A MISSIONARY'S JOURNAL.

NUMBER SIX.

June 2, 1871.—It is not in religious matters only that these people have to do violence to their fears and customs, if they would listen to us; but, in such simple matters as the taking of medicine, it is sometimes impossible for them to break away from old habits and superstitions. Even when half convinced that it would be safer to trust us, some fear of possible evil conquers them.

This morning a woman whom we call “the rice-woman,” because she sells rice to us, came to me, and seemed to be in great anxiety about her daughter, who had been ill twenty days, and who appeared to be dropsical. Three months previously, this mother herself had been very ill of fever, and, finding

native treatment of no avail, had finally sent for me, and felt that she owed her recovery to my care. She begged me to come and see her daughter, saying much about the misfortune of my absence from town during the last month: to which I gave little heed.

I must just add here, that a Brahmin this morning, having exhausted himself in smooth phrases of joy at our return, crowned the whole by saying, that such were the blessed influences emanating from us, that, even in our absence, the entire town remained in prosperity by virtue of all our past works of merit. And yet, not six months ago, I met this very man carrying a tray of garlands and fruits to the Pagoda, with a group of those soulless yellow-cloth priests about him, and he did not deign to give me a greeting, although his embarrassment betrayed his consciousness of my demands on his politeness.

Although it threatened rain, I made my way to the rice-woman's house. Her daughter was ill and uncomfortable enough, but not in so much danger as I had supposed from the mother's report. After hearing an account of her troubles, I said to the mother, —

“What shall be done?”

“What shall be done!” she replied. “After I came from your bungalow, I called on a Brahmin doctor; and he said he must go to the jungle, and dig up six kinds of roots, and grind them up, and put one kind of pill with the powder, and boil all together; and then, while she is taking this medicine, she must not have any tamarind in her curry, nor any tobacco. He said he must have two rupees before he would do any thing, and so I gave them to him; and now she must take the medicine; must she not?”

“Oh!” said the sick woman, “how I begged my mother to wait until you had come! for I wanted you; but she wouldn't.”

“Cannot you give medicine too?” asked the mother.

“No, indeed,” was the reply.

“Well, then,” she pleaded, “let us have the blessing of your faith.”

“What?” said I, laughing, “put my faith with that Brahmin’s works, — his two rupees, six roots, one pill, and all! I rather think my faith and my works must go together.”

There was a frowzy-headed old woman, who had been crouching in one corner, who now rose with great majesty, and straightened herself before me with the proposition, —

“Send for a soothsayer. That’s my advice.”

These soothsayers are men who sit wisely on the ground, and, beating at intervals their dingy little drums, pretend to foretell future events, and are consulted on all such occasions as marriages, sicknesses, or journeys. My indignation may have withered this woman, for I exclaimed against such an outrage upon Him in whose hands are life and death. My school-girls have been in the habit of visiting this family, and the mother was not ignorant of the true God and his mighty attributes; so she turned somewhat soothingly to the old crone, and said, —

“She cannot endure the soothsaying men. She thinks nobody but her Swamy knows whether we are going to live or die.” And then, turning to me, she continued, “I do not want these men: I have been trying to pray as you do, and I have knelt down and asked the great Swamy to heal my daughter.”

“So have I,” said the poor sufferer. “I have knelt down in that corner.”

She begged me to send her a cot to lie upon, that she might not be so annoyed by the ants. It was pitiful to see the lack of good nursing. It is always a joy to tell the story of the woman who touched the hem of the Saviour’s garment. My women think it is the most popular story that they tell. My only office seemed to be to tell of the Great Physician, and I came away.

CHINA.

LETTER FROM MISS PAYSON.

MISS PAYSON, from Foochow, thus writes of one of the great difficulties in the way of leading the Chinese women to embrace the Christian religion : —

“ HUNG SÜK.”

“ I fear it will be long before any of the small-footed class become willing to go out as Bible-readers, the customs of the country are so opposed to their being seen in the streets. The helpers' wives rarely attend religious service, if it requires a walk of much length. Old women occasionally venture out of their houses, and hobble along with their small feet by the help of a large staff, or leaning on an attendant; but the younger women seldom appear in public. I am not surprised that they dislike to go out; for the language heard in these streets is most vile, and their condition is any thing but inviting to a person at all fastidious.

“ Among the first of the few women who united with the church here was the matron connected with my school, a widow about fifty years old. She was converted while a servant in a missionary family, seems very sincere, and is my chief dependence in the weekly prayer-meetings. She still retains, however, a wholesome reverence for the ‘hung sük,’ or customs of the country. Not long since, in calling with her on a family living only a few steps from the church, I gave the mother and daughter-in-law a cordial invitation to attend the service on the next sabbath. They made an evasive reply, as the women here invariably do when thus invited; but the school-matron directed my attention at once to their feet, wound up in dingy white bandages, and pinched into three-inch shoes, and said

apologizingly, 'They have small feet : it is not the "hung sük" for them to go into the street.' 'Alas!' thought I, 'if this bugbear of custom prevents those who are under the very droppings of the sanctuary from attending church, what can we expect from those living farther away?'

FIRE-CRACKER MAKERS.

"These women to whom I have just referred were busily occupied during my call in making fire-crackers, and could hardly stop work long enough to satisfy their curiosity with regard to my dress and appearance. They wound the strips of coarse brown paper forming the body of the fire-cracker about a bit of wood like a match, pasted the ends together, and, having inwrapped the brown paper in a gay suit of red, they put it up to dry, forming circular rows, till a thousand were placed there ready for the shopman. Each woman could make a thousand in one day, she said, and received in return only twenty cash, somewhat less than two cents.

"Their house was untidy, as all Chinese houses are, their furniture scanty and cheap, and their clothing very common ; yet they were fine ladies in their own and their neighbors' estimation, because they had genteel little feet, and wore red embroidered shoes, like the wives of the mandarins. I fear that the small feet which prevent these women, and hundreds and thousands like them, from entering the doors of our chapel, will debar them at last from entering the doors of heaven. God grant that they may see their danger before it be too late !

HOME SCENES.

"Last week a woman very well dressed, wearing artificial flowers in her hair, and elegant, small red shoes on her feet, being in ill-health, came to see the doctor, who lives next door, and gave me a call. At her departure she invited me to return

her visit; and so yesterday I went to see her, thinking, perhaps, she was of a somewhat superior class to that of our usual acquaintances here. The school-matron accompanied me; and, when we reached my new friend's house, she received me in small shoes, to be sure, but in garments so faded and ragged, that I should have taken her for a beggar-woman, rather than for the fine lady who visited me. I knew at once that she had hired the red embroidered petticoat and the other gay clothes, as is commonly done here, in which to visit the doctor, while she dressed in rags at home. And such a home! The earth composing the floor was so moist as to be unpleasant to tread on; and pots, dishes, pails, and utensils of all sorts, were everywhere. I was about to seat myself on the first bench that seemed clean enough, when my hostess invited me to ascend to the second story. I did so, by means of a crazy ladder, and found myself in the lady's bedroom. It was of small dimensions, with but little furniture aside from a shrine, — such as is seen in every house, — in which an idol stands, and before which offerings of flowers or incense are arranged.

“An old woman, with a pleasant face, and a young girl about twelve years old, were sitting in the room; and both were interested in the pictures we had brought with us, representing scenes in the life of Christ. The old woman was eighty-four, and seemed never to have heard of her Saviour. We talked considerably with her; but my evil heart of unbelief was continually saying, ‘It is of no use: she is too old now to believe.’ A boy of eighteen years or more, whose whole dress consisted of a pair of trousers rolled up to the knees, — no shirt, of course, — followed his mother into the bedroom, and was presented to me as the future husband of the young girl. She had been purchased and adopted into the family years before, no doubt, her feet bound, and every thing done to render her worthy of the young gentleman she was to wed.

“Her future mother-in-law inquired if I would take her into my

school; to which I answered that all my scholars had unbound feet, and, if she chose to unbind hers, I should be happy to receive her. The woman only laughed in reply, and proceeded to show me the tatters in her garments, and to ask if I had not clothing to give her. I have become quite deaf to this invariable appeal, and make it the signal for my departure.

“I was followed to the door by my hostess, who continued calling out, ‘Maing, maing, kiang,’ — ‘Walk slowly, walk slowly,’ — till I was out of sight. This expression is equivalent to our word, ‘good-by.’”

LETTER FROM MRS. CHAPIN.

Mrs. Chapin, writing from Tung Cho, July 24, says, —

“One of the sweetest memories of my visit to America is that of having seen so much of the ‘inner life,’ if I may so speak, of the Woman’s Board. I regard it as one of my richest experiences, the remembrance of which helps and strengthens me every day, and draws me with a new yearning love to the dear young ladies in North China. I made many precious friends while at home, and nearly all of them in connection with the Woman’s Board and its auxiliary meetings. I shall watch with intense interest the progress of the good work, through the pages of ‘Life and Light.’

“I long for appropriate words to express my joy at being permitted once more to stand in my place with a tolerable degree of health and strength. I wish some of the dear ones at home could come into the little prayer-meeting with our Christian women, on Friday afternoon: it would do their hearts good. When Mary Andrews is away, it is a mother’s meeting in every sense of the word: we all have the burden of unconverted children on our hearts. Last Friday a mother of five sons prayed, ‘Lord, take my bad boy; make him good: I cannot.’

“Our new sister from the Chicago band, Miss Chapin, is a

welcome gift. She seems to have been here months instead of weeks. May God lead many such to the Board, with the 'send me,' so pleasant to hear! I trust the rumors that the Chinese Government are trying to stop the labors of all female missionaries here will not prevent the sending of re-enforcements as fast as possible. We go in and out as usual, carrying the word of life; and the enemy rages in vain. Keep the cry constantly before the sisters: souls are going down to death! Hasten, or it will be too late for thousands!"

TURKEY.

THE MARSOVAN SCHOOL.

MRS. LEONARD, of Marsovan, thus writes of the gratifying results of patient labor in the girls' school in that place:—

"No part of our work has given us more encouragement during the past year than our Girls' Boarding-school. Indeed, this has been a source of great and almost constant joy. When we consider the homes from which the girls come to us, and the influences under which they have been brought up, we must say that their general deportment has been admirable. Their diligence in study, faithfulness in discharging various duties, their love for teachers and each other, their conscientiousness, prayerfulness, and earnest endeavor to teach the truth and lead others to Christ, have afforded us great satisfaction. This has been especially true during the last four months. At the time of our week of prayer, there seemed to be unusual interest and evidence of the presence of the Holy Spirit in the city, particularly in the Girls' School. A very marked and gratifying feature of the work was its effect on the six of our number who were

already professing Christians. Two by two, they made their classmates special subjects of prayer and conversation, praying with them also in private and in little bands. The whole school was moved. In a few instances there was deep conviction of sin, lasting for days and even weeks : others seemed only to 'look and live.'

"We expect to graduate a class of six in the fall, all of whom are members of the church. Seldom does one see girls more attached to a school, and at the same time more anxious to finish their course, that they may go forth to impart to others the blessings they have received. While we have confidence in all, and trust, that, by the grace of God, they will be faithful, there are some really choice spirits among them, who, by superior intellectual and moral traits, and their wisdom and tact in laboring for souls, have especially won our love, and whom we trust the Lord will yet more abundantly qualify to be instruments of great good.

"Two classes only have graduated from the school since its commencement. The first consisted of five girls, all but one hopefully pious ; of these, one has since been engaged in teaching an advanced school for girls in Cesarea, another in Sivas, and a third in Yocat. One was the wife of a preacher, of whose death we have recently heard.

"The second class finished the course last fall ; of these, two were Christians when they entered, and all the others, with one exception, became such while with us. We continue to hear most cheering reports from them, and have abundant testimony of their faithfulness and usefulness. Two are teaching in Baghchejeck, their native city : another, a blind girl, is doing a vast amount of good in going from house to house, and laboring for the spiritual welfare of her less enlightened sisters ; a fourth is teaching in Talas, a fifth in Gemerek, out-stations of Cesarea ; and still another is pursuing a similar labor of love in Sivas. One of the most promising was married to a graduate of our

Theological School, and is doing an excellent work in Yocat, — the place where the sainted Henry Martyn died and was buried. Two are employed in Marsovan, one as assistant teacher in our boarding-school, and another as a teacher of small girls. Surely, we have reason to thank God, and take courage at such a result; and will not our friends at home feel stimulated to share with us in the blessed privilege of carrying forward this glorious work?"

A TELLING EXTRACT.

We take pleasure in adding an indorsement of the school, taken from the annual report of the mission, written by Rev. John F. Smith. After speaking in the highest terms of the appearance of the pupils, he says, —

“As is well known, the school is conducted with the greatest economy; the scholars doing all their own work, under the constant supervision of the teachers. Thus they not only acquire knowledge, and discipline of mind and heart, but become fitted to have charge of domestic affairs, and to preside over well-ordered homes.

“It costs but thirty-five dollars a year to support one of these girls, and but double that sum to sustain a teacher for the same time. How many women there are in our own dear naveland, even among those who call themselves by the name of the self-denying Saviour, who yearly spend more than that amount for unnecessary dress! And how many more, who, if they would but imitate the example of Him who was rich, yet for our sakes became poor, might still spare as much for this blessed work. Then might they lay up treasures in heaven with their wealth, and be the means of clothing immortal souls with the garments of beauty and holiness forever.”

ANNA THE BIBLE-WOMAN.

We give below, from the pen of Mrs. Wheeler of Harpoot, a specimen of the work of the Bible-women in our mission stations: —

“ I have just returned from the other side of the city, where I have been to look after the work of your Bible-woman, Anna; and I would like to go there again with you in imagination.

“ We have mounted our mules, passed through the muddy streets, and here we are at Anna’s house, ‘ your Anna’s home.’ Sultan, the invalid daughter, is on one side of the lussee, — a low table with a vessel of coals under it, and a large quilt thrown over to keep in the heat. Anna gives us a seat at the upper end, and invites us to lift the quilt and warm our feet beneath it: as we do so, there arises a strong odor of incense, which, I suppose, has been thrown in as a special honor to us. When we are seated, all give the salutation, ‘ You come in peace,’ or ‘ Welcome.’

“ After a few inquiries, we begin to examine those who have come in. Yegheser (Lizzie) is reading in Matthew, and does quite well, although Anna says she is not very diligent. Bazeg shows good progress in her lessons in Mark. Hanum reads in Luke about the miraculous draught of fishes, and seems to have made the greatest advance of any. Tasheeg is about half through the primer, and appears interested, although her improvement is slow. Aslooban is studying Acts and Psalms, but is sick at home. These come to Anna for lessons; but none of them will attend the Protestant service in that part of the city, except Aslooban; and we hope she is a Christian. Besides these, Anna teaches twelve others, who come to her house, although they will not receive me to their homes, lest they should be called ‘ Prots.’ But your Bible-woman can reach them; and, if God’s word can enter, the light will follow, and in the end they will be convinced.

“ Anna has not been able to devote all her time to this work; for, early in the winter, her only daughter was taken sick, and is still an invalid. We had intended to pay Anna sixty piastres a month; but I think we shall now allow her only forty or fifty. We feel that she has not given the time required for the whole

salary, and she has not sent in her monthly report. We do not blame her : on the contrary, we are pleased with her work, and the spirit she manifests. Her first duty is to her sick daughter, who is a lovely Christian girl, and longs to work for Christ.

“ You may ask, ‘ Why do you not give to Anna the whole sum, as her daughter is sick ? ’ We are very careful how we spend money for Christ’s work. When we receive funds for a Bible-woman, we cannot bestow them on the poor because we pity them : what we dispense in charity comes from our own salaries, and we try to have it understood that we do not obtain it from the Board. Kind friends have sent means for this purpose to young missionaries, and sometimes more harm than good has come from it.

“ Then, too, we have to be cautious so to use money as not to corrupt those who receive it. Some of our sorest trials arise from this source ; and, the longer we are in the missionary work, the more do we feel that we need wisdom from above.”

THE HOME AT CONSTANTINOPLE.

BY MRS. N. G. CLARK.

The Home in Constantinople, for which the past three years we have been praying and planning, is at last opened under the care of a lady eminently fitted for such a position. She is a teacher of large experience and high reputation, called, we believe, by the Lord of the harvest, and answering, “ Here am I ; send me,” just when our hearts were failing because those already called did not respond. This lady, Miss Rappleye, from Oakland, Cal., was with us at our Brooklyn meeting, October, 1870, and immediately afterwards sailed for her Eastern home. Having spent nearly a year in studying Armenian, and in preparation for her work, she is this very week, Oct. 4, commencing her school for the girls of Constantinople. We doubt not it is with fervent prayers, and with hopes, fears, and anxie-

ties which we can hardly understand. Let us not fail to mingle our prayers with hers, that the Lord will send her pupils chosen by himself for a good work among their own people, and will enable her to win their hearts and lead them to Jesus. Dear Christian sisters, she depends upon us thus to sustain her hands. She feels that we shall pray for her : let her never be disappointed.

This school is to be a seminary of high order, open to pupils of all nationalities. It is to be chiefly for day-scholars, with a course of instruction extending through three or four years. A moderate tuition is to be required, with additional charges for ornamental branches and modern languages. Do you ask, what need of such a school in Constantinople? The people have shown their sense of the need, and already there are two large schools of this character under the care of educated Armenians, in every way made attractive, and filled with pupils. I said "schools of this character;" but in the inculcation of pure religious truth, the most important element of instruction, they are deficient. In our school, Christian culture will be the first and highest object; and we must offer the best educational advantages the city affords, or parents of Armenian faith will prefer Armenian schools. Miss Rappleye has the assistance of native teachers competent to give instruction in the Armenian, Turkish, and Greek languages.

But the Home is not merely a school : a large, pleasant room on the first floor, looking out upon the court and the sea, is set apart for a dispensary, and presided over by a lady of superior medical education and established reputation in this country. She has left a large and successful practice for the sake of ministering to the spiritual as well as the physical maladies of suffering women in this great Eastern city. Here, in her office-hours, she will receive them, and, while seeking to heal their diseases, will be able to turn their thoughts to the great Physician who will give life and light to their souls. In their homes, too, she

will do the same ; and it is believed that a female physician will find entrance where no missionary could otherwise go, not only to the homes of the poor, but to those of the rich, even to the harems of the haughty Turks. She had been but a few weeks in Constantinople, when she was introduced to one such harem. We feel that her work is of the greatest importance, and promises to open the way for the labors of missionary ladies in many homes whose doors have hitherto been closed. Let us never forget to pray, that, for the sacrifice she has made in leaving her position of honor and usefulness here, she may receive a hundred-fold in the blessings of those that now are ready to perish.

This Home is to be the centre, also, of another department of labor, namely, city missionary work among the homes of the people. A third lady will go hand in hand with the "beloved physician," or will follow in her footsteps, conversing on religious subjects, holding prayer-meetings in different neighborhoods, or superintending Bible-readers. For this department let us pray the Lord of the harvest to send us a laborer of his own choosing. The field is white, and we long to see the ingathering of souls.

Again, dear sisters, let me say, pray for these, and not for these only, but for all the young women who have gone forth alone into this blessed missionary work. Pardon me for a few words in the first person. I have been with some of them since our last annual meeting : I have seen their schools of bright-eyed, affectionate girls, so eager to prove to us that the labors of their teachers were not in vain. I have received visits from Christian sisters, with whom I could not exchange one word, but who came with Testament and hymn-book in hand, proud to show me that they could read and could sing. I have knelt with such in Miss Hattie Powers's prayer-meeting at Antioch, and heard them offer prayers whose earnest tones carried my heart along with theirs, though I knew not their words. I have seen the contrast between their faces and the dull, dejected, listless looks of the

poor creatures trodden down and treated like mere beasts of burden, — taught that they have no minds, almost no souls. I *know* what a blessed work this is ; and I know, too, a little — a very little — of how lonely it is to be so far from home and friends, — how their hearts would fail but for the precious Elder Brother who is ever with them. And I know how they love to think of us and say, “ All these dear sisters at home remember me and pray for me.” Oh ! we must never stop with giving the money : dearer than all to them are our prayers and our sympathy. If you could hear them speak of it as I have heard them, you would never say, “ Of what use is the Woman’s Board ? ” Though we never placed an additional dollar in the treasury of the American Board, yet should we band ourselves together in every church throughout the land to pray for our missionary sisters. You cannot know how it will strengthen their hands and cheer their hearts, till you hear them tell it on the other shore.

AFRICA.

SEED-SOWING.

BY MRS. ALDIN GROUT.

WE are indebted to Mrs. Grout for the following graphic account of one portion of her work in Africa : —

“ My most successful department of missionary labor has been the training of native girls.

“ At first it was not easy to induce them to live with us ; but when it was ascertained that we could not claim them as our own, we had less difficulty. We made a formal contract with the father ; and, as we told him that we wished his daughter to assist us, he generally demanded for her services, the first year, a heifer ; the next, the animal must be a little larger ; but, when

the people became acquainted with the use of pounds, shillings, and pence, they were remunerated in coin.

“ When the little girl of ten or twelve years, usually one whom we had previously selected, was brought to us, whatever ornaments she had about her were taken by her friends, who supposed she would be provided with every thing necessary at her new home. Our first duty was to give her a piece of soap, which she probably had never seen before, and direct her to go to the river near by for a thorough bath. We would then remove some of the thick matted curls with which her head was covered, dress her in a frock sent us by some kind-hearted ladies in America, and she would begin to have quite a cleanly appearance : but her new position gave her an awkward feeling ; and we used to allow her to gaze about her for a day or two, to experiment on opening and shutting the doors, to examine and wonder at her new surroundings, till she became better acquainted. To induce her to stay contentedly, we were obliged to find her a companion ; and then we had two ignorant girls, knowing nothing of civilized life, on whom we must spend much time, teaching them to read and write, as well as to go through their daily routine of work.

“ How many times we exclaimed, as we saw their stupidity, wilfulness, and untruthfulness, ‘ Can we ever make any thing of them ? Is not our labor in vain ? ’ We needed and sought divine strength, to enable us to persevere in our almost hopeless task.

“ At length we began to perceive a little waking up and improvement. The garments fitted more naturally, the interest was transferred from them to books and work, and we could discover some ambition to learn the alphabet. When one or two more were added to the household, the first were not backward in expressing their astonishment that any one could be so awkward as the new-comers, having quite forgotten the days of their own ignorance, which we thought had not yet ceased. Days, months, and sometimes years passed before we

noticed any marked interest in religious instruction ; before we saw the silent tear in the eyes fixed on the missionary's countenance, as he spoke of a Saviour. Then we heard the voice of prayer at night, just before retiring to rest. We could not distinguish the words ; but there seemed to be an earnestness, a pleading, such as could not be called forth by the beautiful little prayer which they all learned to repeat, ' Now I lay me down to sleep ; ' and we took courage, feeling that God was faithful who had promised.

“ Time rolled on, and it was announced that the father of the eldest girl was anxious that she be married. As she was living with the missionary, she felt that she had a right to exercise some choice in a companion for life, although, according to custom, the father selected the one who would pay for her the greatest number of cattle. We witnessed many struggles in these affairs, but ever found that it was a very delicate matter to interfere. The gospel can usually effect what force fails to accomplish. After all arrangements were made, and we found that the girl had so far prevailed as to induce her father to receive cattle from a young man also living at the station, we cheerfully assisted her in preparing her garments, and in arranging her wedding-feast. They were married in a Christian manner by the missionary, and the young wife left us to occupy the dwelling which her husband had erected. It resembled, as nearly as possible, the house in which she had been living, instead of the usual grass hut, and was furnished with a rude bedstead, a few chairs, a table, and cupboard. The family altar was set up, where a portion of Scripture was read daily, and prayer offered to Him whom they wish to serve. Thus was commenced our Christian village. We were often discouraged, witnessing many defections ; but when we visited in their own homes these girls whom we had trained, and saw how nearly they were trying to do as they had been taught, we felt amply repaid for all the labor and anxiety bestowed upon them.

“ Before leaving Africa, I felt desirous of collecting together these my scattered children ; and I conceived the idea of having a tea-party, and inviting as many of them as I could find. Of the twenty, or more, who had lived with me, sixteen were able to be present, — all members of the church, with one exception ; all married women and mothers of families. We had a long table set in the dining-room : I sat at one end, and a missionary friend at the other ; and I placed the women with reference to the time when they came to me. The eldest, sitting near me, was a grandmother ; and the third wished to be excused early, as she was to attend the wedding of her daughter the next morning. They were a goodly company, in their clean calico dresses, with kerchiefs on their heads, looking cheerful and happy. The missionary asked a blessing ; and with perfect propriety they spent the next half-hour in eating and chatting socially together. I took occasion to relate some reminiscences of their first years with me, which they had almost forgotten. After distributing to each one a kerchief, they all came and shook hands as they left, and expressed great satisfaction at their pleasant visit. It was an event much talked of afterward, especially by their husbands, who thought they would be glad of a like entertainment.

THE IN-GATHERING.

BY MISS M. W. TYLER.

In the March number of “ Light and Life,” there is a letter from Theresa Makubalo.

I wonder if that letter sounds to you as it does to us, who can remember each word in the expressive Zulu tongue, and understand *all* it means to convey. She says, “ We rejoice very much for the learning which we are taught by the teacher whom you sent to us, in this land of darkness great. We thank you for the prayers which you have prayed, and the money you have sent.” And they are glad : they do rejoice that they have such

a dear kind teacher among them. A short time ago, a native man said to me, "We love Mrs. Edwards very much, and know she is our friend. She is true, and we can always trust her, and would be perfectly willing to give our daughters to her to be educated; for we have learned how kindly she treats them, and that they are to her as children." One man told me this, but many others agree with him; and the heathen look on with surprise and admiration, as they mark the improvement in these girls. I have seen the school only once, but quite long enough to receive the most happy impressions.

Two days after the January term of 1871 commenced, I went out to Inanda: as I approached the seminary buildings, I was attracted by the vines on the piazza, which cast a pleasant shade over the windows. The little stable, garden of corn, potato-patch, and young fruit-trees combine to make the grounds pretty and attractive; climbing over the roof of the back piazza, is a luxuriant passion-vine, with its thick dark leaves. The grass-plot is smooth and green, in the centre of which is a little bed of variegated verbenas. Mrs. Edwards met me at the door, and welcomed me to her home. The first article of furniture I noticed in her American-like parlor was the cabinet-organ, a gift of love from a member of your Board, whose heart reaches even to Africa. Mrs. Edwards placed her hand on it, saying, "Play as much as you please: I shall be glad to have it used. See what a beautiful addition it is to my room: I have heard that Miss Day plays and sings, and we shall use the instrument in school if she comes. Those who are good judges tell me that the tone is very fine, and I feel happy to have the organ here."

Tea soon being ready, we went out together. Mrs. Edwards rung her little bell: all the girls came in, and seated themselves at the table. One of them asked a blessing in a low tone, and then two at each table began to assist the rest: one poured out and handed round the water, and the other helped to the Indian-meal pudding, which formed their evening meal. There were

two long tables for the older girls, and a small one for the younger, besides that at which Mrs. Edwards and I sat. I was so interested in listening to the conversation, I could scarcely eat. The girls are allowed to talk as much as they like, so long as they speak only in English: at first their words were few and far between,—cautious and quiet; but now they are very social. After supper, one of the girls gave out a hymn, which all sang; and then she read a chapter from the New Testament, and prayed in her own language. Then all arose: those who had the dishes to clear away went to their work, and the others, one by one, came to us, shook hands, and said clearly, “Good-night.” When they had come and gone, I said to their teacher, “Why, what a task this is, Mrs. Edwards!” Her reply was, “Yes, but I like it: it helps me to feel that I have something homelike.” After this the girls went out on the piazza, and marched round and round, singing to the time of a little harmonica which one of them played, until the bell rang for them to enter their rooms to study. At the appointed hour they retired.

In the evening Mrs. Edwards drew her rocking-chair towards a little stand, and read over the lessons for the next day from the Zulu Testament. The following morning I walked through the girls’ rooms, and noticed in several neatly-made patchwork quilts and bags of their own workmanship, showing the character of the various individuals.

The exercises of the school throughout were exceedingly interesting, and the order and regularity which prevailed were wonderful. Occasionally there is trouble, as in all schools,—for instance, when a girl arrives who has never before experienced the sensation of homesickness; but this soon passes over, and harmony is restored. The contrast between these and heathen girls should fill us with unspeakable joy; and my mind always reverts with pleasure to the short though interesting time spent at the Inanda Female Seminary.

Harvest Work.

BY MRS. EMILY C. PEARSON.

CHRIST to-day is giving thee
Harvest work beyond the sea :
"White already" is the field ;
"Fruit eternal" it shall yield.

Gladly sow or gather in :
Thou to Christ shalt "many win,"
While the gracious Master waits,
Opening hoary empire gates.

Glorious is His growing sway !
Mountains levelled pave His way.
India, battling long with caste,
Smiles with hope, — her midnight's past.

Afric "stretcheth out" her hand ;
Turkey pleadeth for her land ;
Blinded China's teeming shore
God hath planted near our door.

Gospel heralds star the night :
Christ is rising in his might ;
He shall overturn, and be
King of kings from sea to sea.

All the fields of earth are white :
Hosts are crying, "Give us light !"
Spread the truth, and ceaseless pray
Christ will haste his promised day.

Send forth laborers, Holy One !
In all lands "Thy will be done :"
With thy glory let earth be
Filled, as waters fill the sea !

Our Work at Home.

SALEM MEETING.

NEVER did autumn skies smile more serenely than on Thursday morning, Oct. 5, 1871. Not less radiant were the faces of the eager multitude of ladies who filled every available space in the Tabernacle Church, Salem, on that morning, waiting for the opening of the fourth public meeting of the Woman's Board of Missions, held in connection with the Annual Meeting of the A. B. C. F. M.

After the opening exercises, conducted by the President, Mrs. Albert Bowker, the minutes of the meeting at Brooklyn were read by Mrs. George Gould.

REPORTS.

Miss Green, of the Western Board, presented their warmest greetings, and gave cheering accounts of the revival of missionary zeal among the Marthas and Marys of the Great West, as evidenced by the formation during the year of sixty new Auxiliaries and numerous Mission Circles. They have already sent fifteen ladies to the foreign fields.

Mrs. Hough, President of the Jackson Auxiliary, Mich., said that the basis of their constitution was written by Paul himself, "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him;" and many of the Western Auxiliaries have proved this method of "taking up a collection" to be the best. We were told that the grace of giving is essential to Christian growth, and that, if each female

member of Christian churches in the United States would give two cents a week for missionary work, the aggregate would equal \$200,000 a year. Why shall it not be done?

The report of the Boston Home Department showed a large increase of Auxiliaries and Mission Circles. The receipts of the Treasury since Jan. 1 amounted to \$26,265.66.

Mrs. Burdett Hart, of the Philadelphia Branch, reported ten Auxiliaries, a remarkable growth, considering that Congregationalism is an exotic in that latitude. She brought to the meeting the contributions of a little girl, — seventy-five cents, — which the child had earned by working in her father's garden, and a treasured gold quarter of a dollar. She also offered for sale, for the benefit of the treasury, crosses made of Mary Lyon's, and Fidelia Fisk's hair, — precious mementos of those who lovingly bore the cross in their Master's service, and who now are wearing the crown in his kingdom.

Three verses of the hymn entitled "Harvest Work," written for the occasion by Mrs. Pearson, and sung grandly by that great choir of more than one thousand voices, impressed upon each the sentiment of the opening stanza, —

"Christ, to-day, is giving thee
Harvest work beyond the sea."

A VOICE FROM CHINA.

From "blinded China" came a note from Mrs. Chapin, telling of new faith and hope and zeal gained by meeting with the ladies in America, and closing with these words: "Keep the cry constantly before the dear sisters: souls are going down to death! Hasten, or it will be too late for thousands!"

Mrs. Homer Bartlett, the Treasurer, rose to say, that every year she had reported, at this meeting, a donation from some dying Christian sister; but this year the accounts were closed,

and the fact recorded that none such had been received, when a letter was handed her, stating that Mrs. B—— had asked, in her last hours, that one hundred dollars should be sent as her gift to the Woman's Board.

MRS. EDWARDS' SCHOOL AMONG THE ZULUS.

Mrs. Lemuel Caswell then read a letter from Mrs. Tyler, of the Zulu Mission, descriptive of Mrs. Edwards' Home and School. This letter showed how, literally, the desert had been made to blossom as the rose, and how much fruit had already been gathered in a soil considered so barren. It was also stated that recent intelligence had come that about half the pupils in the school had become Christians.

PIONEER WORK.

Mrs. Aldin Grout, who had spent more than thirty years as missionary in South Africa, gave an interesting account of the women and girls as she found them. When she first went among them, they were bought and sold like cattle, and indeed in exchange for cattle. Every wife had a hut, the floor of which was a hardened ant-hill; the furniture, a few rude dishes; the bed, a mat with a wooden pillow to rest the neck upon. The entrance to these huts was so small and low, that all who entered did so upon their hands and feet. From these haunts of degradation and wretchedness, Mrs. Grout and her associates, in true motherly fashion, took to their own homes such girls as they could persuade to live with them; taught them from day to day, trained them up in the Christian religion, and to-day the seed they sowed in tears is yielding a glorious harvest.

Those girls are wives and mothers now, and they begged for a High School, that their daughters might be educated. In response to this plea, Mrs. Edwards went out and opened a seminary with twelve pupils: From time to time, others have been

added as they were qualified. The applications for admission could be counted by hundreds. These pupils have not only been taught something of that wonderful lesson in addition, "add to your faith virtue, and to virtue knowledge," but to that knowledge they have learned to add patience, — patience under discipline. Yet so wisely has this been enforced, they have yielded to it in most cases willingly, and can trace their own progress by reason of it.

So bright does the future dawn for woman in Africa, whose lot has been to work all day in the fields, returning at night with a bundle of wood on her head, and the baby on her back, to cook the evening meal for the husband, who counts her "dear" only as the price of so many cows!

THE WOMEN OF NORTHERN CHINA.

Mrs. John J. Gulick, of North China, was then introduced to the ladies. She and her husband are stationed at Kalgan, where Mr. and Mrs. Williams are also laboring. In all their touring, they have been received with universal kindness. She mentioned one old woman, over seventy years of age, whom they met twelve days' journey beyond their own station. When she saw them in the street, she exclaimed, "Do come in, — do! I am so glad you have come again," supposing them to be Mr. Blodgett and family, who had once visited the place. This old grandmother secured them a large audience of women, to whom Mrs. Gulick told the story of the Cross. As she spoke of Jesus and his love, this aged, tottering one would say to those about her, "I am old, I am deaf. Do you listen, and tell me again all about this Saviour." As the missionaries left the village, many followed them, anxiously inquiring, "When will you come again?"

In about a year it was Mrs. Gulick's privilege to go again, when she received as cordial a welcome as before. The same

old woman met her, and begged to be taught more about Jesus. During this tour, Mrs. Gulick told the story of Christ's love to multitudes of women, who, but for her, would never have heard of the way of life; for no man, except the husband, can even enter the yard of a dwelling-house. All the people in that region are very accessible; yet in a district as large as all the State of New York, and four times as populous, there are only two families of missionaries. Mrs. Gulick begged us to pray that our sons and our daughters may be ready to go in and occupy the field.

She was accompanied by a little Chinese girl in native costume, whom she had rescued from a violent death at the hands of her father, though a few days only would have completed the work from starvation alone. When adopted, the little thing, though four years old, weighed only ten pounds. Standing beside her kind preserver, the child sang in Chinese, amid breathless silence, the hymn so dear to our Sunday-school children, "There is a happy land." Mrs. Gulick added, "This little girl and I plead for her country that you will send more laborers to tell them of Jesus."

READY RESPONSE.

How many hearts asked, "Lord, what wilt thou have *me* to do?" we cannot tell; but that stirring appeal for aid, or the thrilling, pathetic chant, "The Missionary's Call," as sung by Mrs. Caswell, accompanied by a quartette of ladies, prompted at least one soul to respond, "Here am I, send *me*."

HONORABLE WOMEN.

However the enemies of the first missionary might assert that "his bodily presence was weak and his speech contemptible," in no sense could it be said of that noble company of missionary ladies upon whom we were that morning permitted to look,

and to whose words of lofty faith, of unassuming devotion, or inspiring zeal, we were privileged to listen. Mrs. Luther H. Gulick of Micronesia, Mrs. Barnum of Harpoot, Mrs. Woodin and Mrs. Peet of China, Mrs. Tyler of Africa, Mrs. Schaufler of Constantinople, and Mrs. Dole of the Sandwich Islands, were with us on that occasion.

ISLANDS OF THE SEA.

Mrs. Gulick, of Micronesia, then addressed the meeting. She went with her husband to those islands of the Pacific, peopled by a race whose language had no alphabet, where convicts had revelled, where American and English vessels had introduced rum, tobacco, and vices worse than all the original heathenism of the natives. They were told to take weapons for defence. They did go armed, but with the Bible only. Without a teacher, without an interpreter, with neither grammar nor dictionary, they picked up the language word by word, keeping always pencil and paper by them, and comparing notes at night. In this way they gradually learned to communicate with the people, and were able to tell them how they, "who sometime were far off from God and heaven might be made nigh by the blood of Christ." Mrs. Gulick remarked, that, in the early part of her missionary life, one main object of her teaching was to cultivate a love of dress, a kind of teaching, as she quietly said, for which there was no need in this country. When they went to Micronesia, the chiefs wore a handkerchief with a slit in the middle to put their heads through. The common people wore less. After being on the islands some years, she was obliged to leave for a few months for her health. During her absence, her husband persuaded some of the native women who had been under her instruction to make themselves dresses. They were willing, if he would help them. So, following in the footsteps of the first missionary, willing to "become all things to all men," Dr.

Gulick turned dressmaker, brought out his wife's patterns, and cut and basted blue, red, green, and yellow calico dresses, — for they take great delight in gay colors. When his wife returned to him, these native women hastened to the shore to meet her, carefully arrayed in their new attire. Nine years were spent in these islands. They, with their associates, reduced to writing four different languages. To-day there are more than one thousand readers among the natives, upwards of one hundred schools, and pupils counted by thousands. Dr. Gulick and wife were expecting to leave in a few days for Japan. Their four children who would remain in this country, she most tenderly commended to the prayers of Christian mothers, asking them to remember before the mercy-seat missionary children in this country, since they have had special temptations, and now have special trials. In closing, she said with irresistible pathos, "God strengthen you to give your sons and your daughters to do his work in the foreign field. Live not alone for this world. Live for Christ. Live for others, and may we meet in the better land!"

The report of the Constantinople Home, by Mrs. Dr. Clark, who accompanied her husband on his recent tour among the mission stations of Turkey, will be found on another page.

Almost the entire audience remained to take part in the closing services; and the doxology, "Praise God, from whom all blessings flow," gave utterance to the emotions of many a soul.

Mrs. GEORGE GOULD,
Recording Secretary pro. tem.

FOR Treasurer's Report, see "Missionary Herald," for September, October, and November.



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CHINA.

EXTRACTS FROM MISS PORTER'S JOURNAL.

SOWING SEED AMONG THE WOMEN OF CHINA.

“ A READING man from a village six miles outside of the city, who has recently expressed some interest in the truth, came to us a week ago, bringing with him a very bright, intelligent woman about sixty years of age, a neighbor, who was curious to learn something of the foreigners and their doctrines. I talked with her; and she gave me so cordial an invitation to visit her, that

last Wednesday I went to her home. A woman employed in one of the mission families and our native helper accompanied me.

“ We started at half-past eight, but, mistaking the road, went several miles out of our way, so that it was almost noon when we reached the collection of mud houses which formed the village. As the people had received intimations of our approach, a crowd had collected before we entered the town. The first sounds I heard were angry, excited voices ; and, inquiring the cause, we learned that the mother of the man who had visited us was alarmed at our coming, and was quarrelling with her son. This was not cheering ; but, before we had gone many steps, Mrs. Tsai, the woman who had invited me, came forward very kindly, and led the way through the hamlet to her own house. I went through the outer room to an inner one, in which was a kang, a table, and a few benches, and took my seat near a window opening from the kang.

“ I hadn't brushed the dust from my face before the room was full of eager, anxious women ; while a more noisy crowd gathered in the yard. I had planned to rest a while, but *those faces!* They had never even heard the name of Jesus ; and such great pity and sorrow for them, such a sense of the wondrous messages, the ‘ good tidings of great joy,’ which I had for them, came to me, that I could not but speak.

“ The words came weakly at first, interrupted by numerous questions and remarks upon my appearance and dress ; but soon I heard on all sides, in a sort of wondering way, one and another saying, ‘ Why, listen ! She speaks Mandarin : we can understand her ! ’ and then they drew nearer, and scarcely an irrelevant word was said, until weariness compelled me to stop. I told the little company that I must have food and rest, and then we would talk more about the wonderful Friend who had sent me to tell them that he loved and could save them. While eating, I had time to count my audience. Every available place in the room was

filled, and more than thirty women, with half as many children, had crowded into the little place, not more than ten feet square. I could not judge of the number outside who heard through the window; but there were a good many there also.

“After lunch, my woman talked a few moments, and then I read and spoke until the helper came to remind me that it was time to go home. The women did not listen so quietly as in the morning; but a few seemed really interested, and to remember something of what I said.

“Yesterday, to my great joy, Mrs. Tsai was here again, urging me to make them another visit, and saying that the woman who was so angry at my first coming would like to see me, too, and would be glad to have me go to her house.

“This is but the beginning of my village work. Of the sense of ignorance and insufficiency with which I go, and the insurmountable barriers that seem between us and this people, I cannot tell. But I know that ‘the Son of man has power on earth to forgive sins;’ and this message of forgiveness, life, I take for myself as I tell it to others, and so grow calm and strong. Only seed-sowing! but the word is his, and shall ‘prosper in that whereunto he has sent it.’”

Early in the summer, Miss Porter accompanied Mr. and Mrs. Williams, of Kalgan, in a tour among the villages of North China, and spent two weeks in Yü Cho, with special reference to intercourse with the women of that region. Her account of an interview with one group of listeners upon the road illustrates some of the difficulties to be met in that work. She writes, —

“After the customary salutations, we began to tell them something of the one true God. They listened a moment, then said, ‘Tung per ti,’ — ‘Can’t understand.’ But we are accustomed to that, and, although often discouraged, try again, speaking more slowly, repeating the simplest statement two or three times. Almost always we are rewarded by hearing some one brighter or

less timid than the rest exclaim, 'Oh, we *do* understand.' It was so in this case. As usual, a man came up and interpreted for us; and, after a few sentences explained in that way, the women themselves found that we did speak their language, though the dialect is different from their local *pátois*. This is one of many things constantly occurring, which show how much higher is the grade of intelligence among the men than among the women. We often hear men say, when we are speaking to the women, 'Oh, you are stupid! We know every thing they say;' and they prove it by repeating sentence after sentence after us. To such a charge, one woman replied, 'Of course you can understand: you can go out and hear, but we must always stay at home.'"

LETTER FROM MISS THOMPSON.

In July a letter was received from Miss Mary A. Thompson, who went to China in 1869, expecting to be associated with Miss Porter in her school at Peking.

She suffered so much from sickness during the first months of her residence in that country, that friends feared she would be obliged to abandon the idea of laboring there, and return to her native land. But she had given herself to this service, and begged to be allowed to remain for a year at least, hoping soon to regain strength and vigor, and be able to devote herself to study and work. We rejoice, therefore, with her, in the cheering intelligence which this letter brings of renewed health.

Alluding to Miss Porter's absence on the tour already referred to, she says, —

"By Miss Porter's leaving, the duties connected with the school have become mine, and I am so glad to be at work, and to be able to work. I love to meet the girls in their recitations, and in their hours of study and of prayer. The prayers of these older Christian girls for me, in this beginning of my active missionary life, strengthen and help me more than I can tell.

“Perhaps I may never know, till the Lord of the vineyard brings his workers together at the last great gathering-home, why these eighteen months in China have been so ordered ; but we know that they have been sent in love, and it is enough.”

Miss Thompson continued to have charge of the school until the time of the summer vacation, when she went to Tientsin to spend the season of rest, expecting to return and resume school duties early in the fall.

LETTER FROM MISS CHAPIN.

Letters have been received from Miss Jennie E. Chapin, who sailed from San Francisco, May 1, accompanying Mr. and Mrs. L. D. Chapin, on their return to their work at Tung Cho. Their voyage was a favorable one ; and the calls of the steamer at the various ports in Japan gave them an opportunity to visit the missionaries of our own and the Presbyterian Board, stationed there.

They arrived at Shanghai early in June, and spent several days very pleasantly in that city, in the family of Rev. Mr. Farnham, of the Presbyterian Board.

Of their welcome at Tung Cho, and her own first impressions, she says, —

“Mr. and Mrs. Chapin had been absent about a year ; and I hardly know which manifested the most joy at their return, they or their friends here. I, too, shared in the kind and cordial welcome they received, and already feel more contented and at home in this place than I had hoped to in a long time. I have commenced studying the language, and feel encouraged to believe that I am going to be able to acquire it with less difficulty than I had feared.

“There is a boys’ school on the mission premises ; and seven or eight Chinese men and women are also employed, either as teachers for the missionaries and the boys, or in work for them. So every evening at family prayers, between fifteen and twenty

natives are present. The exercises are all in Chinese; and, though I do not understand a word, I really enjoy them, the Chinese enter into them with so much interest. Soon I hope to learn some hymns, so that I can go out with Miss Andrews, as she goes every afternoon to the homes of the women, and help in the singing.

“The mission grounds are right in the heart of the city; but as they are considerably extensive, and surrounded by a high wall, we seem very quiet and retired. I hope that the Lord will give me such love for my work, and such success in it, that I can go forward with it joyfully.”

TURKEY.

EXTRACT FROM MRS. COFFING'S LETTER.

INCIDENTS OF MISSIONARY TRAVEL.

“LET me give you an account of our quarters the first night out from Antioch. The place had been recommended to us by Mr. Powers, and we reached it about sundown. There was so much wet manure and filth about the door, that it was difficult to find a place to alight from our horses; but, once off, we entered the door, leading our horses in after us. We received such a welcome from the landlord as made us feel at home immediately; and, as only two or three other travellers had yet arrived, we had our choice of quarters. The building was about forty feet in length, and of half that width. The door was near the middle of one side: opposite to it a wall of stones had been built, looking as if a partition had been designed, but never finished. It was about three feet high, and was used that night by the landlord as a bedstead. As he had already made his bed, he said he must lie there to watch the horses, lest some one should come in and steal them; but liquor and heavy

sleep soon made the old man a very unsafe watchman. The servant was commanded to tie our horses in the warmest and best corner of the long room.

“Company after company came in as the evening progressed, till there were at one end of the room fourteen animals, — horses, mules, and donkeys; and gathered near a large fire, built on the floor in the middle of the room, were thirteen human beings. It was a very cold night; and wood was piled on the fire without any regard to the smoke, till it was impossible to stand or sit without profuse tears. There was no outlet for the smoke except the one door, and that was kept closely shut lest ‘the horses should take cold.’

“My small iron bedstead was put up in one corner; and, with a folded comfortable for a mattress, and an army blanket for covering, I considered myself well provided for. Mr. Montgomery and our servant spread their beds near by for protection, after which we prepared our supper from provisions brought with us.

“Having eaten it with thankful hearts, after united prayer, we lay down and tried to sleep; but for once the contrast between these quarters and the comfortable home in Ohio, the hotels in New York, London, and Paris, was too much for me; and I lay musing, wondering what dear friends would say, if they could look upon that ragged, dirty company, — some of them rolled up in their clothes, lying on the bare mud floor, others on bags of straw and potatoes.

“These people, too, are very fond of story-telling; and as one of the company was a soldier who had served his time out, and was on his way home, he had much to entertain them with. When he had finished, and all were nearly asleep, another traveller came in. He was a lad apparently about eighteen years of age, who had been in Adana working for some time. With a considerable sum of money and a new suit of clothes, he had reached Antioch, on his way to his home, about twenty miles be-

yond ; but the poor fellow, in his joy at being so near the end of his journey, with so large a present for his parents, forgot his prudence, and made a confidant of a man who overtook him on the road to Antioch. This man waited his chance, and in an unexpected moment was off with the poor lad's bundle, containing the new clothes, money, and all his possessions. It was a sad story, and our hearts ached for the boy ; but there was nothing we could do for him. He was on his way back to Adana, for he would not go home empty-handed.

“ Very many such stories of woe are told us. The land is full of oppression, injustice, and cruelty, and the government is the greatest offender. This lad's tale of distress told and commented on, our company once more became quiet ; but for me there was yet no sleep. Looking over the company as they lay there, my heart became heavy with the thought, that, in all probability, ten out of that thirteen would be eternally lost. Who is guilty ? Surely they are. ‘ Because that which may be known of God is manifest in them, so that they are without excuse.’ But are we free from guilt ? ‘ How, then, shall they call on Him in whom they have not believed ? and how shall they believe in Him of whom they have not heard ? and how shall they hear without a preacher ? and how shall they preach except they be sent ? ’ ”

INDIA.

ZENANA WORK.

“ If haply they might feel after Him, and find Him, though He be not far from every one of us.”

Extract from a private letter from a lady engaged in the Zenana work, in Central Hindostan.

“ One of the little girls that we had in our school died a few weeks since of cholera. Her mother sent for me to come to see her; but, when I reached the house, the body had been carried away, to be drowned in the Ganges. The poor mother was on a mat on the floor, crying most bitterly. It seemed, from what she said to us afterward, that her object in sending for us was to try and have us intercede that the child might be buried in our way; but her husband would not consent. I think he feared that his friends would consider him too much under our influence, and had hurried the body away before we should arrive, for that reason. The poor mother had heard of the resurrection, but she seemed to think that it could only be when the bodies had been buried in the ground. I saw that was her idea, and found the verse for her which says, ‘The sea shall give up its dead.’ You should have seen the glad look of surprise on the dear creature’s face when she heard these blessed words. She soon recovered her calmness, and began talking freely to us. She said, ‘Ma’am, I knew I could not keep her, for two nights since I had become very tired with watching, and fell asleep by her side: then it seemed to me that some one sat on the other side of the bed, — he was not quite like a man, only I cannot describe him. I thought he was going to take Pottoo away; and I said, “Oh, do go away! I want my child!”’ ‘But,’ she added, ‘I thought Pottoo put out her little hands, and said, while she looked back on me and smiled, “But I *want* to go with him!”’ I think that he took her in his arms, and then I woke.’

“ We were much struck with this account of her dream: it seemed that the mother thought Jesus had come for her darling. She told us that the little one seemed quite conscious toward the last; and, though she was suffering sorely, yet she did not complain, and her last look was a smile. We left her quite comforted, and she had even remarked that Pottoo had gone to the happy land of which she had learned to sing so sweetly.

Home Department.

REVIEW OF THE YEAR.

A NEW and unlooked-for trial has come upon the W. B. M. I. at the close of this third year of its history.

The season of our Annual Meeting was drawing near, the time for glad re-union and mutual conference in regard to our common work, when, in a moment as it were, our cherished plans are frustrated, and reluctantly we have sent forth the message of postponement.

The year has been one of growing influence and prosperity, calling for gratitude and increased confidence in Him who orders our ways.

The separation from our Presbyterian sisters, from the very thought of which we shrank a year ago, has not diminished the amount of our receipts, perhaps has served as a stimulus to some who were before doing little or nothing for the cause; while their organization, under their own denominational banner, has added another to the sisterhood of agencies employed in elevating and enlightening our sex in heathen lands.

Four new missionaries have gone abroad during the year now closed; while the more thorough knowledge of the language, and increased experience acquired by the twelve who have been longer in the field, have greatly multiplied their power.

Sixty new auxiliaries have added to our strength and to our hold upon the churches at home; and the increased circulation of this little messenger has, we trust, done its part in multiplying the number of those who intelligently and with love aid in the work.

By the fiery trial through which the churches of Chicago are passing, the appeal to our friends and auxiliaries, not immediately affected by this visitation, to do their utmost for this cause, is made doubly urgent.

It is gratifying to learn from our Treasurer, that, during this month, there has been no falling off in the receipts of our Board. Shall we not consider it an indication of the determined purpose of our co-laborers that the work abroad shall not suffer, even though the demands for self-sacrifice and generous giving to relieve the needy at home be more than ordinarily imperative? The total receipts for the year are \$9,351.62.

If the spirit of the two following letters prevails to any great extent among our friends, we have no occasion for fear, even of temporary embarrassment. These come to us from Iowa, — one from a member of our Executive Committee, who has in many ways proved herself a faithful friend and helper. Alluding to her contemplated removal to another State, she says, “I find one of the strongest ties to my present home is connected with this missionary work in which my heart and sympathies have become so much enlisted. Here were my affections first called forth to the Woman’s Board; here have been my first labors for its growing strength and prosperity; here have I wept and prayed, rejoiced and praised with returned missionary women, with a tenderness and depth of earnestness never known before. I feel, that, in leaving the State, I am loosening roots which it will take time to fix again as firmly in a new soil: yet my eyes and heart will be open; and, in any way that I can, it will always be a joy to labor for our beloved Board.”

The wife of a pastor of one of the home missionary churches in that State, after reporting the receipts of the little auxiliary there, adds, —

“The best thing we have to report is, that six copies of ‘Life and Light’ have been taken here the past year. If I can secure a renewal of these subscriptions, with perhaps one or two addi-

tional names, I shall go away with a light heart. I *know* that missionary intelligence, presented in an attractive form, is the greatest aid in awakening missionary zeal.

“ I go now to ‘ the regions beyond,’ — the frontier of this State, a county as yet unorganized, without church, schoolhouse, store, or post-office. There my husband is hard at work now, building, with his own hands, a house for his little family ; and we expect to remove early in the spring. Myself and two little daughters, with a faithful girl living in my family, who goes with us, will form the nucleus of a Woman’s Missionary Society. How long it may be before we receive any additions, I cannot tell. Pray that we may be the means of awakening an interest in the precious cause very early. I shall take a few of your cards with me, and, as soon as I find *one* Christian woman, ask her to join me in the ‘ two cents a week.’ I have the greatest faith in the wisdom of this plan, and have always regarded the organization of the Woman’s Board of Missions, as the true ‘ woman’s movement.’ ”

DEPARTURE OF MISSIONARIES.

Miss Mary M. Patrick, of Lyons, Iowa, sailed from New York for Erzroom, Aug. 9.

Mrs. Anna V. Mumford, of Oberlin, Ohio, sailed from Boston Oct. 7, to join the mission at Eski Zagra.

Both of these ladies have been adopted as missionaries of the W. B. M. I.

NEW SUBSCRIBERS.

Number of Western subscribers for “ Life and Light ” since our September issue, 57.



DEC.

PUBLISHED BY THE WOMAN'S BOARD OF MISSIONS.

1871.

BHAZŪ'S ESCAPE.

BY REV. HENRY J. BRUCE.

THE following story of the rescue of a little girl from one of the worst of idolatrous sacrifices, sent us from Bahuri, cannot fail to interest our young readers : —

There is a very bright girl in our station school at Bahuri, whose name is Bhāzū. When she was very young, her parents gave her to the god Rhaudoba, to be married to him, and afterward to lead a life of wickedness. They thought the time had come for the ceremony to be performed ; and, a few months ago, they were going to try to make her the wife of an idol of stone. Bhāzū declared that she would not submit to such a pagan rite, ran away from her parents, went to the Christians, and begged them to protect her. She then expressed her purpose to give up all her heathen customs, and become a Christian. She was received into the school, and, although her friends tried every means to induce her to return to them, she steadfastly refused ;

and she has, we think, given her heart to the Saviour. After a few weeks' trial, she was received into the church, just three years from the day that was first appointed for her baptism.

This was a great grief to her parents : they thought it would have been better if she had died. We went to their house, and invited them to come and see their child baptized : they replied that they had had no child for three months, since Bhāzû left them ; that she was the same as dead to them. They said, too, that she had been given to Rhaudoba ; that she was his, and he would be angry if they went into a Christian assembly. They were very sure that their god would bring some great calamity upon Bhāzû, and were afraid that they, too, would become victims of his wrath. Nothing that we could say made any impression on their minds, and they still think their child is ruined because she has been received into the Christian church. Only a few days since, Bhāzû met her mother in the bazaar, and she turned away, and would not look at her.

What a dreadful thing it is that so many children are brought up by such wicked parents ! We are trying, by means of our schools, to save some of them from their heathenism ; and we feel very happy when, now and then, one like Bhāzû becomes a follower of the meek and lowly Jesus. It is harder for them to acknowledge Christ than it is for you, for their Hindoo parents do all they can to prevent them ; and, if they persist in becoming Christians, they are driven from their homes, and funeral rites performed as if they were dead. I hope you will not forget to pray that these heathen children may be brought out of the thick darkness into the marvellous light of the gospel.

This will be pleasing to the dear Saviour ; for you remember he said, " I thank thee, O Father, Lord of heaven and earth ! because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

" Even so, Father ; for so it seemed good in thy sight."

THE SILVER NECKLACE.

BY MRS. WHEELER, OF TURKEY.

IN a box of articles I have sent to America, is an old silver necklace, which was brought to me by a young girl in the Harpoot city school. She had heard me speak of a poor orphan who had come into the school, and needed clothes to make her comfortable. She is one of my society of "Busy-Workers," who earn money to pay the tuition of poor children, and to help in buying books. Her mother is obliged to work for her daily bread, and Prapian — that is the little girl's name — is often left alone with her baby sister all day ; but, when she can, she takes her place in her classes, and tries to learn. As she had no money, she asked her mother, one day, if she might give her necklace to me, — part of it for the orphan, and the remainder for the school. The mother consented ; and I was very much pleased when Prapian brought it to me, because I knew that it was a great offering for the dear child to make, and I was sure she did it from her love to Jesus. It was probably her only ornament ; and girls here are very fond of such trinkets, more so than they often are in America. When I saw her mother, I asked her why Prapian did not learn the Bible history lessons, and try for one of the prizes I had promised. She said she had no Bible. I told her story to a missionary, and he gave her one : so you see the Lord remembers the cheerful giver.

I want to tell you what these prizes are. They are pictures that I cut from newspapers which come wrapped around books and other articles from America. I paint the trees green, and the figures some bright color ; and they are beautiful in the eyes of those who have nothing of the kind, and who live in mud-houses. Would you not love, some time, to send these children some of the nice Bible cards so abundant in America, and let the old necklace remind you that the little Armenians are working and giving for the same great cause as you ?

THIRSTING FOR KNOWLEDGE.

BY MISS ABBIE B. CHILD.

AN old poet says, " Blessings brighten as they take their flight ; " and I don't know that the adage can be more aptly applied than to that great blessing of American children, — their schools. I think it must show its dark side to some of the little grumblers I have seen, who think it a great trial to leave their games for that disagreeable school, with its long, hard lessons ; but I think, too, that, if that same blessing should be taken away, it would suddenly become wonderfully attractive. At least, it is so to a little Armenian girl, of whom I wish to tell you.

You have all read in your Bibles of the way Abraham's servant found a wife for his master's son, Isaac ; how he sat by a well where the women of the city of Nabor came to draw water, and how God pointed out to him there the beautiful Rebecca. The customs in that country are the same now as in the old, old days ; and, if your imagination can take you so far, I would like to have you sit down with me by one of these same wells, and watch the young girls as they come to draw water for their families. You may not think their clothes are very clean, and you may want to laugh at their heads, where each particular hair seems to stand on end. But here comes one who looks rather neater than the others, clad in the not ungraceful costume of the country, — the full trousers fastened at the ankle, and falling down over the sandalled feet, and the loose tunic girdled at the waist. Her long braids are smooth and shining, and one hand easily steadies the pitcher upon her shoulder as she hurries along. She does not linger to chat by the well, but, quietly withdrawing from the little company, quickly enters a house near by, which you at once recognize as belonging to a missionary. One short half-hour she dares to give to learning

to read, and then appears again at the door. With glowing eyes and lips apart, she looks this way and that, to be sure she is not watched ; and, hastily thrusting a little book under her tunic, she places her pitcher on her shoulder once more, and goes rapidly towards her home.

This is the only way this young Armenian girl can go to school. Her father would be much surprised and displeased to know that she was learning to read. But having heard of the blessed Saviour, she has such a longing to read for herself the story of his life, that every day she receives secret lessons, taking the time that others spend in idle talk and careless loitering by the well.

When she shall have learned to read, you may be sure she will use her knowledge in the service of the Saviour ; and will you not do the same, dear children ? Trying to appreciate your own blessings, will you not do what you can to send them to those who have them not ? So you may join heartily in the hope expressed by a little Armenian Margaret in a letter written to some young friends in this country, " I hope that in another world, one another we shall know, and going there shall praise God's holy name, clapping our hands, and saying, Holy, holy, holy is the Lord ! "

MISSION CIRCLES.

THE MAVERICK RILL.

THE little workers of this " Rill " earn their pennies, and last week sent seventeen hundred of them to the W. B. M., as their first offering. They are connected with the Maverick Maternal Society of East Boston, and hold quarterly a brief missionary meeting, after their recitations at the Mothers' Association. On the occasion the Secretary reads her minutes, the Treasurer his

report, and the six collectors return the money from the children's pledges. Missionary intelligence is communicated adapted to the young. Cards for signatures are circulated among the members.

Pledge for the Maverick Rill.

I desire to help in sending the Gospel to Heathen Children, that they may learn about Christ, who died to save them. I promise to give cents quarterly for the cause.

The sparkling ripple of this little "Rill" has made sweet music in our ears; and from like sources we look for the

"Stream whose gentle flow
Makes glad the city of our God."

MT. VERNON CIRCLE.

Among the best of our juvenile societies is the Mount Vernon Mission Circle, in Boston. Since October, 1870, its members have held monthly meetings, to which they have brought their weekly contributions, neatly recorded on cards given them for the purpose, and where a kind lady has interested them in heathen children. Early in the spring they had a sale. Mottoes in Eastern languages on the walls, quaint Indian curiosities on the tables, and Tamil songs, sung by several young girls during the day and evening, seemed to transport the visitors to other climes, and to render the cause for which they had labored a reality. A successful repetition of the sale at the sea-

shore, in the summer, made the aggregate result of their year's effort the sum of four hundred and thirty dollars sent to our treasury.

ARTHUR'S LETTER.

WE received yesterday a letter from one of our little workers, from which we make the following extract : —

“ When I went up to our new home, I found in the hen-house a present of some chickens, and was so pleased, that I could not talk for half an hour, which mother said was almost a miracle for such a chatterbox. I named them Spotty, Blackey, Sharp-Eyes, Coat-of-Mail (the missionary hen), and the May-Queen, or poor children's hen. So all the eggs Coat-of-Mail gives me will be sold, and the money sent to you for the heathen children ; and all May-Queen's eggs will be sold for the benefit of poor children in this country.

“ I send you twenty-five pennies in anticipation of the first dozen eggs. I shall get them ; for Jesus knows all about it, you see. I love you because you are looking out for the heathen children.”

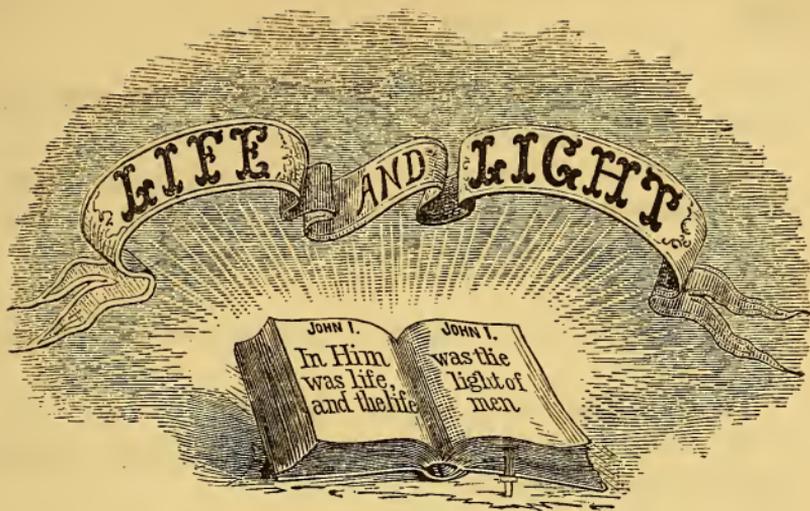
Laura's Dollar.

BY MRS. EDWIN WRIGHT.

BENEATH the shadow of old Monadnock
 Nestled a farm-house cosey ;
 Beneath a tender mother's wing,
 Two little faces rosy.
 Two little lives were sunned in her love,
 Two little wills made careful
 To walk in the ways of righteousness ;
 Two little spirits prayerful.
 Laura and Jennie in cool, green shades,
 Or by brooks, together gambolled :
 Together did errands of service or love,
 Or in the old orchard rambled.

Their dollies and pets they willingly shared ;
 But each her penny-box treasured.
 When tiny earnings, and gifts of love,
 By coppers and nickel were measured,
 How oft they were studied and evenly piled !
 How frequently were they re-counted !
 With what zealous care, lest thieves should break in,
 Under guard of lock and key mounted !
 How much they would buy, what pleasure they'd bring,
 Has taken hours of grave planning :
 To thought of the good, if lent to the Lord,
 Mamma has added wise fanning.
 And now according to value they're spread,
 And papa through wallet is ranging,
 If perchance a new dollar-bill can be found,
 To be received on exchanging.
 Ah, yes ! one as fresh as if just newly stamped,
 And deft little fingers are folding,
 Then opening, and creasing anew and again,
 Nor ever are weary of holding.

.
 But now wee Jennie views it alone,
 As dear little sister's treasure,
 Whom Jesus has called to his home in heaven,
 To give her his love without measure,
 As he has borne her a lamb to his fold,
 And she is safe in his keeping.
 Mother and Jennie stifle their sobs,
 And strive to stay their hearts' weeping,
 And the precious dollar send as her gift, —
 Through faith may it prove as good leaven ! —
 To be used as seed for the sowing of truth,
 And open the way to heaven
 To dear little souls in the shadow of night,
 For whom Christ's light is shining,
 If kindly hands will but scatter the clouds,
 Or point out their silver lining.
 And now let us ask God to take the seed sown,
 And multiply it by his blessing,
 That many dear children soon by his grace
 May his name in love be addressing.



for

Heathen Women.

VOL. II.

MARCH, 1872.

No. 5.

INDIA.

A TALK WITH HIGH CASTE WOMEN.

BY MRS. CAPRON.

DURING a conversation to-day with one of our native Christians, several women passed by the open door so quietly that I scarcely noticed them. Annie, however, came in soon and said, —

“There’s a whole company of women on the veranda !” and I went to the door. They were fine-looking women, who had come to a heathen feast from Peramagudi, sixteen miles away, and belonged to a rich caste, something like our bankers. They are the money-lenders of the community. There were fifteen women and four girls, with beautiful jewels, and frank, respectful manners. They all seated themselves around me.

“We wanted to see you ; but, to tell the truth, we wanted to hear your school-girls read. We’ve heard about you and your

school. As we came by their house, they said they were going to eat, and would not read until morning."

Said another, "You give them cloths and food. Now, I should like to know why you take all this expense and trouble."

"Do women in this country, as a general thing, read?" I inquired.

"No; but what is the reason that you trouble yourself about it?"

"What will be done to you when you die?"

"It is the custom of our caste to burn the dead; and our bodies will go to ashes."

"And your souls?"

"Our souls are here," said another, laying her hand on her breast.

"Does that burn up too?"

There was no reply, and no disposition to do any thing but listen: so I tried to teach those souls.

"You and I are quite alike. The color of our skins don't matter. Now, when I die, I expect to lay down my body as you do a faded and worn-out cloth." How they looked at me and at each other!

"Do you really believe it?" said a sweet-faced woman.

"Doesn't she talk as if she did?" said another.

"Tell, tell!" said three or four at once.

"This soul of mine will ascend to the golden city. It is a very wonderful thing to know how the great King could let us poor sinners come there at all." I went for a Bible. "This," said I, "tells us all that the great God wishes us to do in order to go there. I teach these girls to read; and then I give them this Bible, and I say, 'Now, my child, this is a bright light in a wicked world; but it will light your soul to the King's house.'"

"You've done your duty then," said one.

"And can we go there too?" said another.

"Is that what you teach women to read for?"

“Supposing I should come here, how quick could you teach me to read well?” said a noble-looking woman.

“I wish you would please read from that book,” said the oldest of the party.

I must confess, that, as much as I have wanted to read the Bible to the heathen, when I heard this request and the voices joining in the “Oh, do!” “Please do!” I could not make up my mind what to select. The book never seemed so precious, and so full of every thing good for man’s soul. But I finally turned to the Sermon on the Mount.

“Now all of us keep still,” said one: “let us hear this.”

“‘And He went up into a mountain; and when He sat his disciples came to Him.’”

“Who was he?” asked a young girl.

“The great King’s Son; and would you have thought that he would have made himself so poor as to come down here and dwell with us, and show us how to live so as to go to his Father’s house?”

“Is it all in this book?” asked the eldest.

“Yes; and it would make the tears come, could you read of all that happened.”

“Was it Jesus Christ?” asked the elder.

“Then you’ve heard the precious name,” I said.

“They were talking about it when the tent was down there, and I got a little only; but I knew it was the great Swamy’s son, and that the English all know him.”

“Read, read!” said another.

“Then he opened his holy mouth and taught, and said, The poor in spirit shall obtain the heavenly kingdom. Therefore they are blessed.’”

“Who are the poor in spirit?” I asked.

“It don’t mean beggars, I suppose,” said one. “No,” said another: “it means humble people.”

“‘They who mourn shall be comforted. Therefore they are blessed.’” I paused.

“Many mourners in the world,” said one.

“‘The peacemakers shall inherit the earth. Therefore they are blessed.’”

“Many quarrels in this country,” said another.

It was too dark to see, and I regretted it much. I told them how Jesus adapted himself to every one, and how full the Bible was of such food for the soul.

“We ought not to stay,” said the elder; and they all rose, with many expressions of pleasure, and questions as to when they might hear the girls read.

“How I wish you could all read!” I said to them. “Now I’m going to give each of you a little book, that will tell you all about the King’s home and the King’s Son. I want you to get your sons and your brothers and the school-boys to read it to you.”

“Suppose the men say, ‘You can’t read: give it to us’?” asked one.

“You can never give it away,” I answered: “tell them I said so.”

So they went, and a dear little book in each hand. It seemed like a heavenly blessing on each soul. After they had gone a short distance, two turned back.

“The school-girls said these were your daughters. Have you no son?”

“Yes, I have a son; but he has gone to the golden city.”

I never shall forget the expression on their faces. They looked at me steadfastly.

“Then we do not need to wish you a son.” This is a form of Oriental politeness which is very common. A salaam full of reverence and awakened interest, and they also had gone.

The next morning after this visit, I had a call from two men of this party, who asked me many questions about women learning to read in Northern India. It was very refreshing to listen to such intelligent questions.

VISITS TO A HIGH CASTE WIDOW.

We are permitted to make the following extract from a letter recently received from Mrs. Bissell of Ahmednuggur : —

“In one of the high caste families here, among which we visit, is a Marawari, or merchant-caste widow. According to the custom of the caste, she must not leave the room in which her husband died, within six months; and, at my first visit, she was still an occupant of that room. Oh, how sad and gloomy she looked! Her fine jewels were all stripped off, and she held a thick veil closely over her face. After trying to say a few sympathizing words, I read to her of a woman who had taken great delight in ornaments, and thought of little else, till, hearing from her poor servant-girl of the other adornments, which Christ alone can bestow, she sought and found them for herself. Then how poor seemed her gold and precious stones! Great strength she received to bear her trials, and at last rejoiced, even in view of death, which would take her to live forever where all her best treasures were gathered. I wondered if she paid the least attention; for she remained silent: but when, at the next visit, I spoke as if trying to recall what was read before, she gave an account of it, which surprised and encouraged me.

“The last visit made to her, two weeks ago, was a very pleasant one. She took me to a cheerful room, up stairs, where were her sister, sister-in-law, and another friend. I read and talked to them for nearly an hour, and she said she should send for me again soon. Her relations are wealthy and proud; but her father-in-law consents to let her see me while mourning for her husband, thinking to divert her mind. He has once or twice cautioned me not to have any discussion with her on religious subjects, and this has been avoided.”

CEYLON.

LETTER FROM MRS. DE RIEMER.

MRS. DE RIEMER, in a very graphic account of some of her visits to the out-stations near Batticotta, says, —

“ My first visit was to Batticotta East, a fisher-village, about two miles from our house, where the people are of low caste, and very poor and ignorant. The meeting was held in a school-bungalow, which consisted of a roof of palmyra-leaves, supported by four poles, with a pounded mud-floor covered with ola-mats. On my arrival, Mr. Bryant the catechist, and thirty or forty schoolboys; were in waiting. Soon the women began to come in, with their babies astride their hips, until there were over twenty sitting on the mats before me, besides nine or ten men, and innumerable children. They were a very untidy looking company, I can assure you; but I remembered that their souls were as precious in the sight of God as mine, and only needed to be bathed in the blood of Jesus to become pure and clean, and meet to put on the robes of righteousness in the Master's kingdom. They were remarkably quiet and attentive: almost every one remained till after the concluding prayer, and some of them followed my bandy a long way toward home.

“ The next meeting I held at Chittenkerney, under a large tamarind-tree, in a private compound. As the family were of a higher caste, only certain women were allowed to attend. These were much more cleanly in appearance, but seemed rather high-spirited; and some of the older ones commented unfavorably on my remarks as I proceeded. Three of them sat apart, and, on my requesting them to come nearer, replied, that, having just visited a house where a dead body lay, they would pollute the others. Let me say, that, at these two places, there are no girls attending school, and scarcely a woman was able to read.

“ Following this, was a very noisy gathering of the potter-women, under a tree near the Sangarne bazaar. They are not at all accustomed to attending meetings, and it was some time before the catechist could make them quiet enough for me to talk to them. They examined my clothes, made remarks on my appearance; and every woman told her neighbor to ‘keep still:’ the consequence was, that they were all talking together. At last I managed to get a hearing; but, at the conclusion, a heathen man arose, and began to argue with me in a very excited manner. Were it not for the memory of two or three eager faces that closely watched every word to the end, I should almost feel that it was an hour spent in vain.

“ The largest meeting was at Arroli, nearly three miles away, and was attended by over thirty bright, well-appearing women. Some of them were very diffident about coming, especially when they saw Mr. Buel, the catechist. But when he assured them that no other man would be present, and that he was there only to talk for ‘Ammoh,’ they came shyly in, some of them going round to the back of the bungalow, and creeping under the olamats which protected the walls. One woman was so embarrassed at finding herself at a meeting, that she laughed loudly for some time; but, after she had seized her neighbor’s baby with a great gush of talk, she became more composed, and was soon listening very attentively. Some of the Brahmin women were present, with ugly brown beads around their necks, and their persons smeared with ashes. At this station, there are four or five Christian women who have weekly prayer-meetings; and, recently they have been very interesting, — not so much on account of numbers, as the deep feeling manifested. This is one of the richest and proudest heathen places in our vicinity.

“ At Sulipudam a large number of men, women, and children, assembled under a tamarind-tree, — a noisy, restless company. I wish you could have seen their faces as I told them of Jesus calming the storm on the Sea of Galilee, and directing the fisher-

disciples where to cast their nets. I never realized more than now how emphatically he is the 'Saviour of all classes and conditions of men.' For every soul there is some cheering word, some precious promise. I asked a Brahmin priest, one day, if I could go with the other women to hear the Purannas* read. He replied, 'No: you would pollute the temple.' I have thought of it many times since, and gloried in it, that no soul, however sin-stained, could pollute the temple of the true, the living God. Oh, how much more exalted is that religion that offers, to the meanest and poorest, salvation through a Saviour's blood! Thank God for the precious gospel of good tidings!"

CHINA.

LETTER FROM MISS ANDREWS.

YAKU, NORTH CHINA. Aug. 15, 1871.

TO THE WOMAN'S BOARD OF MISSIONS.

My dear Friends, — Very soon after I last wrote you, I went with Mr. and Mrs. Holcombe, by cart, to Chohcho, a city distant about a day and a half from Peking. It was a much pleasanter trip than the one made to Pan Shan last autumn, because of the greater opportunities for work. We stopped at an inn just outside the city, and remained nearly a week, laboring principally in the villages round about. Wherever we went, we met crowds of women, all very curious to see the first foreign ladies who had visited the place. Many of them listened with a good degree of interest to the new truths we told them. At one village, about seven miles out, Mr. Holcombe had previously baptized three men; and it was there I

* Sacred books.

found the greatest interest among the women. Most of them were entirely ignorant of the gospel ; but, at our first visit, they listened eagerly, and some of them asked questions in a way that was very encouraging : of course, they frequently interrupted the talk on more serious subjects, to inquire about our clothing, food, and other things. There was a great deal of noise, too, — as the room, quite a large one for a Chinese house, was crowded, — and there were many coming and going who cared nothing for what we were saying, but only wanted a peep at the strangers. A few seemed really anxious to hear, and we talked with them for several hours, during which time they sat, or stood close by us, and did not seem weary ; while others here and there listened with more or less interest.

BURIED SEED.

We stopped to partake of a lunch ; and afterwards, encouraged by the unusual attention the women had given in the morning, I proposed to hold a meeting with them, partly that they might learn how we worship God, but principally to prepare them somewhat for the services which we hoped to hold there on the coming Sabbath. They, of course, knew nothing about such services ; but they seemed pleased with the proposal, and were quiet while we sang a hymn ; but, when I endeavored to lead them in prayer, the room became very noisy, everybody trying to quiet everybody else ; and I was obliged to give up the attempt. After some more conversation with them, and teaching a few little girls, who were willing to learn, to read, we left, the people urging us to come again.

EARLY FRUIT.

The next Sabbath we went to the same village ; and, although we were unable to hold the hoped-for services, I spent a half-day very pleasantly with the women, some of whom welcomed

us warmly, and seemed delighted that we had come so soon. Hardly were we seated on the "kang," before two or three whom we had met during the previous visit gathered around us, saying, "Now tell us more about prayer. We want to change; want to give up the false gods, and learn to worship the true God: teach us how to pray." A long talk followed, during which some earnest questions were asked, and not a few entirely irrelevant ones; but, on the whole, the conversation was much more satisfactory than is usual with these poor ignorant women; and at the close one said, "Now you pray with us." Remembering the former experience, I refused; but they begged so earnestly, and promised so faithfully to be quiet, that at last I consented, and led them in a short, simple prayer. Some who had heard, and understood little of what I had said, laughed and talked, and evidently thought it a very curious proceeding; but I was gratified to notice how much stiller the room was than on the previous day, and also to see that a few women near me knelt, and closed their eyes, as they saw me do, and listened with apparent reverence. As we rose to go, they asked eagerly when we would come again, and seemed disappointed when we told them that we were going home in a day or two; though we promised to visit them at some future time. One woman said, "If you would only stay and live with us, we would all learn to read, and worship the true God." Another asked me to pray for them, which I assured her I should not fail to do.

I feel very much interested in these people, and hope to see them again the coming fall. It would not be surprising, however, if I should find they had forgotten nearly all they heard, and had still gone on in the old worship. It is not easy to change a life-long habit for that which is new and strange, especially in the face of strong opposition and prejudice. Only God's Spirit can enable them to do it. Pray for them.

TURKEY.

A MISSIONARY TOUR.

BY MRS. N. G. CLARK.

SINCE our last Annual Meeting, it has been my great privilege to visit some of the mission stations in Turkey. Places of which I had often read, but never thought to see, have become familiar to me; and their names, when read or heard, bring before me most vivid pictures. They recall to memory delightful hours spent in missionary homes; pleasant talks by the way, as we rode slowly over the green plains or the rugged mountains; sweet seasons of morning and evening prayer about our simple table in the tent; and Sabbaths of rest and Christian communion under the spreading shade of some great tree near our little camp. I love to live over and over again those days of journeying, and Sabbaths of resting, in company with some whose memory will never die out of my heart, and with some whose names had always been to me symbols of all high and pure devotion, and whose daily conversation seemed to bring heaven very near. I wish now, as I often did then, that you all could see what I have seen and heard. Surely you would feel, as I do, that there could scarcely be a higher privilege on earth, unless it were to be counted worthy a place among the band of women who are doing so much for the Master there. I suppose it is of their work and homes you would like to hear; but I know not where to begin, so many scenes throng upon my memory.

MISS PROCTOR'S SCHOOL.

I think of Miss Proctor's seventy girls at Aintab, classed in three different schools, and ranging from the little wild, unkempt creature of seven or eight years, up to the neat, intelligent Christian girls of the senior class. I should like to tell

you of graduates from her school whom we saw in places where there is no missionary, distinguishable in a moment by their faces full of mind and soul, that are almost dormant in the poor down-trodden women of that land till awakened by Christian teaching. We heard of them, too, as teachers in many places where there was no other instruction, or as wives and mothers sending out into the surrounding darkness the light of a Christian home. Not for nought has Miss Proctor given her talent and her labor to that far-off land. Slowly it may be, but surely, the leaven is working where none but a woman's hand could have hidden it.

SCHOOL AT ESKI ZAGRA.

I think, too, of the school at Eski Zagra, which we all associate with two sainted ones who have labored there, who once taught in the schoolroom where I witnessed an examination. I slept in the hallowed room from which the happy spirit of Miss Norcross took its upward flight; and a dear Christian girl — one of the teachers there, who speaks English — said to me, "Only the judgment-day can reveal what Miss Reynolds has done for me." This young woman, Marika by name, divides her time between this school and out-stations, where her labors as Bible-reader have done untold good. She said to us, "When I think what I was and what I am, I can never do enough to show my gratitude."

VISIT TO MARASH.

Then I think of Marash, although I should have mentioned that before. We were taking Miss Williams there to be associated with Mrs. Coffing; and Mr. Trowbridge, not wishing her to be disappointed in her new home, would say, whenever we passed a small forlorn, mud village, "There! this looks like Marash!" But, however little of external beauty we expected, we felt that our welcome to this city was very pleasant. It be-

gan when we were taking our noonday rest upon a grassy hill by the roadside, with the tops of our tents put up to shield us from the burning sun. We were two or three hours from our journey's end ; and we who were uninitiated did not expect to see any one there ; but suddenly there was an exclamation, and we looked up to behold Mrs. Montgomery on a tall horse, and Mrs. Perry on a little donkey, riding up the steep slope into our midst. They were the only members of that station who had remained there during the Annual Meeting at Aintab, and now came out, with two or three prominent men of the Protestant community, to welcome the visitors and those who were returning home. After a little happy talk, we were on our way again ; and, as we neared the city, we perceived that a crowd of some kind was gathered in and about the shade of the only tree to be seen for a long distance on the plain. As we became visible to this crowd, it began to bestir itself, and organize its ranks. On one side, we descried a mass of white, which Mrs. Coffing joyfully declared to be the school-girls ; on the other were the boys ; and, farther back, the students of the Theological Seminary, with teachers, pastors, and other friends. As we drew near, they burst into a song of welcome, which continued as we rode through their ranks ; but when, after passing, we stopped and turned toward them, they all came thronging to take our hands, each uttering the Turkish welcome, "Hoshgelden !" which we had learned to know so well. From this point the city was beautiful, its low houses embowered in trees, and the domes and minarets of two large mosques, in different quarters, standing out against the majestic peaks of the Taurus, on whose first gentle slope the city stands ; but, as we entered its gates, we found that here, as in most Turkish towns, distance lent enchantment. The houses were of mud, or of rough stones plastered with mud ; the streets, of course, were narrow lanes ; and from the doors of all the houses the population gazed at this cavalcade of foreigners, although, now and then, among the looks of curiosity we noticed a bright

face smiling a welcome most pleasant to see. As we threaded our way through the steep and narrow streets, ascending gradually, we turned at last a sharp corner, climbed a steep pitch, and were confronted by a high wall with a large wooden door directly before us. It swung open ; and, as I in turn rode through it, I started, and exclaimed in surprise and delight. It seemed as if, at one step, we had passed from Turkey to New England. There we were in a green grassy yard with trees and shrubs, and at each end a plain, unpainted two-story wooden house, with a piazza whose pillars were the trunks of trees with the bark stripped off, and whose ground-floor was the earth itself, with a large stone for a door-step. It was so like some mountain farm-house at home, that my heart bounded ; and as I stood in the door-way, and looked off across the long plain to the mountains beyond, and up at the Taurus, so near that it seemed as if I might put out my hand and touch it, I was glad that here they had a home where they could look off upon the everlasting hills, and be reminded of Him who even thus is round about his people. The spot is hallowed, too, by a little green enclosure where there were then several grassy mounds ; and since our visit two more precious little forms have been laid there to sleep, in sight from the windows of the now childless mother.

It is like an oasis in a desert to come to such a cool, sweet resting-place after a journey in Turkey, — all within so home-like ; the pleasant rooms with their straw mattings, their home-made lounges, their Boston cane-seated chairs ; the bedroom with its simple furniture, and its white curtains drawn away from windows that looked out upon those glorious mountains. Think what must be the constant influence in that land of such a home, so pure, so peaceful, where the wife and mother is the companion and counsellor, not the slave and drudge !

On Monday I saw Mrs. Coffing's day-school. Doubtless you all know that she is a widow, still young, whose husband was

murdered a few years ago by robbers, and who remains to finish alone the work they began together. Here were twenty or thirty girls from ten to fifteen years of age ; none older, save a widow of nineteen. They recited from maps and charts, which helped me to judge of what they were saying ; but, more than in their prompt recitation, I was interested in their intelligent looks and tidy dress, — so different from others we saw about the streets. There are five schools in the city preparatory to this, supported entirely by the native Protestants, which Mrs. Coffing visits and superintends as far as she is able. Her assistant teacher was a graduate from Miss Proctor's school, and she tries to send her most promising pupils there for further training. I was deeply interested in what she told me of the Christian character and work of the older ones. They assist her in city mission work ; every Saturday going out two by two, sometimes with a missionary lady, and often without, to visit from house to house, read the Scriptures, and hold prayer-meetings. She said that she could trust any of the older girls to conduct a prayer-meeting with propriety. They are also teachers in the Sabbath school. Every Wednesday afternoon Mrs. Coffing and Mrs. Trowbridge go through the Sabbath-school lesson with those who teach in the two churches. They are taught that where much is given much will be required, and that they must be shining lights in their dark land.

Sweet and precious was every hour spent in Marash ; and we left Miss Williams, feeling that she had before her a blessed work in a favored spot.

MARIKA'S LETTER.

We are indebted to Mrs. Haskell of Eski Zagra for Marika's letter. In an accompanying note she says, " You may be interested to know that she was the first Bulgarian girl who became a Christian under Miss Reynolds' instruction. She speaks

and reads English very well. This is quite a literal translation of her letter. She is now a Bible-reader here in Eski Zagra. It is a hard field, quite unlike Bansko; but we are all praying and waiting for a blessing."

TO THE WOMAN'S BOARD OF MISSIONS.

Respected and dear Friends, — Inexpressible was our joy at seeing Mrs. Secretary Clark; for in her face we saw you, beloved, who have done us so much good. Praise be to our Father in heaven, who has united us by his own love, and given us to have fellowship through his Son! As Mrs. Clark told us of the work you are doing for the world, and at the same time for us, our hearts were filled with gratitude; and very often, when we think of you, we pray that God may give you blessing and prosperity. I take my pen to tell you of my work among the women of Bansko. I first went among them for six weeks during the summer of 1870, and I wondered at the earnestness with which those women listened to the truth. As I conversed with them, one said, "Don't be quiet; talk to us all the time, and know that we keep still because we want you to talk." When I returned to Eski Zagra, they so much wished a teacher, that they collected four and one-half liras (over twenty dollars in currency) towards her support, and begged that some one be sent among them; and I was chosen to go. After five days' journey, I reached Bansko. They all rejoiced much, and it did me good to see their beaming faces. One of them pressed my hand, and with tears said, "How can I help rejoicing and loving her, when God, through her, has answered my prayers!"

My daily work was divided. Before noon, from six to twelve women came for two or three hours to learn to read; and my heart overflowed as I saw not only how they tried to progress in their lessons, but with what longing they strove to be such as the Lord wished. In beginning, we always had time for reading

the Bible and prayer, and, O sisters beloved ! you would have rejoiced, and felt, that, for all your pains, this reward sufficed, could you but have seen their earnest attention. Above all, when we talked of Jesus and his love, tears began to course down the cheeks of several. Some of them would rise at two or three o'clock in the morning to finish their work, that they might come promptly for the lesson. One of them with five small children, who was obliged not only to take care of her house, but to do a great deal of out-door work, and also to spin and weave the material for the family clothing, and make their garments, rose to study during the night, because she knew there was no other time. Some were obliged to bring their little ones ; and truly it was pleasant to me to think how Jesus met just such, and tried to raise them from their fallen condition. It was often pleasanter to hear the crying of the children than to have the mothers absent. After noon, some of them went with me to visit at two or three houses. In thus going about, I was able to have personal conversation with many besides those who came to read. We had also a meeting on Friday, which was attended by from eighteen to thirty-three. I should love to tell you of our week of prayer. At seven in the morning, there was a general gathering of about forty ; and, after it was over, the women met, and from that time they began to take part in the meetings. As I told them of the heathen who know nothing of salvation, it was very interesting to hear their prayers for them, as, a little before, they themselves knew nothing of Jesus. Then when I told them that you send us teachers, and of your efforts for the elevation of woman, I believe you would have shed tears of joy to hear their prayers for you. The first that prayed was a little while before an opposer ; but the Spirit of God had softened her, so that she had become one of the most humble. At first she did not wish to see me ; but afterwards it was her great delight to sit by me, and tell me wherein she had erred, and earnestly ask me what she ought to do.

Let me tell you about the woman that pressed my hand. She heard of the errors of the church through the village priest and teacher, and left off performing the rites and ceremonies; but her soul was thirsty for that salvation which could free her from sin. To please God had been her desire from childhood; and she once sent twenty paras to the teacher to write out a prayer for her. He returned the Fifty-first Psalm in intelligible words. Taking much pains to have others show her, she learned it (she could not read), and constantly repeated it, with some other short prayers. When the preacher came there, she went to hear him, and then there was opened to her a new world. But her husband would not allow her to go to the service; and she told me, that, when the Sabbath came, she could only weep and pray, "Lord, thou wilt find a way of deliverance." When I was there first, she asked others to persuade her husband to have the prayer-meeting with them, and that he should sit and listen. He consented; and, as he heard of what we spoke, he said she might go on the Sabbath. After this, she was not only among the first to find her place, but to bring others to the service with her. Every Friday she begged me to go home with her from the meeting, and tell the same things to Dada (Grandpa) Lazara, as she called her husband. Now they both attend service, and, I trust, are walking together in the heavenly way.

Another woman, who had had a son in the Philippopolis school, had learned the truth from him. She is fifty or sixty years old, but very healthy. Always, when she heard I was coming to her house, she would gather in her neighbors, some of whom seemed to have in a good degree the desire to please God. A little while before I was to start home, this woman came to my room, and said, "I have all along thought there would be time, and so have not talked with you; but now it is finished: tell me what is meant by to be changed, to be renewed." She listened with great emotion, and my heart was melted for her. I think

she is a Christian ; but her mind seemed not to comprehend some truths. When I left, she was the last to say "good-by : " she came out on foot with us a half-hour's distance, and then turned off into the fields, I doubt not to weep and pray for us. Among her relatives was a woman named Elenka (Ellen). We had finished our meeting one day, and were going away, when she came in, and asked me to read to her. She gave great attention, and said sadly, "They were going to call for me, but didn't." The next time I went, she was the first one there ; and, as I read to them, she wondered at such teachings : then she came close to me, and with great earnestness said, "Tell me, child, is all in our church wrong?" I told her "No ;" but that we have many errors ; and, as I began to read to her the twenty-third of Matthew, she was amazed to find that the Pharisees were just what our priests are now. She would turn to the others, and say, "See, see ! but where have we been ?" What joy for her was in the salvation of Jesus ! Oh the earnestness of this woman ! It is impossible in words to tell you her hungering and thirsting, and the attention she gave to the words of Christ. It seemed to her as though Jesus himself was speaking ; and, although her son opposed her, she began to go to the service and to the Bible lesson. On the last Sabbath, she clasped me in her arms, and with weeping said, "O child ! how can you leave us ?"

I have thought how many there are, who, like her, would joyfully receive the Lord Jesus as their Saviour, if they had heard of him. I met many others of whom I might tell you, but do not wish longer to weary you. Dear sisters, pray much for us ; for we have great need of the power of the Holy Spirit. Oh that he would visit us, so that we might see many souls here in Eski Zagra fleeing from darkness to the wonderful Light of life !

I remain your sincere friend with loving salutations,

MARIKA GENCHOVA

LETTER FROM MISS SEYMOUR.

We give our readers some extracts from a letter written by Miss Seymour to our auxiliary society in Fall River, the first of which strikingly shows how strong and tender a tie exists between our missionaries and those who support them in this country : —

“ My heart seems to go out to you all this morning ; and I long to see your faces in the flesh, — the faces of those, who, for the Master’s dear sake, have adopted me his servant, that you might show your love to him by caring for me. Sometimes, when I am greatly helped in my work, when I am conscious of receiving strength from above, so that my duties are easily and joyfully performed, then I rejoice to believe that some dear sister among you, who has power with God, is pleading for your missionary. How delightful to be in the hands of such a Father, who can in one and the same moment hear our prayers for each other and send an instantaneous blessing down !

“ God has recently called us to part with one of our scholars ; Anna, a young woman eighteen years of age, who was married more than a year ago. She was an earnest Christian ; and we feel that we can never be sufficiently thankful to our heavenly Father, that he takes to himself only those among our pupils whom he has renewed by his grace.

“ A short time before the funeral, we went to the house of Marderos, her husband, taking all our girls with us. It was a sad home. Marderos’ mother, an old woman bent over with the weight of years, but whose hoary head is a crown of glory to her, was with her son, and asked us to sing. We sang, many of us with broken voices, ‘ Oh, sing to me of heaven ! ’ ‘ My days are gliding swiftly by,’ and other hymns that have been translated into Armenian. The old mother handed us Anna’s hymn-book ; and, turning over the leaves, I saw written on the cover several numbers, and the words, ‘ Let these be sung at my funeral ; ’ and we complied with her request.”

APPEAL TO CHRISTIAN MOTHERS.

BY MRS. C. R. ALLEN.

I would gladly leave this retired spot if I could join you in that great assembly who have met to consult about the interests of Christ's kingdom on the earth. A mere glimpse at such a congregation, gathered for such a purpose, would inspire new faith and zeal; but, as this cannot be, permit me to speak to you through the pen, from my distant home.

We are tenting beside a beautiful lake, situated among the Taurus Mountains, about eighteen miles south of Harpoot. It is said to resemble the Sea of Galilee; and its blue waters are a refreshing sight to us who are so far inland. We see here "the pelican of the wilderness," the stork, and much besides to remind us of Him who was such a careful observer of the works of God. Shepherds daily drive their flocks to water; and sometimes we behold them carrying the tender or sick ones: "He carrieth the lambs in his bosom, and gently leadeth them that are with young."

We find, that, during our two-years' absence, there has been progress in the work, especially among the women. A pastor remarked to me, "I find the women more earnest Christians than the men: they are always awake!" Four weeks ago, I had a call from a teacher in Hoghi. I inquired, "Do the women have a reading-lesson during the harvest?" — "Yes," she replied: "some of them come in the morning, before going into the fields; and others, after returning at night." In this same village is a family of four, — father, mother, son, and daughter, — all members of the church, and all laboring for Christ. I visited Hoghi three and a half years ago; then the mother was in sorrow, because so few of her sex were interested in the truth; but she herself witnessed faithfully for Christ. The desire of her heart is now answered in the waking-up of the women.

In one of the suburbs of Harpoot there is a growing interest in the female prayer-meetings. At the last one, twenty-eight

were present, many of them taking an active part. Opportunities for labor often become to us a source of sorrow. Multitudes are waiting for the "bread of life:" there is sufficient for all, but who shall break it unto them? The work presses on every side, and strength fails. One after another of the burden-bearers are falling. Shall these broken ranks remain unfilled? "I thought of being a missionary," said a young man to me, just before leaving America; "but my mother would not give her consent." Yet that mother was a professing Christian! Christian mother, how is it with you? Do you say to your son, as he makes known to you his desire to tell the story of a Saviour's love to those who sit in darkness, "My son, I cannot consent to your going"? On what principles do you settle this important question? Have you talked with Jesus about it? Are you sure that it was love for him that guided you to such a decision? Let the past with its hallowed memories speak, — parental dedication, prayers in his behalf, the answer, in the giving his heart to Christ, and the loving consecration of himself to labor in his service. With a heart trained to obedience, he comes to his Master, and asks, "Lord, what wilt thou have me to do?" The answer is so plain, that he cannot mistake: "Arise; for I will send thee far hence to the Gentiles." If he yields to this higher call, he must go not only without your consent, but without your blessing and co-operation. This is no setting-forth of the imagination; but facts have repeatedly come under my own observation, that have so thrilled my soul, that I cannot but speak. O mothers! who have such influence over your sons, would that I had an eloquent pen! then would I plead with you in behalf of the perishing ones waiting to welcome the teacher who could tell them how they might be delivered from their degradation and sin. Rather let me ask that Jesus, speaking to your hearts by his own love for you, may teach you by experience how blessed are they who lay their most precious offerings on his altar.

Our Work at Home.

ANNUAL MEETING.

AT ten o'clock, Tuesday morning, Jan. 2, a large number of ladies had assembled in Park-street Church to attend the Fourth Annual Meeting of the Woman's Board of Missions.

Mrs. Albert Bowker, President, called the meeting to order, and, after a hymn had been sung, read from the twenty-fourth chapter of 2 Samuel, and made some suggestive remarks in reference to David's refusal to offer to the Lord a sacrifice of that which cost him nothing. Prayer having been offered, the Annual Report of the Recording Secretary was read and accepted. Mrs. Bartlett, Treasurer, reported receipts for the year as follows:—

Donations	\$30,023.33
Legacies for Permanent Fund	15,300.00
Quarterlies	3,017.00

Mrs. Bartlett mentioned it as a significant fact, that, at every previous Annual Meeting, there had been a voice from the spirit-world; and to-day it is repeated in the dying-gift of Mrs. Wellington of East Boston, who, when living, always remembered our meetings, and who forgot us not in death, but with her latest breath bestowed her legacy upon the cause she loved.

After a report of the work of the Bible-women by Mrs. Scudder, a letter of greeting and earnest exhortation was read from an invalid missionary, Miss Mary S. Rice.

A verse or two of song, and then Mrs. N. G. Clark delighted all who heard her by a charming sketch of her recent visit to the

missions of the East ; after which the exercises were closed by singing a verse of the Missionary Hymn.

AFTERNOON SESSION.

The afternoon session was opened at two o'clock by singing an original hymn by Mrs. Rebecca Perley Reed. The Committee on Nomination of Officers, appointed in the morning, reported through Miss H. M. French, principal of Mt. Holyoke Seminary, that "recognizing the abundant blessing bestowed upon this society during the last year, and believing it to be largely owing to the wisdom and efficiency of its officers, they recommend their re-election." This Report was accepted, and the old board of officers re-appointed.

Mrs. L. E. Caswell read the report of the "Philadelphia Branch." Mrs. Hubbard of New Haven gave a most interesting account of their auxiliary, — made up of seventeen smaller societies, — which, besides having contributed \$1,569.00 to the treasury, is doing a good work in diffusing intelligence, and exciting missionary interest among old and young. Reports from other auxiliaries were read by Mrs. Gould, all of which gave gratifying evidence of advancement. Mrs. Horton of Newton showed, that, although they have no organization, they are not lacking in interest, and related some very touching instances of juvenile devotion and self-denial, which might well put their elders to the blush. Miss Cutler from Holliston read the report of their auxiliary. Mrs. Richardson of Lincoln spoke of their small society as being full of life, as might be expected from the presence and influence of Miss Rice, who resides among them. Their auxiliary had been organized only a year ; their membership was increasing ; and many copies of "Life and Light" had been put in circulation. It had been a matter of surprise that this publication was asked for in families where no religious interest is felt : children look for it in their pews ; and the desire for it is ex-

tending. Mrs. Luther Wright from Maverick Church, East Boston, gave an interesting and instructive account of the methods of missionary work in that church. In three vigorous organizations the entire membership is represented. The first, the "Maverick Rill," comprises children under fourteen years; the "Zulu Helpers," young ladies above that age; while the married ladies are associated in the "Oroomiah Auxiliary." The last two have contributed upwards of \$500.00 during the year.

The following auxiliaries were also reported: Beverly, Mass.; Providence, R.I.; Fall River, Mass.; Hartford, Conn.; Portland, Me.; Montclair, N.J.; Salem, Mass.; Winchester, Mass.; Springfield, Mass.; Syracuse, N.Y.; New Bedford, Mass.; Woburn, Mass.; South Hadley, Mass.; Rutland, Vt.; Newburyport, Mass.; Walpole, Mass.; Hanover, N.H.; Malden, Mass.

After singing "Blest be the tie that binds," and the reading, by Mrs. Wright, of a beautiful letter from Miss Bush of Harpoot, Miss Sisson of New London, Conn., under appointment as a missionary, was introduced by Mrs. Bowker, with a few kindly words. Her youth and mourning garb made as tender an appeal as her lips, when she said, "Mothers and sisters, I come to you in much weakness; but there are a few words I do wish to say. I long, beyond expression, that you should take me in your loving arms as your missionary, and bear me on your hearts as often as you come to the throne of grace. It took me some time in my individual experience to reach those last words of Jesus, 'Go ye into all the world, and preach the gospel to every creature.' Not until He himself had gone before, bearing the heaviest burdens, not until he had shown what HIS love was willing to endure for us, did he say, 'Go ye.' My dear Christian sisters, young ladies nearer my own age, who have laid yourselves upon His altar, yet have found the world, with its pleasures, its cares, its ambitions, surging

over the soul, I want to tell you how sweet it is to take up this burden for Christ, and to find how he fits every 'yoke,' and what grace and strength he supplies for the carrying of every cross. I find nothing happier on earth than to be able to look up into my dear Lord's face, and say, —

'Jesus, I my cross have taken,
All to leave, and follow thee.'

Let, then, these last words of our Lord Jesus Christ, spoken to each individual Christian here, come home to us this afternoon. Dear young ladies, do not rest satisfied until you have inquired of the Lord how much he meant by your opportunities; ask him honestly and earnestly whether he lays his hand on your prayers, your money, your time, your talents, or your lives." As she closed, the president, speaking from her own full heart, represented as well the feeling of the entire audience, when she grasped the hand of Miss Sisson, and assured her that she would have the prayers of all present, as she already had their sympathy.

Letters were read from Miss Pollock, Miss Mary Andrews of North China, and an appeal from Mrs. C. R. Allen of Harpoot, to Christian mothers for the consecration of their children to the missionary work; when the audience rose, and sung the beautiful hymn, which never seemed more appropriate than on this occasion: —

"Must Jesus bear the cross alone?"

Dr. Clark, of the American Board, here came in by invitation, and made the closing address. He referred to his visit to the Sandwich Islands a year and a half ago, and illustrated the effects of the gospel upon that people, by giving an inside view of their well-ordered Christian homes. At their "jubilee," hundreds of Christian women were assem-

bled in the church; their neatly-clad children in the galleries singing our Sabbath-school songs, and a lady presiding at the organ. "Sisters," said Dr. Clark, "there are forty millions of women and children, with all their possibilities of character, who depend on you for the bread of life. I love to think of what the gospel has done for the home. Our Lord came through a home; commenced his work in another home; and you, Christian sisters, are following in the footsteps of the Lord. The Ladies' Union Missionary Society have shown what women can do organized together; and you have shown what women can do connected with a denominational Board. Other denominations have already found the advantage of your plan; and the last mail but one brought intelligence that the Church Missionary Society of England had done the same: your example has spread over this land, and crossed the ocean. I know that this meeting has cost labor: success for this cause has come from work, and I am glad to bear testimony to it. I rejoice that one whose name is known all around the globe as the mother of missionaries * gives her noblest work here." In conclusion, Dr. Clark said, "My last words shall be what I learned to use in Turkey without an interpreter: let that be our word of parting to-day, as we think of the work and the final triumphs of the cross, — Christ! Hallelujah! Amen!"

Prayer by Dr. Clark, and the doxology, closed the Fourth Annual Meeting of the Woman's Board of Missions.

MRS. J. A. COPP, *Rec. Sec*

For Treasurer's Report, see "Missionary Herald" for December, January, and February.

* Mrs. Dr. Anderson.

WORDS FROM SUBSCRIBERS.

IN a letter from Miss Lydia Bingham of the Sandwich Islands, we find these encouraging words: —

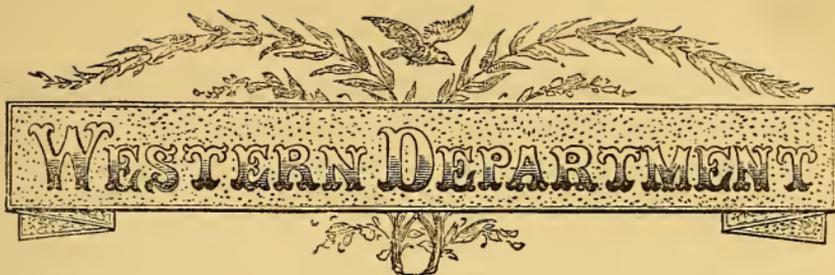
“Emma and I spent one day pleasantly with the wife of the native pastor at Lahina, Rev. Mr. Kuaia. I found that Tamar was a subscriber to ‘Life and Light.’ With a pleasant smile, she said she took it because she thought it would help her in her work among the ‘womens.’ Emma was specially interested in the first article, and rendered the story of ‘Rachel and her Grandmother’ into Hawaiian for the benefit of Mr. Kuaia. I think Mrs. Capron would have been pleased to see that little group, — the young translator, the splendid-looking pastor attentively listening, the happy little mother dressing her babe meanwhile, and the teacher looking on with proud satisfaction.”

“‘Life and Light’ has been read here with great pleasure and profit, and has aided in rendering our missionary meetings interesting. Many hearts have been touched by its stories of self-denying labor.” — *Kidder, Mo.*

“When my first year’s subscription was out, I asked my husband if we could afford to take it another year. He said, ‘Yes: we cannot do without it if we can get the money to pay for it. I have become more interested in, and learned more about, missionary work from that little book than from all the papers I have ever read.’” — *Waterloo, Ia.*

“Mrs. V—— values the publication highly. The letter, page 178–180, is worth twice a year’s subscription for its suggestiveness.” — *New-York City.*

“Enclosed find two dollars, for the first bound volume of ‘Life and Light,’ and my annual subscription. I consider myself a life-subscriber.” — *Payson, Ill.*



WOMAN'S BOARD OF MISSIONS FOR THE
INTERIOR.

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TURKEY.

LETTER FROM MISS HOLLISTER.

THROUGH the kindness of friends, we are permitted to make the following extracts from letters of Miss Mary G. Hollister of Aintab, who is associated with Miss Proctor in the charge of the school at that station.

“Yesterday and to-day we have been favored with calls from Mussulman women. Generally they come on Friday, that being their Sabbath; still, for some reason, about thirty were here yesterday; not singly, but in companies. To-day, ten or twelve have been in.

“ You cannot imagine such depths of ignorance, and especially of moral depravity, as they show in every way. Talk with them five minutes, and you will be struck with their want of purity. Very often the young girls have beautiful faces ; and they are generally profusely ornamented with strings of gold and pearls hanging from every available part of the head, hair, and hands. They come here from curiosity, thinking us about as strange as if we had come from the moon with wings.

“ When I see them, my heart aches to think how they are kept down, and how glad they are to be so. The more secluded they are, the more wicked they seem to grow.

“ It is said that the wives of the principal bey here never step across the threshold of their outer door, from year to year.

“ Most women go about closely veiled ; and, by veiling, we mean covering one’s self up entirely, almost like doing up a bundle in wrapping-paper.

“ To-morrow will be a holiday, and we all go out of the city for a kind of picnic. First, however, I shall visit one of the more remote quarters of the city, to read and hold a prayer-meeting with the women. It is a hard district ; and, when going there, I usually cover myself with a white veil, or sheet, as you may call it ; though it is of finer and much nicer material, and is larger, than an ordinary sheet. I feel that it is safer to do so than to be known by every one in the street as a foreigner, especially when no American is with me.”

In a letter dated Aug. 20, she gives an account of a visit to one of the neighboring villages.

“ Saturday morning, we started at six o’clock for a little missionary tour to the village of Orool. Our company comprised Mr. Trowbridge, our native assistant teacher Mariam, and myself.

“ The sun poured down a flood of scorching heat on the treeless, grassless, lifeless hills, over which we looked with dread, thinking of the next seven hours to come. After riding for three-quarters of an hour through the rows of dingy houses of

the city. we set out on the open road, leading now over the plain, now over the hills. Another hour passes, and we come to a beautiful spring of water ; oh, how beautiful, when compared with the dry waste around ! Trees line the banks of the streams flowing from it ; flowers hang over the water's edge. For a time, we enjoy the cool shade and cooler air from the water ; but soon the road turns away over the barren hills again.

“ On we go — the sun beating unmercifully upon our heads ; the dust under our feet dry, like the finest powder ; tired of sitting in the saddle ; tired of every thing — for two weary hours or more ; then suddenly we come again upon one of those beautiful springs bursting out from under the hills. Sitting near are some black-faced men, evidently from India, with their great white turbans ; and, out in the fields around, the workmen, in the native costume of many colors, stoop lazily and languidly to their work. One holds a wooden plough that just scratches the surface. Two men work one hoe, differing, however, in construction, from a Yankee hoe. This style of doing things reminds me of the way in which I found men cutting wood the other day ; one man handing the wood from the pile, one holding the stick to be cut, and another using the axe.

“ At the entrance of the village stands one of our school-girls waiting to receive us, and take us triumphantly home. Entering the house, rejoicing that it is tolerably clean, I throw myself down to rest. Recovering my senses a little, I find I am in the same room with a child sick with small-pox. There is but one room in the house ; and it never occurred to my hostess that there could be any harm in inviting a guest there : so I walk out on the roof, and ponder the situation a little.

“ Looking around, I see that every inch of ground on the little hill on which the village is built, is taken up, — houses above houses, terrace-like : so that you can step from your own door upon a neighbor's roof. The Protestant chapel is built upon the roofs of other houses.

“ People are upon the roofs ; some in red, some in blue, all in gay colors. There they sit and work.

“ The village is the very best I have seen in Turkey. There are windows in the houses, that is, holes to let in the light ; and horses and cattle are not kept in the family room, as is the universal custom in the region around Marash : but the people are very untidy, not to say filthy. . . . Sunday, besides attending service, I had a meeting with the women, in which I tried to tell them, in the simplest way, something about Christ. I read to them the story of Martha and Mary, and tried to secure their attention by telling them there was once a village which Christ loved to visit : it was not so far from Jerusalem as Orool from Aintab.

“ I succeeded pretty well. They didn't interrupt me to ask whether America was as large as Aintab ; or to inform me that I ' couldn't drive Satan out of this world, although my tongue was sweet, '—that is, though I could say some good things, — or to tell me that ' hell must be full any way, and they might as well be the ones to go there, '—as they sometimes do. On the whole, they were well-behaved, though they did talk in meeting a little.

“ This morning we came away with all their good blessings and prayers, and reached home a little after noon.”

LETTER FROM MISS MALTBIE.

God's watchful care for his chosen ones, and power to prepare their hearts for the reception of the truth, is illustrated in the following extract from a letter from Miss Maltbie, dated Samokov, Sept. 10, 1871 :—

“ In one of the villages, a poor woman was induced to send her youngest and favorite son to the mission school at Philippopolis. After a time, the village was stirred up against the Protestants, and they urged Barba Nonka to take her son home. But she wished very much to have him educated, though she

herself could not read. Perplexed and troubled, she went to the Lord with her burden, — or rather to the Virgin Mary, for she had been taught to pray to her, — asking, that if the missionaries were bad men, and would lead her son away from the truth, he might be sent home, even if he must be turned out of school.

“ He remained ; and when, at the end of the term, he went home, he could read the word of God to his mother, which gave her great delight. She seemed immediately to receive it as Heaven’s message to lost sinners ; though she now heard it for the first time in a language that she could understand.

“ When her son asked her why she worshipped the mother of Jesus, she hesitatingly replied, ‘ True, the Bible does not command us to pray to saints ; ’ and in a few days the pictures were removed from their sacred alcove in the wall of the room. As soon as this was done, the villagers understood that she had become a Protestant, and they began to persecute the family. The priest cursed them in the church, and forbade the people to have any thing to do with them.

“ At last, in their zeal to put down heresy, a large company of the villagers, with the chief men at their head, marched in procession toward the old lady’s house, intending to pull it down. When Barba’s husband heard that they were coming, he hid himself ; but she betook herself to prayer. When the crowd stopped in front of the house, and, with angry shouts and threatening jeers, called to them, the old lady went to the gate, and mildly asked the leader what they wanted, and if they supposed her guilty of any crime.

“ Silenced by more than human power, those rude men stood before that meek and gentle child of God, abashed and ashamed, and, with a few stammered words of apology, marched away.

“ Yet their rage was not spent, and in many ways they persecuted the lowly family who were holding up the banner of a crucified Redeemer. At last, it was thought best that they should remove to this place. Here the son was employed as a

helper in our work ; and they were comparatively free from persecution. But trials still awaited this disciple of Christ. A son living in another village died suddenly, and the poor mother had no evidence that he was a Christian. This was a sore affliction to her. But, when speaking of her sorrows, she always says, 'I have so much to be thankful for ! God has been so good to show *me* the truth !'

"She has been very anxious to learn to read God's word herself ; and, since she has been here, she has made some progress in that respect.

"Last winter the son went away, expecting to be absent a year : the father was sick a long time, and in some instances the family suffered for want of food. The missionaries always supplied them when they knew they were in need ; but frequently their modesty prevented them from making their wants known.

"Barba Nonka, referring to their situation, said, 'I told the Lord, that, if I could only learn to read his word, I would willingly go hungry, and he has only answered my prayer. He is very kind to let me learn to read.'

"Since we commenced school, she has been present every day. The first morning, she came nearly two hours before the time appointed, so fearful was she lest she should lose the morning prayer. We all love her very much, and thank God for such a burning and shining light in this darkness."

CHINA.

LETTER FROM MISS CHAPIN.

THE following extracts are from a letter dated Tung Cho, Oct. 24, 1871 :—

"The record of these few months past contains nothing new. It is simply the old story of daily study and daily effort to train the eye to distinguish the forms of these multitudes of charac-

ters, and the ear to catch and recognize the strange sounds and tones, and to educate the memory to hold them all, so that they can be reproduced at pleasure. It is a laborious task; and my slow tongue is backward in adapting itself to this new form of speech. . . .

“A woman has lately come into the family to work, who cannot read: so I am trying to instruct her, using a little primer which contains the fundamental truths of Christianity stated in short, simple sentences. These I read to her over and over again; and she repeats them after me. She has so little power of thought, and the ideas are so new and strange, that it seems almost impossible for her to comprehend or remember any thing; but by patient, persevering effort, we hope that some rays of light will, in time, penetrate the darkness in which her mind is enveloped.

“The city is at present full of students and soldiers, who are here to be examined for literary and military degrees; making it unpleasant for ladies to go out on the streets. When they are gone, Miss Andrews hopes again to visit among the women, holding meetings with them, and teaching them. I intend to go with her, at least a part of the time, to aid her with the singing; and, if any are beginning to learn to read, I may be of some assistance in teaching. I long for the time when my tongue shall be unloosed, and I can talk with the people of the Saviour.

“Between the services on the Sabbath, the women present in the morning come to Miss Andrews’s room, and spend the time in singing and reading. They all enjoy the hymns very much, and learn a great many of them; but they seem to have very little musical ability. Scarcely one of them gets a note of the tunes correctly; but that makes no difference. They all sing with as much zest and apparent enjoyment as though they were making the sweetest music in the world.

“Some of them, I think, sing with the spirit, if not with the understanding; and that is of the first importance.”

INCIDENTS OF A MISSIONARY TOUR IN CHINA.

JUNE 5, 1871. — At last we reached the village where we were to rest for the night. We entered the first inn, and found but one great room, — used as kitchen, family living-room, and guest-room, — containing three kangs, one of which we were informed we could have *all to ourselves*. As our party numbered five, the prospect was not promising in the way of comfort or rest.

Mrs. Williams and I climbed up, however, and sat down, while Mr. Williams and the servant went to look farther. The hostess was kind, and understood so well what we tried to tell her, that we were half-disappointed when they came back, saying that the landlord of an adjoining inn had agreed to vacate his own rooms for us. We found them neither tidy nor airy, but better furnished than any rooms we had seen on the road; containing a good many curious and somewhat tasteful little arrangements for the occupant's comfort. His glazed eyes, pallid face, and listless ways showed plainly that he was an opium-smoker; and we found his pipe and bowl lying on the table.

Supper was served after long waiting. Millet mush, and beef cut into small pieces, and fried, formed the bill of fare. Our rooms were filled with the fumes of wine and *hsien tsai*, — salt vegetables, — which stood in earthen crocks in the corner. They were lighted by oil lamps. A round piece of wood, like a broomstick, set in a square block, and supporting a tiny cup of oil, from the edge of which flickered a bit of cotton or bamboo pith, was the primitive style of these illuminators. It was a quaint, odd place, full of things to provoke mirth, or excite sorrowful meditations. We tired travellers, however, spread our beds, and slept as quietly and refreshingly as if on the most elastic of hair mattresses, in airy and commodious rooms.

The next morning we rode through the mountain pass

enjoying the beautiful scenery in the cool hours, when every thing was at its loveliest, — rocks, rippling water, verdant fields below, delicate flowerets blooming on the crags in their secure mountain-home.

They are like a picture hung in Memory's gallery, to be looked at again and again, when I am weary and oppressed between the stifling city walls, but, like every thing best, either seen, felt, or thought, beyond description, — almost sullied and desecrated by any words. . . .

YU CHO, June 13. — Yesterday many women visited us, and with some of them we had most interesting conversations. Three Roman Catholics came in the afternoon, and surprised and delighted us by their clear knowledge of the way of salvation. We are so accustomed to hear sweeping condemnation of the work of the priests in China, as mere baptized heathenism, that I was not prepared to find among these women such clear, intelligent views of truth. A priest visits them but once a year; but certainly, by him or some one, they have been well instructed.

They told us that there are forty families of Romanists here, living together in one quarter of the city. They have been assisted by the church in learning several kinds of work, which enables them to support themselves, and yet observe the Sabbaths and feast-days.

Just before tea, we called on two or three of the neighbors who had expressed a desire to have us come.

In one house, we found a company of women very curious to see us, and a few, who, having heard the gospel, remember some of its most important truths. One young mother, with a puny little baby, particularly interested me. Her face haunts me still, with its sorrowful yearning for something better than she knows. One little girl, ten or twelve years old, followed us home with a bunch of wild-flowers, and stood by me while I arranged them, listening, with half-distrustful wonder, to what I told her of Him who clothes the lilies of the field.

CEYLON.

LETTER FROM MISS HILLIS.

WE have space for but a brief extract from a letter from Miss Hillis, addressed to the Grinnell Woman's Missionary Society, dated November, 1871.

After referring to the deep affliction with which the mission had been visited, in the death of Mr. Sanders, she says, with reference to her own work among the women, —

“I returned to Batticotta in May, and since then have been engaged, to some extent, in the villages; going out usually at half-past three, and once or twice a week in the morning; though I almost always suffer some from exposure to the morning sun, and, except on the Sabbath, generally avoid going out at that time. I have two girls' schools, in which there are between fifty and sixty scholars; and most of the time which I give to out-of-door work I spend in the villages in which they are located. I shall soon write to you fully in regard to them; for I want your sympathy and prayers for these girls and their mothers.

“I often come home feeling as if I must write, and beg every Christian heart to pray without ceasing. Your prayers may accomplish what our work alone can never do. To teach the heathen the truth, to interest them, and make them feel that it is truth, is almost nothing. I never feel this so much as when I have had a meeting that seems a success in these respects.

“You can hardly understand how much your messages of sympathy and love mean to us, in these ends of the earth. Every month, as it seems to separate us farther from the friends and places we have left, makes them more precious; and every token that we still are remembered there is more tenderly prized.”

Home Department.

AT a meeting of the Executive Committee of the W. B. M. I., held Jan. 5, the following resolution was unanimously adopted : —

Resolved, That we will endeavor, by the use of every appropriate means, to raise during the present year the sum of fourteen thousand dollars — one-third of the amount appropriated by the A. B. C. F. M. — for “ Woman’s Work in Foreign Lands.”

The Committee also voted to adopt the boarding-school at Samokov, European Turkey, — formerly at Eski Zagra, — where two of our missionaries, Miss Maltbie and Mrs. Mumford, are employed as teachers ; the Bridgman Boarding-School at Pekin, China, with which Miss Porter and Miss Thompson are connected ; and also the school at Manissa, Western Turkey.

The Committee have felt constrained by the pressing demands of the work, and the encouragements to a diligent prosecution of it, to take this step forward, notwithstanding the disadvantages under which we labor during the present year ; and we look now to our auxiliaries to indorse the course we have taken, by their own zeal and earnestness in assisting us to redeem our pledges.

One society has promptly engaged to meet the expense of the school at Manissa, involving quite an increase upon their former contributions ; while many smaller bands of helpers are asking the privilege of aiding some one who is telling of Christ’s enlightening, life-giving love in the midst of darkness and death.

The reports which have come to us of the annual meetings of many of our auxiliaries indicate, generally, a quickened interest, and an increased sense of personal duty and obligation, in reference to this work ; but the number of our auxiliaries

bears but a small proportion to the number of churches of our denomination in these Western States.

Are there not those connected with every one of these little circles, who would have influence with ladies in other churches, and who, by a little personal effort, might secure among them similar organizations?

We offer now to all societies connected with us, free of cost, our new Collection Envelopes, requesting that the secretary of each will make known to us the number required to meet the wants of its members.

We hope that this system will greatly diminish the labor of collecting. Those societies who have made use of it during the year past speak in the highest terms of its efficiency and success.

RETURN OF A MISSIONARY.

ONE of our missionary band, Miss Sarah Pollock, who left this country four years ago, to become connected with the Madura Mission in Southern India, has recently returned on account of the failure of her health.

Reluctantly and sadly she has laid down her chosen work, but with most precious testimony to God's unvarying goodness, and with the strongest expressions of confidence in his unfailing wisdom and love. Our heart's warmest sympathies are with her in this bitter disappointment, while we hope that rest, and a more invigorating climate, may be blessed to her complete restoration to health.

TO SUBSCRIBERS.

WE would remind our Western readers especially, that with the present number commences a new year for this little quarterly. Some may have forgotten to renew their subscriptions. Let every one who finds it to be of interest and value do what lies in her power to increase its circulation.



MARCH.

PUBLISHED BY THE WOMAN'S BOARD OF MISSIONS.

1872.

DOOSHGOON, THE BRIGHT PUPIL.

BY MRS. J. L. COFFING.

Now I want to tell you, little girls, about a pupil in our school at Marash, whose name is Dooshgoon. She is ten years old, and when she stands up by the wall, without shoes on, and a book upon her head, is just forty-nine inches high. She has very black, straight hair, and black eyes that sparkle like jewels. I never look at her but she seems just ready to laugh right out. She spells every word you can give her; reads in two languages; writes, and in written arithmetic has completed the four simple rules, compound numbers, and fractions. Last winter I had our first class review mental arithmetic with her class; and it was amusing to see the large girls flock around Dooshgoon when they had a difficult question.

A week or so ago I told the pupils in reading, that, whenever there was a quotation from the Bible, they must look it up, and tell me the chapter and verse. I thought I had given them a

hard task ; and the next lesson, I knew, contained several. To my surprise, they gave them all without hesitation ; but, on inquiring, I learned that they had all found them through Dooshgoon's help. There was, however, an allusion which none of them had noticed ; and I told them I should not consider the lesson perfect if they did not have that before they went home. They took their seats ; and, in less than three minutes, Dooshgoon exclaimed, " Mrs. Coffing, it is in Heb. xiii. 2," and read, " Be not forgetful to entertain strangers." Now, although so bright and advanced, she does not know it, and is a simple, artless child. Her parents are very poor, and could not keep her in school without our aid. There are good and bright girls here and in other schools ; but we need help that they may be educated : so, dear children, save your dimes, yes, your quarters, and give them to the Missionary Society.

THE CYPRIAN LAMP.

BY MRS. C. H. LADD.

AMONG my Oriental curiosities is a small earthen lamp that was taken from a tomb in old Cittyum, on the island of Cyprus. It had been in use some two thousand years ago,—for its mouth was burnt and blackened with the smoke of the wick,—then it was placed by the side of the departed one to light its soul through the darkness to the unknown land. Perhaps a fond heathen mother did it, as the last act of affection she had in her power to give to her little one. No Saviour's love to comfort her, or light her darling through the " valley of the shadow of death " ! This homely relic brought to mind many things associated with our five-years' residence on that beautiful island. I know not that any missionary society now cares for the spiritual interests of its inhabitants ; but true is the Word, " The isles

shall wait upon me, and on mine arm shall they trust." Isaiah speaks especially of "Chittim"—probably Cyprus—in those isles, as designated among the people and the lands that shall show forth the glory of the Lord. We will believe and pray that this Word will be "a lamp unto their feet and a light unto their path."

I keep this little dingy lamp from the tomb in old Cittiim as a reminder to pray for the mothers and daughters of that far-off and much-loved isle, that those, especially, who have been enlightened from above, may let their light shine out into the deep gloom around them; that none of them may now come into the dark valley of death without the Lamp of Life to show them into the gates of the celestial city.

DOLLY'S MISSIONARY BOX.

"ADDIE wants to see you in the other room on a little business of her own," said a friend, with whom, in the little girl's presence, I had been speaking of the Woman's Board of Missions.

When by ourselves, I asked, "What is it?"

Timidly whispering, and stroking me with both hands, she said, "I thought I would have a doll's missionary box, and ask my friends now and then to put in a penny; and I've just got my first dollar, that I want to give you for the Woman's Board of Missions; and, when I get another, I'll send that by you, too."

"Well, well!" I said, "a doll's missionary box!—you must let me see it."

She led me to the mantel, where, sure enough, beside a small brown box, sat the tiniest bit of dollyhood that ever sported fancy skirts and sashes. A fairy dolly, I call her; for she could not have been more than an inch and a half in height. Over

against the treasury she sat, while close behind peered up a very ogre of a china giant, all head, as though he would have us think his intellect a match for any cunning; while, as a background for them both, was a card in Addie's own pencilled handwriting.

"Doll's missionary box. Won't you *please* drop in a few pennies?"

Now the "please" and the wee dolly together, to say nothing of dolly's mother, went straight into the hearts of all that saw it; and the pennies multiplied wonderfully quick.

"Ah!" I thought, "if all the little mothers would stir up their dollies to missionary work, our hundred thousand dollars a year would soon be forthcoming."

AUNT HELEN.

MISSION-CIRCLES.

DONATIONS.

MAINE.

Ellsworth. — "Cup-Bearers," \$2.70.

VERMONT.

Rutland. — "Juvenile Class," "Willing Helpers," "Mr. Kingsley's," "Children of the Light," "Miss Harris's," "Busy Larks," "Busy Bees," "Pearl-Seekers," "Mrs. Fisher's," "Julia Pease," "Wayside Gleaners," "Miss S. Pierpont's," "Cheerful Givers," \$115.01.

MASSACHUSETTS.

Boston. — Chambers-street Chapel, \$61.25.

Central Church, "Busy Bees," \$6; "Merry Workers," \$5, "Eughapers," \$7.53.

Cambridge. — Shepard Church, "Little Workers," \$30.

Dedham. — "Sarah's mite-box," \$4.

East Braintree. — "Monatiquot Circle," \$10.

Jamaica Plain. — "Minnie Gilbert's candy-money," \$3.

Malden. — "Star Circle," \$5.

North Bridgewater. — "Messenger Birds," \$3.

Salem. — "Willing Helpers," \$30.

Swampscott, Mass. — “Busy-Workers,” \$2.35.

Walpole. — “Little Gleaners,” \$114.

Wakefield. — “Mission Helpers,” \$40.

CONNECTICUT.

Gilead. — “The Sunbeams,” \$11.

Norwalk. — “May-Flower Circle,” \$50.

ILLINOIS.

Virden. — Children of 1st Presbyterian Church, \$6.50.

PHILADELPHIA BRANCH.

“Morning Star,” \$3.25.

“Plymouth May-Flowers,” \$11.

“Carrier Doves,” \$18.80.

“Orange-Buds,” \$11.50.

“THE OPEN HANDS.”

A few months ago, there was a strange notice read in our church, inviting all the little people who were interested in helping heathen children, and especially those who were not, to go to the parsonage Saturday afternoon. We cannot tell all about it: but you will know a good deal from our Report; for now we ask you to accept us as one of your Circles.

We have sixty-six members under fourteen years of age. We meet once a month in our beautiful new parsonage. The girls go at three to sew; our minister's wife, and one or two young ladies, preparing the work. At four the boys come in; when the sewing is put away, and our pastor spends an hour with us. He tells us about the different heathen countries, our missionaries, and helps us to make plans for work: we sing a good deal, and pray together. Then the missionary box is opened, and we all give the money we have earned. Our name helps us too; for we cannot forget that our “hands” are “open” for the heathen, and we must not shut them in idleness, or even upon our pennies to spend them for our own pleasure. We send you twenty-three dollars as our first offering.

HOLLISTON, January, 1872.

NELLIE'S SUCCESS.

Among the many cheering reports sent to our Annual Meeting was one that specially interested us, telling how Nellie H—— formed a mission-circle. It seems that she came with her mother to one of the public meetings of the Woman's Board, which, doubtless, many children who have never been to them imagine to be very stupid and tiresome. It is pleasant to know, however, that one young girl found something to interest her for more than an hour or a day. Full of enthusiasm, she went home, and, without waiting for help from any one, formed a mission-circle consisting of three members, — her two little brothers and herself. They held meetings together; and, with their first pennies earned and saved, they purchased a bell-rope, which now hangs in a schoolhouse at Harpoot. The bell calls the children to school on week-days, and their parents to church on the Sabbath; but of what use would it be without the rope to send its sweet tones out on the air? Thus God permitted these children to mould one small link in the great chain of events by which he is to convert the world to himself.

One by one, others joined this little circle, till at last a whole large church became interested in it; and the result was the contribution of over five hundred dollars for the purpose of saving heathen children. Is there not many a young Nellie in the land, who will at once begin this work of love, trusting to her heavenly Father for his blessing?

THE ZULU HELPERS.

The Zulu Helpers of the Maverick Church, East Boston, have recently given a charming entertainment for the benefit of Mrs. Edwards's school at Inanda. It consisted of songs, dialogues, and recitations, which gave much instruction, as well as pleasure, to the large audience present.

In the first dialogue, "Zenana Life," two young ladies, in

native costume, personified converted Hindu women, and gave to a missionary meeting a vivid and affecting account of the condition of their sex in the high-caste life of India, and also the joyful emancipation the gospel brings them.

A miniature meeting of the Woman's Board was also held in due form. The young officers conducted the exercises with great propriety, from the chanting of the Lord's Prayer at the commencement, to the closing doxology, in the Zulu language. Foreign correspondence was read, containing, among other items, a graphic account of a Zulu monthly concert; an interesting missionary address was given; the unpublished poem, "There's so much work to do at home," was finely rendered; and the whole was enlivened by the singing of African songs by Misses Grout and Rood, daughters of missionaries.

Some of the discouragements of the home-work were set forth by the Missionary Collectors, whose adventures in obtaining money from Mrs. Splendid and Mr. Hardflint were very amusing; while their pleasant reception from Mrs. Kindly, lame Jenny, and good old Grandmother Eld, exhibited the attractions of the cheerful giver.

Perhaps one of the most interesting features of the occasion was the closing piece, entitled "All the World for Jesus." The motto was beautifully arranged in letters made of a hundred and seventy-five small bouquets of flowers, suspended in an arch tastefully trimmed with evergreens. Each letter had its living representative in a little child, who, in an appropriate recitation, showed how all things centred in the Saviour; the whole closing with a glowing tribute to the time when all the world — indicated by a globe hanging amid the flowers — should bow the knee to Jesus.

After a short time of social intercourse, the company separated, much delighted with the evening's entertainment, and with a new interest in the cause of missions. The proceeds of the occasion amounted to a hundred and fifty dollars.

Speed the News.

BY MRS. EDWIN WRIGHT.

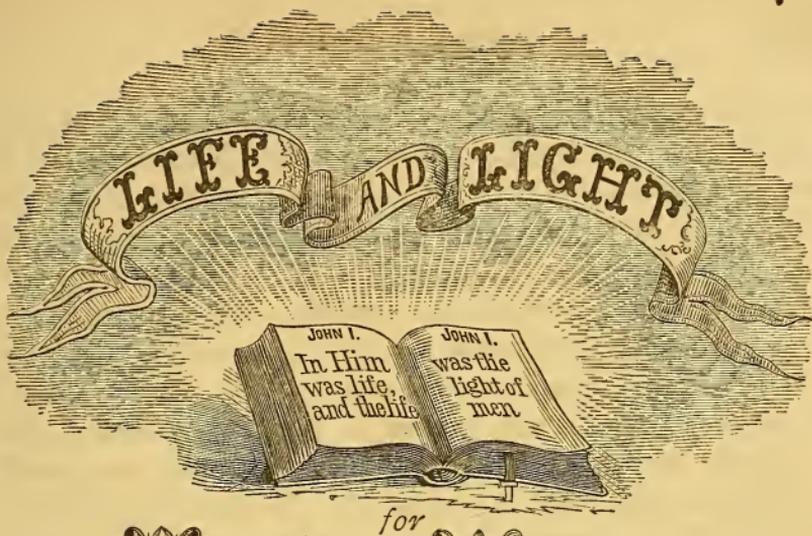
DEAR little babe clothed in finest of lawn,
Nurtured in love from the time you were born,
Cradled within a dear mother's arms,
Hushed by her lullabies, soothed in alarms,
Petted by day, and cared for by night,
At reason's first dawning taught to do right, —
From a poor pagan child
What hath made you to differ ?

Born in a hovel with black earthen floor,
No place of exit for smoke, save the door ;
Clothed but in rags, or in no robes at all ;
Brought up with goats, and beasts of the stall ;
Strapped to the back of the mother by day,
Hard at her labor from home far away ;
Reared in abuse, in curses, in strife,
None to take sweet, tender care for your life, —
From a dear Christian child
What makes you to differ ?

Wee toddling feet going ever astray,
Ever led back to the straight narrow way ;
Sweet little hands close folded in prayer ;
Dear little heart to the Father laid bare ;
Rosy-red lips, made for kisses and song,
Mingling your lips with heaven's glad throng,
Taught to know God through his works and his word,
Faith full assured that your prayers are all heard, —
From a poor pagan child
What hath made you to differ ?

Jostled and tumbled upon and about,
Often the paths of virtue without,
Seldom with loving hands tucked into bed,
No nightly prayer breathed over your head,
Victim of sorrow, of want, and neglect,
Nothing above you to love or respect, —
From a dear Christian child
What makes you to differ ?

This, only this, — the knowledge of God ;
Of Christ his dear Son, and the pathway he trod ;
His life in the flesh, his death on the cross, —
To you blissful gain, to them direful loss.
Oh, soon, and with speed, let us send the glad news !
And, Lord, on their hearts, distil Spirit dew's !
For this, only this,
Hath made y^r to differ.



for
M^rathen W^omen.

VOL. II.

JUNE, 1872.

No. 6.

VISIT TO A TURKISH HAREM.

BY MISS JULIA A. SHEARMAN.

Two days ago, I made my first visit to a Mussulman house. Just across our narrow street lives a wealthy Turk, who has built a little melancholy mosque close to his house, from the minaret of which a shrill voice calls out the hour of prayer, regularly, five times each day. This man has but one wife; she being too high-spirited to let him take another, as he would like to do. He is a leading man in the city, a member of the pasha's council, and has a more intelligent look than most Turks; but he is jealous, suspicious, and stern with his wife. Mrs. Schneider and Miss Clark have, nevertheless, succeeded in becoming neighborly; and their visits are enjoyed by the wife, and returned as often as she is able. She appears to have aspirations and desires beyond many of her countrywomen, and often expresses great dissatisfaction with the bondage in which she is kept.

“My husband is kind to me,” she says; “he doesn’t beat me; and he gives me enough clothes and other things: but that is not what I want, — I want liberty.” To this house Miss Clark and I went, having previously sent notice of our coming, according to Eastern style. A little barefooted girl, — the maid who waits on the rich man’s wife, — scantily clad, but with bright eyes and smiling face, opened the great gate, and let us into the court-yard, and showed us up stairs into the reception-room. There a pleasant, elderly woman in wide yellow trousers and long sack, who proved to be the gentleman’s former nurse, made us welcome, and took off our shawls. We were received, contrary to the usual custom, in the gentleman’s apartment, instead of the harem, which is at the back of the house.

Perhaps you would like to know how the room of this rich Turk is furnished. A shabby ingrain carpet very ugly in pattern, a centre-table covered with about as pretty a cloth, and a few dusty china ornaments; a divan, of course, occupied one end of the room; and, for a wonder, there were some comfortable stuffed-chairs and an American stove. At the windows were white calico curtains. The old nurse sat down, quite at her ease, and entertained us till the lady appeared. Imagine a woman of middle height, with tolerably regular features, eyebrows painted black, cheeks painted a delicate pink and white, her hair fastened up in a black handkerchief tied across her forehead because she had a headache. This was the lady. She looked nearly as thick as she was long, owing to the quantity of clothes worn one over another. She also had long colored trousers, and over them a light calico dress, attempted to be made Frank fashion, but very untidy, having been washed, and not ironed. People here never iron any thing. She also wore the universal fur-lined loose sack over all.

After making her salaams to us, she sat down in a chair, in as ungraceful an attitude as can be imagined, and talk began. She was not, however, as great a talker as most Eastern women.

She asked about me, as usual, — if I was married, where I came from, what relatives I had, and the like. On hearing that I was a single woman, she exclaimed, “ Oh ! how happy she is ! She has no one to tell her to go and come, but can do as she pleases ! ” I said, “ Some people in America pity me because I have no husband to love me. ” — “ Ah, yes ! ” she replied, “ your men are good : out there it is different. ” Love before marriage is a thing unknown in Turkey. I had read that it was so ; but it is another thing to see for one’s self.

Just at this point of our conversation, while we were sipping our tiny cups of coffee, a woman, who proved to be a former servant, came in to make a call. To show you the entire lack of breeding and social distinctions, as we understand them, I want to describe, as well as I can, the scene after her arrival. The lady was smoking her cigarette, and listening languidly to Miss Clark ; but, after the entrance of the woman, she devoted herself entirely to conversation with her and the old nurse, leaving us to care for ourselves. There was a tremendous rattle of tongues on the part of the servants ; and the lady laughed occasionally, as if enjoying it. I asked Miss Clark what it was all about. She told me it was, first, exaggerated expressions of devotion from the former servant, then a quantity of small gossip about the people among whom she had been, and things too trifling to be worth translating, yet to these poor women highly amusing. At last the lady said to the old nurse, “ Go away, I am sick to death of the sight of you ; ” which compliment the woman received with the greatest composure, and laughingly got ready to go. Then the younger woman produced from under her ferradjee — the peculiar street-dress of the Turkish women — a piece of colored calico, and, laying it on the carpet, proceeded to take off, first her ferradjee, then her dress, which she laid down on the calico ; and I found she had come to get help from her old mistress about cutting a new one. You perceive the dress she wore was her only one, — a very common case.

With the poor, the idea connected with changing one's dress is to get the one that is taken off washed. Thus, in a village last summer, a woman, seeing me in an alpaca dress instead of a calico one, asked me who was doing my washing. You see on what free and easy footing mistress and servant live, and how completely an Eastern woman, shut up in a harem, is devoid of dignity. The servant had her little girl with her, a child of perhaps five years. She was amusing herself by holding one end of the calico in her arms, to help her mother, as she thought. Unluckily, I called the mother's attention to the fact that she was crumpling the cloth in rather undesirable style; for the next moment a blow was dealt which sent the poor little thing reeling to the floor, with a threat to "mash her head." This is a fair specimen of parental discipline. Finding no chance of regaining the lady's attention that day, we lingered a little, then made our salaams, and departed. This is a peep into one of the purest, most respectable harems to be found. The Orientals shut up their women to preserve them; but they become, by that means, corrupt, and corrupters of one another. Ignorance and idleness foster vice. Yet an Eastern city is externally a very reputable place. Women and girls are rarely seen on the streets, and never in company of men. Nor is a face ever seen at a window: for all windows are latticed; and sometimes boards are placed in front of them, in addition to the lattice, lest by any possibility the inmates should be over-looked. To reach these women is indeed a hard problem; yet we labor in hope, that, sooner or later, the door of their prison-house will be opened.

Doubtless there are secret and silent influences working; and, if we may only sow a tiny handful of seed, who can tell what the harvest may be?

"Thou canst not toil in vain;
Cold, heat, and moist and dry
Shall foster and mature the grain
For garners in the sky."

INDIA.

LETTER FROM MRS. CHANDLER.

IN a communication from Madura, dated Dec. 4, 1871, Mrs. Chandler writes,—

“ Our boarding-school has never been more prosperous. The girls have been unusually healthy during the year, and we rarely have any serious cases of discipline. Six have united with the church on profession of their faith, and have thus far given us comfort by their daily life and conversation. This school is intended chiefly for the education of the daughters of our Christian families after they leave the day-school, and for those who live where they have no opportunity for instruction.

“ Three of the pupils are from Roman-Catholic families: of these, two are young women about eighteen or twenty years old. One was married, at the age of eleven, to a very bad man; and he, with his mother, sold her for a few rupees to a Roman priest, who sent her to the nunnery at Trichinopoly, some three years ago. Her name is Francisca. She was sick when at the nunnery, and in the hospital-wards most of the time; and last year, for want of funds, they sent her here to her relatives. Her own father and sisters, who are living near, refused to see or recognize her in the daytime; but at night they would put a few pennies and a little boiled rice outside their house for her. She came and begged us to take her in; and, as she had no home but the street, we did so. Her father, grandmother, and sister, all high-caste people, silk-weavers, have been to see her, and seemed pleased to have her well cared for. Her father wept when he first saw her, and said, ‘ She is my daughter, I love her; but she has broken caste, and cannot come back to us. True, it is not her fault; but it is done.’ Then he urged me to send her far away where he would never see her again, — ‘ better than to see her going to your church.’ I replied, ‘ No: this is her

home if you turn her off.' Since then her husband has been to the house, and was so pleased with the improvement in her looks, that he asked her to come to him. I told her we would not hinder her if she wished to go; but the husband seems now to think differently, and has not come again.

"The name of the other girl is Catharine. She is also from the Trichinopoly nunnery, — a fine, healthy, energetic young woman of twenty years. She was betrothed young; and, as her husband died while he was a little boy, of course she was called a widow. For some time past she has been under the care of an aunt, who promised her in marriage to one of her cousins, and who recently took her from the convent to fulfil the engagement, as she said. On reaching Madura, however, Catharine learned that she was to marry a man of another caste, who would pay a high dowry in money for her. This she declined to do; also refused to return to the nunnery; and, having heard of our school, applied for admission through one of the catechists. There was something pleasing and honest in her manner; and I permitted her to remain till I should hear more of her story. The next day her aunt came, full of rage, to take her back. I told her, that, if Catharine desired to go, she could do so: we should use no force or compulsion. 'But,' said I, 'if she wishes to remain here, we will protect her.' I called Catharine, and told her to think the matter over carefully, and decide for herself. She said finally, 'I will never go back to this aunt.' At this, the aunt came up on the veranda with her hand raised to strike her. I said, 'No, you must not touch her: if you do, I will call a policeman.' And she left in great anger.

"For three weeks now, she has been diligently studying her alphabet, as the nuns had not taught her to read in all these years. We pass her aunt's door going to and from our church; and last Sabbath I stopped, and made a salaam. She came out of the house, reciprocating my courtesy, — 'salaam, salaam.' I asked her why she was so angry the day she came to talk with

Catharine. 'I am not angry now,' she replied. 'I am thinking of coming to your church: the priest refuses to let me go to his, since Catharine lives with you.' I assured her of a welcome, and left her. These are the only girls among the silk-weavers, as far as I know, who are learning to read. This caste is wealthy and powerful, and forms a large class of the population. They live near the mission premises on all sides; but as yet we get no permission to visit them in their houses.

"The caste-girls' day school is for heathen girls only. We do not clothe or feed them. We furnish books, except to those who are able to purchase them: we also supply them with needlework, and give them materials for jackets now and then, as prizes for sewing neatly. Some of these pupils attended a festival held outside of the city about two weeks ago; and one of our teachers told me, that, as he was selling books, a little girl with her mother lingered near, and at last bought a small volume, saying, 'I go to Mrs. Chandler's school: I don't worship idols.' And the mother added, 'Christianity is good: if she wishes, she may go there.'

"We have opened another day school during the past six months, on the west side of the city, about a mile from our house. A few respectable Christian families there, who attend Pastor Rowland's church, are very desirous of such a school, and willing to pay for the required tuition. One lawyer gives eight annas monthly for each of his two daughters; and another man, the head master of the government school, pays for his own child and three others at the same rate. Some of the married women living near also attend two afternoons in the week to learn to read and sew, for which they pay two or four annas monthly. Thus we endeavor to enter every open door, as far as possible, and supply all the females who call for instruction. When there is more desire for education, we shall not be able to take charge of all. At present, the number is very limited."

LETTER FROM MISS ASHLEY.

WE are indebted to our auxiliary in Providence for a letter from Miss Ashley, giving the following pleasant account of her first impressions of missionary life : —

“ We landed at Bombay Dec. 13, having had a fine voyage, but an unusually long one, — fifty-seven days from New York. I must confess to some peculiar sensations during the first few days on the ocean ; but old Neptune treated me, on the whole, with much consideration, and I enjoyed the voyage exceedingly. The Methodist missionaries who took me into their party were a very pleasant company, and showed me every possible kindness through the whole journey.

“ I have as pleasant a home as one could wish with Mr. and Mrs. Bissell, and I am to have charge of the girls’ school at Ahmednuggur. The climate here at this season is delightful. The mornings are cool, almost cold ; the mercury sometimes falling as low as 45°. We are two thousand feet above the level of the sea ; and the variety of the atmosphere has a tendency to make new-comers feel exceedingly dull and stupid, — a great disadvantage in studying. One can hardly help a feeling of impatience at the long time that must be spent in acquiring the language ; but it is no doubt well that we cannot go to work among the people at once, before becoming acquainted with them ; for we see here a phase of human nature quite different from that to which we have been accustomed. I fancy these people are not unlike Marathi verbs, which have a range of moods and tenses that is truly astonishing ; and, a good knowledge of both being essential to successful labor here, the time for preparation cannot be very short. Entering on such a work as this, one cannot but feel her own weakness, and entire dependence upon God as never before. When I think of the wisdom, tact, charity, patience, faith, and the many, many other graces

which are necessary qualifications for such a position, I feel like exclaiming, 'Who is sufficient for these things?'

"Not long since, I had an opportunity of seeing something of the misery and degradation of these people. The season having been unfavorable, there is great scarcity of food among the poorer classes; and many of them are in real distress. Besides the relief works, which provide labor and wages for many, some benevolent individuals have made provision for a daily distribution of grain among them. I went one morning with Mr. and Mrs. Bissell to see this distribution. We found the people seated in rows on the ground; and even these poor wretches, starving, filthy, ragged, and some of them but one step removed from nakedness, — even these must needs keep up the observance of caste, those of the lowest caste being seated at some distance from the others. There were, of course, many pitiable objects among them; and it is sad indeed to think that spiritually they are in a worse condition than physically.

"This is a dark picture; but a brighter one I see every day in our school of more than sixty girls. Many of them are tidy, intelligent, and interesting; while, of course, with some there is great room for improvement in these respects. Most of them are from the lower castes; and it is not surprising that it takes a long time for them to become what they should be. A large number of the girls are Christians; and there are some very reliable ones among them. 'Reliable' means a great deal in this country; for it is a term that can very seldom be applied to any of these people before they become Christians.

"Of course I shall be able to do very little in the school for the present. Three times a week, however, I have a class of ten, who stop half an hour after school for sewing, and also take charge of a class in English. These people have a great desire to learn our language; but it is not considered best to devote much time to it in the school, as it is of very little use to any except those in government employ. We thought, however,

that it would be well to reward some of the more advanced and studious of the girls by giving them some instruction in it; and they are greatly delighted. Will you not pray that I may do some good to these girls even now?"

CHINA.

LETTER FROM MISS PAYSON.

WE make the following extract from a letter from Miss Payson, dated Foochow, Nov. 22: —

“ On Tuesday afternoons, instead of holding a regular prayer-meeting, as I do on other days, I visit one of the chapels, and wait for women to gather around me. We sing a hymn, — the helper and his wife, the matron and I, — and thus seek to ‘draw an audience.’ Sometimes three or four come in; and having satisfied their curiosity by gaping at me, and asking numberless questions, they will listen quite attentively for a half-hour, while the native helper explains ‘the doctrine.’ Yesterday, when I went, none came to see me: so, after resting a while, I started homeward, hoping that some one would invite me to call on my way. Two women, quite neatly dressed, standing in an open shop, politely invited me to enter; and I gladly availed myself of the opportunity. We went *tie-tie*, as they said, — far within, — to avoid being followed by a dozen or more ragged boys; and passing through the shop, a back-room, and a narrow dark passage, entered at last a bedroom and cook-room, about sixteen feet square. It contained a furnace, in which was a blazing fire, and all sorts of things in all sorts of places, — baskets, benches, bags, and boxes, beside the bedstead, on which four of the ladies present seated themselves. The fifth lady devoted her time to me, examining my hat and gloves, admiring and taking hold of the bow that fastened my

collar, and interrupting the matron's exegesis of gospel truth by summoning the audience to come and see the style in which my hair was arranged. Half a dozen chickens were running about the room; and three or four children, who could not get in through the back-door, stood gazing fixedly at me. The matron read and explained a hymn relating to the creation, and God's loving care of his creatures, and began to read another, — 'The Happy Land,' — when a knock was heard at the door (locked to keep the urchins out); and a bustling old lady came in, who said she knew how to read, straightway took the book from the matron's hand, and finished the hymn through, — not without considerable assistance. She read another one, stopping at the end of each line, and giving me an emphatic nod, as if to say, 'I know how, you see.' I assured her she read extremely well, and, when we rose to go, gave her the hymn-book, for which she thanked me cordially. She was a very active and sprightly woman, though over seventy years of age; and I hope she may derive much benefit from her book. The description of this call would apply to most of those I make, only that the women were better dressed than usual, and seemed more lady-like in their manners."

BRIGHTENING PROSPECTS.

BY MRS. HARTWELL.

AFTER the "genii powder" excitement, in the latter part of summer, our calls on the women were interrupted. A well near our church had been cleared, and people were evidently suspicious of us; but, as time passed, confidence returned, and we have been cordially welcomed to houses near us. A few incidents in respect to families more distant may be of interest, as showing the state of feeling at present. Going out to church to a female prayer-meeting, not long since, as I reached the door, I saw, a few houses beyond, some women beckoning me

to come to them. As I was early, I went on. They said it was a long time since I had been to see them. I replied that I had been sick of late. The head woman then said, —

“This lady, who has lately moved here, wishes to hear you talk of religion.”

“Come over to the church and hear me,” I said. “I am just going there for a meeting.”

“But,” the other woman answered, “her husband would scold her if she should go.”

So I read from the New Testament, and talked with them. Other women from their different rooms, and two men, came in, and asked various questions.

One said, looking at the Testament I had, —

“That printing, by foreign type, is very fine ; and we Chinese are going to learn to print in that way.”

“Foreigners buy up land here. I wonder if they want all our country,” said another.

“They do not wish your country at all,” I replied. “As to the missionaries, they use money to start some chapels, and pay a few preachers ; but we expect you to take up the work and carry it on, so we can go to new quarters, and use our funds where the gospel has never been preached.”

The head woman then said, “I hear the people wish you to submit to us here, and conform to us.”

“How is that ?” I inquired.

“Do as we do, and be like us,” she answered.

It was the first time I had heard of the people getting knowledge, apparently, of the propositions of the head government in regard to missionaries ; but, not caring to enter into conversation on the subject, I simply laughed, and said, —

“Do you want us to worship idols, as you do, and be of untruthful lips, as you are ? I think we shall not be at all willing.”

“They talk about the missionaries poisoning wells ; but there is no truth in it,” said one man to another in a low voice.

After reading from the fifth chapter of Matthew, and speaking of the purity and strictness of Jesus' commands, I left for the prayer-meeting, where three women, not members of the church, led in prayer, using, however, only the Lord's Prayer.

Riding in my sedan-chair a few streets distant, some days ago, a young girl said, "Yes, that is she, the teacher's wife." And an old lady called out pleasantly, "Won't you come and see us soon?" I was glad to go the next day; and, after reading and talking with the old lady for some time, I gave her a hymn-book. She said, "You are very kind. We will read the book, and learn to be good." Riding farther on at another time, a boy called out, "Foreign woman!" when a woman reproved him, saying, "No: that is the teacher's wife. Don't you know her?"

These incidents show a kindly feeling towards us; and we can but hope for better things when our relations with China shall have been amicably settled. At present, our work seems hindered.

TURKEY.

LETTER FROM MISS PROCTOR.

WE give below a chapter from Miss Proctor's busy life, which cannot fail to interest our readers:—

"Miss Hollister and I have under our care three different schools,—the seminary, preparatory department, and a day school for little Armenian girls in our house, taught by our scholars. These three schools are our daily care. Would you like to go the rounds?"

"Rising-bell these short rainy days is at half-past six; fifteen minutes later is the bell for silent prayer, when the whole house is still for a quarter of an hour; at half-past seven, the

breakfast-bell rings, when we go out and greet the girls in the dining-room. They seat themselves on the rugs around the large copper waiters, which are raised from the floor by stools about a foot and a half high. Miss Hollister and I sit alone at our American table. After the blessing, each one repeats a passage of Scripture, and then the spoons rattle in a lively manner. All their table-furniture is copper tinned over; and they eat from a common dish placed in the centre of the waiter, a large part of their food being different preparations of wheat. The girls do their own cooking and housework, and some chamber-work for us. After breakfast, they report their infractions of rules, and then separate, each to her work, until the school-bell rings, at a quarter of nine. Before this time, our house has become quite lively by the arrival of day-scholars both for the upper and lower rooms. Our schoolroom will strike you as more American than our dining-room; as we have desks and chairs, a stove, and a melodeon, besides all the usual maps and charts.

“After worship here, I go down to the preparatory department, which we usually call the Middle School. It is five minutes' walk from us. Another girls' school in the same yard is taught by one of our old graduates. The house was the first place of worship used by the Protestants for many years, now divided into three rooms. The scholars rise to greet us as we enter. They, too, have desks and benches like the district schools in New England. The room is long and narrow, and very poor. It has two glass windows, and three cloth ones; and, if it is rainy, very likely two or three will ask permission to change their seats, because the rain is leaking through the roof on their heads. The back-seat has a row of grown-up young women, our boarders: most of the others are from ten to twelve years of age, bright girls; and their teacher, a graduate of 1868, is very pretty and intelligent, and an earnest Christian. The first class in the Bible, which I teach, includes about half the school; and they are now in Joshua. They can

give the simple Bible history up to that point, can show the principal countries named on the map, and point out the course of the children of Israel from Egypt, until they settled in the land of Canaan. After the close of this class, I often stop to see how our large girls are getting on in arithmetic, or drop into the other school for a little while. Coming back, I usually go into the lower room, where our girls, in turn, are teaching the little ones. Step softly, and we will see whether they are in good order or not. No! there are three voices all saying 'Teacher' at once; and the poor young thing cannot make them be quiet and obey her. I take out my paper and pencil, look at them very sharply, and put down some names. They are more afraid of a piece of paper than a stick. That will keep them quiet for several days. Rough boys in the street, who hoot after us, will suddenly disappear at the sight of a pencil and paper: they have a superstitious fear of any thing written. I charge my mind with the thought that I must call that young teacher, and show her how to have more authority. Then, perhaps, I have a few moments to look over my lessons. Frequently there are callers waiting for me; or, if it is review-day, I go into the physiology class, and review the week's lessons with them. After this, I have a Bible class with all but the seniors until noon. In the afternoon, the assistant teachers take the first hour; then I go to the teachers' class, which embraces the seniors and our assistants. We are reviewing the common branches with them in order to fit them to teach better. The last hour we have, on Monday, map-drawing; Tuesday, pencilling; Thursday, rhetorical exercises; and Friday, singing by note. Wednesday afternoon, the girls in the middle school meet with us for a prayer-meeting and sewing-lesson. Evenings are all needed for study and preparations for new lessons, as we have very few text-books. Much time also goes to the care of the domestic department, and looking after the ailing or naughty, or after the cutting and making of garments. We

have now assistants who relieve us a good deal: they cannot plan much; but it is something to have them able to execute.

“Sabbath is our best day: I cannot omit that. Besides attending church and Sabbath school, I usually read to the girls, or have some general exercises with them. They also have meetings in their own rooms. But the most precious season is the evening, when I talk with two or three different girls alone on the subject of religion. I often feel that more strength goes to this hour than to any ordinary half-day. This is the true work for which I came; and here I feel the need of help from on high, more than in any thing else I undertake. Usually, our new girls think they are Christians. They like to come in and talk with me; and they can converse very glibly. One who felt prepared to teach in Sabbath school, or do almost any thing, last year, has been, this term, thinking of and weeping over her sins. Pray that the Spirit may dwell with us, and enlighten both teachers and pupils.”

COMMUNION SEASON.

IN a recent journal-letter from Miss Bush of Harpoot, after speaking of a particularly delightful Sabbath, she says, —

“In the evening came the feast of the day, — a precious communion season in our dear English, in Mr. Wheeler’s parlor. We were seventeen in number who sat down with the precious memorials of Christ’s death before us; and we came after much prayer, and with the sure expectation of the Spirit’s presence. First, the youngest was presented for baptism by her parents, — Mr. and Mrs. Henry Barnum. Mr. Wheeler administered this rite, and immediately after received Willie, his son, and Eddie Allen, his nephew, into the church of God. Mr. Wheeler’s address to them was impressively solemn; and, as the two dear boys of thirteen and fourteen stood side by side, theirs were not the only eyes moistened by tears of gratitude and yearning love. I know that we all felt, as we rose to receive them, that, God

helping us, we would faithfully keep the vow to watch over and guard them. It is such a blessed thing for them to grow up loving God, scarcely knowing the time when they were not Christians! It must have added great strength to the faith of Mr. and Mrs. Barnum to see God's covenant-keeping faithfulness in these two cases. Mr. Barnum administered the cup, first speaking from the text, 'Jesus Christ, the same yesterday, to-day, and forever.' His touching words and earnest prayers struck harmonious chords within us; and as we took the bread from his hand, and the wine from Mr. Allen, we felt that we were indeed 'sitting in heavenly places in Christ Jesus.'"

LETTER FROM MISS ELY.

MISS MARY A. C. ELY, writing from the "mountain retreat," where the missionaries spend the summer months, to the Seek and Save Society, Winchester, says, —

"The work necessitates our going down to Bitlis very often to take care of the school, and to hold meetings with the women. We have nineteen scholars this term. Five are the wives of helpers; seven are girls who board in the building; and seven are day pupils. There is little resemblance here to boarding-schools in America, as the customs of the people are so different. We think it best to allow the pupils to live as nearly in the same way they do at home as we can, and to retain such of their habits as are harmless. In a word, our aim is to teach them Christianity, and not educate them to ways so unlike the vast mass of their nation as shall make them proud, and even unhappy, when they go forth from this school to mingle with the world.

"Many of the common customs of this people are the same as those referred to in the Bible. The Armenian nation, once enlightened, and possessing the sacred Word in their old language (now grown as unintelligible to the mass of the people as Latin is in Italy), has fallen to a low state amid oppression and igno-

rance. One of the most generally-received superstitions is the belief in the 'evil eye,' as it is called; that is, if any person has any thing remarkably good, he is afraid to have it looked upon, for fear some evil will happen to it. It is often the case, that, when a Protestant enters a house the people of which are not Protestants, the mother will snatch up her prettiest child, and run off with it, lest the Protestant look at it, and the child die in consequence. Some time since, I heard of a family where two of the women had been reading in the New Testament. One of them suddenly began to lose her eyesight; and the other was afflicted with a lame wrist. Their neighbors from far and near declared that both these calamities befell the women because of their daring to read. Many of these poor people actually believe in this calamity of the 'evil eye,' or a look from an enemy. They have an antidote, — perhaps as efficacious as the supposed evil: it consists in wearing a coarse blue porcelain button. You may see one sewed on almost every child's fez, or cap; and oftentimes it is attached by a string to the necks of domestic animals, as sheep and cows. Every time we go to the city from our mountain retreat, we pass a house having a large saucer-like piece of blue porcelain fastened up over a window, doubtless to protect the house from evil.

“Our girls are grateful, warm-hearted, and most affectionate towards their friends. It is very touching to hear them pray for their benefactors, and for us their teachers, whom they refer to as ‘having come from the ends of the earth for their souls’ good.’ Could you only span the thousands of miles that intervene between you and the objects of your kindness, you would be much moved by their gratitude. It is common for them, on the receipt of a favor, to say, ‘I kiss your feet.’ ‘May you remain alive, and your father, and your mother, and your sister!’ and many like expressions. I know their warm Oriental hearts would break forth into eloquent words of blessing, could they enjoy the opportunity to thank you for your kindness to them.”

AFRICA.

LETTER FROM MISS HANCE.

MISS HANCE, now stationed at Umvoti, South Africa, speaking of the degradation of the women there, thus writes :—

“ After I had been in Natal a few months, and had seen what the home-influences were, I felt that I could do much more for the elevation of the women, if I could take the girls while young, and have them with me for a period of years. I thought I should like this to be my work in Africa, in connection with the oversight of Bible-women and out-station schools. The missionaries wished me to select the station in which I would prefer my home to be ; and I finally did so, choosing Umvoti, as it seemed, in some respects, the most favorable place. When the natives at this station found I was coming, they raised one hundred and thirty dollars for the schools. I receive from government fifty pounds, and from individual sources in America, clothes, and money to pay the teachers of two out-station schools ; but this will not cover all the expenses. I trust others will become interested in my work : I need their aid and their prayers. There are two girls in Mrs. Edwards’ school who wish me to engage them, after this term, as teachers or Bible-women. I have places for them to labor, but do not see clearly how I can meet the expense. Near here are many women who never come to church, but who listen, and seem pleased, if we go to their kraals. I feel that Bible-women can be of great use in this way.

“ On Sabbath afternoon, as we were coming in from the last service, Mr. Rood said to me, ‘ I have just heard of a heathen woman who is very ill, — perhaps dying : will you go with me to see her ? ’ A walk of half a mile brought us to the hut. Ten or twelve persons sat about on the floor of the one small room. The dying woman lay on a mat spread upon the floor,

and another was placed for me at her head. The hut belonged to an old doctress, to whom she had been brought many miles for treatment, and who sat sulkily at one side for a few moments, and then went out, angry that we had come. Mr. Rood spoke to the sick woman of her illness, to which she made little reply, and did not open her eyes. Then he began to talk of the change that must come to her, and of the life beyond. Her eyes were wide open then, and she began to talk, feebly at first; but, as I fanned her, she seemed to grow strong, and said, 'I came to this place a poor, sick, ignorant woman. I did not know there was a God, a heaven, or a Jesus who died for me. I saw that the sorcery of this land could not cure me, that I must die. I feared death: it looked dark beyond. When this man and woman came to me,' pointing to a native Christian and his wife who were in the room, 'they told me there was a heaven, a God; that I was a sinner, but Jesus died for such as I; that he had gone to the spirit world, and would intercede for me if I would trustingly pray to him. They read in a book. Its words gave strength to my heart, though I saw by them what a sinner I was. I tried to pray, and give my heart to God. He came; he helped me to trust him. I do not now fear death. I do not care to live: I long to go and be with Jesus in that beautiful world.' She ceased speaking, and Mr. Rood knelt in prayer. That hour I cannot soon forget. I never seemed nearer to God than I did in that African hut, with the dying woman, the native Christians, the heathen people, and the prayer that was inviting God to come into this house, where for many years it had stood to him a stranger. Then, too, I felt as I could not, had this woman been taught by one of our missionaries. I was encouraged with the thought that the little I can do may not die with my labors."

"In harvest-time He'll bind thy sheaves for thee:
Thy field may ripen late:
Fear not, but trust and wait!"

A MORNING CALL.

BY MRS. BRIDGMAN.

It is Monday morning: here are half a dozen women at my door. Can you imagine them with their long hair filled with red clay; their dresses of skins that have never had an introduction, even, to soap and water, or any cleansing process whatever; their huge picks or hoes upon their shoulders, and baskets bound upon their backs? They are on the way to their day's work of digging, and call with a mat to sell. How much I long for the elevating and purifying gospel to find a place in their hearts, transforming them inwardly and outwardly! I cannot let them pass without a word, so begin, —

“Did you come to meeting yesterday?”

“Yes,” they all say.

“What did the missionary tell you?”

“How do we know?” they reply, with a loud laugh all round.

“Didn't he say any thing about a Friend who died to save you?”

“What do you say?” says one, looking around upon the others, who again join in the coarse loud laugh.

“Yes: he told you of a Friend who loved you so much, that he died to save you from everlasting death. We are all sinners, and need just such a friend to save us from sin and from death; and if you love him, and try to do his will, he will make you happy forever.”

At once an urgent hurry seizes them to be on their way, and thus they pass along. Having ears, they hear not the things pertaining to their salvation; though, in whatever concerns the wants of the body, they are eager listeners, and readily understand. So I turn from them to other duties, breathing a silent prayer that the word of God may not return unto him void, but may accomplish that whereunto it is sent.

We have some cheering things, — some bright girls and boys who love to learn, and who, we hope, are beginning to look unto Jesus. Pray, dear friends, for them and for us, and for all this dark land. Let us pray, too, that Christians may be made willing to use the wealth of this world in the work of saving souls from everlasting death.

MISSIONARY ITEMS.

We wish to acknowledge most gratefully a large number of letters from our missionaries in different stations during the last three months. In them Mrs. Fairbank of the Madura Mission gives interesting details of the work of the Bible-women under her charge; Miss Townsend takes us with her through the rounds of her school-duties; and Mrs. Bissell sends the following: —

“During the last four years, twenty-six girls have been received into the church from our girls’ boarding-school: with two or three exceptions, these have all walked consistently with their profession. It is the special aim of the school to prepare the girls to be useful women, either as wives and mothers, or teachers and Bible-women. They are in no wise raised above their social position here, save as education always elevates; and they do not object to marrying a young man who is to take them to some obscure village to labor for Christ. Many such are now in distant fields, and have proved real helpmeets to their husbands in their work.”

We have also heard of the safe arrival of Miss Cull and Miss Farnham, — who left us in November for their different destinations, Manissa and Nicomedia, — and of the speedy commencement of their work. Miss Cull says, —

“The sprightly Greek women, with their bright faces and animated gestures, come often to see us, and it is very interest-

ing to watch them. There is a certain dignity, a presence, about the better class of them, that might well beguile one into thinking that culture of mind and soul accompanied so pleasing an address. They are never ungraceful, never repulsive ; at least, I have seen none who are so, even among the least favored of them : but the knowledge they have, is, of course, very superficial. Whatever is bright and pretty attracts their fancy ; and they are eager to learn ornamental work of every description. I look forward to teaching them with much pleasure."

After having been in Nicomedia but a week, Miss Farnham writes, —

"I commenced learning the language the day after our arrival: everybody is pressed into the service to assist us, even the servants. The prospect here is certainly very encouraging. Last Sabbath the chapel was filled, — not a single vacant seat ; and several were obliged to sit upon the floor. The people are ready and anxious to hear the word of life. I feel that my position here will be a pleasant but very responsible one. Pray that I may have wisdom from on high to direct me."

In a letter dated March 29, she says, —

"The people here are very desirous to have a school immediately. My constant prayer is, that I may be able to speak the language soon. The girls come in to see us very often, and always say, 'Learn very quickly: we are so anxious to have a school.' The old Armenians are quite as much interested as the Protestants, and promise to send their daughters. The state of things here is very cheering.

"I see by 'Life and Light' for March, that the Womans' Board is hard at work ; and it is certainly a very pleasant thought, that, while we are trying to do something for the Master here, you are laboring just as earnestly at home."

Mrs. Leonard gives us a Bible-woman's quaint journal ; and, referring to some of her school-girls, she says, "As I look at

them, I can hardly recognize them as the untutored, uncombed village girls that came to us one bright spring morning. I can scarcely imagine such a transformation possible; and I realize, as never before, the elevating and refining power of the gospel. Their rude manners have given place to ease and gentleness; their uncouth dress to neat and simple attire: but what throws a beauty over all is the ornament which the Master has bestowed upon them, — the pearl of great price.

“ You may be interested to know, that in this region, instead of the thick darkness, there are dawnings of a brighter day. Little congregations have been gathered at four different centres: the watchmen are calling from the mountain-tops to each other, ‘ What of the night ? ’ The light is breaking; and we hope soon the Sun of righteousness will illumine, not only the mountain-tops, but penetrate even the deepest valleys with its life-giving beams. I must not forget to mention, that, at one of these centres, thirteen women gathered daily for a lesson in the catechism from one of the students who spent his winter vacation among them. Perhaps, at some future time, I shall be able to tell you more of these earnest seekers.

“ Will you not continue to sustain us by your sympathies and prayers? How pleasant to know that we are all laboring for the same great object! It is, indeed, a blessed work, which an angel might covet.”

Miss Parmelee has sent us lively incidents of a recent missionary tour; and Miss Baker, a pleasant account of her school; while no less than ten charming letters from Harpoot have passed through our hands since our last issue. It is impossible to give these communications in full, or even in part, in the present number; but they are doing a not less important work in stimulating and interesting our auxiliary societies. They are used in this way again and again, and are sought for with an eagerness of which, we think, the writers can form no conception.

Our Work at Home.

APRIL MEETING.

A PUBLIC meeting of the Woman's Board of Missions was held on the afternoon of Tuesday, April 2, in the Old South Chapel. Mrs. Albert Bowker, president, opened the meeting by reading the account, recorded in the first chapter of Judges, of the paternal liberality of Caleb, who, at his daughter's request, enlarged her dowry by bestowing upon her "the upper and the nether springs." Mrs. Bowker remarked that this incident, as suggestive as it is beautiful, should encourage us, daughters of the Almighty, to come to our Father, and ask that the fields, which to-day are parched and dry, may become like a well-watered garden, and should lead us to give him no rest till he make Jerusalem a praise in the whole earth.

After singing, Miss Abbie B. Child, home secretary, gave a *résumé* of the quarter's work as follows: "The pleasantest feature in the home department, for the last three months, has been the vigorous working and the genuine enthusiasm among our older auxiliaries. Perhaps some strong pulsations awakened at our annual meeting helped to send the life-blood through the different members of the growing body of auxiliaries which compose the Woman's Board; but, be that as it may, the returning currents have warmed and cheered the hearts at the centre. From one of our extremities, Montreal, we have most encouraging aid. Its secretary writes, 'We had a large meeting yesterday, and proposed no Bible-reader, as we intended, but Miss Smith's whole school in Madura Mission, for which two hundred and eighty dollars were promised on the spot. I know you

would rejoice, if you could see the increased interest in mission work since the society has been formed, nearly all the churches in the city feeling its influence.' Nearer the centre, we hear of much quiet and efficient working. One secretary writes, 'We are sending out committees to obtain, if possible, the names of all the ladies of our church; and I am encouraged to hope there is an increase of missionary interest in our city.'

"There comes, too, from out the border-lands just this side of the other world, a consecrated mite from one purified through poverty and suffering, whose last act was to give her little all for the advancement of Christ's cause in the world. We feel that we have a strong right arm in the society at New Haven, which asks to-day to be received as a 'branch,' having under its special charge twenty-three or more auxiliaries; acting a little more independently perhaps, but still bone of our bone, and flesh of our flesh.

"The children in many places are giving us very material aid. Sales and entertainments multiply, sending large sums to our treasury,—the result of much patient labor and the cause of many weary hands and feet. Possibly some may remember the account given in the 'Echoes' for December, 1870, of two 'Wide Awake Boys,' who invested in some missionary boxes, hoping to do something for heathen children. One could 'help mother, out of school, to make rosettes for slippers;' the other could 'run on errands, and shovel sidewalks:' there were 'plenty of ways for earning money.' A week or two since, they appeared again in the little room in Pemberton Square; and, with something of the solemn and important air of moneyed men, they presented their contribution, which, after some great discussion, it was decided should go to India. Some day they may bring their thousands to the Lord's treasury, and we can only wish them as much satisfaction as in this their first offering. From Oakland, Cal., we have received a very pleasant account of an entertainment given by the 'Western Echoes,' our mission circle there;

and with it a very pretty poem written for the occasion by a girl of thirteen.

“Recently the Woman’s Board, represented by its officers, was invited to one of its oldest auxiliaries at Boston Highlands, and, as our president happily expressed it, ‘sat down at a daughter’s table.’ Family pride may have enhanced somewhat the enjoyment of the graceful courtesy, the generous hospitality, the sitting together in heavenly places, the words of cheer and hearty God-speed from brothers and veterans in the work ; but we didn’t wonder, since the presiding genius was the mother of missionaries, whose gentle presence shed a softened radiance over all.

“On the 2d of March, Miss Elizabeth Sisson, the young lady who won all hearts at our annual meeting, started for her field of labor in the Madura Mission. Bright and hopeful to the last, she went forth in the strength of Him to whom she had given her life. We hope soon to send another to the ‘Home’ in Constantinople, and one to the mission in Foochow. And so the work goes on : never before has there been such an opening for labor among heathen women, and never before have Christian women been so aroused to send the word of God among them. Thus the guiding hand of the All-Wise Father is irresistibly drawing two hemispheres together : let us pray that we may have some part assigned us in his great plans.”

Mrs. Bartlett, treasurer, reported receipts since January, \$12,299.66, and for quarterlies, \$1,538.31 ; and read a letter from Miss Rappleye of Constantinople, acknowledging the special gifts of a few individuals in the way of decorations for the “Home.”

According to previous notice, Mrs. Wright moved an amendment to the first article of the Constitution, which should admit of an increased number of managers ; stating that this change had become necessary by the enlarged work of the society. Voted.

Missionary correspondence of great interest and considerable length, from Turkey, China, and Africa, was read by the secretaries, Mrs. Gould and Mrs. Scudder, when Mrs. Tyler of the Zulu Mission made a brief address, in which she alluded to the change of public sentiment in regard to missionary work, which had taken place since her own engagement in it. Said she, "When I left this country for Africa, just twenty-three years ago to-day, I had little thought of being permitted to witness what I now see. Then, ladies whom we met looked upon us pityingly : how different now !" Attributing the change, in a great measure, to the formation of the Woman's Board and its auxiliaries, she said she should go back much strengthened by the sympathy extended to her, and would encourage her tired sisters to come home and see for themselves what is being done. Concluding remarks by the president, and the doxology, closed a pleasant and profitable meeting.

MRS. J. A. COPP, *Rec. Sec.*

TO DELINQUENTS.

PLEASE send your subscriptions to "Life and Light" soon, dear friends, as delay greatly embarrasses the Home Department.

For Treasurer's Report, see "Missionary Herald" for March, April, and May.



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TURKEY.

LETTERS FROM MISS BEACH.

THE following extract from a private letter from Miss Beach, written from Samokov at the close of the week of prayer, reveals to us some of the joys with which our missionaries are favored, and also the earnestness with which the pressure of their need sends them to the mercy-seat : —

“ The blessed, busy week of prayer is ended ; but I trust it will be long before the influences felt, the holy impulses awakened, in legions of hearts, shall die away. We have said to each other many times at the close of our meetings, ‘ Hasn't this

been rich?' I quite agree with some of our girls who said to me, 'Oh, this week of prayer seems so short! we shall be so sorry when it is gone!'

"We had three appointed meetings each day. In the afternoon, we missionaries met together, and had an English prayer-meeting. At the same time, the school-girls held one in the schoolroom or at the house of a Bulgarian sister; and in the evening there was a general service, when missionaries, natives, and school-girls assembled, and had a feast of fat things. We had so many written requests for prayer, averaging thirty an evening, that we sometimes found we had spent two hours instead of one at our meetings; and yet the time seemed short, so many and fervent were the prayers. Some of the most earnest ones would spring to their feet, and pray for the *third* time in the same evening. Very many petitions were offered for relatives and friends, and for particular cities and villages. We were especially interested in one note, which read, 'Pray that we may all *love* one another.'

"Besides these regular meetings, there were many others, where two or three girls went away privately to pray together. During the whole week, there was not a day or evening when the voice of prayer was not heard under our roof.

"Among those who love Christ, there has been an unusual spirit of consecration manifested.

"We have eighteen girls in school; and we believe there is not one of them who is not either a Christian, or in a serious, inquiring state of mind."

Under a later date she writes, —

"We all feel that a blessing has attended the removal of the school to Samokov, and the change of our school-basis. The immediate result of these two measures was not to make the school less popular, as had been feared by some: on the contrary, we found that the more hopeful girls who were with us last year remained. The new ones who have come to us are very promis-

ing ; and we have had a number of applicants for whom we have no room. I have been very much interested, in renewing my acquaintance with the girls, to find how some of them have grown in the Christian life since last year, and how others have improved in general deportment since they came to us.

“As my health is becoming firmer, and the days are growing longer, I can take one of our Bulgarian teachers, or a girl, and go to the nearer places after school. The taste I have already had of the work peculiar to my own department as Bible-woman makes me long to do more of it. At the same time, I enjoy my labor in the school to the full, and am most thankful, that, for the present, my lot is cast among the girls. I care not where I am, or what my work shall be, if I can but do the will of my Master. It has given me rest in many a weary hour, to feel that I need give myself no thought or anxiety about my future ; that all my times were in my Father’s loving hand. And now, with returning health and increasing strength, the same thought comforts me, and gives me new hope and zeal to work for Him who loveth me.”

LETTER FROM MISS PATRICK.

MISS PATRICK, who is now associated with Miss Van Duzee at Erzroom, thus speaks of the observance of the custom of receiving calls on New Year’s Day in her Turkish home, in a letter addressed to the Woman’s Missionary Society of Lyons, Io., dated Jan. 3, 1872 : —

“It is the custom for the missionaries to open their houses to their friends upon the first day of the year ; and, though the people come here constantly, this is the only time when entertainment is provided for them. The invitation was given the Sabbath previous ; and families were requested to come together if possible. Among the Armenians, it is considered a disgrace for a man to be seen walking with his wife ; and we are much encouraged when any of the Protestants overcome their old prejudices sufficiently to visit us with their families.

“Our guests began to arrive about ten o’clock, and continued to come till nearly dark. A cup of tea, a small piece of cake, with a handful of nuts, candy, and raisins, mixed, were served to each one. At times our room was full of people, and again but few came together. We received a hundred and ten calls in all ; but only three men accompanied their families. The people generally are very polite ; and some of their salutations are beautiful.

“The language does not seem so difficult to me as I anticipated ; and I enjoy the study of it very much. I have two bright little classes in arithmetic. Indeed, I think the boys are quite as bright as American boys. The girls are rather more stupid.”

LETTER FROM MISS VAN DUZEE.

WE are permitted to make the following extracts from a private letter written by Miss Van Duzee : —

“We have had such good news this last week from our out-stations, that I thought you would be interested to hear it. In one place, the pastor’s wife says that they are having three meetings a week with the women, and that many in this and other villages have stopped baking bread on Sunday. This is a great step for them to take. You cannot imagine how hard it is for this people to give up old customs, or to do any thing different from their neighbors. The idea of eating old bread for a single day, or of being able to bake a two-days’ supply in one, is hardly to be thought of for a moment. When we were there last fall, we tried to show them that it was wrong. They assented to it, but said, ‘What can we do?’ which is equivalent to saying, ‘We can do nothing else.’ Finally two or three promised to give it up ; and I suppose this is the result.

“In another village, we have had a native helper for the first time, this winter. Nearly all the boys in the town attend his school, and five girls also. This is a great thing too ; for village girls are regarded more as animals than human beings. When

he has prayers morning and night, a large number come in to hear, and discuss what is read. In the evening also, they keep him talking on religious subjects till midnight. His wife talks to the women every evening, besides having a weekly meeting. The villagers often bring food and wood for the helper with them, when they come to listen. One man brought wood enough to last twenty days, — a very valuable present here. The whole village appears shaken. Their priest seems powerless, not even trying to defend himself or his doctrines.

“It is painful, and still it is ludicrous, to hear the people talk about profanity. They say, ‘You missionaries have no occasion for it. You do not work; you have an easy time: why should you swear? We have to. When we are ploughing, and an ox lies down, he won’t get up unless we do. Sometimes one of our buffaloes runs away; and he never would come back if we didn’t swear at him. We cannot do farm-work without swearing.’ Their idea of an easy time is to have plenty to eat, good clothes to wear, to have a horse, and time to ride him.”

AFRICA.

LETTER FROM MISS DAY.

MISS DAY writes from Amanzimtote under date of Jan. 23: —

“Every morning I call at two or three of the native houses, and think the visits are mutually profitable, — a help to me in the study of the language, a gratification, and, I hope, a means of good, to the women.

“Nine persons united with the church last Sabbath, — three men, two women, and four girls.

“I spent Christmas at Umtwalumi, Mr. Wilder’s station.

“Each of the children had made a patchwork bag for a friend. These were hung on the tree, and, with the little bags of candy

provided by friends in America, made quite a display, pleasing the children and the older people too. Religious services were held in the church, which was filled to overflowing; and many were unable to get into the house. Nearly four hundred persons were fed. All seemed to enjoy the occasion; and I am sure some will remember the words spoken, and be benefited by them.

“Jan. 27. — I called yesterday on an old blind woman, in whom I feel much interested. She is not a member of the church, but, I think, gives evidence of real piety. She said she wanted very much to go to church, but had not strength to walk. A Christian native, sitting by, told me that she often gathered the children about her, and talked and prayed with them. I read a few verses from the Testament, to which she listened with evident satisfaction. Her face was all aglow. Two other women were present, who were very attentive, and expressed a strong desire to learn to read. They said they wanted to be Christians; that they loved Jesus, and loved to pray. They were very polite, asking me if I did not wish for food, and if my horse would eat corn.”

INDIA.

LETTER FROM MISS RENDALL.

A SHORT time ago my little schoolhouse in the village was finished, and we appointed a time for the dedication. I had told a good many of my friends that they must be sure to come on the opening night, and hear the good words that would be spoken. The appointed evening came, beautiful and starry.

At about eight o'clock we rode down to the village in our bandy, with lanterns and bright mats to make the room look cheerful. The schoolmaster, with ten of the best singers among the boys, and three of my little girls whom I had taken with

me, struck up some lively airs, which quickly drew in a multitude of men. I watched in vain for the women and girls who had promised to be present. At last one poor, lone wanderer wended her way through the crowd, and seated herself by my side. My smiles and words of approval modified, after a time, her frightened looks; but it was a great disappointment to me, that this should be the only result of all my invitations to the grand meeting. Stirring speeches were made, which occasionally caused the men to shake their heads in assent, or burst out in a good-natured laugh. Sometimes a quiet conversation was carried on between neighbors in reference to the statements made.

Our school-teacher told them of a very beautiful jewel, which they had entirely forgotten in decking their wives and daughters. This oversight was strange, because they were always so anxious to adorn them, and load them down with fine jewelry. They had been mindful of the ornaments for the ear, the nose, the neck, and arms, and feet; but they had forgotten the jewel for the mouth: and this schoolhouse was built to give this new and costly treasure to them. "The name of the jewel is knowledge," he said; "and I cannot tell you how greatly it will beautify your women. The naturally plain ones it will make as bright as the sun; and when you come home at night, instead of finding them perfectly silent, — mere machines for cooking your rice and curry, — or else perfectly wild with loud, vile talk, they will brighten and cheer your whole lives with their pleasant words, and you will feel, that, though poor before, now, with this wondrous pearl, you are rich."

At the close of the exercises, on reaching the door, I found my expected company of women and girls, who immediately rushed up to me with their excuses, saying, "The room was filled with men, and could we go in among them? But we heard all that was said. Please tell us when our school is to begin; for we are all ready to come."

Home Department.

ANNUAL MEETING.

THE Third Annual Meeting of the Woman's Board of Missions for the Interior was held in Chicago, April 11.

The record of its exercises has been given so fully in the "Missionary Paper," No. 18, edited by Rev. S. J. Humphrey of Chicago, and thus extensively circulated, that it does not seem desirable to occupy our limited space in these pages with the full report.

The number of delegates present from abroad was unusually large; and the fixed attention of the audience, and the earnest interest manifested through all the exercises of the meeting, witnessed to the hold which the missionary cause is gaining upon the hearts of those who have turned their attention to it.

The time for conference with regard to our special work was necessarily limited to the morning session; and a feeling of disappointment has been expressed by many, that further opportunity could not be given for listening to reports from auxiliaries, for the discussion of various practical questions relating to our work, suggested during these months of change and progress, and especially for a strictly devotional service, when, with united hearts, we could seek a fresh baptism of the Holy Spirit to fit us for the more successful prosecution of our work.

Such expressions of a wish to secure the greatest possible benefit from these gatherings give us great encouragement. While circumstances attending our meeting this spring rendered plans for a longer session impracticable, it is hoped, that, in

future, such arrangements can be made as will secure the ends so earnestly desired.

The acceptance of an invitation from our Presbyterian sisters, to unite with them in a general service, in the afternoon, for listening to addresses from missionaries and others, added a pleasant feature to our meeting.

We were greatly indebted, too, to the generous hospitality of our friends in Chicago, for the abundant provision made for the entertainment of guests, and for securing the social advantages of such a gathering.

The Committee on Place for the next meeting recommended Rockport, Ill.; and the Board adjourned to meet at that place, Nov. 7, 1872.

Delegates present at the meeting reported from auxiliaries in Oberlin, O.; New-England Church, Chicago; Menasha, Geneva, Janesville, Wis.; Geneva, Waverly, Ill.; Winona, Minneapolis, Minn.; the Wright Mission Band, Janesville, Wis.; Des Moines, Io.

Written reports were received also from Iowa Falls, McGregor, Toledo, Muscatine, Marion, Anamosa, Garnavillo, Io.; Appleton, Elkhorn, Sparta, Delavan, Ripon, Whitewater, Wis.; Jackson, South Boston, Flint, Owosso, Muskegon, Mich.; Oxford, Milan, O.; Rockford, Geneseo, Princeton, Clifton, Ill.; Hamilton, Rochester, Minn.; Orland, Ind.; St. Louis, Kidder, Breckenridge, Mo.; Manhattan, Kan.; Yankton, Dakota.

We have room only for brief extracts from a few of these reports.

Copies of the "Missionary Paper" referred to can be secured by application to Rev. S. J. Humphrey, Chicago, or to the Secretaries of Woman's Board of Missions, Missionary House, Boston.

EXTRACTS FROM REPORTS FROM AUXILIARIES.

GARNAVILLO, IO.

OUR little society can hardly be said to number more than thirty members. Our contributions the last year have been about \$34. We wish we could send more.

When I learned that an auxiliary in Hartford, Conn., my old home, had assumed the support of Miss Dwight, I was so delighted, that, in my haste, I told my husband the Hartford ladies were going to support "an entire missionary." "Then," said he, "I think your society here will be able to support *one little toe*." Well, "the head cannot say to the foot I have no need of thee." So we work on, doing with our might what our hands find to do, remembering "He that is faithful in that which is least is faithful also in much."

LYONS, IO.

OUR church is small, numbering usually less than a hundred members, and mostly those of small means.

At the Annual Meeting of our Ladies' Missionary Society, our report showed a membership of over fifty, an average attendance of about twelve, and contributions amounting to \$120. Our missionary, Miss Day, went from our church a year and a half ago; and during the last year we parted with our Treasurer, Miss Mary Patrick. We are in communication with both these ladies, and find their letters a great attraction in our meetings.

ROCHESTER, MINN.

OUR Society was organized January, 1871. We commenced with nine members, but, during the year, have doubled our number, and have collected \$23.60.

Our monthly meetings have been held in connection with the ladies' prayer-meeting.

Several brief historical sketches of different missions have

been prepared by members of our society, and read at the meetings. We also gather items of missionary intelligence as we have opportunity during the month, and communicate them when we come together. This we find interesting and profitable.

OWOSSO, MICH.

LAST year, we had but twenty paying members, and raised only \$34 for the missionary cause.

Of the ten copies of "Life and Light," pledged by the Secretary, three copies were distributed gratuitously,

Our present standing shows some advance. We have now twenty-seven paying members, and \$60 pledged. Twenty-three copies of "Life and Light" are taken. One lady to whom a copy had been lent, on returning it, said, "I did not know that the Woman's Board was doing such a work. I am so interested, that I have decided to add to my pledge this year." For these signs of progress, we thank God and take courage.

MISS JULIA A. LAFRAMBOISE.

BY MRS. S. J. HUMPHREY.

I MET her first, eight years ago, at Rockford. The graduates of the seminary there will vividly recall the private parlor where their senior recitations were held. As the sunshine came through the flowers of the window, the same ray glanced along the heads of three who were soon to be parted by the breadth of the Christianized world. Two are still in earnest mission work among Turks and Armenians; the third has closed a faithful missionary life among her own people, the Dakotas. Of the latter I speak now.

It did not occur to me that Miss Laframboise was, in part, of Indian blood. She attracted my attention, rather, by her

earnest purpose in study, and her resolve to *be*, not merely *seem*, successful. There was a dignified reserve about her which gave a hint of her descent; but under it lay a delicate sensitiveness to praise and blame, and a wealth of loyal, trusting affection. She had long been a disciple of Christ. The child, Julia, a black-eyed, black-haired little girl, at the age of eleven had stood in the mission church to profess her faith, which was neither that of her mother's race, nor yet of her Roman-Catholic father. She had known a life peculiar from its varied incident and its unchanging purpose. She had studied at Oxford Seminary till it was burned, at Painesville, till means failed. She was a fugitive in the terrible Minnesota massacre, with the wife and children of the murdered Mr. Huggins; then, gathering her earnings as a teacher, she had come to finish her studies at Rockford.

She graduated with honor, and went forth to a teacher's life, and to its rewards of success and of grateful affection. True, still, to herself, and loyal to the wishes of the Union Major, who, though fallen in battle, was still living in her heart, she found another year for training in music at her Alma Mater, where, in a vacancy in the corps of teachers, she rendered valued assistance.

Lakeland and Bloomington in Minnesota warmly remember her; but at the Santee agency in Nebraska, with a large school of Dakota pupils, her especial missionary work was done. Two years she labored for the school and for the people; but, in the latter duty, exposure to the chill March winds brought disease. Very gradually her fingers were unclasped from work; and at length, on the 20th of last September, after one week of agony, whose brief intervals were spent in parting words, and prayer, and listening to the psalm of "The Valley of the Shadow," with but one petition for release, and many pleadings for strength and for grace, she passed from our twilight into the glorious day-dawn of "Immanuel's Land."



JUNE.

PUBLISHED BY THE WOMAN'S BOARD OF MISSIONS.

1872.

PRAYING AMIE.

BY MISS SEYMOUR.

IN our school at Harpoot is a tall, dark-eyed girl, very studious and conscientious, whose name is Amie; and I would like to tell you of a very pleasant talk I had with her last Sunday. As we were speaking of what we wanted to do for the Saviour during the term that was just opening, she said, —

“There is one thing that troubles me. Last winter I used to get up in the night, and kneel on my bed and pray; but now I sleep right through. What shall I do? I want to pray, and yet I can't wake up; but, for two or three nights, I have had a severe pain in my finger, though nothing seems to be the matter with it.” With a bright smile she added, “I think it is Jesus who wakes me thus by causing my finger to pain me, that I may pray to him.”

“For what do you pray?” I asked.

“That I may be a good girl, and may not be a stumbling-block to any ; but especially I pray for my mother and sister.”

When I asked her about her sister, she said, —

“Kohar, the new scholar from Chemisgesek (Amie's home), says, that, in the family where my sister lives, there is a boy who tries to get her to learn to read ; but she takes the primer, and throws it across the room. At other times she says, ‘I want to go to the seminary where Amie is, and learn with her.’ Then the people with whom she lives have taken her to the communion ; and it greatly grieves me, for I know it is wrong, because she is not worthy. But she doesn't know it is a sin.”

Her face grew very sorrowful, as she went on to say, —

“My mother, too, is a heathen, and knows nothing about the truth. After my father died, she was married to another Koord, and still lives with the tribe, ignorant of God.”

“You know, Amie,” I said, “that the same loving Father that led you to know about Jesus can bring your mother also to the same blessed knowledge of him.”

I was glad to see how deeply she felt for her mother and sister ; and, as she saw that I sympathized with her, she asked timidly, yet eagerly,

“Miss Seymour, is there any hope that my sister may come to this blessed place ?”

“Perhaps there is ; but, if you wish to have it so, you must ask the Lord to prepare the way for her coming.”

At the close of our long and interesting talk, we prayed together. Amie's heart seemed full of gratitude. I had told her there were plenty of half-hearted Christians, and I didn't to want her be such a one, but that, rather, with her whole heart and soul, she should live to please Jesus. As she prayed, she said, “O Lord, the teacher says she doesn't want me to be a half-hearted Christian ; make me a whole-hearted, a complete one :” and she uttered the words as if her whole soul went with them.

I cannot but think that some of the dear children in the home-land pray very often for our scholars, they give us so little trouble in the school, and are so earnest to do what is right in every way.



THE RAG-PICKER GOD.

BY MRS. CAPRON.

WE often ride at the cool of the day on the road north from our house. About a mile distant is a low spreading thorn-tree, which has recently become the home of a heathen god. There is no image; but the god is supposed to be in the tree. You would feel like laughing, when you first saw it, to think there was a "swamy" there; and then you would feel sad to think how it dishonors God, who loves to have us tell him our cares.

One day a man from a village on this road brought a large stone, and laid it at the foot of this tree, and asked the Rag-Picker God to come and live in it. Soon another stone was laid beside it; and now there are more than twenty of all sizes. And how do you think the tree looks now? It is entirely covered with little bits torn from the cloths of those who pass by. If a woman is bringing a load of wood to sell, she will stop at this tree, tear off a small piece from her cloth, put it on the tree, and say, —

"Let me get a good price for my wood, and go back safely."

The rain wilts the rags, and the wind scatters them; but the tree looks gay and flaunting whenever we drive by it. I have noticed that the rags which seem to have been torn from new, fine white or handsome cloths are very small indeed; while the large pieces come from worn-out cloth. This made me think of the small, shining gold dollars, which are few in the contribution-boxes, and the large coppers, which are many.

MISSION-CIRCLES.

ACKNOWLEDGMENTS.

MAINE.

- Ellsworth.* — "Prayer Circle," \$5.65 ; "Cup-Bearers," \$1.45 ; "Young Reapers," \$1.15.
South Freeport. — "Snow-Birds," \$2 ; Mrs. Ilsley's Sabbath-school class, \$5.

MASSACHUSETTS.

- Boston.* — Central Church, "Mission Circles," \$660.00.
Boston Highlands. — "Highland Rill," \$6.
So. Boston. — "Wide-awake Boys," \$3 ; * Old Colony Sabbath-school, \$30.
Brookline. — Harvard Church, "Treasure-Seekers," "Gleaners," and "Lilies of the Valley," \$32 ; "Violets," \$5.
Cambridge. — Shepard Church Sabbath school, "Jewel-Seekers," \$2.50.
Danvers. — A few little girls' mission-boxes, \$7.25.
Everett. — Congregational Church, "Little Girls' Fair," \$45.
Fall River. — "Willing Helpers," \$56.
Hopkinton. — "Little Workers," \$10.
Leominster. — "Juvenile Concert," \$46 ; little girls' penny contributions, \$4.
Maynard. — "Rising Star Circle," \$6.60.
Newburyport. — "Bellville Circle," \$116.
West Medway. — Harris, Anna, and Hattie Deans, \$3.10.
Weymouth. — Mrs. Loud's Sabbath-school class, \$5.
Winchester. — "Seek and Save Society," \$6.

CONNECTICUT.

- Greenwich.* — "Banner of Light," \$28.
New Haven. — "Third Church Infant Class," \$20.
Putnam. — "Mission-Workers," \$25.

INDIANA.

- Fort Wayne.* — Presbyterian Church, Miss Harris's Sabbath-school class, \$16.50.

MINNESOTA.

- Faribault.* — Lily L. Frink, \$2.

CALIFORNIA.

- Oakland.* — "Western Echoes," \$205.37.

PHILADELPHIA BRANCH.

- "Carrier-Doves," \$30.
 "Ivy-Leaves," \$180.
 "Plymouth May-Flowers," \$7.13.
 "Snow-Flakes," \$5,
 "Orange-Buds," \$28.76.
 "Workers for Jesus," \$60.
 "Baltimore Bees," \$50.

* See Report for April meeting.

"MISSIONARY WORKERS."

"LET us love and pity and help the heathen," was the sentiment, woven with evergreens, upon the wall of the ladies' room in the Howard-avenue Church, New Haven, where a tempting display of articles showed what a society of little girls had accomplished. For several months, according to their pledge, they had given "one cent a week, and met once in two weeks to work, and to read about missions." A pleasant gathering it was, when they met at their pastor's house to hear missionary intelligence: it was in keeping with the third Article of their Constitution, which requires them "to learn more about the heathen." And now the long-talked-of sale has realized more than forty dollars; enough to make the heart of some heathen child beat the quicker and happier, like their own. C. B. W.

SILVER STAR CIRCLE:

SEVEN little girls, connected with North Church, New Haven, met twice a week during the autumn, and with busy fingers, weaving in patience as well as zeal, made many useful and pretty articles for a sale. Those who attended came away well repaid. A mite-box attracted much attention. The lines appended disclosed its touching history:—

"I'm not very pretty, but just look at me!
 I'm fifty year's old, — worn and battered, you see;
 But I'm ready for pennies, — all you can afford, —
 And each one will go for the good 'Woman's Board.'
 Long ago, — fifty years, — by a child I was made,
 Just before her slight fingers in long rest were laid.
 You may all have heard of the 'Juvenile Mite;'
 'Twas for that I was made, when my covers were bright:
 So now, though I'm old and wrinkled and worn,
 They let me this brilliant 'Star Circle' adorn."

The sale realized seventy dollars, which means two more girls in the boarding-school, — two more trained for happiness and usefulness.

W. P., *Rec. Sec.*

THE WILLING HEARTS.

OUR little society sprang up, last month, at the foot of the Kayadenoseros Mountains, blossoming bravely under the frown of winter. We are but small, and quite new in the missionary field; yet we trust that this spring-flower of 1872 will increase in vigor and fragrance as the years go on, and prove itself one of the plants of the Lord, bringing forth fruit even to old age.

We have a president, vice-president, secretary, and treasurer, and we are to have still another officer, with the title of color-bearer. Whom it will be I cannot tell, — he or she who shall earn the honor by bringing in the most recruits to our band before the last of May. We are arranging a pleasant surprise for Memorial Day. We intend to ransack the woods, fields, and gardens for sweet spoil, and then gather with garlands and songs around the soldiers' monument placed in our village park by the grandfather of nearly a dozen of the Willing Hearts. On this occasion, the color-bearer is to head the procession, carrying a banner which had its sacred history in our war. The beautiful colors have had a long rest, but are now to be brought forth to honor the brave dead and earnest living workers among the Willing Hearts.

CROWN POINT, N.Y.

THE GOLD COIN.

IN this pleasant spring-time, when so many boys and girls are planting their flowers, I would like to tell them of a small yellow seed which a young girl's hand planted in the missionary bed of our heavenly Father's garden. At the meeting of the Woman's Board at Salem, when Christian hearts had been warmed and softened by the sunshine and the melting rain called forth by the missionaries there, a tiny gold coin, valued at twenty-five cents, but a little child's best treasure, was dropped among them, and bought again and again.

Now, at the end of the first six months, let me tell you of the harvest. It was proposed that the money obtained from it

should go towards a bell for the girl's schoolhouse in Bitlis, and the news of it travelled about, lighting a spark of interest here and there, till it reached a Sabbath school in St. Alban's, Vt., where it kindled a bright flame, as we shall see by the following letter : —

“Glorious news ! The Bitlis bell is ringing ! Don't you hear it ? I do, — in anticipation. Make ready to receive the money. But, soberly, I was very anxious that something might be done about our bell ; and so I determined to bring the matter before the whole school. Our superintendent was much pleased with the suggestion, and presented the subject yesterday. Immediately a member of the Bible class rose, and said, ‘ Our class will furnish that bell, rope, and all.’ ”

Besides this, the little coin has been the means of raising almost enough to buy another bell for a church in Africa, and, we hope, of forming two auxiliary societies in Massachusetts. What it will accomplish in the next six months, we cannot tell. Take courage, children. God can make your pennies thousands.

VOICE FROM THE PACIFIC.

THEY have wide-awake children in California, as well as large trees, and mines of gold, as will be seen by the following letter, and its accompanying verses, a portion of which will be found on another page : —

“ Our fair and festival elicited much more interest than I had dared expect. Friends of the children filled the chapel and parlors of our church, patronized liberally the tables, and made the whole affair sociable, pleasant, and profitable. We had two hundred dollars to add to our treasury. The girls were surprised and delighted, and very eager to try again. One of our members, a girl of thirteen years, wrote some verses for the occasion, which I send you, because I know the interest you feel in all these mission circles.

OAKLAND, CAL.”

Western Echoes.

FROM far-off lands of sunrise, and realms of dawning day,
The morning wind brings tidings upon its western way ;
From those who sit in darkness beneath the eastern skies,
And to the silent heavens lift up their blinded eyes.

“ In lands of light and gospel, you sit in peaceful ease ;
You list within your happy homes the sound of far-off seas,
Nor think, that, far beyond them, we perish for that light
That lies around your hearth-stones so plentiful and bright.

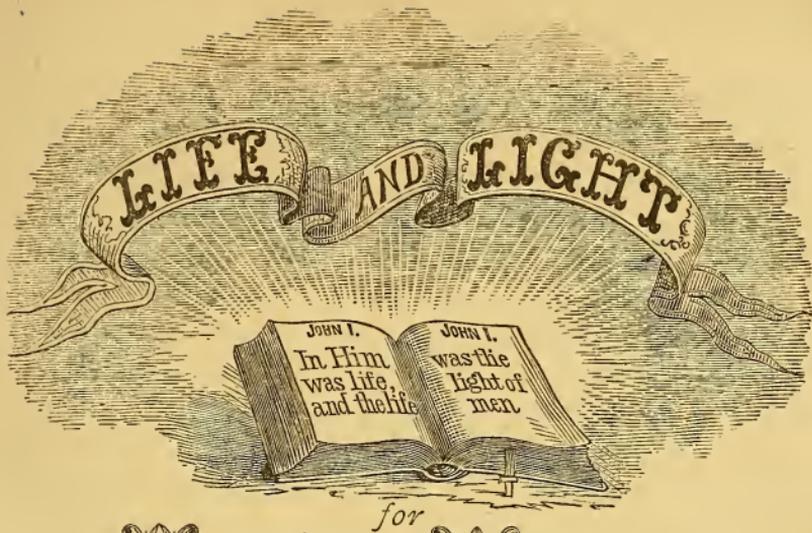
“ Oh, come ! bring us the gospel, the news of joy and peace,
And in its light our darkness shall pass away and cease !
Oh, come ! for we are dying without the blessed light,
And round us settles darkly a starless, rayless night ! ”

And quickly comes the answer from valley, hill, and plain ;
And thousands send their workmen among the ripening grain ;
And onward to the Far West, across the prairies vast,
And o'er the Rocky Mountains, the eastern wind has passed.

Amid the thousand voices that echo back the cry,
Amid the thousand earnest prayers that rise up to the sky,
A little band, and few our years, our voices and our prayers
We raise ; and now with earnest hearts each voice the echo shares.

For we have heard the summons, “ Go work for Me to-day : ”
We deem it worth the labor to send one little ray,
One herald ray of morning, amid the lingering night,
That lies around our sisters, who watch and pray for light.

And so from lands of sunset, and realms of parting day,
The wind again bears tidings upon its eastern way ;
And so the “ Western Echoes ” have joined the answering cry
To those who sit in darkness beneath the eastern sky.



Heathen Women.

VOL. II.

SEPTEMBER, 1872.

No. 7.

INDIA.

TALKS WITH THE HEATHEN.

BY MRS. PARK.

WE have been out touring and living in tents for more than seven weeks, having made four encampments in that time. Our plan is to spend two or three weeks in each of the larger places of our field, and to visit the smaller villages as we have opportunity. When I want to meet the women, I take my servant with me, and go first among the poorer classes, who generally receive me gladly. No missionary lady has ever toured in this region; and people don't know what to make of it when I step up to their doors, and ask if there are any women at home, and if they would like to stop their work and listen to me a few minutes.

On arriving here, the other day, I started out to find the Mahars, — low-caste people. After climbing up to their huts, which were situated on a high hill, all by themselves, I came

upon a number of men sitting talking together. How they did stare at me ! I heard them inquiring of each other whether I was " a man, a woman, or what." The younger portion of the assembly were so amused at the novelty, that they could not keep their faces straight. I soon informed them that I had come to see the women, and have a talk with them. They looked very incredulous, and declared there were none at home : they had all gone to work in the fields. Just then, seeing one appear around a corner, I went up to her, and asked if there were any women in their houses. " No," said she, half frightened : " there is no one here at all." I tried to talk with her, and show her that she need not be afraid of me : but she insisted upon it that there was nobody there ; and I, knowing that it was the harvesting season, and everybody was very busy, thought, for a moment, I should have to retreat. But, while we had been talking, my servant had explained to the men what I had come for, and they called to me, saying that they would show me the place I wanted ; so, leading me in among the houses, they spread a coarse blanket on a stone step for me to sit on, and gathered the women around me. The whole company of men thought they must come, too, to hear what I had to say, and seated themselves on the ground all about.

I read to them from the twelfth chapter of Luke, of the rich man whose lands brought forth plentifully, explained the parable, and applied it : they listened most attentively, acknowledging the truth of what I had said. One woman shed tears while hearing of the sufferings of Christ.

Another day I went out among the tanners, and had a very pleasant audience, both of men and women. They received me kindly, and listened well. While I was talking, a Mussulman came up and stopped a while ; then said, —

" Had Jesus Christ, whom you tell of, a form ?"

I feared he was going to spoil all the good effect of what I had said ; but I answered, —

“He took upon him the form of a man, so as to suffer and die for us.”

“Well,” said he, “we worship that which has no form, the great God.”

“So do we,” I replied; “but if God should see fit to take the form of a man, in order to carry out such a plan of salvation as I have been speaking of, is there any thing to prevent his doing so?”

“No,” he answered.

“Well, then, isn’t it right he should do so, if he chooses? Is it at all lowering his character?”

“No,” said he; “it isn’t;” and after this he listened attentively to the end.

Towards the close, a Hindoo asked if we could see God with our eyes now.

“No,” I answered.

“Oh!” said he, “there must be some one who can see him.” It isn’t possible that no one can see God.”

“There is a verse in our Bible,” I replied, “that says, ‘Blessed are the pure in heart, for they shall see God.’ It is with the heart we can see God.”

I then went on to illustrate, that, if we wanted to hear any thing, we listened with our ears, not our eyes; if we wished to smell, we made use of our noses, not our eyes or ears; so, in order to know God, we must use our souls, not our eyes, ears, noses, or mouths.

The Mussulman, on hearing this, was very much pleased, and exclaimed, “Yes, yes, that is true: it is just so.”

After having had the conversation just related, I went on to find other listeners. Going from one alley to another for some distance, looking into court-yards, I saw, at last, two high-caste women, sitting on a door-step. I stopped, and asked them if they felt inclined to hear something about religion. They looked at me, and at each other, for a moment, and then

said, "Yes : come in." They told me to sit down, pointing to the bare ground in front of them, fearing to let me sit on the steps with them lest they should be defiled. I threw down my umbrella and sat on that, thankful for an opportunity to address this class of women. They wanted to know what I should charge for reading to them. I laughed, and said I didn't wish any thing ; and soon about ten or twelve of their neighbors, all Brahmins, assembled to see the novel sight of a foreign woman. One exclaimed, "I never saw one before." Others, after standing and gazing a while, said, "Why, it's a woman, isn't it?" I had a very pleasant talk with them ; and when I asked one of them, a Brahmin widow, if making pilgrimages to noted places, or bathing in the Ganges, could take away our sins and make us pure and holy, she exclaimed, with a look of contempt, "No, indeed ! bathing in the Ganges may make the body clean ; but that's all." They seemed never to have heard any thing about Christ, and listened with great interest. When I rose to go, one said, —

"Come again to-morrow : you have given us a little morsel, and you must feed us some more."

The next day I went again to the same place, but found that, in some way, — probably by their husbands, — the women had been prejudiced against me, and I was unable to obtain much of an audience.

The Mussulmans are very numerous in this region ; and they, as well as the Brahmins, are bitter enemies to our religion. They like what we say about God, but cannot endure to hear Christ spoken of as God, and as a Saviour from sin. Sometimes I am told to "go off," in a very peremptory manner ; or greeted with, "We don't want to hear any of your talk. Go off." I often leave them with a heavy heart ; but we know that the Spirit of the Lord can work in spite of all obstacles.

WHO WILL HELP THEM?

BY MRS. DEAN.

DEAR READERS of "LIFE AND LIGHT," — Although I am not now in India, and able to write you directly from among missionary scenes, yet I cannot deny myself the pleasure of using my pen to help keep up your interest in the work among the heathen.

My sister, who has lately gone to India for her health, is residing in Poona. That field is occupied by the English and Scotch missionaries; but there is enough work for others who feel inclined to do good. Although unable to enter wholly into missionary work, my sister writes that she has been accustomed to go once a week, to read to a company who always welcome her. Extracts from her letters may interest you, and also show you that the work in India moves slowly for want of laborers, and not because the women are unwilling to be taught.

Under date of Dec. 30, she says, "I went into the city this morning at eleven o'clock, and had a very pleasant visit. More women than usual were there to listen. I had such a severe cold that I could not talk or read much; but I asked one of the girls to read for me, and Lukubai talked with them.

"*Jan. 2.* — I went into the city again to-day, as the women asked me to come oftener than once a week. I cannot go much longer, as we expect to leave for M—— on the tenth of the month.

"*Jan. 6.* — I went for the last time into the city. I had about twenty women to listen to me. They all appeared sorry that it was my last visit, giving me garlands of flowers and all kinds of fruits and sweetmeats. I spoke very seriously to some of them, and they seemed deeply interested. I wish I could be the means of doing them good. They promised to write to me; for some of them can write."

Let us continue to hold up the hands of all those who are endeavoring to teach the degraded ones. Many of us feel a strong love for the work among the heathen ; and the more we do for it, the nearer it will be to our hearts. Why do all the missionaries say, with one voice, "This is a blessed work"? It is because their time, energies, influence, example, patience, anxiety, and prayers are given to it. The more they do, the more they want to do.

Sisters, try it ! Attend more promptly the missionary meetings. Pray more earnestly for the cause. Read, and interest others in reading, missionary papers. If your donations have fallen short of self-denial, give more next time. Do not look upon the work as belonging to the people at the Missionary House and those in the field, but take it to your hearts ; love and cherish it. As the result, *your* energies, anxieties, and prayers will be enlisted, fountains of love and pity will flow spontaneously from your hearts, and then this great cause will move on more easily and rapidly to the time when the Son of man "shall see and be satisfied."

THE PRAYER OF PENITENCE.

BY MRS. CAPRON.

REBECCA, the change of whose name is mentioned in the "Life and Light" for December, 1870, had fallen into the temptation of a quarrel. I had wanted much to see her, but had not made up my mind how to talk to her. When she came from her village to spend a sabbath here, I felt that Jesus had led her, and remembered that he was ever patient, gentle, and winning. I told her that she had strayed far away from Him who had done all he could for her in sending her here to receive the Bible into her own hands ; and I tried to show her how true and faithful and ever-present he is.

She seemed completely melted, and her prayer greatly com-

forted me. She certainly knows the way to the mercy-seat. She repeated the story of the cross to her risen Lord, mentioned all the "beatings and spittings and mockings," and then, in a sob of conscious guilt, she added, "O thou great, patient Saviour! thou didst bear the whole without a word; while I, a poor sinner, at the first blow lost all my patience, and did not even remember that thou wast beaten for me, a poor, angry sinner."

She said she had no father and no mother to whom to tell her troubles, no brother nor sister; and in all Oriental lands the mother-in-law is not the person to whom to confide one's griefs. "If I could learn to think of Jesus as near, it would help me to control my temper and to be peaceful."

Jesus will lead her on, and save her at last. So we hope; and with this hope we pray for her and guide her.

CHINA.

LIGHTS AND SHADES.

BY MISS M. E. ANDREWS.

WITHIN a few weeks, my heart has been encouraged by some little signs of interest, and new openings for work outside. About a week ago, a pleasant-appearing young woman came here, bringing a bright little girl, five or six years old, whom she wished to have learn to read; saying, also, she would like to learn herself. I told her I should be very glad to teach them at their own house, and offered to go that day, if she would lead me. She assented cordially, and I went home with her. I have been in the same neighborhood before: indeed, in that very yard, a year or two ago, there were several learning to read, and seeming anxious to hear the truth. But the interest died away: the women grew tired of reading when they found it

did not relieve their poverty, or bring them any earthly good. Now they have almost all gone elsewhere; and this is a new family, lately moved from a distant place. The mother and little daughter commenced studying that day; and I had a pleasant talk with the woman about the true God, who had cared for her through all these years, when she did not know him, dwelling especially on our obligation to love and obey him, and the folly and sin of worshipping idols.

The result of that first visit was, that she talked with her husband of what she had heard; and they took down their "kitchen god," and burned it, — as she says. Certainly it is not in its old place. Saturday I went to see her again; and on the sabbath she attended the services all day, and appeared much interested in what she heard, particularly about Jesus, and the way of salvation through him. She says her husband wishes her to know how to read, and they intend to worship the true God hereafter.

This is the bright side of the picture: it has its shade. The man is a tailor by trade; and they are very poor, and the woman has twice already asked me for work. I could only tell her that we had none to give her; and now I wait, prayerfully, hopefully, fearfully, to know if this seeking is indeed after the truth, or after the "loaves and fishes." That old story of the Saviour's time is repeated again and again here; and we come to feel more and more, how only the almighty power of God can change the utterly false and covetous hearts of these people. Even the destroying of the idol god may mean very little. I have found by experience how easy it is for them to set up a new god, if the casting down of the old one fails to bring them the earthly advantage they expected. Pray for this poor woman, that it may not be with her as it has been with so many whom I have already taught in Tungechow, who have been interested for a few days or weeks, have learned to read a little, have gained a partial knowledge of the truth, and then have cast it all aside as of

no importance. It is true that multitudes are ready to listen to us, thronging about us at every new place we visit; but, as yet, most of them receive the story of salvation and a Saviour's love as an idle tale, or a pleasant song, very good to hear, but nothing to them. Ready enough they are, usually, to acknowledge that they are sinners; that they cannot save themselves; but they say it, often, with a laugh and a careless air, that tells plainly how ignorant they are of the true nature of their guilt.

Sad and discouraging as this is, I do not feel that we are working in vain, — that it is useless, all this scattering of seed: I know it cannot be. There must be a harvest sometime, when God's Spirit comes with power. Will the dear sisters, while pleading for his speedy coming, ask that we who are laboring may be strong in faith to wait, as well as work, for the Master?

THE SILVER LINING.

BY MRS. L. E. HARTWELL.

I WOULD like to tell you of an item of interest which occurred yesterday, the sabbath, at our station in Foochow City. A woman over sixty years old, who has been mentioned as the "Glasses Woman," from her large spectacles, and who, some time ago, taught several others to read the Scriptures, brought twenty cash, as her monthly pledged contribution to the church. It was very pleasant indeed to us, as it showed her determination to cast in her lot with the people of the Lord. She is very poor, and lives with her son, whose wife is very unkind to her, but whom she has nursed through a long sickness, and taken care of her two little children with great tenderness. Her thin face showed that her gift was not small for her. As she counted out the cash, she said, "I am happy to give this, though it is a small amount."

Another poor woman, who is blind, was admitted to the church here at the last communion. She is also supported by an only son, who earns his living by drawing water, and car-

rying it to customers for a few cash a load. In times of drought, she has been with him at night, to get water, dipping it up little by little as it came into the wells, thus trying to help him; since by morning light so many people gathered around, the supply was soon exhausted. The woman's admission to the church was delayed a while, fearing her motive in wishing to join might be to obtain relief from her poverty. For some time now, however, she has given thirty cash a month towards the helper's salary; which is far better for her than that she should be helped that amount by the church.

Two others desire to come into our fold; and we feel there is constant work for us, though the times are adverse. The Lord has his individual ones for us to care for, and we desire in patience to labor on.

TURKEY.

LETTER FROM MISS POWERS.

WRITING from Antioch, under date of April 5, Miss Powers thus pictures the effects of the recent earthquake in that city, which occurred just before the time appointed for her school examination.

“Wednesday morning, about eight o'clock, while on our knees during devotions, the house was shaken by an earthquake. In the midst of a shower of plaster, glass, books, and ornaments, we made our way down into the yard, which we found full of men who had fled hither from the street, some with wounds, and all terribly frightened; while the school-girls were huddled together crying. Soon some of us went up stairs to ascertain the extent of the damage, and were thankful that the walls and roof seemed sound, though the plaster was cracked in every direction. The stove in my father's study was lying on its side; many books were thrown on the floor, and the clock had leaped five

feet into a chair; and, though the face rested on the arm of the chair, it was unbroken. Our house being very high, we thought it would feel the shock more than others; so that we could hardly credit, at first, the fearful accounts that reached us of the destruction of the city. About noon some of the gentlemen went down to the river, and found that that part of the city had suffered more than this; but everywhere the streets were blocked with the fallen walls, and they saw about fifteen persons dead or dying. The reports state that the Greek quarter has undergone such a demolition, that it is difficult to distinguish between the street and the sites of houses. Four children, out of the twenty-eight or thirty in our little Protestant community, were killed, and several adults and children were taken out of the ruins with slight injuries.

“In the afternoon I went to see one of the afflicted families, and found the people sitting on the heap of *débris* in front of what a few hours before had been their comfortable home, grieving over the loss of a little boy about ten years old. The street was full of houseless mourners, and it was heart-rending to hear their wailing for the missing and the dead. Although all the houses in this quarter are not actually fallen, yet none are considered safe. After my dangerous walk over heaps of stones and timber, and between tottering walls, — I could not but wonder if I were treading on the tomb of some poor fellow-creature, — I looked with astonishment and gratitude at our own home, which had apparently escaped any serious injury. It was an appalling thought, that my girls might have been buried out of my sight in that fearful manner. Slight shocks occurred through the day and night, and, indeed, have continued to the present time; but we hope the Lord will mercifully spare us another like the first.

“The next day, yesterday, we had a quiet examination, if one can be called so which is preceded and followed by earthquakes, so that the ear is strained every moment to catch the

first warning sound of coming danger : the pastor's family and school-teacher attended as spectators, besides ourselves. It was held in the tent occupied by the school-girls, as it was considered safer than the house ; and we hung one map on the tent-pole, and pinned another on the side. The girls did better than I expected, after the fearful day and night we had passed through. All but one of the boarders left this morning. Dear girls ! I love them too well not to feel a deep and constant anxiety on their account.

“ May the Lord preserve us all from calamity, or at least prepare us for it, and take us safely home at last ! ”

LETTER FROM MISS PARMELEE.

WE are indebted to our auxiliary in Portland, Me., for the graphic letter from the pen of Miss Parmelee, of Mardin, which is given below : —

“ Let me tell you of a most interesting tour of ten days in the region of Diarbekir. Our going was very sudden and unexpected. Mr. Andrus received a telegram summoning him to Diarbekir on important financial business ; and as he was to be detained there several days, I determined to improve the opportunity to visit some of our pupils, and other helpers in that vicinity. We made what hasty preparations were needed, and by half-past ten the next morning we were in our saddles. Our horses were fresh, so that our day's journey of twenty-four miles was easily accomplished in seven hours ; and at dusk we rode into Upper Khanike, a little Koordish village, half-way between Mardin and Diarbekir.

“ I had never staid at the khan before ; but, as Mr. Andrus assured me the place was a very good one, I followed him hopefully up to the low door, picking my way carefully through the mud and filth of the court. When candles were brought in, and I had looked around, I did not contradict my brother's statement, but remembered that whether or not a

thing is very good depends altogether upon that with which it is compared. The long, low room was divided into two parts by the middle door of entrance ; and we were so fortunate as to have one end to ourselves. There was no furniture of any kind when we entered ; but we spread our rugs on the mud floor, one each side of the smoky fireplace, put our little wool beds on these, and, after divesting ourselves of soiled shoes and skirts, proceeded to rest in the most approved native style, while our faithful Yacob busied himself preparing us a hot supper. Two or three rather superior looking Koordish women came in, and looked at us a little while : but, as my English and Arabic was as unintelligible to them as their strange tongue was to me, conversation could not be very interesting ; and, having satisfied their curiosity as to my clothes and general appearance, they departed. After a little chat in the evening, over a cheerful fire, chiefly upon such tropics as, ‘ Who hath made us to differ ? ’ we lay down for the night. Slowly the fire died out in the fireplace ; the many people in other parts of the room became quiet. Yacob’s heavy breathing a few feet away removed all feeling of loneliness, and yet I could not fall asleep. The smoke, or the impure air of the close room, or my hard pillow, or perhaps all together, kept me awake till after midnight. The monotony of the long hours was somewhat relieved, however, by driving off stray cats, or by picking up the leaves and bits of clay which fell upon my face from the roof above.

“ By sunrise the next morning we were again on our way ; and I keenly enjoyed the ten hours over hills and plains, which were required to bring us to Diarbekir. We are especially interested in the Arabic-speaking villages in that vicinity ; and my first visit was to Kutterbul, which is just across the Tigris from the city. On the way to the ferry, I was surprised to hear the clear tones of a small church-bell coming softly over the water ; the first time, I think, that I have heard such a sound since I have been in this part of Turkey. My horse, too, appeared

very much startled ; but, if he and I are spared to do missionary work together many more years, I hope we shall hear such sweet reminders of sacred things in many places. We found our Fareeda waiting for us at the door of the pastor's house, with a very warm welcome ; and, the pastor's wife being very busy with a sick child, after the first salutations we had a long evening to ourselves, to talk over what she had been trying to do the past few months. We sent her to Kutterbul when school closed, at the earnest request of the pastor, who was anxious to have some special effort put forth for the women of his church. Fareeda was young to send,— she is in her seventeenth year,— and we placed her there with many anxieties ; but she has a winning way, and knows how to adapt herself to others' peculiarities, and seems not only to be beloved and respected by all, but to be doing much good. She has a school of a dozen girls, visits from house to house, has a Bible-class with the women sabbath noon, and a prayer-meeting with them every Thursday. It rejoiced me exceedingly to see what I did of spiritual progress, and to hear the pastor say, ' She has been a daughter in our family, and a sister to the women. We do not want to let her go back to school in the spring. Can you not promise her to us for another winter ? ' We do our summer work of teaching under many difficulties and discouragements ; but such testimonials to what our dear pupils are able to do in the winter more than compensate for all.

“ On our way home we stopped for a day at Darike, a large village of some two hundred and fifty houses, beautifully situated on the side of a mountain, and, like Mardin, looking down on the great Mesopotamian plain. The helper here was one of Mr. Williams's earlier pupils ; and this was the first time I had met Sadie, his pretty little wife. All through the afternoon and evening, the women crowded in to see me ; but, as only one of all who called knew Arabic, I had to talk with Sadie as interpreter. She herself is a real worker. Her four

children are well cared for : she has six or eight girls reading with her, and has a weekly meeting with the women, besides visiting them in their homes. She has many discouragements, however, and thinks she sees little fruit of her six years' labor there. Girls will come and read three or four months ; then their friends will convince them that it is a shame for a woman to read, and they will leave ; coming back again, perhaps, after a while. The women, too, are much more rude than most I have met : it was with difficulty that I insisted on refusing to let them inspect every article of my clothing ; and their manners need mending in various ways, judged even by Oriental standards. But a few come regularly to chapel services, and many others are brought, more or less directly, under the gospel influences.

“ As there were urgent reasons for hastening our return, we left early the next morning. Our day's journey was twenty-seven miles ; and it was not far from sunset when we came through the gate of the city, and were welcomed back to our comfortable homes. Missionary touring has many keen enjoyments, as I proved almost every hour of my ten days' absence. It is good to meet the native brothers and sisters in their own homes, and separate places of worship ; and, even where the work is discouraging, there is a refreshment to one's own soul, in the very effort made to arouse others.”

LETTER FROM MISS CLARKE.

WE are permitted to make the following extracts from private letters, written by Miss Ursula Clarke of Broosa, while journeying during the summer vacation.

“ Since I have been travelling so much this summer, I have thought a good deal about those women who journeyed with Jesus, and can imagine how they looked, winding over the hills, and what real comfort they must have given him, ‘ ministering to him of their substance.’

“ One of the pleasantest of these same mountain rides is on

the way to Kourdbeleng, at which place we arrived last Tuesday. Such a grand road as it is, up and down the steep sides, through leafy forests, and out at last on the brow of a hill, overlooking a long valley surrounded by lofty summits! On the side of one of these, looking as if only a slight force were necessary to send it off into the plain below, was perched this little village. How you would have laughed at our cavalcade! We ladies wore large white hat-covers, looking like Turkish women; Nazrael had a child in a stout basket on either side of his horse. Garabet led the way, seated on a high load of bedding, stores, and the like; and Mr. Parsons, similarly mounted, brought up the rear. Were we not glad on reaching Kourdbeleng to find two large rooms and a hall, in which we could walk about and rest! To be sure, there was no glass in the windows; but we only had the more fresh air, and put on shawls and waterproofs to keep warm during the night. On Thursday we walked about the village, whose streets are like flights of stairs, followed and stopped everywhere by flocks of children. I couldn't make them understand much; but it was wonderful what a power singing had over them, even though they could not know the meaning of a word we said.

“Thursday we went to Adabazar, of which you have doubtless read, as it has the banner church of this region. On the morning after our arrival, before we were awake, the father of my Zammick came to take me to his home; and I had a delightful time going about to the different houses. The people all understood Turkish, so that I could talk to them to my heart's content; and they were so bright and wide-awake, that there was great comfort in doing so. I saw only the Protestants: they had a congregation of some two hundred and fifty, crowded into a church built to accommodate half that number.

“I have written you before of Chengiler, where one of the Marsovan boys was stoned a year ago. Now Protestantism is well established, a nice little chapel is building, and four fam-

ilies have formed a community which is recognized by the Government. There is a good pastor here, who seems thoroughly interested in the work, and is much liked by the people. Being an unmarried man, he cannot go into their houses : he was therefore greatly delighted to have us do so. We found everywhere pleasant people, especially the older women : they are all so strong and healthy from their out-door work. This is their busiest season, — the time for gathering the wheat, and preparing it for winter ; but we always found somebody at home to extend us hospitality.

“ In all these villages there is a little leaven, and we hope for good things this winter. In one of them I became very much interested in a girls’ school among the Armenians : it is one they started themselves, and has on its list nearly all the girls in the place who are considered of a suitable age to go to school. Most of them are married at twelve, and one very seldom after fifteen. The woman in whose house we live was engaged at five, and married at ten : she is a fine-looking old lady now. There is one of these ‘ old maids ’ of fourteen, whom I want very much to take with me to Broosa that she may be prepared to teach.

The great difficulty here is, that one must speak the name of Christ cautiously, as the people seem to despise him. I think I never realized before how little else there is in religion.”

VILLAGE INCIDENTS.

BY MRS. S. A. WHEELER.

I HAVE been touring with my husband, in the vicinity of Harpoot, for the last four weeks, during which time I have made more than a hundred calls, and held over thirty meetings with the women ; and I wish I could tell you all I have enjoyed. I always dread the starting ; but, when fairly in the midst of village work, I forget all the comforts of home, and, I might

almost say, the little ones left there : my whole heart becomes so interested in the crowds of women that gather about me. They seem very grateful to me for leaving my children to come and teach them, and sometimes say, " We fear you will get sick by coming to our cold rooms : you are not strong." I was once or twice amused at the simplicity of their prayers, in which they would tell God that I was not " a poor wanderer, without home or friends, going from place to place to get her bread. She has not come to get our gold or silver, but to tell us of Jesus." " If she has come from a far country to teach us, what ought we to do for ourselves ? " were the words of a priest's daughter to those who came to one of my meetings. I hope she is really born of the Spirit, although all her life taught to believe that she was renewed when baptized in infancy. You cannot know what an obstacle this doctrine is to the reception of the truth. It is held with a tenacity that is found only among a religious people ; but, when once convinced that baptism is not regeneration, they are ready to hear about repentance. I wish you could have seen some of the women who came to me the last day of my visit. The careless look and light laugh had passed away. Most of them had learned to read ; but they now felt that this was not enough.

" Hanum," said one, " what shall we do that we may have this love to Christ that you have told us about ? We are not satisfied that we can read : we want to have this peace and joy that comes from love in the heart. We fear, when you are gone, we shall lose these feelings and become careless again."

" You must go to Jesus," I replied : " he will stay with you ; he is ready to be the guest of each one, and has already sent his Holy Spirit into your hearts to show you your needs and the way to supply them."

" But how can I pray ? " said another : " I don't know how."

* " Go to your heavenly Father just as your children come to you when they are hungry, and tell him just what you want.

He will send his Holy Spirit to help you : you need not go alone."

This seemed to satisfy her ; but her earnest face is often before me, and I still hear the sad, plaintive tone in which she spoke. What joy to leave such " little ones " in the hands of Jesus ! Is he not drawing them ? Will any whom his Father has given him be lost ?

My dear friends, as I have gone among the women this winter, I have been amazed to see how ready all classes are to receive the truth. True, some still cling to their old ways, and others are trying to patch the new with the old, which, for a time, will hinder their rapid progress ; but, if Christ's words are true, the rent will be made worse, and the divine light will penetrate still deeper into the darkness. Women who never attend our services, and who shudder at the thought of being called " Prots," are really desiring a higher life. They are not satisfied with the mummeries of the old church, and begin to feel that we have something better and more substantial than is found with them. The priests have told them that we are false prophets, devouring wolves in sheep's clothing, who will make every effort to destroy them. Yet we often hear now, " Why do these people leave their homes and come here to instruct us ? Is this like our priests, who keep saying ' Give, give,' and do us no good ? "

Let me tell you how greatly we are strengthened by your efforts at home. This waking up of Christian women in America and England seems to me the bright harbinger of better days. Those who give will pray ; and many are ready to give, when convinced that it is the Master's cause. What a blessed day that will be, when this world shall not only be girdled with prayer, but, from the remotest and darkest corners, the voice of praise and supplication shall be heard. It seems to me that the time is near, and ere long we may hope for other pentecostal seasons, when thousands will come to Christ.

AFRICA.

AN OLD ZULU WOMAN.

BY MRS. K. C. LINDLEY.

As I was talking with Mrs. Edwards, this evening, about "Life and Light," it came into my mind to tell its readers about a poor old woman, whom perhaps we should no longer call "poor" or "old," as she is to-day with Him who is no respecter of persons. But she was "poor and old," so very miserable and forlorn, — indeed, I cannot describe her to you, left, as she was, to wander about the streets, and not even wearing the scant garment of the younger women. Zulus have no particular delicacy of feeling, and often speak the whole truth when we should hold back part. Recently, one of the native pastors, in receiving an old, worn-out woman into the church, pointed to her and said, "How could we have a more wonderful evidence of God's love and condescension than this before us? To think, even such as she is received by the dear Lord!" To them it was not a hard speech, but only showed them Christ's great love; as they regard old women as outcasts, naked and worthless.

But this is a digression. This poor thing had been, in her young days, a beauty, — the well-beloved wife of a chief man in the country. During the wars he was killed; and she came here with her tribe, at the time of their flight from the Zulu king. When about fifty, as is the custom, she went to live with her eldest son. His home was near the Inanda Station; and she often heard of Jesus Christ, without the words making any special impression. At the time she came to the station, she was ill, and appeared to have lingering consumption. In her sickness, the Christian natives visited her; and it seemed as if light broke in upon her heart, even through the withered, dis-

eased body that held it. She felt deeply Christ's love for her, and mourned that she had but her last days to give him. She prayed and talked as you would never have believed possible for one with her darkened mind, pleading with and for her children.

One Sunday afternoon, in that low, dark hut, she lay on a mat, panting for breath, nothing but a blanket around her, the room full of smoke, a scene more of hell than of heaven; yet it was a scene for heaven. James, pastor of Inanda, and Thomas, of Esidumbini, came to her side, bringing a little water, and there she was baptized. No grand church with marble font; no pomp or show; just those men with their bowl of water, the dingy old hut, and the poorest — I was going to say the most revolting — of God's creatures, lying on the floor. Yet, "could any man forbid water that this be baptized?" Such was the question long ago: such was it that day. None forbade, and she was baptized. How I wish many in America could have witnessed that scene!

After that she lingered a short time, suffering and ill, patient and cheerful; and then she died. It would be but little use to tell what she said. The words of the faithful are the same all over the world; age, place, color, circumstances, affect nothing: "I know in whom I have believed." We are waiting to see her prayers for her children bear their fruit in its season. May the story of this poor old Zulu woman give you all a little more courage to go on in your work, feeling that no one is hopeless! The Lord, so full of pity, can send light into the hearts of all, whether white or black, old or young; for his love "passeth all understanding." Let us then work bravely on, —

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints of light:

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

MISSIONARY ITEMS.

LETTERS have been received from Miss Sisson, who sailed from New York on the 2d of March, telling of her safe arrival in Madras, after a long, though very pleasant journey. The four ladies who formed their party were the recipients of many favors on the way, and among them was the opportune assistance of an English gentleman, physician to Queen Victoria, who showed them great kindness in Paris. He would accept no acknowledgment from them, saying only, "A compliment of the British Government to American missionaries." At Madras, Miss Sisson expresses great delight at meeting Mr. and Mrs. Capron, and Miss Smith, just starting for America, and adds, —

"Every thing seems delightful here, after the rush and noise of cars and steamers: flowers and trees were never so charming to my eyes before. I have never known days of such sweet peace and rest as these, in contemplation of my work. Surely no human being had ever greater reason for gratitude than I, that the dear Lord Jesus has taught me the preciousness of the privilege of laboring for him, while so many at home, better fitted for the work, are hesitating, and counting the cost. Oh, what shall I render unto the Lord for all his benefits!"

We commend the following, from Mrs. Allen of Harpoot, to every weary, doubting Christian in the land.

"Reports from many places speak of increased interest, where hitherto progress has been very slow. I visited, with Mr. Allen, two villages, where I held meetings with the women, at one of which one hundred and sixty were present, and at the other still more. The people of Sinamood have had a preacher with them for the first time this winter, and he seems to have been quite successful. During the week of prayer, they felt

that they were in a cold state, and that they must have the presence of the Spirit. On Saturday of that week, a few of them met together in the evening, and resolved that they would not leave the place till the Lord visited them with his reviving power. They continued their meeting four hours and a half, and the Lord did answer their prayers by pouring out his blessing upon them.

“ Christian sisters, we think that this winter’s experience has taught us a good lesson ; it is this : there is power in prayer that we have but just begun to realize. I believe that the success that has attended our work is, much of it, due to the simple faith of these people exercised in prayer. If you are feeling a lack of love to Christ in your hearts, if sinners are careless about their souls, and if your great desire is that the Lord come into your midst, pray, continue in supplication, and your request will be granted. He is faithful that promised.”

Mrs. Harding of the Mahratta Mission, in a recent letter, writes, —

“ There has been a marked religious interest in Bombay for the past few months. Rev. Mr. Taylor, an American Methodist evangelist, has been laboring there with great zeal and earnestness ; and many souls, to the number of several hundred, have embraced Christ, and are now rejoicing in him. A Methodist church has been formed, and the members are working with a warmth and ardor refreshing to see. It has been delightful to witness how personal effort has been crowned with success : the word spoken in trembling has been the word in season. Some of the native Christians feel that they have been quickened and strengthened by Mr. Taylor’s preaching in our little chapel ; and we hope, in time, that the blessed work among the Europeans may re-act upon the natives, leading them also to weep over their sins, and flee to Christ for refuge.”

Our Work at Home.

MAY MEETING.

PUNCTUALLY at the appointed hour, on the morning of May 30, Mount Vernon vestry was crowded with members and friends of the Woman's Board of Missions. Mrs. Albert Bowker, President, conducted the opening exercises; and, when the audience had joined in the doxology, Miss Abbie B. Child, Home Secretary, reported the condition of the home work.

Mrs. Homer Bartlett, Treasurer, reported receipts since January, \$20,458.20; \$1,600 of which was from female seminaries and Sunday schools, during the last two months. Mrs. Bartlett noticed the regular weekly contribution of fifty cents by a young woman who sustained herself by her needle, as a gift worthy of special honor; and remarking that while our work largely elicits youthful interest and self-denial, there are none so old but may engage heartily in it, read a letter from Rev. Father Cleveland, who had nearly completed his one hundredth year. His accompanying subscription of twenty-five dollars, for life-membership, proved to be his legacy; for just ere his century of time was filled out, he was called to enter upon the life which is immortal, and where one hundred years are but as a day.

Interesting letters were read by the Corresponding Secretaries, and reference was made by Mrs. Bowker to the earthquake at Antioch. A graphic description, by Miss Powers, of the fearful event, was read by Mrs. Gould, which called forth heartfelt gratitude for their remarkable preservation, and—

“He'll shield you with a wall of fire”

was here sung most appropriately. A very interesting item of missionary intelligence was given in a letter from Mrs. Wheeler of Harpoot, who described societies of the native women and children; among which may be found a "Morning Star" and a "Jacob's Well." The latter, besides watering the home field, is ambitious of sending a healing stream far into Africa; and by the contribution of ten dollars for a pupil in Mrs. Edwards's school, that society hopes during the year to become an auxiliary of the W. B. M.

It is impossible to transfer to paper the thrilling interest of the closing scene. The sweet voice of Mrs. L. E. Caswell led a quartet of ladies in singing the "Missionary's Call;" after which Mrs. Bowker introduced Mrs. Thompson of New Haven, and Miss Washburn of Medford, recently appointed by the American Board, and adopted as our missionaries. The brief remarks of each excited the warmest interest in their behalf; and when Mrs. Bowker, in the name of the society, tenderly and affectionately gave them the right hand of fellowship, the sympathies of the audience were still further enlisted, and the bond of union was complete, — a bond, we believe, never to be broken. The entire congregation here joined Mrs. Caswell in singing the "Missionary's Charge," —

"Ye Christian heralds, go, proclaim;"

and then followed a long-to-be-remembered prayer of consecration for the missionaries and for those present; and thus, at the point of highest interest, the meeting closed.

MRS. J. A. COPP, *Rec. Sec.*



ALTHOUGH Miss West's continued ill-health deprives us of her presence, we are glad to know, through her verses on the following page, that the candle of the Lord is shining into her heart.

"Thou wilt light my Candle."

BY MISS MARIA A. WEST.

LIGHT thou my candle, Lord !
It cannot shine,
So cold, so dark, so dead,
This heart of mine.

Thou art the Life, the Sun :
Oh kindle me !
That I may light impart,
A ray from thee.

Not burning slow and dim,
A sluggish spark ;
But strong and clear and bright,
Shine in the dark.

And let me brighter grow
With every night,
That I may point to thee,
Of life the Light.

Down in the heart's deep cave,
Where sin abides,
Pride, hate, and wrath, and fear
The darkness hides.

And none himself can know,
Amid this night,
Till thou thyself reveal ;
For Love is light.

And thou alone canst pierce
That darkness deep :
Lord, show myself to me,
That love may weep !

And when thy light within
Doth clearly shine,
The glory, Lord, shall be,
Not mine, but thine.

In Memoriam.

"DIED, at Château St. Laurent, Nice, France, on 15th May,

MARY REYNOLDS PAGE,

aged 44, wife of Hon. John B. Page of Rutland, Vt., U.S.A."

We were startled by the reception of a Paris paper, in which appeared this sad intelligence. We mourn the loss of a beloved Vice-President of the Woman's Board, who heartily enlisted in our work from its commencement. While we rejoice in her "eternal gain," we are truly bereaved; for she fell, not

"Like dropping flowers that no man noticeth,
But like a branch of some stately tree,
Rent in a tempest, and flung down to death,
Thick with green leafage. So that piteously
Each passer by that ruin shuddereth,
And saith, 'The gap this branch has left is wide.'"

In July, 1871, she accompanied her family to Europe; a change of climate having been recommended for her failing health. At first she rallied; but, though last winter she grew worse, her death was very unexpected. One writes, "She was not conscious of dying till a few moments before she left us. Through all her long and terrible sickness, she was never heard to utter one impatient word. Her sick-chamber was the gate of heaven. She was ready for her crown."

Intelligence, culture, benevolence, and religion, with position, lovely presence, and pleasing address, were so happily blended in her life, that she was eminently useful in the domestic circle, the community, and the church.

She was much interested in the young; was a constant attendant on the "Mothers' Concert of Prayer;" and often went nearly two hundred miles to attend the quarterly meeting of the Union Maternal Association of Boston.

She was also distinguished for a deep missionary spirit, which was highly contagious. The Rutland Auxiliary was formed through her instrumentality, and constantly nurtured by her liberality and zeal. Fertile in invention, she suggested a plan for a State organization, that should embrace every Congregational church in Vermont; but her illness and premature death prevented the fulfilment of a purpose which her rare executive ability might otherwise have accomplished.

Her consecrated life, fruitful with words of kindness, deeds of love, holy zeal, missionary labors, and singleness of aim, remains a precious legacy to every Christian woman, stimulating her to emulate so noble an example.

"For though her earthly sun has set,
Its light shall linger round us yet, —
Bright, radiant, blest."

EXTENSION OF OUR WORK.

LOOKING back upon the last few months, we can see a decided gain in the Home Department of our Society. Very substantial results of the winter's labor were made known to us through accounts of various annual meetings late in the spring. Prominent among them were those of the Philadelphia and New Haven branches, whose reports showed a goodly number of societies associated with them, and a large amount of work accomplished in their chosen fields. A pleasant interchange of greetings between them stimulated each to greater effort, while they were drawn together in the close sympathy of a common interest.

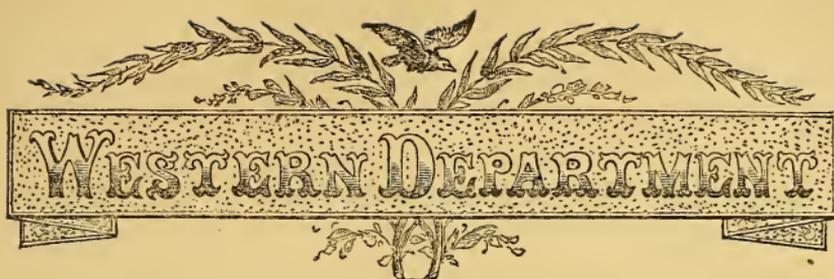
We think, too, that we have gained in the diffusion of information in regard to the Society. To extend this knowledge still more, we have been requested to publish our Quarterly "Life and Light," as often as once in two months. Two thousand additional subscribers will enable us to do so without burdening the treasury; and we know of no way in which individuals can better aid the work than by lengthening this subscription-list.

The work abroad has also steadily increased. Besides the adoption of several new missionaries, and the enlargement of some of our mission schools, we are about to establish a Home among the Dacota Indians. Co-operating with the American Board, we propose to furnish a place where young girls may obtain the rudiments of learning, and a practical domestic training that shall help them to civilize their comfortless homes.

 THE WEEKLY PLEDGE SYSTEM.

FOR any of our auxiliaries, or Mission-Circles, who may wish to adopt the weekly pledge system, we have prepared envelopes, which may be procured by application to the Secretary, W. B. M., Missionary House, Boston.

 Samples, with circular, furnished gratuitously.



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WOMEN AND CHILDREN IN JAPAN.

BY MRS. D. C. GREENE.

A LITTLE girl begins her school-life when she is five or six years old; and, if she studies five years, her education is supposed to be something extraordinary, though she learns little else than reading and spelling. It is very rare to meet a woman who cannot read and write the common language of the people. Long before the little girls are old enough to go to school, they are taught to do much to relieve their mothers from care.

Babies, from the time they are a month old, are strapped to the backs of their elder sisters, and go with them wherever they

go. It is not an uncommon thing that the baby carrying looks but little larger than the one carried. With these little ones on their backs, the children run about, play battledore and shuttlecock, or any thing they please, without suffering any apparent inconvenience from their burden. Once in a while you hear a cry : then the sister hops up and down to the great satisfaction of the baby, who is quiet almost immediately.

Another lesson that little girls must learn before they learn from books, is to pay great deference to the eldest brother. He is always to be addressed as "ni-san," about the same as Mr. Brother, we should say. It is important for *him* to obey his parents ; but how much more so for her, being a girl !

Though women here are treated much more kindly than in many heathen countries, they are continually made to feel that they are much inferior to men. In one of their books, the husband is compared to the heaven, and the wife to the earth under his feet. In another, he is called the day, and she the night : for, no matter how cloudy the day may be, in the deepest recesses it is light ; but in the night, if the moon shine ever so brightly, there are still dark spots. At another time these women are told, that, though they may have every beauty, grace, and virtue, they are still inferior to the lowest men that can be found. If a man walks out with his wife during day, which he is rather ashamed to do, she always walks behind him like a servant. If they go out at night, she walks before with the lantern, to light the path of her lord. When they have guests, the woman meekly waits at the table, and afterwards takes her meals alone.

A short time since, a relative of one of our servants died. He was the head of a family ; and, as he had been ill for months, the family had depended upon the wife and mother for support. Since she was thus able to care for herself, she thought it probable that she should never marry again ; and so, at the time of the funeral, she stood close by the burial-place. Had her intentions

been different, she would have waited at a distance : for, as Mr. Greene's teacher told me, a widow with a family of children, who finds it difficult to support them, is at liberty to call another husband, to become the head of her house ; and, in all such cases, the husband takes the name of the wife.

As we were returning from church, a few sabbaths ago, we were greatly amused to see a woman with a large doll closely folded in her bosom, as the Japanese women carry their babies. We could not quite understand it, until we were told that it was quite a common thing that women who have no children frequently buy large dolls, dress them, and care for them as if they were children, often spending much money for them.

These women, who interest us so much in many ways, know as yet nothing of the Bible and the blessings it brings. We hope that before many months have past we shall have full liberty to tell them all we long to about our Saviour.

CEYLON.

A VILLAGE SCHOOL NEAR BATTICOTTA.

BY MISS H. A. HILLIS.

Soon after returning from Oodoopitty, I learned, while visiting in a fisher village a mile north of the station, that some of the people were willing to have their girls taught, and that the only Christian woman there was willing to teach.

There was no bungalow in the village ; and the mud veranda in front of the teacher's house was too small, and its covering of palmyra leaves was too thin and dry, to afford much protection from the sun and rain. But, by the hedge of the compound, stands a remarkably fine mango tree ; and in its shade it was decided that the children could be taught till the rainy season. I promised, that, if the school should be a success, I would then assist the teacher in enlarging and covering her veranda.

The school commenced the latter part of May. Fifteen girls were brought in the first day, and the number has gradually increased to thirty-six. All have not been present regularly, the average daily attendance being only twenty-two; but, if they come occasionally, we gain a hold upon them which we hope never to lose. It gives an excuse for going often to their homes; and, if we are watchful and faithful, I hope permanent impressions may be made.

It is very difficult to keep up this girls' school. Teaching is the least part of the teacher's work. She is obliged to hire a boy, giving him one-fifth of her salary, to bring in the girls each day. Often when I go in the morning, I find the husband, son, and paid helper, all out calling, persuading, almost compelling. It is not the fault of the children. I never had more eager learners, nor received warmer greetings, than these little brown-faced maidens give me as they run in the gate, and sit down in the sand or on the roots of the tree. Nor would I dare blame their mothers. Their burdens are heavy, and no wonder if they are unwilling to release their children from their share of them. No less than seven of the girls, varying in age from eight to twelve years, bring the babies regularly to school, and through the long hours scarcely have them out of their arms a moment. While standing up to recite, they hold the little, clinging burdens; or, while writing in the sand with one hand, with the other they soothe or amuse them. The mothers of some of them go to the bazaar early in the morning, and do not return till night. Their children can come all day; while those who have other work can only come occasionally. Some, with baskets of grain, or sticks for the fire, or huge bundles of grass on their heads, drop their burdens at the gate, run in for a lesson, and then go back to their work. Some watch the flocks of goats, others pull grass all day long, and some go with their mothers to the fields. During harvest and the palmyra season, I ask the mothers to spare them half an hour, or even a shorter time.

Sometimes the teacher sends one who has read a few more lessons than the absent ones to give them a lesson. I always carry a book when I visit in the village; and, if I meet the children on the way or at their homes, have them read.

Including the combinations, there are over two hundred letters in the Tamil alphabet; and it is no easy matter to teach such little, careless, ignorant creatures to read and write them. The teacher, with her fingers, writes the letters in the sand, speaking the name. The children, repeating the name in concert, write the character. After some progress has been made, the letters are written on strips of "ola" (palmyra-palm leaves), and one is given to each for a copy. I found some copies of the alphabet that were printed when Mr. Hunt was at Madras among some old papers at the Depository, which have been quite useful. I pasted them on cloth, and hung them on nails driven into the trunk of the tree; and, with a blackboard suspended in the same way, our schoolroom is well furnished.

The most I hope to do is to teach them to read and write, and give them some knowledge of arithmetic and geography. The customs of the country do not allow girls to go alone out of their houses after they reach the age of twelve or fourteen, unless they enter the boarding-schools, where they are under as strict surveillance as at home. So their time for study is very short. I try to give, and to have the teachers give, just such religious instruction as a Christian mother or sabbath-school teacher would give in America. They commit to memory the Ten Commandments, the Lord's Prayer, and a small catechism containing the simple fundamental truths of the Bible, and declaring the falsity of many of the principal Hindoo ideas. They commit verses and hymns more readily, I think, than children in America; and, though it is difficult to teach them our Western music, they sing the Christian lyrics with all the enthusiastic delight which children at home take in their sabbath-school songs. The Madura Mission has published a large number of these lyrics;

and last year four young men were sent from Jaffna to learn them. After coming back, they were employed in the schools ; and now a great many of the children sing the easier ones, and thus carry the truth, we hope, into many homes that might not otherwise be reached.

TURKEY.

ZEITON.

ZEITON is a town of Central Turkey, containing about twelve thousand inhabitants. It lies in the most inaccessible part of the Taurus mountains, a location chosen by its first settlers, who were nominal Christians, for greater security from their enemies, the Turks.

The town is literally founded upon a rock. This rock is in shape much like an orange quarter, of which the cut side is more than three hundred feet high, and nearly perpendicular. The houses are upon the winding side, and cover it completely from top to bottom. Not a vacant lot, not an empty corner, is left ; nor is there a single green spot of grass, much less a garden or a flower-bed, in the whole town ; but the roof of one house affords the only yard for that next above it. And the houses slant so close together, that a person may go from one end of the town to the other almost without leaving the roofs.

The streets are very narrow, the widest of them not exceeding six feet ; and many of these, even, are arched over and have rooms built upon them. From the top to the bottom of the rocky hill there are twenty-eight rows of houses, with these narrow lanes between. Water is scarce, and filth abounds. Scarcely any provision is made for the demands of cleanliness, or even of decency ; and the odors, as well as the sights, resulting from such a lack, can scarcely be imagined.

Of the inhabitants, what could be expected but the most dire ignorance and degradation? Probably not a hundred men in the whole town can read understandingly, and not a single woman.

There are seven large churches, and more than a score of priests. But these last, though they have always had the Bible in their own hands, yet have never taught it to the people themselves, and have fiercely and persistently resisted all efforts made by others to teach them. But light is entering their city, nevertheless, and there is already a community of fifty Protestants there, and even their women are beginning to inquire for the truth. These poor Protestants here have built a small chapel, and now are asking for help, and seeking for instruction, though as yet they scarcely know what the new way is, in which they are almost blindly groping after light.

Who will help the Protestants of Zeitoon? Who will send a Bible-reader to those ignorant women? They will listen, *and they may be saved.*

AFRICA.

A MONTHLY CONCERT OFFERING.

MRS. PINKERTON writes from Umtwalumi, South Africa, under date of March 4:—

“Last evening was our monthly concert. One of our natives made an offering of a *snuff-spoon*, cut out of bone.

“These people use great quantities of snuff, and always carry these spoons in their hair, as also many other things which they wish to preserve. This spoon was made on purpose for the missionary contribution. Mrs. Wilder intends to send it to the Woman’s Board, to be sold for their benefit.”

Home Department.

INDORSEMENT OF OUR WORK.

THE subject of Women's Work for Missions has recently been presented before those State associations of the interior which hold their annual meetings during the spring and early summer. The following preamble and resolution, adopted by the Illinois association, illustrates the cordial indorsement which our cause receives, not only from the representatives of the churches in this State, but also in the other States of this region.

“Whereas the Woman's Boards of Missions connected with our denomination have achieved a marked success in their work, and are developing the activities of the female membership of our churches, aiding in the growth of systematic benevolence, and enlarging our sympathies and interest in foreign missions; therefore,

“*Resolved*, That we, pastors and delegates do heartily indorse this movement, and pledge ourselves to do all in our power to secure the formation and efficiency of societies auxiliary to the Woman's Board of Missions for the Interior.”

OUR WORK AMONG THE CHURCHES.

LADIES' missionary meetings, under the auspices of the W. B. M. I., have been held in connection with the annual meetings of the State associations; and reports from those in Michigan, Ohio, Indiana, Illinois, and Iowa have been received by the secretaries.

These meetings have been attended with unusual interest the present season ; for which we are indebted, in large measure, to our missionary friends, Mrs. Tyler of the Zulu Mission, South Africa, Mrs. Barnum of Harpoot, Eastern Turkey, and Rev. Mr. Walker, formerly of the Gaboon Mission, Africa, one or more of whom were present at all these gatherings. Much valuable aid, too, was afforded by secretaries of the A. B. C. F. M., who heartily second our efforts to enlist all our churches in this work.

In Ohio plans seem to have been most fully matured for attaining this end.

The idea of organizing a State society was suggested at the meeting at Marietta ; but it was finally decided that the appointment of an executive committee, who should have in charge the work of communicating with the churches, and of making arrangements for a ladies' meeting, to be held at the time of the next session of the General Conference, would secure the chief ends sought.

A circular was prepared, and adopted by the ladies present at the meeting, to be forwarded, with notes from the ladies to whom this duty was intrusted, to the Congregational churches throughout the State.

This circular includes a form of constitution for auxiliaries, explains the plan of collecting by envelopes, recommends increased effort to extend the circulation of "Life and Light," and requests each lady into whose hand it comes to report her success in interesting others within a specified time.

Already we have received some accessions to the number of our auxiliaries as the result of interest awakened at these meetings ; and we would express our thanks to the ladies who have so efficiently and faithfully presented our claims in the different States, and stimulated so many to fresh zeal and enterprise in behalf of this cause.

RECEIPTS FOR 1872.

THE Treasurer of the W. B. M. I. reports the receipts for the quarter ending June 30, as \$3,415.40, — exceeding by nearly \$800 the amount received the previous quarter. Our receipts since the first of last January, when we pledged ourselves to endeavor to raise fourteen thousand dollars during the year, have been a little over \$6,000.

In order that we may make up the full amount at which we aim, we must raise \$2,000 more during the coming six months than has been paid into the treasury during the first half of the year. Cannot each one aid in this work, by increasing her own subscription, or enlisting some friend who has not yet become interested in the cause, or by effecting the organization of a new auxiliary?

 HOW A MISSION-CIRCLE WAS FORMED.

I HAVE been asked many times to tell the story of the Wright Mission-Circle, and it is always a pleasure to do so; not that we have done any thing remarkable, but, if our humble efforts afford examples or suggestions of use elsewhere, our success will be greater even than our hopes, so true it is, —

“The Master’s love perceives,
Not what we did, but what we strove to do;
And, though the full, ripe ears be sadly few,
He will accept our sheaves.”

The energies and resources of our church had been taxed to the utmost in completing a new house of worship; and, when the claims of the W. B. M. I. came to our notice, it did not seem a favorable time to organize for mission-work.

But we were sadly reminded that “the time is short.”

A beloved mother in the church (Mrs. Deacon Wright) was called suddenly away. Not one, perhaps, in all the loving sisterhood, would have been as much missed. Always diligent and watchful, every scheme of Christian benevolence claimed her sympathy and active co-operation. Such a life passes not with the fleeting breath: fragrant of good deeds, it lives in blessed memory forever.

Of the many who had taken sweet counsel with the dear lost friend, one remembered that the mission-cause had been very near her heart; and when she asked, with all too little faith, "Lord, what wilt thou have me to do?" the answer came, as if it had been an inspiration, "Teach our girls in mission-work, ay, to *be* missionaries if God wills."

In July, 1870, a meeting of the young misses of the sabbath school was called, a society organized, and, in tender remembrance of dear Mrs. Wright, named the "Wright Mission-Circle of the First Congregational Church, Janesville."

A brief constitution was adopted, and officers chosen, with an older lady to take a general oversight. With true youthful enthusiasm, no time was lost, but busy fingers were soon at work preparing useful and fancy articles for sale.

In December a fair was held; and from time to time little entertainments have been given, and between one and two hundred dollars raised for missionary purposes.

The last work has been the preparation of a quantity of patchwork for the use of mission sewing-schools. This has been sent, together with a Singer sewing-machine, to Mrs. De Reimer in Ceylon.

The society numbers about thirty paying members, with a growing interest, not merely in the work of raising money, but in true missionary service.

A. B.

ADOPTION OF MISSIONARIES.

MISS E. A. CLAGHORN of North Evans, N.Y., now under appointment by the A. B. C. F. M. as a missionary to Foo Chow, China, and Miss J. G. Evans of Brooklyn, N.Y., under appointment for the mission to North China, have recently been adopted by the Woman's Board of Missions for the Interior, and expect to leave this country early in the autumn.

RETURN OF MISSIONARIES.

WE regret to announce the return of Miss Mary A. Thompson of Peking, China, to her home in Wisconsin, on account of prolonged ill-health.

Miss Beach and Miss Hollister, who have been connected with missions in Turkey, have also arrived in this country, hoping that change and rest may renew their strength and ability to labor.

ANNUAL MEETING.

OUR friends will bear in mind, that the Annual Meeting of the W. B. M. I. is to be held in Rockford, Ill., Nov. 7.

Let each auxiliary appoint its delegates, and forward its reports, without waiting for further notice.

TO SUBSCRIBERS.

OUR subscription-list still shows neglect, on the part of many of our friends, to make their annual payment for the quarterly. We urge immediate attention to the subject. All who receive the present number, and have not paid for the current year, are requested at once to remit the amount due to Secretary, W. B. M., Missionary House, 33 Pemberton Square, Boston.

Notice of a wish to discontinue the subscription should be sent to the same address.



SEPT.

PUBLISHED BY THE WOMAN'S BOARD OF MISSIONS.

1872.

HARPOOT HELPERS.

BY MRS. WHEELER.

DEAR CHILDREN, — Would you like to hear about a fair held here, the other day, by our two Harpoot missionary societies, the “Star of the Morning” and “Jacob’s Well”? Their object was to raise money to help purchase a bell for the chapel in the west part of the city; and they need one badly enough, as most of the people have no clocks, and often come late to service because they don’t hear the striking of the steel, used to call them together.

The little sale was arranged in the garden of the mission premises. Eddie and Willie put up a tent to entertain the crowd of boys, by selling them pictures, cakes, and a few other things; while the pupils of the Female Seminary acted as saleswomen among the women and girls. I am sure you would have been very much amused if you could have looked in upon our little bazaar, which consisted of an arbor with a grape-vine

over it, with the front enclosed by the desks from the girls' school. Inside hung sacks, babies' bonnets, aprons, bibs, bows made of pieces of silk or bright woollen goods, shirt-bosoms, stockings, and pen-wipers, with Easter eggs, and cakes, and a variety of pictures cut from "Harper's Weekly" and other papers that find their way here from the home land. William, Prince of Orange, and Mary his queen, Horace Greeley and his home, the Prince Royal of Prussia and Victoria's daughter, with many others, were considered real prizes, and we had not enough to supply the demand. One little girl brought back a very pretty landscape, saying, "I wish a picture with some people on it." Children here can appreciate animals and faces when beautiful scenery has no charms for them. I often take a simple picture and color it, which greatly enhances its value to them, although to me its beauty may be marred.

We obtained in this way about seventeen dollars. Perhaps you will think it a small sum; but it is a large one for these women and children to give: and it is not the money so much we seek, as to teach them to do for others. So we hope we are making progress; and when "Jacob's Well" is full, and the "Stars of the Morning" shine in full radiance, we shall know that the sun will soon come, and bring in the perfect day.

Dear little friends, you will see that we are trying to send back our "Echo" to you, or, rather, to be in such a position that we shall hear your songs of praise, and send them echoing back over mountain, sea, and ocean. Often when our feet are way-worn and weary, we are encouraged by the thought that you are asking God to help us. Pray on, children! Let us all have some full sheaves to carry to the Master when Gabriel shall send forth the last shrill call which will summon all to appear before Him who shall sit upon the great white throne, and before whom every knee shall bow.

PRAYING AMIE'S SHEAVES.

BY MISS SEYMOUR.

THOSE of our little readers who remember Amie's prayers, of which Miss Seymour told us in the "Echoes" for June, will be glad to know that God has granted her what she asked for others, as well as for herself.

"I have just been over to the other part of the city to see our Amie, who is teaching school there during the winter vacation of five months. I went in answer to the following letter which we received last week:—

"MY MODEST, LABOR-LOVING TEACHERS,—In my school there has been an awakening. The Holy Spirit is constantly with us, and I believe he has come to revive the hearts of the children. When at noon I dismiss them they do not play: they spend all the time praying, and they weep from the oldest to the youngest. When, after an hour, it is time to open school again, I come that I may teach; but I see that they pray, they weep. Then, standing outside the door, I also weep, and think how much love the dear Christ has for sinners. When they stop praying I come within, and I ask, "Why do you weep?" They say, "We weep on account of Jesus, because he died for our sins." And in my heart there is great joy because the Holy Spirit has come to these little ones. I believe that the All-Powerful One is giving answers to my prayers. I entreat that you, my beloved teachers, and the other missionary ladies, pray that the Holy Spirit leave us not.'

"You may imagine we were very glad to get this note, and to-day I thought I would go over and visit the school. Amie was much pleased to see me; and I sat down on the floor, and, calling the dear children around me, talked with them for some time. After singing 'There is a happy land,' and 'I want to be an angel,' I came home, gratified with what I saw and heard from parents and children of Amie's teaching."

MISSION-CIRCLES.

ACKNOWLEDGMENTS.

MAINE.

Ellsworth. — "Prayer Circle," \$3.93; "Cup Bearers," 99c.; "Young Reapers," 75c.

Whiting. — Earnings of four little boys, 55c.

NEW HAMPSHIRE.

Exeter. — "Cheerful Givers," \$2.

Keene. — Arthur D. Osborne's Missionary Hen, \$2.50.

Portsmouth. — "Roger's Mission Circle," \$30.

MASSACHUSETTS.

Boston. — Central Church, "Willing Hearts and Willing Hands," \$13.85; "Eughapers," \$5.75; Old South Church, "Stoddard Mission Circle," \$10; "Mt. Vernon Mission Circle," \$344.37; Doll's Fair, Miss Vida Sendder, \$45.

Boston Highlands. — Missionary Boxes of Emma and Isabel, \$1.30.

Cambridge. — Shepard Church Sabbath School, "Willing Helpers," \$5.

East Braintree. — "Monatiquot Circle," \$45.

Hopkinton. — "Little Workers," \$6.

Jamaica Plain. — "Wide-awakes," \$65.

Malden. — "Star Circle," \$125.

Newburyport. — North Church Mission Circle, \$60.

Peabody. — Congregational Sabbath School, \$75.

Winchester. — "Seek and Save Society," \$126.

CONNECTICUT.

Darien. — "Busy Bees," \$5.

Milford. — Earnings of five little girls, \$1.

Putnam. — "Mission Workers," \$5.

NEW YORK.

Brooklyn. — "Armstrong Mission Circle," \$55.

Crown Point. — "Willing Hearts," \$18.50; Doll Rosy's Fourth of July, \$7.28.

Rensselaer Falls. — Mrs. G. A. Rockwood's Sabbath-school Class, \$2.

Warsaw. — Children's Sewing Circle, \$56.01.

MINNESOTA.

Faribault. — Lilly L. Frink, \$2.25.

PHILADELPHIA BRANCH.

"Orange-Buds," \$10.

THE UNION WORKERS.

“THE UNION WORKERS” is the name of a society of young girls in New Bedford, — an outgrowth of the auxiliary there, but acting independently soon after its formation.

At once its members commenced work, with all the enthusiasm of young hearts; and their labors finally culminated in a sale. At first they aspired to nothing more than a parlor fair; then a small hall was engaged, each member pledging herself to sell a certain number of tickets. In three days so many tickets were disposed of that it was found necessary to secure one of the largest halls in the city; and the “Union Workers’” sale proved one of the most entertaining festivals of the season. Besides a fine display of fancy articles, and a well-conducted refreshment room, the occasion was enlivened with charades and tableaux. Of course the Workers were assisted by their friends; but it was wholly a young girls’ affair, continuing two afternoons and evenings, and yielding two hundred and fifty dollars to their treasury.

MONATIQUOT CIRCLE.

A most enjoyable occasion took place in East Braintree at the Monatiquot school, where friends gathered to attend a fair, held in behalf of the Woman’s Board of Missions. There were dialogues by the young ladies, some of whom dressed in costume; and Rev. Josiah Tyler, from South Africa, addressed the girls, speaking of the points of resemblance between the Zulu and Hindoo religions. A few Zulu hymns were sung by missionary children from Africa; and then all adjourned, either to the cool, pleasant grounds, or to the parlors, to examine the marks of industry by the girls.

A delicious repast awaited the friends after the fair, and all left well pleased with their visit. We wish that many might inspire their pupils with the same interest; and this shows what others might do to promote the good cause.

A DOLL'S MISSIONARY FAIR.

WHO would have thought that dolls — pretty, speechless, brainless things — could be made to do missionary work? None but their dear little mammas, of course; but so it is. Dolly's missionary boxes, here and there, are collecting the stray pennies; and, catching the spirit of the times, there was held in Boston, the other day, a doll's missionary fair. Miniature cushions, tidys, sacks, hoods, — indeed, every thing the most fastidious of dolls could wish for their wardrobes or house-keeping, covered the tables. Tiny tickets admitted the merry purchasers, whose delight overflowed at the pretty sight; while the grave young sellers displayed their wares after the most approved style of modern fairs.

And now there is going across the ocean to the "Jacob's Well" and "Star of the Morning," of whose noble efforts Mrs. Wheeler has told us in another page, the request that the money raised by this little sale may help them to buy the bell for which they long so much. So the Good Father makes thousands of miles as a very little thing, that children and grown people in Harpoot and Boston may work together for him.

ANNUALS.

THERE are a few of our mission-circles that we call annuals. Lovely flowers they are, blossoming on the sunny side of some of our stanch old churches, sending out beauty and fragrance all about them. We have named them annuals, because for the last two years, with the opening spring, they have shown us the shining fruits of the winter's labors, on the variegated tables of their different sales.

Earliest among them, when the crocuses were just peeping up through the snow, was the Mount Vernon Circle of Boston, which seems to be imbued with true missionary spirit. Its members don't forget it, though removed to a distant town. One little fellow, who is working with all his might, a hundred miles away from Boston, to earn money to go to school some day, yet remembers to send his pennies, year by year, to the dear mission-circle. With a few such child-workers, and older ones just as active, of course they had a delightful sale. Flowers, fancy articles, and refreshments made the place attractive; kind patrons rendered it profitable, and, perhaps, the means of saving some soul in the far-off land of India.

Next in order, when the delicate mayflowers were beginning to open their sweet petals on the quiet hillsides, came another sale in Central Church, Boston, for which four mission-circles had been preparing during the winter. As the day to which they had been looking forward drew near, their little hearts were full of excitement. Tickets were sold by hundreds; fond mammas and older friends could have no rest, till they were doing something for "our fair" and "our missionary;" and many a bright eye sparkled when the amount raised was announced to be six hundred and sixty dollars.

Last, though not least, when the apple-trees were crowned with their wealth of blossoms, the same tidings reached us from the Seek and Save Society, Winchester. More like a festival than a fair, much of the time was spent in social enjoyment. One room was devoted to foreign curiosities, from which issued, now and then, young girls dressed in strange heathen costumes, seeming to bring the reality of their work before them. The result of the pleasant evening was an amount of money more than sufficient to pay what was due of their missionary's salary.

So may the seeds of interest dropped from the ripened plant spring up each year, till every member of these circles shall become a fadeless flower in the Saviour's garden.

The Best Use of a Penny.

SHOULD you wish to be told the best use of a penny,
 I'll tell you a way that is better than any.
 Not on apples, or cakes, or playthings to expend it,
 But over the seas to the heathen to send it.
 Come, listen to me, and I'll tell, if you please,
 Of some poor little children far over the seas.

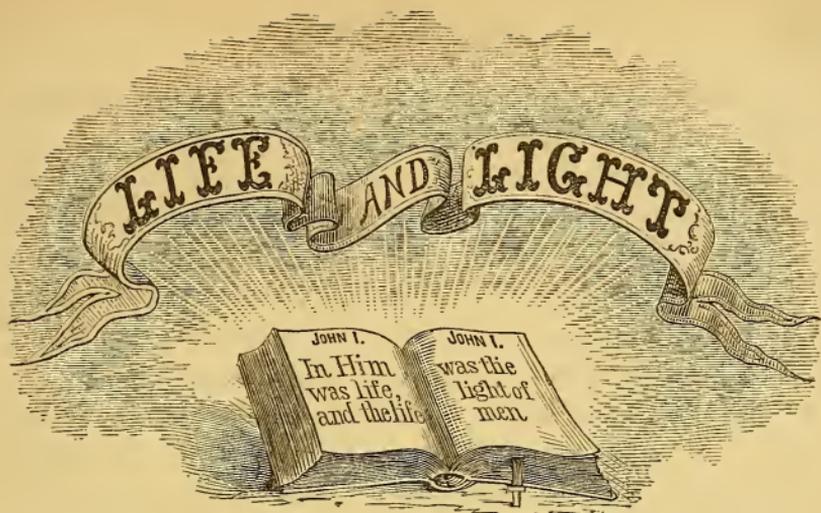
Their color is dark, for our God made them thus ;
 But he made them with bodies and feelings like us :
 A soul, too, that never will die, has been given ;
 And there's room for these children with Jesus in heaven.
 But who will now tell of such good things as these
 To the poor little heathen far over the seas ?

Little boys in this land are well off indeed :
 They have schools every day, where they sing, write, and read ;
 To church they may go, and have pastors to teach
 Them the true way to heaven through Jesus to reach.
 Yet, sad to remember, there are few of these
 For the poor little heathen far over the seas.

Oh ! think, then, of this, when a penny is given :
 " I can help a poor child on his way home to heaven ;"
 Then give it to Jesus, and he will approve,
 Nor scorn e'en the mite, if 'tis offered in love.
 And, oh ! when in prayer you to him bend your knees,
 Remember the children far over the seas.

Selected.

Can any of our little friends find a better use for *their* pennies than to send the Saviour's kind message to the thousands of children " far over the seas."



for
Missionary Women.

VOL. II.

DECEMBER, 1872.

No. 8.

INDIA.

FIRST EXPERIENCES.

BY MISS SISSON.

WE are glad to give our readers some of the experiences of one who left us but a few months since for missionary work in India. Under date of July 22, she writes, —

“I have thought often of the pleasant days I spent with the ladies of the Woman’s Board last January, and of the kindness and encouragement I received there. I do believe I have not been forgotten in their prayers. I have to thank the Master for the fulfilment of that precious word, ‘I am with you alway.’ I am conscious that the quietness and assurance that have been mine were not native, but his free gift. At the very threshold of this new life I have had a fresh and deep experience of my utter insufficiency for the work. It was fitting that the command was issued, ‘Tarry ye in Jerusalem till ye

be indued with power from on high.' Oh, may these months of study be such a tarrying for me !

" I am not yet at work, so that I can send any record of my doings ; and I am no artist, either with pen or pencil, to give pictures. Most gladly would I serve the cause I love so dearly in this way ; but I must ask my friends to accept in their stead the willing mind, and a few extracts from my journal. I will begin with my first near view of heathenism.

" *May 26.* — It was a hot Sunday noon on the Pulney Hills ; and, as we returned from the morning service in the little church, we met a long procession of Roman Catholics, who had come up from the plains to one of their feasts of Pentecost. It was kept by large processions marching up and down the hills, with drums beating, banners flying, tom-toms, the explosion of powder and fireworks, and a feast on the sabbath ; and probably not one of the people knew what the celebration signified. Following in their train was a large crowd of heathen spectators, to see the show. No doubt it seemed to them quite the proper thing ; for this is the way they make themselves happy in the performance of religious duties. They have no observance of the sabbath ; but work on and on, day after day, the monotony broken only by their marriage feasts, and the frequently recurring festivals in honor of their gods.

" As the procession wound down the hill, a number of women stood in front of our gate to watch it. As we came up to them, Mrs. Chandler stopped to speak to them ; and, while she conversed in the unknown tongue, I had an opportunity of looking upon their heathen faces. Some of the very young women, sixteen and eighteen, looked fresh and pretty ; and then it seemed as if all the generations from that to sixty had been swept away, the others had such old, withered, bitter faces. At first I could not understand it, and wondered why only these two classes were present, until the truth flashed upon me, that these hard, distressed faces were but the story of woman's

life in a heathen land, thus written out in living characters, that he who runs may read. They were not old, except as poverty, cruelty, oppression, and evil passions, their own and others', had made them so. The women were mostly burdened with a little babe supported on one hip; and on their heads many of them carried their food, — a measure of rice in a not very clean cloth. One whom I had noticed as particularly forlorn seemed to be the principal speaker. In answer to Mrs. Chandler's inquiry if they knew this was God's day, Sunday, she said, —

“ ‘No, no : we know nothing about it. We came up to see the great time, and have a little rest from our work.’ ”

“ When told of Christ and his salvation, she said, —

“ ‘Yes : that will do for you. Your religion is very good for you ; but what do we know ? To lie down late, to rise up early, to dig the ground, to dig in the sun, to dig in the rain, *poeylam, poeylam, Amma ; go, madam, go.*’ ”

“ I could not keep the tears from my eyes, to see the hopeless, despairing expression of this poor creature, remembering that she stood there the representative of thousands in this dark land.

“ *June 22.* — I had to-day my first experience of a Madura Sunday school at seven in the morning, in Dr. Palmer's hospital veranda. I had a class of heathen boys, who are learning English in hope of becoming government officials, and who gladly avail themselves of this instruction in English Bible-reading, to add to their stock of words. It seemed strange to see these lads bending over the Bible, with the mark of their gods in their foreheads, — some streaked with red and white clay, others striped with ashes, and all eager for every word that fell from my lips. For hope of earthly gain they listened ; but was it not a blessed opportunity for one who had the promise, ‘ My word shall not return to me void ’ ?

“ At eight o'clock, there was divine service in the East-Gate

Chapel. Seated on one of the benches ranged along the walls for the accommodation of the few white people present, from the open door opposite I caught ever-changing glimpses of the bustle of daily life. Now it was a donkey laden with produce for the market; then women with large earthen vessels of water poised upon their heads, similar to the one from which Rebecca gave drink to Abraham's servant; now a bullock-wagon toiled along with its heavy load; and presently a palanquin, gayly decorated, carrying some bridegroom to his bride, went jingling by. On the opposite side of the street, in front of a native house, two rows of pegs were set in the ground, upon which were stretched the cotton-warp of a piece of cloth, and a man's figure appeared and disappeared as he ran with the reel of bright threads in his hand: 'Woven of many threads,' — so was his cloth, and so was the picture.

“ Within, sitting in rows on the floor, — the men on one side, and the women on the other, — with children sprinkled plentifully among them, these dark sons and daughters of our Father listened to the story of his love. How many clergymen at home could preach on with perfect composure amid the occasional crying of children, who must come if their mothers-do, and the restless wandering of the same little ones when they get too uneasy to be controlled? I was sure that at least to one the gospel was preached, — an old man leaning against a pillar near the centre of the church, quite unconscious of every thing about him but the sermon, punctuating it with most vigorous shakes of the head and nods of assent, as the truth went home to his conscience, or met the approval of his heart.

“ *June 13.* — While we were out this morning, we went to see one little woman who commenced reading nearly two years ago, when about thirteen years old. Soon marrying, her husband, an educated man, inclined to the Brahma Somaj, discouraged the visits of the Bible-women. Very polite, he had not scrupled again and again to promise Mrs. Chandler that he

would send for the reader, and have his wife resume her studies ; but his promises proved empty, and we found she had not looked into a book. Upon entering the room, he came forward to meet us, chatted a while, then said, —

“ ‘ If you wish to see my wife I will send her ; but I must go, as you know she will not come in my presence,’ and left us.

“ He soon returned with a straw-plate of dried and fresh fruits, which he presented with his wife’s compliments ; then retiring to the hall, standing by the door that nothing might escape his observation, his wife was ushered in, — a little, sylph-like creature, not taller than most children in America at ten years old. Her wristlets, necklace, and girdle were composed of inch-square blocks of gold, with chains pendent, and jewels in the most magnificent profusion ; and yet the room in which she sat, with its high-post English bedstead, and soiled sheet thrown over, with two or three old bamboo-chairs, a couple of rough tables loaded with a most heterogeneous accumulation of books, papers, and household articles, would have shamed a very negligent housekeeper at home. The little woman received us with a dignity and *finesse* that was curious to see in such a child, saying, —

“ ‘ To learn to read will give me the greatest happiness in life.’

“ With Mrs. Chandler as interpreter, I said, —

“ ‘ I wish you would do so : it will open a new world to you.’

“ ‘ If you wish me to read,’ she replied with the greatest suavity, ‘ to me there should be no desire but to study continually.’

“ This fulsome style of speech is quite Oriental, and means nothing but good manners. It is the ‘ I am so happy to see you ’ of the drawing-room at home, when the person is inwardly voted a bore.

“ After a pause, she said, ‘ It gives me very, very great joy to see one who has come so far to India.’

“ ‘I am glad to see you,’ I replied, ‘and hope to be able to speak with you in Tamil by and by.’

“ Then with the most expressive and graceful gestures, she talked on rapidly, to the effect that I would learn Tamil speedily, although to do so would give me great trouble; truly it would cause me as much labor to study this language as for her to read English. All this was said with such a nice admixture of childishness, womanliness, and timidity, that I was fascinated with her, even while I knew she was only practising her arts.

“ In conclusion, I only desire to say, how few have been the sufferings I have experienced by the way thus far, and how delightful the anticipations of work in the future. Many thanks to the dear friends who have so kindly taken me on trust. May their prayers and their gifts go out together, and may the dear Lord bless me for their sakes, and make by me a wide channel through which the love of Christ may flow from them to these poor people! How I should love to see them all in the flesh! How delightful the thought that I shall presently see them among the King’s daughters around the throne, and recount with them the stories of the vineyard in that happy Harvest Home!”

THE BURDEN-BEARER.

It is the custom in India to erect what are called burden-bearers along the roadside. These consist of two upright stones, with a horizontal one laid across the top, of a height convenient for those carrying loads on their heads to transfer them to this burden-bearer and back again without aid, — a great relief in a weary land.

Mrs. Capron sends the following, translated from the “Itinerant Journal” kept by the helpers of the Mana Madura Station: —

“As the catechists were on their way to preach, they saw an old woman carrying a heavy load on her head. They said to

her, 'If there was a burden-bearer here, it would be a good thing for you, would it not?'

" 'Where is there one?' she eagerly inquired.

" 'Like the heavy and troublesome burden on your head,' was the reply, 'there is upon you the great burden of sin. It is like a mountain, and more than you can bear. You must go to Jesus, the sin-burden bearer; and, if you put your burden upon him, he, the bearer of sin-burdens, will take it. Then he will remove all the sins which you have so long committed, and you may enter heaven.'

" 'Tell that again,' she said; and, with the tears streaming down her cheeks, she went on her way, saying, 'I — yo — I am a wicked sinner, — a sinner. Jesus, take my sin-burden, and save me.' "

CHINA.

OPENING DOORS.

BY MRS. HARTWELL.

NOT long since, I went with Mr. Hartwell to spend a week at one of his out-stations. We went twenty miles in a boat; passed a night in a city where I have often been, and the next day rode nine miles in sedan-chairs, to the market town of Kang-tong. I had been there only once before, for a day; and I think no other foreign lady had ever visited the place. Of course, curiosity was great to see me. As soon as I arrived, the women who were near neighbors came in; and for six days I had a continual stream of visitors, from morning till night, only stopping at noon for dinner. Many came from neighboring villages in companies of five or six; and there was an idolatrous festival, lasting two days, that brought in still more. They were

very polite and respectful. After satisfying themselves with examining my dress, hair, and particularly my feet, which are so important to all Chinese women; after asking if I had yet married any of my sons; how many of my daughters I had "picked up," or saved from drowning; if any of them were betrothed, and various other questions,—they were quite ready to hear what we had to say of better things. Indeed, many asked me to read; and some said, "Every sentence is good. It is true; but we cannot turn and follow it. Our sons are growing bad: they gamble, and smoke opium, and are unfilial. They cannot become good."

"There is only one hope for them," I replied. "The Saviour has power to help them to repent and turn from all sin, if they seek him. They must have the gospel: it is just what they need, all they need, to make them good and happy."

To others I said, "When I see you Chinese women, well-dressed, with polite customs, with many kind and pleasant habits of society, I think, 'Oh, how sad that you have not the Bible!' You know not the true God; you have not read his Word from your youth, as we have in America; your children tell untruths, quarrel, and learn all manner of evil things. Now, you must read this Bible, turn from your worship of idols, and love and serve God." I often told them, that, a thousand years ago, our ancestors believed in false gods; but when good men published the gospel, they gave them up; that every generation had improved since then, till now, all our girls, as well as boys, learned to read; and, in multitudes of things, our country owed its prosperity to the Bible. This has influence with the Chinese; for they say we are very rich, and are much superior to them in skill and ability.

The helper's wife in that village reads and explains very well; but it is difficult to induce the women to come to hear her. We hope my visit will give them a new impulse. It was very pleasant to see so many fine countenances, old, young, and

middle-aged, and my heart yearned toward them. The whole district has only small-footed women, those who work in the fields not being known there ; but some of these walked a mile and a half to see me. In a village a little way off was a Christian young man, one of whose relatives was among those who came out with knives, and threatened to kill Mr. Hartwell on his visit there a year ago. His father came to Foochow to apologize for the attack, begging for leniency, and seemed very grateful that they were let off so easily. While I was in Kang-tong, the mother and three other members of the family came to pass the day with our helper's wife, and seemed much interested in the truth. When we left, many asked us to come again soon. On our way home, as we passed through one village, almost the whole population turned out, and quite stopped my chair. I alighted, to gratify their curiosity. One old woman said, "Do you recognize me?" She had been to see me a day or two before. If I could not speak the language, I fear I should be quite frightened at such demonstrations ; but, as it was, all was pleasant.

We have a few good native helpers, who are earnest ; and, if the people were only moved to receive the good seed, what a rich harvest could be reaped ! It has been sown in some villages for many years. We need the outpouring of the Holy Spirit ; and that is our great want just now. It is true we long for the removal of the hinderances the officials and literary people place in the way. We believe there are many who would embrace the truth were the external circumstances more favorable ; but still the heart is the great seat of difficulty. Of those who have professed Christ, we fear some have not given up all sin. Our strong desire is for a thorough work of revival. We need it ourselves ; and the native preachers need it to make them able ministers. Will you pray earnestly for this ?

"All things, whatsoever, ye shall ask in prayer, believing, ye shall receive."

TURKEY.

THE CONSTANTINOPLE HOME.

THE importance of this enterprise is our only apology for giving so much space to it in this issue. The plan of the Home School was adopted after mature deliberation, at the annual meeting of the Western Turkey Mission. We ask of our readers a careful perusal of it, as well as of the whole statement made below.

Rev. Geo. W. Wood, D.D., of Constantinople, in a letter to Dr. Clark, dated Sept. 2, 1872, says, —

“ We have given our united attention to the subject of the Home, and unanimously adopted a plan for the school, which we hope will meet the approval of the Prudential Committee.

“ The next session begins on the twenty-third of this month. We expect a few additional pupils. The school will win its way to appreciation and patronage and great usefulness, in time, if Miss Rappleye retains her health, and we are allowed to manage it in the right way. Let the ladies not lose their enthusiasm in regard to the Home in Constantinople, and do not let it be strangled in its birth.”

PLAN OF THE HOME SCHOOL.

The design of the Home is to be a centre of Christian work ; that of the Home School, or Seminary, is to train Christian workers, and at the same time afford opportunity of culture, such as we may give to daughters of parents desiring it for their children. The school is, therefore, to be thoroughly Christian, and also missionary, in its aim. All its arrangements and administration are to be such as to secure, as largely as possible, with the divine blessing, these results ; viz. : (1.) A true and symmetrical Christian character in the pupils. (2.) Well-ordered Christian homes. (3.) Well-qualified teachers of native female

seminaries and higher schools, wives of pastors, and Bible-women.

In order to these ends : —

1. Special instruction, more or less complete than that furnished to others, can be given to particular classes of students, as may from time to time be deemed expedient ; missionary time and strength and funds being always used within the limitations of our proclaimed missionary principles.

2. The grade of education should be so high as to qualify teachers to take charge of schools of the highest order that may be demanded in the capital and other cities of Turkey, and such as to command the respect and confidence of the people of Constantinople.

3. The English language to be taught ; but the chief medium of instruction to be the vernacular.

4. The sum of at least twenty-five Turkish liras a year for boarding scholars, and half a lira a month for day-scholars, payable for each session or term in advance, to be the rule of admission ; charitable assistance being afforded only in exceptional cases, and, in each, on its individual merits. Pledges to Christian work, as teachers, Bible-women, &c., *not* to be exacted as a condition of reception, unless for special reasons in particular cases.

5. Pupils from other than professedly Protestant families to be welcomed according to the promise which we may see in their character and associations, of a realization, under the culture of the school, of the objects of the education bestowed. While looking mainly to Armenians for patronage, we should receive a few Greek and Turkish girls, whenever, in the judgment of the trustees, a sufficient number shall have offered to constitute a separate department of the school.

6. In the building which it is proposed to erect, accommodations to be provided for fifty boarders, and as many day-scholars.

7. The furnishing of the Home, — the dormitories, the dining-room, the schoolrooms, the sitting-room, and every thing on the premises, to be plain, simple, neat, not expensive, but substantial, not showy, but attractive, not superabundant, but sufficient, adapted to the means and the taste of cultivated persons of the middle class of society with whom we come in contact ; and in the table-services and furnishing of rooms, such as would not be extravagant for a large proportion of the pupils to seek to provide for themselves in after life.

The food to be plain, substantial, and abundant, largely in the native style, but adapted to promote health. The pupils to be taught to wait upon themselves, to learn the best modes of cooking and other arts of domestic life, and how to secure comfort and gratify taste by an economical use of money.

8. The school and Home to be under the care of trustees, consisting of the Constantinople station, with the addition of the Rev. Drs. Riggs and I. G. Bliss, who shall receive their appointment from the Prudential Committee, and be responsible to them.

Resolution adopted unanimously by the Constantinople station, Aug. 31, 1872:—

Resolved, That while, in our judgment, a merely training-school, in which the pupils generally shall be supported entirely or in considerable part at the expense of the Board, and received only as pledged in advance to Christian work as teachers, Bible-women, or wives of ministers or paid helpers, would not meet the wants of Constantinople, one on the plan sketched in the accompanying paper is urgently needed in this city, and may be expected to furnish a large number of laborers, and those of higher promise, for all departments of evangelistic work, than would such a school.

REASONS FOR THE PLAN.

In a letter dated Sept. 4, Dr. Wood writes, —

“ We have contemplated a school for Constantinople, thoroughly religious, in which all instructors should use the vernacular speech, with students from only the native races, chiefly Armenian. We have desired it to be a missionary school in the highest and truest sense, as directly auxiliary to our work, and promotive of its great ends.

“ It is exceedingly desirable that we break over the bounds of nominal Protestantism, and get among the great communities which are to be evangelized. The Home may help us in this as no other agency can. Already it gives us entrance into families of the Armenian Church, takes their daughters regularly to Protestant services on the sabbath, and has brought one father to the Protestant chapel in Langa. In its infancy, and while yet fear keeps parents from giving their daughters, it commands respect, gives us prestige, excites Armenians to improve their schools, and brings us constant assurances, that, in time, we shall have numerous applications for the advantages of the thorough instruction and moral training which it is seen can nowhere else be found as there. We have only to plan wisely, labor faithfully, and wait patiently, to reap an abundant harvest.

“ We want a school in Constantinople for Constantinople, — a school that shall, first of all, help and bring up our work here ; and, secondly, shall furnish evangelistic laborers for other cities and large towns. We propose, therefore, to develop the Home school as we have begun it, on the principle of making a moderate payment the rule of admission, while we give charitable assistance in particular cases. We would treat these cases as exceptional, and do our utmost to get some portion of the required sums even from the poorest Protestants. Our reasons for this are these : —

“ 1. To relieve the funds of the Board. If we receive the

great body of pupils as they are taken at Harpoot and Marsovan, the charge on the benevolence of American Christians will be very large, as expenses at Constantinople would be two or three times as great as in the interior.

“2. We believe, that, by exacting payment, the school will be more highly appreciated; more gratitude will be felt for its benefits; and results of a higher spiritual value will be in every way secured. This conviction is strengthened by what we already see in the effects produced.

“The Home School should be a model school for Constantinople. It should be, to as large an extent as practicable, self-supporting. As such, its influence will tend to the raising up of self-supporting schools in all the land; but, sustained on another basis, its influence will weigh in an opposite direction.

“The demand for a higher female education is becoming strong and wide-spread. There is a growing readiness to pay its necessary cost. Not a few parents are anxious to put their daughters under a safer moral guardianship, and secure for them a more complete and valuable culture, than are afforded by the schools of their own people. More and more of them will turn towards us if we will show them such a school as the times demand. To meet the exigencies of our position, we must have a school of so high an order, that it will attract powerfully the few Protestant girls of the city, and on terms that will call forth the strongest exertions of the poor to obtain its privileges, and also draw towards us more Protestants, from among whom we may, by the creation of Christian character, gain Christian workers in all spheres of female life. It must be a missionary school in the broad view afforded by Mt. Holyoke Seminary, which is filling the world with blessed influences by means of the laborers it sends forth into all lands. Such an institution is an imperative want of Constantinople.

“In conclusion, we beg to enlist the continued enthusiastic support of the ladies of the Woman's Board for the Home,

and to the enterprise of raising a building-fund of not less than fifty thousand dollars. All that is greatly good costs. It is difficult to conceive an object better fitted to engage sympathy and arouse effort. Surely, in this great centre of population and influence, there should be one truly Christian institution for the daughters of Turkey, as comprehensive in its scope as that which they have contemplated and placed on an enduring foundation. It cannot but be that the Christ-like benevolence of the women of America will give this boon. It belongs especially to the constituents of the American Board to bestow it; and it would be unfortunate, if, through a failure on their part, we should suffer as a missionary station."

CHEERING TESTIMONY.

To this we wish to add the opinion of other missionaries in the city. Mr. C. C. Tracy writes, —

"Yesterday I spent some time at the Home, hearing and seeing the performances of the pupils. Miss Rappleye is a rare teacher, and has infused a wonderful enthusiasm into the scholars.

"Miss Wadsworth is bending all her indefatigable energy to the acquirement of the language. She has been with us a good deal, caring for Mrs. Tracy and the baby. We have discovered what we hoped, that she is an excellent physician, — indeed, she is skilful, faithful, kind; few people enjoy such medical care as Mrs. Tracy has had under such circumstances. We are thankful to the Lord and to you, for two persons like Misses Rappleye and Wadsworth for our station."

Mr. M. H. Hitchcock says of the Home, —

"It will be strictly Christian work, and what will aid the cause here more than a technically missionary school. Last year, although having but a few pupils, it was a decided success. Miss Rappleye developed a wonderful amount of efficiency in fitting up the Home, and carrying on the school; she also re-

ceived the love and respect of her pupils to an unusual degree. The religious influence was good, and the teaching was thorough. The examination at the close of the year was unique. There was no effort to exhibit the pupils: they showed in the most simple and unaffected way what they had learned. The large audiences of natives were highly interested in all the exercises; a very intelligent patron of the school saying, 'There has never been any thing like this before in Constantinople!'"

It had been designed to present an appeal for this cause to the Christian women in America; but our limits forbid. The facts must speak for themselves. It seemed to the Directors of the Woman's Board of Missions, that a call so direct and so urgent could not be neglected; and it was determined to pledge the most strenuous efforts of the society to the undertaking. The sum of \$4,225.00 was raised within the Board of Officers; and our Treasurer has received subscriptions to the amount of \$7,474.73: making a total of \$11,699.73. From whence is to come the remaining thousands for this noble work? Who will aid it with liberal gifts and earnest prayers?

EARLY FRUITS.

From Miss Rappleye's own pen we have the following, under date of Sept. 9, 1872:—

"While making a round of calls upon the patrons of the Home School one day during vacation, I was gratified to find that one of the young pupils, called Lusaper, — a name that means light-bearer, — had taught her younger brothers and sisters, and some of the neighbors' children, several of the hymns she had learned at school. She collected a number of these children, arranged them in a line, and asked them to sing, for our entertainment, 'Rock of Ages,' 'There is a Fountain,' and others. She had taught them, too, to say the Lord's Prayer; and her parents, though not Protestants, look upon her successful efforts with pride and satisfaction.

“ This same girl, in one of her compositions, voluntarily expressed acknowledgment for sin, and a sorrow that may, under the blessing of God, lead to true repentance. Let us hope that she may become indeed a Life and Light bearer to many.

“ In another Armenian family, three little girls blended their sweet voices in singing the hymns the two older ones had learned in our school. The old grandmother expressed especial delight with ‘ We won’t give up the Bible ;’ and seemed much interested in the translations the girls carry home every night to learn their lessons from for the morrow. Their father appears at the Home every few days to ask when school is to commence again, the children are so impatient to come. He readily pays for them the subscription price of ‘ The Child’s Avedaper,’ and continues to give us his patronage, although he meets with considerable persecution on account of it. Numerous instances of a similar nature seem to show, that the school, as a means of access to houses in which prejudice and bigotry dwell, will be successful.

“ The future looks hopeful to me ; and the picture of our new building, with all the working forces in operation, is one I love to see in prospective.”

LETTER FROM MISS CULL.

MISS CULL of Manissa thus writes of the impression made upon her by the meeting of the Western Turkey Mission in Constantinople : —

“ The three past weeks have been among the pleasantest of my life. I knew little of the annual meetings of missions before I left America, and certainly had never thought of them as such delightful gatherings, so fruitful of inspiration to every good word and work. I enjoyed every moment while there.

“ It was much to see the native pastors who had been educated in mission-schools — to watch their manly bearing, and learn their earnest desire for a broader and higher culture for their people. They spoke strong and noble words, which must

have greatly encouraged the hearts of those who are laboring for them, indicative, as some of them were, of high purpose and deep insight. And if men so richly reward, by the progress some have made, the toils and prayers so freely offered for them, why is there not also abundant hope for the women, when the despotic customs of the East shall be once broken, and opportunity given them to rise to the dignity of true womanhood? I have in my mind one who is an example of what is possible to these women. She is the wife of the Armenian pastor at Man-issa, a person of real dignity of character, discreet and wise in her dealings with others, gifted in prayer, and with special aptness in religious conversation. She speaks Greek, Armenian, Turkish, and English; having received her education in the mission-schools in Constantinople and Smyrna. Her humble home — and it is truly humble, for the salaries of the native preachers are very small — is always neat and inviting in appearance; and, when she visits her countrywomen in their homes, she has always fitting words to speak. Oh, for some common medium of communication! Oh, that one might get at the secret of their thoughts, win their sympathy, and know if there is any unrest in them, — any aspiration or vague longing for that which they have never possessed. They give little outward sign.

“I was interested in what I saw of the Home in Constantinople. I visited the school one morning, and witnessed the religious exercises, Bible lesson, writing English, and other recitations. As a teacher, I was impressed with the thoroughness of drill which the girls were receiving, and with the perfect order observable in every thing. Miss Rappleye has done a great work in bringing to bear upon these untrained native girls such efficient discipline. I have rarely seen in any seminary or public school such good attention: every thing was done with quietness. I also heard many words of appreciation for the one whose work it is to care for the health of those among whom she has come to live.”

AFRICA.

LETTER FROM MRS. MELLEN.

WE are indebted to Mrs. Dr. Anderson for the following letter from Mrs. Mellen, dated, Umzunduzi, May 10, 1872 : —

“ When we landed in Natal, a little more than twenty years ago, and saw the women in their heathenish state and costume, so low and degraded did they seem, my heart sank within me ; and I thought, ‘ Shall I ever be able to love these people ? ’ But on our arrival at the mission-station, when the young women and girls came to welcome us, clad in clean print dresses, with their bright, intelligent faces, my heart warmed to them at once. I think all my missionary sisters will concur in saying, that they have been repaid for every sacrifice they have made, in seeing even a few raised from their debasement, living Christian lives, showing a proper regard for their husbands, and bringing up their children in the fear of the Lord.

“ Perhaps some of our friends may be interested to hear about the first girl who came to me after my arrival. She was about ten years old, and wore no clothing except a strip of calico, not more than six inches wide, tied round her waist. Our first duty was to have her properly cleansed, and dressed in a loose sack, such as could be quickly made. Even this was a great improvement to her appearance. She staid with us nearly a year and a half, at two different times ; learned to read a little, and to sew, and, above all, acquired a love for something better than heathenism. Her friends, fearing she would become a Christian, took her home, and sent her to stay with the chief-tess, hoping to keep her from the station ; but some seed had been sown in her heart, which was destined to take root, and subsequently to bear fruit. After much opposition from her parents, especially from her mother, she returned, and remained

two or three years with Mrs. Wilder, to whose teaching and influence she is largely indebted for what she now is.

“About fifteen years ago, she married a man from this station, and came here to live. I would like to introduce you to her home, with its pleasant surroundings, her neat garden and thrifty orchard, with mulberry, peach, orange, and banana trees; and, above all, show you her six children, — five sons and a daughter, the eldest of whom is shortly to enter the Amanzimtote seminary. Her husband’s mother lives with her in preference to her own daughter; and lately her own mother, with a lame grandchild, has found an asylum with her, — the old woman having been sent from her own home by her husband, probably, to make room for younger wives. I often think, when I see her looking so contented and happy, of the time when she would have dragged this daughter from our door into heathenism; now she thanks us for our protection to her, and rejoices that she has so good a home with her. Let us hope that she, too, will learn to love Him who has thus blessed her.

“I could tell you, too, of much good Unkabayi has done among her own people, — how she attracted a little native girl by the pictures in the Tract Primer, and awakened in her heart a love for her Saviour; and how the child has now grown up one of our brightest and best women, striving to imitate the one to whose instrumentality, under God, she owes her conversion. A few years ago I tried to make the women feel their responsibility to those in the kraals, knowing that they could have access to them as we could not, and suggested that each one select a kraal, and read to the women. Unkabayi entered into the project with all her heart. She was such a stumbling reader, that I almost feared she would do more harm than good; but I did not like to discourage her, and I told her to read the Psalms and the chapters with which she was most familiar. She came for an hour nearly every day, frequently with her baby on her back, that she might improve in reading; and often, when I went to

call, I found her at her work, with her Testament by her side. She seldom failed to go once a week to read to the women. Not long after, one of her listeners renounced heathenism, and is living on the station, although she does not give all the evidence we wish that she is a Christian. The owner of the kraal, seeing that his wives and children were becoming interested in the truth, made no opposition, but moved away. Two of his children had learned to read in our day-school; and, when the women came to bid us good-by, they asked for some books to take with them: one wished for 'The Daily Food,' saying, 'The children will read to us.' They have been taken away from religious teaching: the future will reveal whether any seed has been dropped in fruitful soil; if so, we may be sure good results will follow.

"We have reason to feel, dear friends, that the leaven of the gospel is working in this mass of superstition. Your prayers are being answered. Our poor sable sisters are encouraged when they hear of your gatherings and deliberations in their behalf, and thank you for your interest in them. They bless you for sending such teachers as Mrs. Edwards, Miss Day, and Miss Hance. They are beloved not only by pupils and parents, but by us all."

In this connection we make the following extract from the Annual Report of the A. B. C. F. M., just issued:—

"The Iuanda Training-School, under Mrs. Edwards's efficient supervision, has continued to enjoy prosperity. The year has been one of constant labor and of heavy burdens on the part of the teacher, and of good attention to study and fair progress on the part of the scholars. Some of them give evidence of having chosen Christ as their portion, and promise of being prepared, in good time, to exert a healthy influence in their future homes. We rejoice that an associate has been sent to aid Mrs. Edwards in her school."

The Master's Call.

BY MRS. J. S. BINGHAM.

MOTHER, 'mid thy toil and care,
Struggling still the cross to bear,
Cumbered with the work of life,
Shrinking from the busy strife,
Lift thine eye, the Master see :
Lo ! he comes, and calls for thee.

Daughter, while the sunbeams play
Joyously athwart thy way ;
While the buds and blossoms spring
From thy fairy steps, and fling
Sweetest fragrance, — bow the knee :
Christ, the Master, calls for thee.

Child, who lovingly dost share
In the tender Shepherd's care ;
Lamb within the sacred fold,
Sheltered from the storm and cold, —
Though thy strength may weakness be,
Jesus comes, and calls for thee.

Hear thy sisters' pleading cry, —
" Come and help us ere we die !"
Give thy prayers, thyself, thine all ;
Heed the risen Saviour's call, —
" Life and Light " to Gentiles send :
" I am with you to the end."

Jesus comes to claim the world :
Let his banner be unfurled.
Lo ! the nations waiting stand :
Spread the news from sea to land.
Angels chant the song again, —
" Peace on earth, good will to men."

Our Work at Home.

NEW-HAVEN MEETING.

IN the city of New Haven, on Thursday, Oct. 3, the Woman's Board of Missions held their fifth public meeting, in connection with the sessions of the American Board.

On no similar occasion has the interest been greater, or the attendance larger. When the capacious North Church was filled to overflowing by nearly two thousand ladies, the vestry below was opened, and another congregation gathered which was addressed by Mrs. Stone, formerly a missionary in India, and Mrs. Stanley of the North China mission.

The presence of the Holy Spirit was heartily invoked by the audience in a stanza of a familiar hymn, when Mrs. Albert Bowker, President, read the last four verses of the ninth chapter of Matthew, and called upon Mrs. Moses Smith of Chicago to offer prayer. Minutes of the meeting at Salem were read by Mrs. J. A. Copp. A statement was then made of the object of the meeting. It was not to make or hear fine speeches and eloquent addresses, or even to present extended missionary intelligence. Not that these were undervalued, — when they could be subordinate to the one great object, they would be gladly laid upon the altar for Jesus' sake; but at this great yearly feast, pregnant with momentous and sublime relations, it was aimed to secure Christian union and fellowship, a fresh baptism of the Holy Spirit, and a personal reconsecration to the missionary cause.

Coming up to this Zion from all parts of our land, and from

the ends of the earth, breathing a purely missionary atmosphere ; listening to the thrilling descriptions of the condition of the heathen, and the defeats and victories of the brothers and sisters who have fought valiantly the battles of the Lord in the four quarters of the globe ; feeling the pulsations of the heart of the great Leader, the Elder Brother, all were preparing to “ sit together in heavenly places in Christ Jesus.”

The speaker then happily welcomed the delegates from the Woman’s Board for the Interior, and from the Philadelphia Branch, alluding to the mission-circles which had been poetically presented as “ boughs thick with green leafage,” and rejoicing that the young were being educated to prosecute the work when this generation should have passed away. Allusion was made to the zeal and efficiency of the New Haven ladies, whose efforts had resulted in the formation of a branch society the past year. Congratulations were also extended to the various auxiliaries and mission-circles on the work they were doing in the different mission-fields, and the address closed as follows : “ When the sainted Mary Lyon returned to South Hadley, after having attended the meeting of the American Board at Norwich in 1842, she rightly apprehended the highest object of the Convention. Assembling the teachers and pupils of Mt. Holyoke, she kneeled in their midst, and reconsecrated herself and all connected with the seminary, then and evermore, to the conversion of the world. That meeting cost her six of her efficient teachers, and subsequently many of her pupils. Did she ever regret the price? Walking the streets of the New Jerusalem to-day, viewing that act of consecration in the light of eternity, would she abate aught of the sacrifice? Emulating her example, being privileged to fulfil what she saw from afar, may we enlist more heartily and more entirely in spreading the glad news of salvation to earth’s remotest bound ! ”

The Woman’s Board for the Interior was represented by its president, Mrs. Moses Smith, who remarked, that, “ One year ago,

with glad anticipation, we said we would have this grand Feast of Tabernacles in Chicago, and its blessings in our homes: but our Father's ways were not as ours; and, with an emphasis that was heard from ocean and ocean, he said us nay. We grieved that we were denied, but we did not forget that God's ways are always the best ways, and God's time the best time; and so we have sought faithfully to do our work, and cheerfully to wait." Mrs. Smith gave a cheering account of progress, and the encouraging evidence of increased interest they had derived from the fact that the number of persons offering themselves as missionaries was larger than ever before: they had been privileged the last week to bid God-speed to two such young ladies on their way to China.

The condition of the Home Department of the Woman's Board of Missions was given by the Home Secretary; and of the treasury by Mrs. Homer Bartlett, who, after stating that the receipts since January had been upwards of thirty thousand dollars, entered an emphatic protest against this being considered the measure of our indebtedness to our Lord. She also read a letter, just received, which contained a sum of money given to the Board by a lady on her dying bed, being two wedding-gifts, presented two years before her death. The letter was followed by a touching appeal to all, to work while there was opportunity, as none knew how soon it would be too late.

Mrs. Burdett Hart, president of the Philadelphia Branch, reported twenty-eight auxiliary societies in their connection, some of them occupying important points along the line from Washington to New York, giving hope of increased influence from year to year. Mrs. Hart earnestly advocated special prayer for mothers, that they might be brought to a willingness to consecrate and train their children for the work.

Mrs. O. P. Hubbard, in behalf of the New-Haven Branch, offered a cordial welcome to the parent society, the sister society of the Interior, the Philadelphia Branch, and all the missionaries

and friends present. Mrs. H. stated that their organization, which originated in the labors of one woman, who visited pastors and members of churches in the city, had extended also into the adjacent country, and now comprised thirty-two churches, with promise of others. Upon this delightful interchange of greetings, the idea of Christian fellowship, which was the key-note of the meeting, given at its opening, was already realized, and hearts and voices united in singing the hymn, —

“Blest be the tie that binds.”

The first letter from Miss Elizabeth Sisson, who had recently arrived at Madura, was read by Mrs. George Gould. Mrs. Bruce of the Mahratta Mission then gave an interesting account of what had been done during the last nine years in Zenana work, and in visits to the people in their villages. Although the women are so stupid that they themselves will reiterate what the men say of them, “Why do you teach these women? They know nothing,” yet they often ask the missionaries to stay longer, saying, “When you speak to us, light falls into our minds.” The address closed with a pathetic story of the death of a catechist’s wife, who was anxious to secure the “Well-done!” of the missionary teacher; and the speaker urged those present to so live as to receive the “Well-done!” of their heavenly Father.

Mrs. Haskell, who has been connected with the Bulgarian Mission, spoke of their early discouragements, and of the subsequent signs of divine presence. She said, “Those were dark days, when, after two years, we could not count one Christian. In our distress, we asked the Lord for some little token of his favor; and you may imagine our joy when a request came from five little girls that we should pray for them, and the announcement that Rica is weeping for her sins. Little by little the work went on, a repetition of the parable of the leaven.” Mrs.

Haskell gave a description of a visit to one of the villages, where the house in which she was to meet the women was assaulted by a mob of infuriated men. "But," said she, "they only destroyed the walls of the houses; the Master was there, and, after three hours of tumult and confusion, all was as quiet as if he had said, 'Peace, be still.' Forty women gathered, and were eager listeners to the gospel message. We staid through the Sabbath and Monday, all the while crowded with those who wished to be instructed." She asked prayers for those who are holding out their hands, feeling after the Lord, if haply they may find him, and closed with an appeal to mothers, in reference to the difficulty of obtaining missionaries, saying that the remedy was with them.

Mrs. John Gulick of the North China Mission wished to reiterate the cry for more laborers. The field was open, the people eager to listen, but no one to give them the bread of life. She was soon to go back with her husband to the thousands of people waiting for them, and asked the prayers of the audience, that they might not go alone.

"The Missionary's Call" was here beautifully and impressively sung by a quartette of New-Haven ladies: the impression was, perhaps, deepened by the previous rising, by request, of the missionaries present, and an appeal, made at the same moment, that, as the harvest is great and the laborers few, we should "pray the Lord of the harvest that he would send forth more laborers into the harvest."

Miss Melinda Rankin, the heroic pioneer in the work of evangelizing Mexico, was next introduced, and said she regarded this as an era; that surely the Master had come and called for us, — us women. "If," said she, "I could, years ago, have looked upon such an assemblage as this, how much should I have been strengthened for my work! When I went to Mexico in 1850, the heathenism of that country, although nominally Christian, would compare with that of India or Africa. God

has blessed his own Word and magnified it ; and now there are eight churches and scores of converts in the vicinity of Monterey.

Mrs. Baldwin of China doubtless expressed the feeling of the missionary mothers present in her affecting remarks in behalf of their children. If there has been any want of sympathy and tenderness toward such in the past, surely none who heard Mrs. Baldwin can fail hereafter. And then she plead for the millions of women in China whom it would take more than five years to number, if one were counted every second ; “and,” said she, “remember, that, when you have done, thirty millions will have passed into the dread, dark future. If you have any thing to do for these hundred and eighty millions, do it.”

After the hymn, “Must Jesus bear the Cross alone,” a prayer of consecration was offered by Mrs. Dr. Bushnell of Hartford, and this last and best of our meetings was closed with the Doxology.

Two original hymns added much to the exercises ; and the fact that ladies stood in the crowded aisles for three hours gave abundant testimony to the interest of the meeting. Among the missionaries present were Mrs. Grout, Tyler, Robbins, and Stone, from the African missions ; Mrs. Haskell, Thomson, and Walker, Misses Hollister and Noyes, of the Turkey missions ; Mrs. Capron, Hazen, Penfield, Bruce, Noyes, and Miss Smith, of the India missions ; Mrs. Gulick, Stanley, Baldwin, Peet, and Talmadge, of the China missions.

MRS. J. A. COPP, *Rec. Sec.*

For Treasurer's Report, see “The Missionary Herald” for September, October, and November.



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EUROPEAN TURKEY.

GANNA.

BY MISS M. C. BEACH.

A SHORT time ago one of the teachers in our school for girls at Samokov received a letter from a Bulgarian helper at Sistore, giving the following account of a soul struggling for years after the light of the gospel. It affords new proof that the truth is like leaven in the heart, working silently but surely, and gives us new courage to hide this precious leaven everywhere.

Gana, who is now happy because she walks in the light, is a young widow, twenty-nine years of age.

The helper says, "From her childhood, she desired to be obedient to the law of God:" so, when she was married to the son of a priest, she rejoiced greatly that (in accordance with the Bulgarian custom) she should go to live in the house of her father-in-law; for there she thought she could lead a religious life. The priest was a God-fearing man, though he followed the Lord blindly. Still her soul was not satisfied: she wanted something more real than the forms and ceremonies of their dead religion. Within two years her husband died; but she continued to make her home at the house of the priest, and served the family faithfully for seven years.

Sometimes her father-in-law read to her from the Bible; and she became exceedingly interested in it, desiring earnestly to be able to read it herself. Once she asked him, "If the Bible is the word of God, why do not the people obey its teachings?" He told her that some people did live according to its directions. Then said she, "Why don't you? Why can't we live so?" — "If we do," he replied, "we shall be persecuted and despised. The people here would not listen to me, or have me for a priest." — "But it is none the less our duty to obey God's word," she answered, and then betook herself to prayer, that she might have an opportunity to learn more of the precious truth. She could not forget that the priest had said, "There are some who obey the Bible;" and an intense desire to see them filled her heart.

After a time, a priest in her native village advised her to enter a monastery, and judge for herself whether the nuns led Christian lives. She accordingly went to the convent at Arbanace. While there she sent her younger brother to school; and through him and his teacher, who was favorable to the truth, she obtained a Bulgarian Testament. A short trial of monastic life convinced her that it was no better than that of the world;

and she returned to the house of her father-in-law, carrying with her the book she so highly prized. She often read it in her slow, halting way, and talked with the priest about it. He, however, still fearful of being suspected of heresy, and degraded from the priesthood, charged her to say nothing to others about the Bible. This distressed her beyond measure ; and she fled to God by night in prayer, and besought him to teach her how to live. The idea was suggested, of disguising herself as a monk (since it is not safe for a woman to travel alone in that country), and going in search of some Christians, with whom she might live as a servant, and learn the truth more fully. While making preparations for her flight, she ceased not to pray, committing herself to God, and relying upon him for guidance.

The night of the 15th of August, she did not sleep, but spent the hours till midnight in earnest prayer. Then she disguised herself, and, leaving the village, went to a wooded hill on the road to Tûrnovo. Here she again committed herself to the Lord ; declaring that she was no longer her own, but his, and therefore would be afraid of nothing. She resolved to go to a teacher of her acquaintance living in a neighboring village, who was called a Protestant ; for she thought, " If he is a true Christian, he will help me to find a place in some family where I can live for Christ." On account of his Protestantism, he had been dismissed from his school, and was now a khan-keeper : so no one noticed her going to him ; and at first he looked upon her as upon any other traveller. She at once made known her errand ; and, in reply to his inquiries as to whence she came, she told him that she had fled from a monastery, and wished a place with *Christian* people. Her emphasis on this point interested him ; and he consulted a Protestant friend regarding her case. While they were talking, a Christian brother arrived from Sistore. Without delay, this refugee from a monastery was presented to him, and an arrangement made that she should go

to Sístore, and serve in this man's house four hours a day, and be taught to read. She was instructed by her master's daughter, who had formerly been a member of the school at Eski Zagra, went regularly to divine service, and was a member of the Bible-class; yet during all this time no one dreamed that this servant was a woman. Early in March, her master received a letter from her father-in-law, saying, "That young man-servant in your house is my daughter-in-law. Let her stay with you till I come; and we will decide what is best for her."

When a consultation was held, and she was asked if she would like to go to the girls' school at Samokov, then she, whose weary feet had at last found the way of life, glad that concealment was no longer necessary, because she had tested the life of Christ's followers, and was satisfied, replied, "I have come to you, and am ready to do as you think best. I am content to remain here; but, if you think it better that I go where I can study more regularly, I shall be glad to go." She is now a member of the school; and it is needless to say that the teachers regard her as a pupil of great promise.

EASTERN TURKEY.

SULTAN.

MRS. RAYNOLDS, in a letter written from Harpoot to the Wright Mission Band of Janesville, Wis., speaks thus of a young girl who had expected to enter the school at that station:—

"Her name is Sultan, and she is about fifteen years old. For several years, from time to time, she has suffered from scrofulous abscesses, which have weakened her body, and deprived her of the use of her left arm. Last spring she was attacked with typhoid-fever, and since then has been wasting with consumption, until now she waits from hour to hour

for Jesus to come and take her to the heavenly home. She has always shown a good spirit, and we have for some time thought she was probably a Christian; but during her sickness it has been evident that she is one of Christ's precious ones. She suffers greatly, but bears it all patiently, saying, 'If more suffering is needed to bring me nearer to Christ, let him give it to me.' She fully knows that she must die, but has not a fear; and sometimes her face is radiant with anticipation of the happiness of heaven. Her neighbors are mostly Armenians, who are very much afraid to die; and they look at her with wonder. One of them asked, 'Has she an angel's spirit in her?'

"We feel that Sultan is glorifying her Saviour as she lies suffering there; and her patient, joyful spirit is better than a sermon to those around her. Her father says, 'Our sorrow is turned into rejoicing. It is not we who comfort Sultan, but she who comforts us. It seems as if we had an angel in the house all the time.'"

Home Department.

ANNUAL MEETING.

THE Fourth Annual Meeting of the Woman's Board of Missions for the Interior was held at Rockford, Ill., Nov. 7 and 8, 1872.

We looked forward to this meeting with special interest; and many fervent prayers were offered, not only by members of the Board, but also by friends who love the cause for which we labor that the presence and blessing of the Holy Spirit might attend it.

Yet we had also our anxieties and misgivings, as our efforts to secure the assistance of missionaries failed in almost every instance, and other plans for giving variety and attractiveness to the programme were thwarted. But as we look back to those hours spent in consultation, those precious communings with one another and with our Lord in relation to his work, which in dignity and importance must rank above every other, we feel sure that all who were present rejoiced in the privilege, and that each has gone to her home with a deeper sense of personal responsibility, and a more determined purpose to use her influence in some way for extending an interest in the cause among the women of our churches.

The ladies assembled in the First Church, according to previous arrangements, on Thursday morning, Nov. 7. Mrs. Moses Smith, President of the Board, called the meeting to order at about half-past nine o'clock. After devotional exercises, the minutes of the meeting in April were read and accepted.

The report of the Treasurer, Mrs. Francis Bradley, was next presented, in which the receipts for the year were stated as \$10,628.35. This report was accepted.

The report of the Recording Secretary was read, and, by vote of the Board, was referred to a Committee, who should report at some subsequent session.

A committee was also appointed for the nomination of officers for the ensuing year, and another to recommend a place for the next annual meeting; both of them to report on the following day.

A letter from the Corresponding Secretary of the Woman's Baptist Missionary Society of the West was read, naming delegates who would represent that society, and expressing regret that she could not herself be present. At a later session most cordial expressions of sisterly attachment and sympathy in our work were received from these delegates, and also from those representing the Presbyterian Board.

Mrs. Blatchford read a letter just received from Mrs. Edwards of Dundee, Ill., the mother of Mrs. Doane of Micronesia, and Mrs. Davis of Japan, which was listened to with deepest interest. Laying down the principle that our interest in this work will depend largely upon what we do and suffer for it, she urged mothers to give their sons and their daughters to missionary service, and the younger sisters thus to consecrate themselves. Some interesting facts gathered from letters lately received from Japan were mentioned as encouragements to labor there, and impelling to earnest prayer, that many might be found ready to enter in and gather the whitening harvest.

After the reading of this letter, the business of the society was laid aside; and the remaining three-quarters of an hour were given to devotional services, of which Mrs. Potter of Rockford took charge.

Many special requests for prayer in behalf of our missionary sisters, in behalf, too, of the children of missionaries, and for native Christians, both in their efforts to overcome evil in their own hearts and lives, and in their attempts to train their children for Christ, added much to the interest and value of the devotional meetings of this and the following day.

At the close of this meeting, most of those in attendance accepted of the cordial invitation given by the ladies of the First Church to partake of a bountiful collation provided in their lecture-room.

At two o'clock, P.M., the ladies again came together. After singing, prayer, and reading of the roll of delegates present, Mrs. D. A. Beale of Janesville, Wis., read a paper relating to the mode of conducting auxiliary societies, speaking chiefly of her own experience in connection with the Wright Mission Band.

A written report of the Woman's Board of Missions for Missouri was presented by Mrs. Dr. Post of St. Louis, and read by the Secretary.

This society comprises several churches in St. Louis and

vicinity. Though in every other department of Christian labor, each church has its own independent organization, yet, in relation to foreign missionary work, they prefer to combine their efforts, and have found their common interest in this great enterprise a strong bond of union between the churches.

Mrs. Freeland of Detroit reported increasing interest among the members of the auxiliary in that city, for which they were greatly indebted to the letters of their missionary, Mrs. Coffing. She reported also in behalf of a new society at Hudson, Mich., organized soon after the meeting of the General Association there in the spring. Mrs. S. C. Bartlett spoke of the interest awakened among the children of Glencoe, through the agency of an officer of this Board, and asked for suggestions in regard to the best methods of promoting a love for this work among the younger members of our households.

Reports of equal interest, and very suggestive, were given from auxiliaries in Princeton and Rockford, Ill.; Ripon, Fond du Lac, Geneva, Delavan, and Janesville, Wis.; Decorah, McGregor, Grinnell, Eldora, and Dubuque, Io.; Oberlin and Elyria, O.

Mrs. Dascomb of Oberlin, after presenting the reports from Oberlin and Elyria, also gave some very interesting statements in reference to three of our missionaries, with whom she is personally acquainted, — Mrs. Coffing of Marash, Mrs. Mumford and Miss Maltbie of Samokov.

She also related some incidents illustrating the influence which stories of missionary life and work have over the minds of children, and the ease with which their affections and sympathies may be enlisted for this cause.

An invitation from Miss Sill, principal of Rockford Female Seminary, was extended to all persons attending the meeting of the Board, to those entertaining delegates, and to all interested in our work, to be present at a social gathering at the seminary, on Thursday evening.

After singing, the meeting adjourned till half-past nine o'clock, A.M., Friday; the meeting to be held in the Second Church.

The Board assembled, according to adjournment, on Friday morning; and after devotional exercises, and reading the minutes of the previous sessions, a revised copy of the constitution was read, which, after some discussion, was adopted article by article.

Then followed the report of the Committee on Incorporation, appointed at the meeting in April; Mrs. Prof. Meade of Oberlin, chairman, recommending that a committee be chosen, who should take all necessary measures to secure for this Board the advantages belonging to a corporate body.

The president was appointed chairman of this committee; and the names of Mrs. E. W. Blatchford, Mrs. S. J. Humphrey, Mrs. S. C. Bartlett, and Mrs. W. W. Patton, were added.

Miss Beach of Samokov, European Turkey, was then introduced to the audience, and expressed her pleasure in meeting with this Board, upon whom she looked as her "other mother," and to whom she brought greetings from Miss Maltbie, Mrs. Mumford, and the school-girls, who cherished similar feelings toward it. Her simple story of Gana, a young widow, now a member of the Samokov school, was listened to with deep interest. She also pleasantly introduced other members of the school, whose photographs had been exhibited to the audience.

At the close of her address, Mrs. Dascomb added, that the ladies of Oberlin had undertaken the support of Gana, in addition to raising the salary of Mrs. Mumford, whom they have adopted as their missionary.

The Committee on Place of Meeting for 1873 reported, that, for various reasons, they had decided to recommend St. Louis, Mo.

Their report was accepted and adopted.

The business meeting was then adjourned till two, P.M.; and three-quarters of an hour were spent in devotional services.

The reports of the committees appointed the day previous fol-

lowed the opening exercises of singing and prayer in the afternoon.

The Committee on Nomination of Officers reported as follows :—

President, Mrs. Moses Smith, Chicago. *Vice-Presidents*, Mrs. Joseph Haven, Chicago, Ill. ; Mrs. S. J. Humphrey, Oak Park, Ill. ; Mrs. S. C. Bartlett, Glencoe, Ill. ; Mrs. Julia P. Ballard, Detroit, Mich. ; Mrs. T. M. Post, St. Louis, Mo. ; Mrs. Edson Kellogg, Whitewater, Wis. ; Mrs. J. D. Caton, Ottawa, Ill. ; Mrs. C. W. Clapp, Waverly, Ill. ; Mrs. George Thatcher, Iowa City, Io. ; Mrs. J. B. Hanson, Minneapolis, Minn. ; Mrs. J. W. Hough, Santa Barbara, Cal. ; Mrs. Heman Ely, Elyria, O.

Corresponding Secretaries, Mrs. E. W. Blatchford, Evanston, Ill. ; Mrs. Joseph B. Leake, Chicago, Ill.

Recording Secretary, Miss Mary E. Greene, Evanston, Ill.

Treasurer, Mrs. Francis Bradley, Evanston, Ill.

Managers, Mrs. W. W. Patton, Geneva, Wis. ; Mrs. W. D. L. Love, East Saginaw, Mich. ; Mrs. C. G. Hammond, Chicago, Ill. ; Mrs. Lyman Baird, Chicago, Ill. ; Miss Emily Metcalf, Hudson, O. ; Mrs. S. M. Freeland, Detroit, Mich. ; Mrs. H. A. Sanford, Rockford, Ill. ; Mrs. A. E. Nutt, Glencoe, Ill. ; Mrs. H. Z. Culver, Chicago, Ill. ; Mrs. W. A. Bartlett, Chicago, Ill. ; Mrs. J. H. Case, Chicago, Ill. ; Mrs. L. H. Boutell, Evanston, Ill.

The report was adopted. The committee to whom was referred the report of the Recording Secretary heartily commended it to the acceptance of the Board, asking special attention to several practical questions suggested by it. Both reports were accepted.

Mrs. Blatchford stated, that, during the coming year, "Life and Light" would be issued more frequently, at the same price as heretofore ; and solicited the co-operation of all present in

extending its circulation. She suggested, also, that valuable aid might be rendered by forwarding to the Recording Secretary, who has charge of the Western Department, letters received from missionaries, and items relating to the progress of the work at home.

Mrs. Smith still further pressed the subject upon the attention of those interested in the cause, urging each to feel their own personal responsibility in this matter.

Reports of auxiliaries in Yankton, Dacotah, and Springfield, Ill., were read. Miss Evans of Painesville, O., read a paper prepared by Mrs. Ely of Elyria, O., presenting the plan adopted in Ohio for enlisting all the churches of the State in this work.

A letter from Miss Porter of Pekin, and extracts from one received from her brother, Mr. Henry Porter, who has recently joined the North China mission, were read by Mrs. Blatchford.

The list of missionaries under the care of the W. B. M. I., with the station at which each is located, and the auxiliary assuming her support, was read by Miss Greene.

Mrs. Smith read a paper on "The Place of Woman in the Missionary Work," closing with an earnest appeal for more liberal contributions and more hearty devotion to this great cause.

Mrs. S. C. Bartlett presented the following resolution, which, after some discussion, was unanimously carried : —

Resolved, That the Woman's Board of Missions of the Interior will raise fifteen thousand dollars during the coming year.

Mrs. Patton then offered the following resolution, which was also adopted unanimously.

Resolved, That we desire to offer our hearty thanks to the ladies of Rockford for their hospitality in entertaining this Board ; to the committee who, with arduous labor, prepared the way for its reception ; and also to the gentlemen for their many kind and timely attentions.

Mrs. Sanford responded in a happy manner in behalf of our friends in Rockford.

The Board then adjourned to meet at St. Louis, Mo., at such time as the Executive Committee should deem best.

FAREWELL MEETING IN CHICAGO.

THERE was an informal social reception in the chapel of the Union Park Church on the afternoon of Sept. 17; appointed to meet Misses Evans and Claghorn on their way to China, and Miss Beach recently returned from Turkey.

Miss Claghorn was obliged to leave Chicago the week previous in order to take leave of her brothers in Minnesota, before starting for San Francisco.

Miss Evans of Brooklyn, N.Y., and Miss Beach of Granville, O., addressed a few remarks to the fifty or sixty ladies present, after shaking hands with most of them, and becoming somewhat acquainted with many.

Miss Beach gave a short account of her Bulgarian girls, and showed the photographs of several of them, whose honest, earnest faces gave promise that labor for them would not be in vain.

Miss Evans commended herself to the cares and prayers of the Christians assembled, and, as they had "adopted" her, claimed them all as her mothers, and bade them the affectionate farewell of a child.

The meeting closed with prayer, and with singing, —

"Blest be the tie that binds
Our hearts in Christian love:
The fellowship of kindred minds
Is like to that above."



DEC.

PUBLISHED BY THE WOMAN'S BOARD OF MISSIONS.

1872.

PRETA'S TRIAL.

BY MISS ASHLEY.

SOME time ago a man living here in Ahmednuggur, who was friendly to Christianity, allowed two of his children, a boy and a girl, to attend the mission-schools. After a while, the father died; but the children remained with us until last year, when the boy became a Christian. This was considered such a disgrace to the family, that all of his relatives were very angry about it. Their threats and persuasions could not bring him back to his old belief in idol gods; and they at once took his sister Preta out of school, and even moved away from the place, that she might hear nothing more about our religion.

But she had already learned many things she could not forget; and her brother sometimes met her, and talked to her about the Saviour. At length she decided that she could be a heathen child no longer; and, stealing away from her mother's house, she came to Mrs. Bissell, and begged to be taken back into school. The

next day, there was no small stir in the family as to what had become of Preta. Her mother, suspecting at once where she was, came and asked permission to see her. No sooner did Preta appear, than her mother seized her as if she meant never to let her go. Just then several more of her relatives arrived, determined to take her by force if she would not yield willingly. This, however, they would not have been allowed to do : Preta had said decidedly that she did not wish to go with them, as she was fifteen years old, and knew enough of Christianity to understand what she was doing. She was asked before them all whether she would go or stay. Not feeling quite ready to say that she would leave her mother entirely, she said she would live at home, and come to school ; thinking, no doubt, that she could persuade her mother to let her do so : and possibly she might, if the rest of the family had not been so fiercely opposed to it. Her brother, who was present, would not consent to her being taken away without knowing whether she would be permitted to come or not : so they all went to the house where he lived to settle the matter in some way. After trying for some time in vain to persuade her to give up the school, the mother took up a stone, and commenced beating her own head, as people here often do in such cases, saying, "I do not wish to live if my children are a disgrace to me." This was more than the tender-hearted girl could endure : she begged her mother not to do so ; and finally they carried her home in triumph.

Several weeks ago, Mrs. Bissell received a letter from Preta, in which she says, "I am living with my uncle in a village very far away ; and I am closely watched, for fear I shall come to you. I ask God to provide some way of escape. Will you not pray for me too ?" She contrived a way to write the letter without letting any one know it, and sent it by a man who was coming to Ahmednuggur. If she stays where she is much longer, she will no doubt be married to a heathen. Will you not pray that God will save her from such a fate ? and especially, that, wherever she is, she may be one of his own dear children ?

THE SACRED ROOSTER.

BY REV. CHESTER HOLCOMBE.

WHILE taking a journey not long since, I noticed a curious custom, which, indeed, I have observed before; but, since my return, I have discovered that it is an invariable usage among the people in China. According to their ideas, if a person dies away from home, his body must, in all cases, be returned to the ancestral burying-place. This rule is never violated, except among the very poor; and it is not unusual for the friends, on the death of a husband and father, to sell property, even down to their garments, leaving the widow and children beggars, if need be, to comply with this demand. In travelling through the country, one meets great numbers of these coffins, being taken, sometimes hundreds of miles, to be placed with those of the same kin.

And now comes the strangest part of the custom. A white rooster is invariably fastened in a cage upon the head of the coffin, and accompanies it from the beginning to the end of the journey. The theory is, that this fowl leads the soul of the dead, with the body, to its paternal house; and that, without it, the spirit could not find its way; that, while the body would rest in one place, the soul would wander up and down in another, doing mischief. Hence the rooster is exceedingly well cared for on his travels. If he is lively, and crows a good deal, it is a most happy omen; if he droops, it is unfavorable; while his death would be considered as prophesying fearful calamities to the friends of the dead. From this senseless custom, it follows, that no Chinaman dares to eat a white rooster. They are only used for the above purpose, and bring enormous prices in the market.

TURKISH BLUNDERS.

BY MISS RAPPLEYE.

WILL the readers of the "Echoes," who have from their first lisps learned to use the English language, know how to sympathize with those of Oriental tongues who make such mistakes as the following? —

"I see a garden in a tree. I see a man in three boats. I like to hear; for I like to be here. Your frank people, for your true pupil. There are twelve disciples in the home school."

Can they conceive of the ignorant credulity of men and women that supposes ladies riding on a side-saddle are to be pitied because they have but one foot? Can they fail to laugh at the flattering and ludicrous entreaties of street-beggars who promise to give, in return for the alms they ask, "prayers to Allah for blessings to rest upon your husband and children, upon all your wives and children," when you haven't any of these relations?

We'll Give Freely.

THE following verses were written by the superintendent of a Sabbath school, the members of which contribute liberally every week to the cause of missions: —

The little we offer from week unto week
Is nothing compared with the bounty we seek
For those who are fainting for want of the bread
With which the disciples of Jesus are fed.

The earth and its fulness belongs to the Lord;
And no one shall perish who trusts in his word:
Then steadily, cheerfully, freely, I'll give,
So long as my Maker allows me to live.

MISSION-CIRCLES.

ACKNOWLEDGMENTS.

MAINE.

Bath. — Central Congregational Church, "Little Rills," \$6.69.

Ellsworth. — "Prayer Circle," \$2.40; "Cup-Bearers," 95c; "Young Reapers," 80c.

Portland. — State-street Church Sunday school, Miss Abby Barrett's class, \$5; infant class, \$4.

South Freeport. — Congregational Sunday school, Mrs. Illsley's class, \$5.

NEW HAMPSHIRE.

Claremont. — "Merry Workers," \$81.

VERMONT.

Castleton. — Congregation Sunday school, \$130.

MASSACHUSETTS.

Auburndale. — Eddie, Arthur, and Lizzie, \$2.

Hubbardston. — Congregational Sunday school, \$7.50.

New Bedford. — "Union Workers," \$250.

Southborough. — Pilgrim Church Sunday school, \$30.

Wellesley. — "Penny Gatherers," \$3.

CONNECTICUT.

Southport. — Congregational Church Sunday school, \$30.

NEW YORK.

Crown Point. — "Willing Hearts," \$25.

MINNESOTA.

Chatfield. — Presbyterian Sunday school, \$22.

 "DOD'S MONEY."

LITTLE ANNIE was dying. Calling her mother to her bedside, she whispered softly, "Remember Dod's money, mamma." Annie had a little "bank," such as the Woman's Board furnish; and she often put in it a penny, or so, calling it, "Dod's money." A few days previous she said, "If I should die, mamma, I want my bank sent to the little children who have not such a good mamma, and who never heard about Jesus."

Will not the good Saviour who said, "Suffer little children to come unto me," accept the offering?

THE WILLING HEARTS.

SOMEBODY had said to the Willing Hearts, "You shall surely have a picnic before the summer is over;" and shining eyes and twittering lips proved that the speaker had, for once, hit the nail on the head. But day after day went on, — hot, wet, — wet, hot, — until suddenly said somebody waked up to the startling fact, that in three days summer would have fled, and carried away with it not only her credit as a promise-keeper, but her very self from her beloved little circle of Willing Hearts. Of course, she must see them once more together. It was too late in the week to give notice from the pulpit: no school was in session, no messenger at hand. She seized her oldest quill and her biggest foolscap, and in boldest strokes announced, "The Willing Hearts will hold a picnic in the grove behind the schoolhouse on Saturday afternoon, at two o'clock."

When these notices were posted in the village store and post-office, the writer returned to other duties, strong in faith that the picnic would contrive to do itself; and it did. If there was ever a picnic under difficulties, it was then and there. As it proved, very few saw the notice until it was too late to come: and whether the sun didn't see it, or whether he forgot his office of prime-minister to the Willing Hearts, I know not; but come he didn't, sulking behind rain-clouds all day, as for days before. Missing his smile, the woods where we were to meet frowned and sighed, and cried themselves into such a state, that the little handful of picknickers who had heard the news and braved the weather were fain to take refuge in an old schoolhouse, dusty, musty, and gusty. Cheery, wasn't it, for a picnic?

Well, between you and me and the Treasurer of the W. B. M., we not only had a right good time ourselves; but what with picking here, and nicking there, we even added about fifteen dollars to our treasury. As the sun would not shine to make

us merry, a stout grab-bag was introduced in its stead, and proved a capital substitute; and the ice-cream of our president's mamma found a ready sale, as did several pretty little articles left over from "Doll Rosy's Fourth of July."

So, in one way and another, it came to pass that the old schoolroom lightened and brightened and sweetened; and the precious Willing Hearts who had come to their longed-for picnic, thoroughly water-proofed, umbrellaed, and subdued, went home jolly and triumphant. I think I shall always, hereafter, call them the Irrepressibles. MRS. E. A. WALKER.

FRANKIE'S MITE-BOX.

It is only a little blue collar-box, with a place cut in the cover for the money to drop through, such as any boy or girl might have. The pennies too, and the ten-cent bits, look commonplace enough till we see in them the enterprise and self-denial of a manly little heart.

This piece was given him for quite a long tramp on some errand after his tired feet had done full service in the playground; that one, the gift of a friend, seemed almost to burn in his pocket as he passed a tempting shop-window, and required a very tight grasp upon it to bring it in safety to its companions. These others call up pictures of fun and fancy. It seems Master Frankie's fertile brain devised a series of entertainments for the benefit of his young playmates. Seats were arranged for his auditors in his father's garden; while he appeared at an open door, and amused them with songs, speeches, and mimic shows. The price of admission for this novel pastime was a certain amount of nails. These, in turn, were sold to a kind-hearted purchaser, and the money carefully stored in the "mite-box."

So, bit by bit, this dear little fellow has been laying up heavenly treasures. May he be rewarded a hundred-fold!

Anna and her Pice.

LISTEN, children, while I tell
 A story that may please you well,
 Of the far-off clime of Ind,
 Borne to me on wings of wind,
 A Hindoo girl, of tastes like you,
 Loving cakes and candies too,
 Brought one day her treasured store
 To the bazaar of Seroor.

On the morning of that day,
 Christians gathered there to pray
 For the blessing of the Lord
 On the preaching of his Word.
 Anna listened with surprise;
 And the tears came to her eyes,
 As she heard the teacher say,
 Heavy news had come that day.

Those good friends in other lands,
 Who had given with willing hands,
 Sent them preachers of God's truth
 And kind teachers for their youth,
 Now were sorely pressed with debt;
 Fearing, though with sad regret,
 Many schools they must disband
 In this dark and heathen land.

Then the tears began to flow:
 Anna's heart was full of woe.
 Of her sweets she thought no more:
 Eager brought her treasured store,
 Begged the teacher all to take;
 Gave her pice for Jesus' sake.
 Jesus, lift her heart above, —
 Fill it with thy holy love!

Christian children, have you done
 Even as this little one?
 Have you sought the better part?
 Have you given to God your heart?
 Jesus claims your service now;
 Quickly at his footstool bow:
 Be your joy to spread his name,
 His salvation to proclaim.

DAYSPRING.

FOURTH ANNUAL REPORT

OF THE

WOMAN'S BOARD OF MISSIONS.

PRESENTED AT ITS

ANNUAL MEETING,

In Park-Street Church, Boston,

JANUARY 2, 1872.



BOSTON:

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1872.

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LIFE AND LIGHT

Is published quarterly, by the WOMAN'S BOARD OF MISSIONS, at the subscription-price of FIFTY CENTS a year, payable in advance. It may be obtained on application to Secretary W. B. M., at Missionary House, 33 Pemberton Square, Boston.

We trust our friends will interest themselves in obtaining subscribers for us.

ANNUAL REPORT.

As year after year the pleasant spring wakes afresh the song of gladness, so, as the spring-time of our organization returns, we come once more with the voice of joy and praise, and resume the grateful refrain, "Hitherto the Lord hath led us: to him be all the glory."

Well may the Woman's Board of Missions at this commencement of the year 1872 thank God for the blessings which have been "new every morning, and fresh every evening," upon themselves, their missionaries, and their work. Death has withheld his poisoned arrow from our circle at home; and our missionaries stand in unbroken ranks, though often exhausted by their labors, and exposed to frequent perils by the way. One of our vice-presidents, the wife of the foreign secretary of the American Board, has gone out with her husband, and returned safely from a visit to the missions of the East. She has represented this Board in our schools, has seen our Bible-readers, has met with native Christian women in their prayer-meetings, has held loving and confidential intercourse with our missionaries, and has brought back to us, as she carried to them, the pledge of mutual prayer, confidence, and affection, in the prosecution of the work which has been given each of us to do. We have also recently welcomed back to the duties of her office one of our corresponding secretaries, Mrs. David C. Scudder, who is again with us, after a long absence in a foreign land.

Dividing the field with us in honorable and friendly competi-

tion, the "Woman's Board of Missions for the Interior" has nobly borne its share of labor; and although we are sundered by distance into two bands, yet frequent personal intercourse, and union in a common work, have well-nigh obliterated the line of separation. Therefore, while we rejoice, we also suffer together; and to-day we cannot forget the contrast between their expected anniversary and our own. The third Thursday of last November found many of their members homeless, their appointed place of meeting in ashes, the city itself almost extinct. Yes, we suffer with them; but, out of their very misfortune, our faith is made strong. When we learn that their regular monthly meetings have not been interrupted, but are sustained with great interest; that, "in the home of one of their corresponding secretaries, many relics and household-treasures were sacrificed, but every scrap of missionary correspondence was rescued,"—we are more encouraged by their bravery and devotion than dismayed by their calamity, and we feel that a cause lodged in such hands cannot fail of final success.

AUXILIARIES.

We are glad to report a large increase in the number of our auxiliaries and mission circles, many of which are very efficient.

Our only BRANCH SOCIETY, located at PHILADELPHIA, has been a source of great encouragement; and we invite attention to the details of their work as given by themselves. Early in the year an auxiliary was formed in Montreal, Canada; and, not long after, one in San Francisco; making the second upon the Pacific coast. Nearer home, new ones multiply; while the interest of those longer established is manifestly on the increase.

In NEW HAVEN we have a vigorous organization, which, besides sustaining Mrs. Edwards in Africa, has become responsible for the support of four Bible-readers and twenty-one girls in the schools of Madura and Marsovan; and, from one in HARTFORD, our receipts during the year have exceeded thirteen hun-

dred dollars. Connected with this we notice the weekly offerings of two Sabbath schools for the support of Bible-women. A mother confined to her room for three years by distressing illness, during intervals of comparative ease laid plans for the honor of Christ, to be executed by her daughters after she should be gone; and to-day we have her legacy of faith and love in an auxiliary among the hills of Connecticut. Can we doubt that our work is to go forward, when dying saints give it their parting benediction, and commission their children to carry it on? In another place, by the efforts of one lady, an auxiliary has been started where no monthly concert is observed in either of its six churches; and, in a city where a union effort had resulted in the formation of an auxiliary of four hundred members, one of the pastors said it had determined him to "try and make the old dry bones of his missionary concert live again."

We regard with peculiar pleasure our roll of ninety-four MISSION CIRCLES, which have gathered in so many children and youth, whose offerings to our treasury, already large, we expect will increase till the "rills" become rivers. Here, too, we hope for a development of missionary spirit which shall lead to richer gifts than gold and silver; and we trust the day is not distant when some "willing helper" shall offer herself to our Board to "seek and save" the lost in heathen lands. Zeal like that which led one young girl, on her return from our annual meeting, to form a mission circle consisting of herself and two brothers, may, if cherished by parental influence, lead in the end to personal consecration, and will doubtless result, as hers did, in a large and efficient organization.

TREASURY.

Our pen involuntarily stays its record as we wait for the hundred and fifty dollars which shall round up the sum of thirty thousand dollars,* contributed to our treasury for the year.

* This amount was exceeded before the close of the financial year.

Should the ratio of increase continue, it will not be long before our Treasurer's ardent aspirations for a hundred thousand annually will be realized. The three thousand dollars received for our publications not only pay printers' bills, but defray our necessary expenses; so that every dollar contributed to us for missions, directly reaches its destination. The means thus brought to hand have been rendered available in the support of thirty-six missionaries, eleven schools and seminaries, upwards of thirty Bible-women, and a large number of pupils in various boarding-schools.

SCHOOLS.

Our SCHOOLS have everywhere received tokens of divine favor. Conversions have been frequent, and the devotion of teachers has been rewarded by the diligent attention and progress of scholars. Most of our teachers not only conduct their schools energetically, but also find time to perform other labor among the women by visiting, and holding meetings; and these efforts are often much blessed. At BITLIS, the Misses Ely themselves superintended the erection of a building for their school, which, on the 20th of May, was dedicated to the Lord in the presence of a large audience of Protestants and Armenians. Of the school in Eski Zagra, Dr. Clark, by whom it was visited in July, writes, expressing gratification at the evidence of culture and care exhibited by the girls, who appeared more like American girls than any he had met on heathen ground. In various respects they gave proof of womanly character such as would have gladdened the hearts of all who love our cause, and which placed them in marked contrast with their sisters as seen in the streets. The seminary for Zulu girls, under the skilful management of Mrs. Edwards, has been greatly prospered; the scholars making rapid progress in their studies, and in the methods of conducting a Christian home. So universal is the desire for admission to its privileges, that it has been found necessary to enlarge its accommodations, and to provide an assistant, who has already joined Mrs. Edwards.

The HOME in CONSTANTINOPLE is at length fairly established. While it is to be pre eminently a Christian home, it is designed to offer the advantages of a school of high order for the girls of Constantinople. It is hoped, that under the charge of Miss Rappleye, an experienced teacher of high reputation, it may successfully compete with the two large schools already established in the city, and taught by educated Armenians. Besides this, the Home contains a dispensary, where a lady of medical education and experience will seek to afford relief from bodily suffering, while she at the same time will point sin-sick souls to Jesus.

MISSIONARIES.

It has given us not a little encouragement to know that our missionaries, whose cheerful consecration to their work we have repeatedly noticed have never in a single instance, that we are aware of, regretted the sacrifice they have made. Says Miss Bush soon after her arrival at Harpoot, "We are very happy here ; and never for a moment have I regretted my consecration to this grand work, my insight into which has made me more than ever glad that God has brought me to this field." Another missionary writes, after her return from a visit to this country, "I long for appropriate words to express my joy at being permitted to stand once more in my place with a tolerable degree of health and strength." Miss Rosella Smith at Pasumalai, near Madura, India, is much encouraged by the success of an experiment, committed to her by the Mission, of establishing an advanced school for older girls and the wives of catechists, that their defective education may be so far remedied as to enable them to work with their husbands. The perseverance of the mothers who are compelled to bring their infants with them is very commendable, and inspires the zeal of the teacher in imparting the knowledge they are so earnest to acquire. She says, "The improvement they have already made, and their eagerness to profit by their advantages, convince me that we are not laboring in vain in their behalf. In addition to this, I have the

joy of seeing my dear girls coming forward : so you see I am doubly blessed. The Lord has given me so much to be thankful for lately, that I would like to transfer a little of it to America, and let you share it with me." From CEYLON we hear from Miss Townshend : " I am just closing my third year of missionary life ; and I look back upon so much of joy, so many blessings, and so few trials, I feel quite sure there can be no happier person, nor any more blessed work than mine." In CHINA the work has not been hindered, as we feared. Mrs. Chapin writes from Tung Cho in July, " I trust the rumors that the Chinese Government are trying to stop the labors of all female missionaries here will not prevent the sending of re-enforcements as fast as possible. We go in and out as usual ; and the enemy rages in vain. Keep the cry constantly before the sisters, Souls are going down to death ! Hasten, or it will be too late for thousands ! "

Experience has demonstrated the wisdom which led us to conduct our work under the guidance of our fathers and brethren of the American Board, through whose patronage many fields are open to us which would otherwise be inaccessible ; and it is with no little satisfaction we record the fact, that, " relying upon the increased contributions to this cause, the Board has greatly enlarged its efforts in behalf of woman in its various mission-fields, and is now ready to embrace every opportunity which may present itself for the further prosecution of this great work." This plan has so commended itself by its simplicity and efficiency, as to be largely imitated by other denominations ; and we have the happiness of knowing that there are " thousands of Christian women in all parts of our land who meet month by month to unite their sympathies, prayers, and contributions for the social and moral elevation of woman throughout the world."

On every hand we discover tokens that the day for the emancipation of our sex in pagan lands draweth nigh. The degradation and oppression of woman is the stronghold of heathenism ;

and, when the lever of the gospel has raised HER, then the whole structure of superstition and idolatry falls. Let us take our stand for a moment upon the height to which we are brought by present missionary intelligence ; and, as we cast our eyes around the horizon, we discover, over India, over Turkey, over Africa, the rosy blush of dawn. We leave the interpretation of prophecy to those wiser than ourselves ; but we may discern the signs of the times, and in these we find sure harbingers of the millennial day. As we turn to the West, toward our own beloved land, our quickened ear catches the busy hum of preparation. The voice of prayer goes up from many a family altar : mothers are consecrating their sons to the Master's work ; and we hear the sound of gentle voices, saying, " Here am I ; send me." Let us, then, take courage. The harvest truly is great ; but the laborers are increasing. Each year witnesses the enlargement of the consecrated host, whom Christ himself will lead on to victory.

MRS. J. A. COPP, *Rec. Sec.*

OUR BIBLE-WOMEN.

DURING the past year, we have received full and most interesting communications from the missionary ladies who have the superintendence of our Bible-women. Their reports are generally of faithful and successful laborers ; but they mention also occasional interruptions in the work.

From the Bible-readers themselves we have been favored with letters in the Turkish, Armenian, Tamil, and Marathi languages, which, for their beautiful chirography in the original character, would be valued in a museum of art. Prejudice against all innovations upon time-honored customs still holds its iron grasp upon priest and people of the Oriental world. In places where public sentiment is still strong against female teachers in the schools, we cannot wonder at the obloquy connected with the work of the Bible-women.

Miss Ely of Bitlis writes, "It is the opinion of our mission that Bible-women cannot, at present, be used to advantage in our field, for reasons better understood in the East. The native women cannot be employed, and the work can only be carried on by ourselves, accompanied by one of them. Two women, one free of expense, the other supported by native sisters, — a beautiful example of consecration on the one hand, and liberality on the other, — undertook this work. They went from house to house, and did much good, but were obliged to give it up."

From other fields we have more cheering intelligence. We hear of "one interesting woman, wonderful for her skill in directing the conversation to spiritual topics, wise to win souls, and whom to see is to love." Another, "of rare material for the work, energetic in character, faithful, conscientious, and persevering, has a logical mind, and, above all, is an earnest, loving Christian: when sent out with her companion, there is no fear that people or priest will be able to shut their mouths in argument or in exhortation. The native sisters of the church are raising money to employ her as a Bible-reader this coming winter." One Bible-woman is accompanied by her daughter, fifteen years of age, who assists in teaching thirty women of their village to read. These women persevere in learning, though heavy domestic burdens devolve upon them; and book after book is taken from them, and destroyed, by those who think reading a useless accomplishment for women. Morning and evening, as the women and children gather at the fountains to fill their water-jars, the Bible-woman may be seen among them. Here willing auditors are found, who by their changed character show that they have been no wayside hearers of the word of life.

Mrs. Wheeler of Harpoot says, "Your Bible-woman gives lessons to those who would not go through the street. They will not receive me; but your Bible-woman can read to them."

From South Africa we hear of two pupils in Mrs. Edwards's school who will soon be ready to engage in this work.

Mrs. Bissell of Western India reports, "Our Bible-readers are women of character and experience, and their visits are welcomed." We have the testimony of the Hindus themselves to their usefulness, whose teaching is acceptable in families of the highest caste; the rajah, or native prince, paying for their services in giving instruction in the zenanas. In lands where the men, though learned in science and philosophy, are yet a prey to superstitious fears, it costs much for a woman to become a Christian. It is a noble testimony to the power of divine truth, when, suffering almost martyrdom for truth's sake, they yet persevere in the service of the Master. Said one almost a child in years, "Take from me my life, but not my hope in Jesus, the Saviour of my soul."

A limited number of Bible-women are supported by special contributions of this society, and others by the native people. This is mainly a voluntary work; and the Bible-women reach hundreds of thousands, some of whom are not accessible to any other Christian teaching. Among the agencies to evangelize the millions, this, though a humble, is an important one. Many of these women may be weak; but we find others well adapted to the work, especially the graduates from our mission high schools and seminaries.

In our older Bible-women of Bombay we are reaping the fruit of Miss Farrar's thirty-four years of missionary labor. Only a few years since, efforts for the education of boys were twenty to one for girls; and widows preferred *suttee* (being burned to death on the funeral-pile of their husband) to the miserable life they must drag out under the laws of Hinduism. Slowly one by one is being saved from this wretched slavery. As education is becoming more equalized under the guidance of the missionary, the widow finds a place of usefulness as Bible-reader or teacher. The Bible has a wonderful interest for these, who are redeemed from a double death. They awake to a consciousness of their immortal nature, and lay hold of the hopes of the gospel with a vivid sense of their reality and blessedness.

The warm sympathy of the women of the churches at home has kindled a fresh impulse among the native women to share with us in this care for their own people. We see, as it were, the angel of the Apocalypse flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people." The darkness is not past; but the Sun of righteousness is gilding the mountain-tops, and penetrating the darkest valleys, bidding us see in anticipation the day of final triumph, when "God's saving health shall be known among all nations."

MRS. MIRON WINSLOW.

PHILADELPHIA BRANCH.

OFFICERS.

President.

Mrs. BURDETT HART, 1816 Mount-Vernon Street, Philadelphia.

Vice-Presidents.

Mrs. EDWARD HAWES, Philadelphia. Mrs. C. M. MITCHELL, Philadelphia.
 Mrs. G. E. ADAMS, Orange, N. J. Mrs. RAY PALMER, Newark, N. J.
 Mrs. W. B. BROWN, Newark, N. J. Mrs. O. O. HOWARD, Washington, D. C.
 Mrs. J. E. RANKIN, Washington, D. C. Mrs. A. L. LEONARD, Franklinville, N. J.
 Mrs. J. E. TYLER, Vineland, N. J. Mrs. G. B. WILLCOX, Jersey City, N. J.
 Mrs. JOHN MCLEOD, Reesville, Penn.

Corresponding Secretaries.

Miss E. L. GOODELL, Preston Retreat, Philadelphia.
 Mrs. T. D. BOYER, 1519 Opal Street, Philadelphia.

Recording Secretary.

Mrs. AUSTIN W. GOODELL, 1513 North Street, Philadelphia.

Treasurer.

Mrs. J. D. LYNDE.

Auditor.

J. F. STONE, M. D.

During the year, our Philadelphia Branch has held its first Annual Meeting, and sent us its first Report. It was started in a soil very barren in the Congregational element, and almost fully occupied by other societies; but it has, nevertheless, be-

come firmly rooted, and is now sending us the pleasant fruits of love and sympathy, and a most substantial addition to our treasury. Of their endeavors the first year, their Report says, —

“The churches from which the Branch must mainly draw its nourishment are most of them weak, but in good succession with missionary ancestry. Carrying burdens to their utmost ability, it was believed that nothing would so develop and increase that ability, as an early consecration to the missionary work. As in the story of the two snowbound travellers on Alpine heights, the vigorous efforts of the one to save his comrade from death kept the life-current flowing in his own veins: so we were sure that the youngest and feeblest of these churches would gain more vitality than it could lose, by engaging, according to its ability, in the activities of this work. Hence we were emboldened to send out our little circulars and numerous letters, seeking to awaken and elicit interest in the cause we had espoused. We held ourselves ready to obey the injunction, ‘Lengthen thy cords, and strengthen thy stakes,’ so far as the way opened before us. At last cheering responses began to come back to us; and, at intervals, new ‘stakes’ have been driven for the support of the ‘Branch’ in firm soil. We rejoice to-day, not merely in the fact that our ‘cords’ have been lengthened so as to extend from Jersey City to Washington, but the seven added strands since September have strengthened the cord more than sevenfold; for in union itself there is strength. Standing heart to heart, we have supplemented and encouraged each other, and so have accomplished more than we could have done in isolated societies.

“A pleasant feature of our work is the forming of Mission Circles, in which the young are enlisting with a glowing zeal for the great work of saving heathen children. Earliest, even on the first day of spring, came forth the ‘Orange-Buds’ with their sweet promise; next the Branch rejoiced in the ‘Vine-land Tendrils,’ and then blossomed with the ‘Plymouth May-

flowers.' In memory also of the noble missionaries from the Pacific, we have the 'Snow-Flakes,' and, as a pledge that the 'good news' shall be carried even to remoter islands and peoples, we hail the 'Carrier Doves.' Then we welcome the 'Ivy Leaves,' whose suggestive name assures us that they will cling to the cause they once take to their hearts with a tenacity all their own. These circles, with their beautiful names, with others yet to spring up in all our churches, are our joy and our hope. They assure us of a future for our society, and for the cause which we bear on our hearts.'

In the autumn, word came to us of a semi-annual meeting of the Branch, occupying a part of two days, held in Washington in connection with the New Jersey Association of Congregational Churches. Mission Circles, as well as Auxiliary Societies, "had golden-mouthed delegates on the platform, who modestly but zealously told of plans for the future." A large and pleasant public meeting was held in the evening of the first day, at which a paper was read, giving some account of the work of the society during the previous six months, and which ended with, —

"*Resolved*, That, in order to bring our work more directly and effectively before the women of the churches of this association, we earnestly invite each pastor who favors this suggestion to make some special effort to interest his people in this subject, at such time, and in such a manner, as his judgment approves.'

"Senator Pomeroy, who presided, called for a response by an audible 'ay,' which was very hearty, and, following as it did a warm responsive speech from Dr. Adams of Orange, was all that could be asked." Much interest was added to the meetings by addresses from Dr. and Mrs. Gulick; and "all came away appreciating the generous hospitality enjoyed, and not less the refreshing fact, that, in the national capital, which belongs to us all, we have such a band of noble Christian workers."

The members of the Branch have sent to our Treasurer more

than thirteen hundred dollars the past year, and have undertaken the good work of supporting Miss Myra A. Proctor, and her school at Aintab,— a well-established seminary of thirty girls, nearly all of whom have given themselves to Christ and his work. Miss Proctor has been obliged to enlarge her borders to accommodate her increasing number of pupils; and the fact that the Branch hopes to assume this additional expense the coming year is a token of its prosperity: already since the new year began, it has received new strength, as well as beauty, from its “Ivy Leaves,” to the amount of two hundred dollars,— the fruit of their industry during the winter.

Indeed, we wish to say, that for earnest devotion to the work, for patient self-denial and untiring activity, and for the good success attained, we consider this, our first Branch, a model for the many others which we hope will join us in the future.

FEMALE EDUCATION IN TURKEY.

THIRTY unmarried ladies, most of them educated in some of the best institutions in the United States, devoting their culture and discipline to special labors in behalf of their sex, at sixteen of the principal centres of influence in the Turkish empire; in charge of ten boarding-schools, with over two hundred pupils in training for Christian work; laboring in Sabbath schools; visiting the women in their homes, gathering them by hundreds to the place of prayer; establishing mothers' meetings with special reference to the training of Christian households; going out often with the missionaries from village to village, and wakening new hope and aspiration where life had been but a wretched burden, a prolonged misery, and a despair. — this is the great work now carried on by the Woman's Boards; a work that may well stir the deepest sympathies, and call forth the most earnest prayers, of the Christian women of our churches.

The practical advantage of acting in co-operation with the

American Board is well illustrated in this field, where in but one place out of the sixteen would it be practicable for these devoted women to labor without the presence and the protection of missionaries, to say nothing of the value of their advice and assistance in securing the best opportunities for successful effort.

Another enterprise has just been inaugurated, with a view to offering to those who may desire it the advantages of a Christian education, that will compare favorably with that afforded by our best female seminaries: it is the educational department of the Home at Constantinople. A lady of high reputation as a successful teacher has been placed in charge of the institution, with competent native teachers to assist in the instruction.

The opportunity is thus presented to parents of all nationalities to secure for their daughters a thorough Christian culture, at an expense that shall cover the cost of board, and a moderate charge for tuition. Ampler accommodations will be provided when needed; yet it is hoped that a beginning has been made for an institution that shall be a centre of "life and light" to the women of this great empire. — *Missionary Herald*, January, 1872.

INDORSEMENT OF OUR WORK.

THE results of the Woman's Boards of Missions, inaugurated within a few years, are thus far shown to be most encouraging. The contributions to the treasury of our Board from these sources, since the first of January last, exceed those in the same months of the preceding year "some fifty per cent.;" and this, notwithstanding the withdrawal of most of the Presbyterian element in these organizations. The movement contemplates, especially, work for women in heathen lands, by their own sex in this Christian land. As thus organized for such a purpose, it is believed the sisters in our churches will enter the more fully into the spirit of missions, and act the more efficiently through

every appropriate method. Among them have been ever found, both at home and abroad, the most frequent examples of Christian self-sacrifice and heroism. We welcome their co-operation in this recent form, and we recommend the following resolution : —

Resolved, That this Board acknowledges with great satisfaction the liberal contributions received the past year from the Woman's Boards of Missions ; that we welcome the co-operation of Christian women, as in all good works, so especially in the dissemination of the gospel among the women in heathen lands ; and that, in view of the zeal and success already shown in the operations of their Boards of Missions, we invite the formation of auxiliaries in all the churches that we represent, invoking the fulness of the blessing of the gospel of Christ on them and on the objects of their benefactions.

The resolution was adopted by the Board. — *Annual Report of the A. B. C. F. M.*

TREASURER'S REPORT.

EXPENDITURES OF THE WOMAN'S BOARD OF MISSIONS FOR THE YEAR ENDING DEC. 31, 1871.

ZULU MISSION.

Salary of Mrs. Mary K. Edwards, for 1872,	\$420 00	
“ Miss Gertrude R. Hance, for 1872,	420 00	
School of Mrs. Edwards, at Inanda, for 1872,	867 00	
Enlargement of school-building,	1,119 00	
Nancy Damon, native helper to Mrs. Edwards,	50 00	
		\$2,876.00

MISSION TO WESTERN TURKEY.

Salary of Miss Flavia S. Bliss, for 1872,	\$317 00	
“ Miss Ursula C. Clarke, for 1872,	381 00	
“ Miss Sarah A. Closson, for 1872,	317 00	
“ Miss Eliza Fritcher, for 1872,	317 00	
“ Mrs. Elizabeth Giles, for 1872,	381 00	
“ Miss Ardelle M. Griswold, for 1872,	317 00	
“ Miss Julia A. Rappleye, for 1872,	508 00	
“ Miss Phebe L. Cull, for 1872,	381 00	
“ Miss Laura Farnham, for 1872,	381 00	
Amounts carried forward,	\$3,300.00	\$2,876 00

Amounts brought forward,		\$3,300 00	\$2,876 00
Salary of Miss Mary L. Wadsworth, M.D.:—			
for part of 1871,	\$359 33		
for 1872,	508 00		
Outfit,	248 64		
Travelling expenses,	250 00		
Medical instruments,	200 00		
		<u>1,565 97</u>	
Salary of Miss Cornelia P. Dwight:—			
for part of 1871,	\$154 00		
for 1872,	317 00		
Balance, outfit, and freight,	101 92		
		<u>572 92</u>	
School of Miss E. Fritcher, at Marsovan:—			
for 1871,	\$178 00		
for 1872,	1,001 00		
		<u>1,179 00</u>	
“ Miss U. C. Clarke, at Broosa,		513 00	
Outfit of Miss Julia Shearman,		246 42	
For support of five Bible-readers, for 1871,	\$260 00		
“ “ “ “ “ “ “ 1872,	250 00		
		<u>510 00</u>	
			<u>7,887 31</u>

MISSION TO CENTRAL TURKEY.

Salary of Miss Hattie G. Powers, for 1872,		\$406 00	
“ Miss Myra A. Proctor, for 1872,		381 00	
“ Miss Sarah L. Wood, for 1872,		406 00	
“ Miss Mary S. Williams,			
for 8 months, 1871,	\$246 40		
for 1872,	419 00		
		<u>665 40</u>	
School of Miss Proctor, at Aintab, for 1872,		531 00	
Enlargement of school-building,		760 00	
For support of two Bible-readers, for 1871,	\$77 50		
“ “ “ five “ “ “ 1872,	166 00		
		<u>243 50</u>	
			<u>3,392 90</u>

MISSION TO EASTERN TURKEY.

Salary of Miss Isabella C. Baker, for 1872,		349 00	
“ Miss Caroline E. Bush, for 1872,		349 00	
“ Misses C. and M. Ely, for 1872,		340 00	
“ Miss Olive L. Parmelee, for 1872,		349 00	
“ Miss Hattie Seymour, for 1872,		349 00	
School of Misses Parmelee and Baker, at Mardin,		320 00	
“ Misses Seymour and Bush, at Harpoot,		865 00	
“ Misses Ely, at Bitlis,		249 00	
support of four Bible-readers, for 1871,	\$125 00		
“ “ six “ “ “ 1872,	151 80		
		<u>276 80</u>	
			<u>3,455 80</u>
Amount carried forward,			<u>\$17,612.01</u>

MAHRATTA MISSION.

Amount brought forward,		\$17,612 01
Salary of Mrs. Mary E. Bissell, for 1871 and 1872,	\$1,120 00	
“ Miss Harriet S. Ashley, for 1872,	560 00	
“ Mrs. Mary B. Fairbank, for 1872,	560 00	
“ Mrs. Elizabeth D. Harding, for 1872,	560 00	
“ Mrs. Anna M. Park, for 1872,	560 00	
School of Mrs. Bissell, at Ahmednuggur,	488 00	
For support of eight Bible-readers, for 1871,	\$315 45	
“ “ “ ten “ “ “ 1872,	368 00	
	<u>683 45</u>	
		<u>4,531 45</u>

MISSION TO MADURA.

Salary of Miss Rosella A. Smith, for 1872,	\$560 00	
“ Mrs. Sarah B. Capron, for 1872,	560 00	
Schools of Mrs. Chandler:—		
Madura Station boarding-school for girls, for 1872,	230 00	
Hindu girls' high-caste school, for 1871,	\$130 00	
“ “ “ “ “ “ for 1872,	138 00	
	<u>268 00</u>	
School of Miss Smith, near Madura,	519 00	
For support of four Bible-readers, for 1871,	\$182 00	
“ “ “ six “ “ “ 1872,	192 00	
	<u>374 00</u>	
		<u>2,511 00</u>

MISSION TO CEYLON.

Salary of Miss Eliza Agnew, for 1872,	\$560 00	
“ Miss Harriet E. Townshend, for 1872,	560 00	
For support of two Bible-readers, for 1871,	\$100 00	
“ “ “ two “ “ “ 1872,	92 00	
	<u>192 00</u>	
		<u>1,312 00</u>

MISSION TO FOOCHOW.

Salary of Miss Adelia M. Payson, for 1872,	\$461 00	
	<u>461 00</u>	

NORTH CHINA MISSION.

Salary of Miss Mary E. Andrews, for 1872,	\$461 00	
For support of Bible-reader, for 1871,	\$70 00	
“ “ “ “ “ “ 1872,	46 00	
	<u>116 00</u>	
		<u>577 00</u>
Salary of Miss Fannie A. Nye:—		
Balance of salary and New-York expenses,	\$250 00	
Matriculation and graduation fee,	35 00	
	<u>285 00</u>	285 00
Maps and charts,		39 50
For support of pupils in schools of A. B. C. F. M.		732 70
Amount carried forward,		<u>\$28,061.66</u>

HOME DEPARTMENT.

Amount brought forward,		\$28,061.66
Printing and advertising,	\$62 00	
Stationery, postage, and incidentals,	160 90	
Publishing 5,300 copies Annual Report,	339 84	
Secretary's services at office,	520 00	
Publishing and forwarding "Life and Light,"	1,808 79	
	<hr/>	
	\$2,891 53	
Receipts from quarterlies,	3,017 23	
	<hr/>	
Excess from quarterlies over all home expenditures,		125 70
		<hr/>
		\$27,935 96
Balance in treasury reserved for outfits and salaries of missionaries under appointment, and for enlargement of work at Constantinople,		4,849 80
		<hr/>
		\$32,785 76

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE YEAR ENDING DEC. 31, 1871.

Balance in treasury, Dec. 31, 1870,		\$2,762 44
Subscriptions and donations,		30,023 32
		<hr/>
		\$32,785 76
Also received for Permanent Fund, legacy of Mrs. James F. Baldwin, invested in City of Boston 6 per cent Bonds,	\$15,000 00	
Legacy of Mrs. Peleg C. Child, invested in savings bank,	300 00	
	<hr/>	
	\$15,300 00	

BOSTON, Dec. 31, 1871.—I have examined the accounts of Mrs. Homer Bartlett, treasurer, and find them correct, showing a balance of forty-eight hundred forty-nine, eighty-hundredths dollars, as above stated, due the society.

J. W. DAVIS, *Auditor*.

SOCIETIES AUXILIARY TO THE W. B. M.

- AMHERST, MASS. : Miss S. G. Ayres, Sec'y ; Mrs. M. A. Allen, Treas.
- AMHERST (SOUTH), MASS. : Ladies' Benevolent Society, Miss Emily Dickinson, Treas.
- AMHERST (EAST), MASS. : Congregational Church Sewing Circle.
- ANDOVER, MASS. : Mrs. Caroline L. Smith, Pres. ; Mrs. Emily C. Pearson, Sec'y and Treas.
- APPLETON, WIS. : Lawrence University.
- ASHBY, MASS. : Miss Ellen S. Parker, Sec'y.
- ASHTABULA, O. : Mrs. C. E. Bruce, Treas.
- ASSABET, MASS. : Mrs. L. Maynard, Sec'y ; Mrs. S. M. Stone, Treas.
- AUBURN, ME. : Mrs. H. B. Pulsifer, Sec'y ; Miss Mary Rideout, Treas.
- AUBURNDALE, MASS.
- BALTIMORE, MD.
- BANGOR, ME. : Miss Sarah Holt, Sec'y ; Mrs. E. G. Thurston, Treas.
- BARRE, VT.
- BEDFORD, MASS. : Mrs. Edward Chase, Pres. ; Mrs. Charles Lunt, Sec'y and Treas.
- BEDFORD, N.H. : Presbyterian Church, Mrs. Charles Gage.
- BELLE VALLEY, PENN. ; Mrs. George J. Russell, Sec'y.
- BELPRE, O. : Congregational Church.
- BERLIN, CONN. : Mrs. Martha B. Hallock, Sec'y ; Miss Lena Woodruff, Treas.
- BEVERLY, MASS. : Mrs. Joseph Abbott, Pres. ; Mrs. W. R. Gordon, Sec'y ; Miss Sarah W. Clark, Treas.
- BILLERICA, MASS. : Mrs. Sarah B. Work, Treas.
- BOSTON, MASS. : Berkeley-street Church.
- BOSTON, MASS. : Central Church, Miss Myra B. Child.
- BOSTON, MASS. : Mt. Vernon Church, Mrs. Miron Winslow.
- BOSTON, MASS. : Park-street Church, Mrs. M. H. Simpson.
- BOSTON, MASS. : Old South Church, Mrs. Charles Stoddard.

- BOSTON, MASS.: Shawmut Church, Mrs. J. S. Ambrose.
- BOSTON, MASS.: Union Church, Mrs. Charles Scudder.
- BOSTON (HIGHLANDS), MASS.: Eliot Church, Mrs. Rufus Anderson.
- BOSTON (HIGHLANDS), MASS.; Highland Church, Mrs. E. L. Howell.
- BOSTON (HIGHLANDS), MASS.: Vine-street Church, Mrs. J. O. Means.
- BOSTON (HIGHLANDS), Sabbath-school Clais of Mr. Wm. Callender, Miss Mary J. Rouell, Sec'y and Treas.
- BOSTON (EAST), MASS.: Maverick Church, Mrs. L. A. Wright, Sec'y; Miss E. Hammet, Treas.
- BOSTON (SOUTH), MASS.: Phillips Church, Mrs. Jeremy Drake.
- BOSTON (SOUTH), MASS.: E-street Church, Mrs. Daniel F. Wood, Treas.
- BOZRAH, CONN.: Mrs. Albert G. Avery, Sec'y; Miss A. A. Maples, Treas.
- BRADFORD, MASS.: Academy, Miss Mary G. Giles, Sec'y.
- BRAINTREE, MASS.: Young Ladies' Missionary Society, Mrs. A. B. Keith, Pres.
- BRAINTREE (EAST), MASS.: Monatiquot School, Miss R. A. Faxon.
- BRAINTREE AND WEYMOUTH, MASS.: Miss Helen P. Vickery, Treas.
- BRATTLEBOROUGH, VT.: East Society, Mrs. N. A. Smith.
- BROOKLINE, MASS.: Harvard Church, Miss Mary G. Stoddard.
- BRUNSWICK, ME.: Mrs. John S. Sewall, Sec'y; Miss S. P. Newman, Treas.
- BURLINGTON, MASS.: Mrs. L. R. Hudson, Pres.; Miss M. A. Butler, Sec'y and Treas.
- BURLINGTON, VT.
- CAMBRIDGE, MASS.: Mrs. Henry Thayer, Pres.; Mrs. L. R. Pearson, Sec'y; Miss E. M. Whitman, Treas.
- CAMBRIDGE (EAST), MASS.: Miss L. Munroe.
- CAMPTON, N. H.: Mrs. E. Bartlett, Treas.
- CASTILE, WYOMING Co., N. Y.: Miss Kittie V. Cochran, Sec'y.
- CASTINE, ME.: Mrs. S. Adams, Treas.
- CHELSEA, MASS.: Chestnut-street Church.
- CHELSEA, MASS.: Broadway Church, Mrs. J. A. Copp.

- CLEARWATER, MINN. : Mrs. L. M. Stearns, Sec'y.
- CLEVELAND, O. : First Congregational Church, Miss Sarah E. Sheldon, Sec'y ; Mrs. M. A. Loomis, Treas.
- COLCHESTER, CONN. : Mrs. J. B. Wheeler, Treas.
- CONCORD, MASS. : Second Congregational Church, Miss Mary Munroe, Sec'y.
- CONCORD, MASS. : S. S. Missionary Association.
- CONCORD, MICH. : Miss Ida Keeler, Treas.
- CUMBERLAND CENTRE, ME. : Mrs. M. E. Small, Sec'y ; Miss Mary Rideout, Treas.
- DARIEN DEPOT, CONN. : Miss E. A. Rice, Pres. ; Mrs. M. E. Mead, Sec'y ; Mrs. N. Gleason, Treas.
- DEDHAM, MASS. : Miss M. C. Burge-s.
- DORCHESTER, MASS. : Miss Nellie Carruth, Sec'y ; Mrs. E. H. Preston, Treas.
- DORSET, VT. : Mrs. P. S. Pratt.
- ELLSWORTH, ME. : Young Ladies' Prayer Circle.
- EVERETT, MASS. : Mrs. Charles Atwood, Sec'y ; Miss E. Whittemore, Treas.
- EXETER, N. H. : Miss Abby E. McIntire, Pres. ; Miss L. M. Boardman, Sec'y and Treas.
- FALL RIVER, MASS. : Miss Carrie Borden, Sec'y ; Mrs. S. J. Brayton, Treas.
- FAYETTEVILLE, N. Y. : Miss Alice Lee, Sec'y.
- FITCHBURG, MASS. : Miss Anna T. Haskell, Treas.
- FITZWILLIAM, N. H. : Mrs. Norton, Pres. ; Mrs. Harkness, Sec'y ; Mrs. Catlin, Treas.
- FLUSHING, L. I. : Miss P. B. Quimby, Pres. ; Mrs. A. M. Prentiss, Sec'y ; Mrs. M. L. Williston, Treas.
- FRAMINGHAM, MASS. : Mrs. J. W. Clark, Pres. ; Miss M. B. Marshall, Sec'y and Treas.
- FRANKLIN, MASS. : Mrs. Wm. M. Thayer.
- FRANKLIN, N. Y. : Mrs. A. J. Hough, Pres. ; Miss Cattie Rose, Sec'y ; Mrs. Simon P. Smith, Treas.
- FREDONIA, N. Y. : Miss Martha L. Stevens, Sec'y and Treas.
- FREEPORT (SOUTH), ME. : Mrs. H. Ilsley.
- GEORGIA, VT. : Miss L. M. Gilbert, Sec'y.
- GLASTENBURY, CONN. : Mrs. J. E. Kittredge.
- GRANBY, MASS. : Mrs. John Church, Treas.

- GRANTVILLE, MASS.: Mrs. C. T. Wilder, Sec'y; Miss Kate R. Lee, Treas.
- GRANVILLE, O.: Congregational Sunday School, E. C. Blanchard, Treas.
- GRAFTON, VT.: Mrs. J. H. Windsor.
- GREENWICH, MASS.: Mrs. L. A. Pomeroy, Sec'y.
- GREENWICH, CONN.: Mrs. Benj. Wright, Sec'y; Mrs. Moses Cristy, Treas.
- GRISWOLD, CONN.: Mrs. D. R. Tyler, Pres.; Mrs. Kate Northrup, Sec'y and Treas.
- GROTON JUNCTION, MASS.: Mrs. H. Frye, Sec'y.
- HAMPTON (EAST), CONN.: Mrs. G. W. Andrews, Sec'y; Mrs. Philo Bevin, Treas.
- HAMPTON, N. H.: Mrs. M. F. McLean, Pres.; Miss Lucy Dow Sec'y; Miss Ora Neal, Treas.
- HANOVER, N. H.: Mrs. S. P. Leeds, Pres.; Mrs. E. D. Sanborn, Sec'y; Miss S. L. Smith, Treas.
- HARTFORD, CONN.: Mrs. Dr. Thompson, Pres.; Mrs. C. C. Dutton, Sec'y; Mrs. C. A. Jewett, Treas.
- HATFIELD, MASS.: Mrs. Skeel, Pres.; Miss Mary A. Billings, Sec'y; Miss Abbie Graves, Treas.
- HEBRON, CONN.: Mrs. John Porter, Treas.
- HINSDALE, MASS.: Mrs. Ephraim Flint.
- HOLDEN, ME.: Miss Ellen V. Cogswell, Sec'y.
- HOLLISTON, MASS.: Mrs. Perry, Pres.; Mrs. John M. Batchelder, Sec'y; Miss M. E. Cutler, Treas.
- IPSWICH, MASS.: Female Seminary, Mrs. J. P. Cowles.
- IPSWICH, MASS.: First Congregational Church.
- JAMAICA PLAIN, MASS.: Central Congregational Church, Miss M. A. B. Brackett, Treas.
- JEWETT, N. Y.: Presbyterian Church, A. Montgomery, Treas.
- JERSEY CITY, N. J.: Mrs. L. A. Candie.
- JONESBOROUGH, TENN.: Mrs. S. J. Rhea.
- KEENE, N.H.: First Congregational Church, Mrs. M. A. Cook, Sec'y.
- KEENE, N.H.: Second Congregational Church, Mrs. Frances M. Rand, Treas.
- LANCASTER, MASS.; Mrs. Dr. H. C. Kendrick.
- LAWRENCE, MASS.: Eliot Church, Miss Ellen A. Brown, Sec'y and Treas.

- LAWRENCE, MASS. : Lawrence St. Church, Mrs. J. L. Partridge,
Treas.
- LEOMINSTER, MASS. : Miss S. M. Haskell, Sec'y.
- LEXINGTON, MASS. : Mrs. Levi Prosser, Pres. ; Miss E. A. Baker,
Sec'y and Treas.
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- LISBON, CONN. : Mrs. R. K. Mathewson.
- LITTLETON, MASS. : Mrs. George H. Ames, Sec'y ; Miss Lizzie
B. Robbins, Treas.
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- LYME, CONN. : Mrs. A. M. Brainerd, Pres. ; Mrs. Nathaniel S.
Lee, Sec'y.
- MADISON, N. J. : Mrs. J. C. Potts.
- MALDEN, MASS. : Miss Phebe Marsh, Sec'y ; Miss Jennie E.
Holm, Treas.
- MAYNARD, MASS. : Mrs. A. M. Hazlewood, Sec'y.
- MELROSE, MASS. : Mrs. Julia Spaulding, Pres. ; Mrs. L. A. Ran-
dall, Sec'y and Treas.
- MERIDEN (WEST), CONN. : Mrs. Juliet F. Gaylord.
- MIDDLEBURY, VT. : Mrs. C. H. Ladd.
- MIDDLETOWN, CONN. : First Congregational Church, Miss M. B.
Hazen, Sec'y and Treas.
- MIDDLETOWN, CONN. : South Congregational Church, Miss Sarah
Tappan, Sec'y.
- MONSON, MASS. : Mrs. N. M. Field, Treas.
- MONTCLAIR, N.J. : Mrs. Samuel Holmes, Sec'y.
- MONTCLAIR, N.J. : Ladies' Missionary Society, Miss Lucy Rod-
man, Sec'y.
- MONTCLAIR, N.J. : Young Ladies' Zenana Society, Mrs. Israel
Crane, Pres. ; Mrs. A. H. Bradford, Sec'y and Treas.
- MT. MORRIS, N.Y. : Laura H. Ford, Sec'y.
- MONTPELIER, VT. : Mrs. E. J. Howe, Sec'y and Treas.
- MONTREAL, CANADA : Mrs. P. D. Brown, Sec'y.
- NASHUA, N.H. : Mrs. A. W. Abbott, Pres. ; Miss Susan Pier-
son, Sec'y ; Mrs. V. Gilman, Treas.
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H. Terry, Sec'y ; Mrs. R. W. Bartlett, Treas.
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Ingraham, Treas.

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- NEW LONDON, CONN. : Second Congregational Church, Mrs. Wm. H. Chapman, Pres. ; Miss Julia Jennings, Sec'y ; Miss Mary E. Potter, Treas.
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- NEWTON (WEST), MASS. : Miss Helen F. Clark, Sec'y ; Mrs. H. N. Judson, Treas.
- NEWTONVILLE, MASS. : Miss Eliza A. Goodell.
- NORTH CRAFTSBURY, VT. : Mrs. R. S. Wild, Sec'y.
- NORTON, MASS. : Wheaton Female Seminary, Mrs. C. C. Metcalf, Treas.
- NORWICH, CONN. : Mrs. N. M. Williams, Pres. ; Miss Jane Ripley, Sec'y ; Miss Ellen G. Coit, Treas.
- NORWICH, CONN. : Broadway Church, Mrs. George Ripley, Pres. ; Mrs. Wm. Hutchison, Sec'y ; Miss Emily Norton, Treas.
- OAKLAND, CAL. : Mrs. R. E. Cole, Treas.
- OTTO, PENN. : Mrs. E. B. Prentiss, Treas.
- ORANGE, N. J. : Miss M. Bradshaw, Sec'y.
- PEABODY, MASS. : Mrs. Richard Smith, Sec'y and Treas.
- PITTSBURG, PENN. : Miss Emily Hunnings, Sec'y ; Miss Mary Moorhead, Treas.
- PORTLAND, ME. : Mrs. Charles Lord, Pres. ; Miss E. M. Gould, Sec'y ; Miss Eliza Griffin, Treas.
- PORTSMOUTH, N.H.
- PORTSMOUTH, OHIO. : Presbyterian Sabbath School, R. Bell, Treas.
- POUGHKEEPSIE, N.Y. : Mrs. Samuel D. Backus, Pres. ; Miss Fannie A. Beardesley, Sec'y and Treas.
- PRENTISS VALE, MCKEAN CO., PENN. : Mrs. M. A. Strickland, Pres. ; Mrs. C. B. Lovejoy, Sec'y ; Mrs. Emily Prentiss, Treas.
- PROVIDENCE, R.I. : Mrs. Henry W. Wilkinson, Sec'y ; Miss Anna T. White, Treas.

- RANDOLPH (EAST), MASS. : Miss Carrie L. Russell, Sec'y ; Miss Sarah J. Holbrook, Treas.
- RAYMOND, N.H. ; Mrs. H. Sargent, Pres. ; Mrs. Samuel Bowker, Sec'y ; Mrs. F. George, Treas.
- READING, MASS. : Mrs. Mark Temple, Pres. ; Miss M. E. Pratt, Sec'y ; Mrs. J. B. Leathe, Treas.
- ROCHESTER, N.Y. : Mrs. L. Chapin, Sec'y ; Miss C. Starr, Treas.
- ROXBURY (WEST), MASS. : Mrs. N. G. Clark, Pres. ; Mrs. Richard B. Smith, Sec'y and Treas.
- RUTLAND, VT. : Mrs. J. B. Page, Pres. ; Mrs. J. H. Goulding, Sec'y and Treas.
- RUTLAND (EAST), VT. : Mrs. L. P. Flack, Treas.
- SALEM, MASS. : Tabernacle Church, Miss Emma H. Short, Sec'y ; Mrs. C. R. Palmer, Treas.
- SALISBURY, MASS. : Mrs. E. O. Jameson, Sec'y : Mrs. A. E. Colby, Treas.
- SAN FRANCISCO, CAL. : Second Congregational Church, Miss S. Earle, Sec'y.
- SHELBURNE, MASS. : Mrs. A. F. Marsh, Sec'y ; Miss Lucy Bishop, Treas.
- SMYRNA, N.Y. : S. S. Missionary Society.
- SOUTHBURY, CONN. : Mrs. S. M. Hartwell, Pres. ; Mrs. A. M. Hooker, Sec'y and Treas.
- SOUTH HADLEY, MASS. : Mt. Holyoke Female Seminary.
- SOUTHAMPTON, MASS. : Miss Jane I. Judd, Sec'y.
- SPENCERPORT, N.Y. : Congregational Church.
- SPRINGFIELD, MASS. : First Congregational Church, Miss Mary D. Chapin, Pres. ; Miss L. S. Dickinson, Sec'y and Treas.
- SPRINGFIELD, MASS. : Olivet Church, Mrs. E. A. Hubbard, Pres. ; Mrs. Homer Merriam, Sec'y and Treas.
- SPRINGFIELD, MASS. : Young Ladies' Missionary Society.
- ST. ALBAN'S, VT. : Mrs. Mary A. Smith, Treas.
- ST. JOHNSBURY, VT. : Mrs. E. C. Cummings, Sec'y ; Miss M. A. Gorham, Treas.
- STONINGTON (NORTH), CONN. : Miss Emmeline S. Miner.
- STRATHAM, N.H. : Miss Nettie Bartlett, Pres. ; Mrs. John M. Thompson, Sec'y ; Miss Olivia E. Lane, Treas.

- SWAMPSCOTT, MASS. : Mrs. Wheeler, Treas.
- SYRACUSE, N. Y. : First Presbyterian Church, Mrs. A. F. Beard,
Pres. ; Miss Sara Terwilliger, Sec'y.
- TAUNTON, MASS. : Mrs. Erastus Maltby, Pres. ; Mrs. George T.
Atwood, Sec'y ; Mrs. George W. Woodward, Treas.
- TOPSFIELD, MASS. : Mrs. Louisa Leach, Pres. ; Miss Sarah S.
Edwards, Treas.
- TOWNSEND, MASS. : Ladies' Benevolent Society.
- TOWNSEND HARBOR, MASS. : Mrs. Lucy Proctor, Sec'y and
Treas.
- UXBRIDGE, MASS. : Mrs. Lorin Taft, Treas.
- VERGENNES, VT. : Mrs. Henry Cram, Pres. ; Miss A. E. Hunt-
ington, Sec'y and Treas.
- WALDBOROUGH, ME. : Mrs. George Allen, Pres. and Treas.
- WALPOLE, MASS. : Mrs. Loring Johnson, Sec'y and Treas.
- WAPPING, CONN. : Mrs. Abbie A. Hawkes, Sec'y.
- WARE, MASS. : Mrs. A. E. P. Perkins, Pres. ; Mrs. Wm. G. Tut-
tle, Sec'y ; Mrs. Wm. Hyde, Treas.
- WARSAW, N. Y. : Mrs. E. J. Gates, Pres. ; Miss S. H. Bates,
Sec'y ; Miss G. Darling, Treas.
- WATERBURY, VT. : Mrs. Dr. O. W. Drew, Sec'y.
- WELLESLEY, MASS. : Mrs. Charles B. Dana, Treas.
- WELLS, ME. : Mrs. Samuel Lindsay, Treas.
- WEST AMESBURY, MASS. : Mrs. Lizzie B. Gregory, Pres. ; Mrs.
O. F. Scavey, Sec'y and Treas.
- WESTFIELD, MASS. : First Congregational Church, Miss Fannie
E. Vining, Treas.
- WEST HAMPTON, MASS. : Miss Hattie F. Clapp, Sec'y and
Treas.
- WEST MORELAND, N. Y. : Mrs. A. M. Deane, Sec'y ; Mrs. Emily
C. Johnston, Treas.
- WINSTED (WEST), CONN. : Miss M. E. Beardsley.
- WHITING, ME. : Mrs. C. A. Chase, Pres. ; Miss L. O. Bell, Sec'y ;
Mrs. E. A. Linco'n, Treas.
- WHITINSVILLE, MASS. : Miss F. A. Batcheler, Sec'y ; Miss E.
M. Fletcher, Treas.
- WHITNEY'S POINT.
- WILLIAMSTOWN, MASS. : Mrs. Mark Hopkins, Pres. ; Miss E.
Pierce, Sec'y ; Mrs. Cuadbourne, Treas.

- WILMINGTON, MASS. : Mrs. L. A. Roby, Pres. ; Miss Sarah A. Pearson, Vice-Pres. ; Miss Rebecca Eames, Sec'y and Treas.
- WINCHENDON, MASS. : Mrs. C. L. Beals, Sec'y ; Miss S. R. Upham, Treas.
- WINCHESTER, MASS. : Mrs. N. W. C. Holt, Sec'y ; Miss Elizabeth D. Chapin, Treas.
- WINDHAM, PORTAGE CO., O. : Miss Mary A. Clark, Sec'y.
- WOBURN, MASS. : Mrs. Deane, Pres. ; Mrs. C. S. Adkins, Sec'y and Treas.
- WORCESTER, MASS. : Union Church, Miss Anna F. Washburn, Treas.
- WRENTHAM, MASS. : Miss Emily S. Shepard, Treas.
- YOUNGSTOWN, O. : Mrs. P. I. Caldwell, Treas.

MISSION CIRCLES.

- ASSABET, MASS. : Missionary Rill.
- BOSTON : Busy Bees (Central Church).
- “ Eughapers. “ “
- “ Merry Workers. “ “
- “ Chambers-street Chapel.
- “ Armor-Bearers.
- “ Bright Beams.
- “ Buds of Promise (infant class).
- “ Chapel Rays.
- “ Cheerful Givers.
- “ Early Birds.
- “ Early Sowers.
- “ Earnest Workers.
- “ Emulators.
- “ Fragment-Gatherers.
- “ Givers in Trust.
- “ Gospel Bearers.
- “ Gospel Boatmen.

BOSTON : Gospel Trumpeters.

- “ Harvesters.
- “ “ I Will Try ” Company.
- “ Jewels.
- “ Lambs of the Flock (infant class).
- “ Little Missionaries.
- “ Morning-Glorics.
- “ Morning-Star.
- “ Noble Followers.
- “ Onward and Upward.
- “ Open Hearts and Hands.
- “ Penny Weeklies.
- “ Rays of Light.
- “ Reapers.
- “ Rosebuds.
- “ “ Seek Me Early.”
- “ Spring Flowers.
- “ Standard-Bearers.
- “ Sunbeams.
- “ Sunday-School Cadets.
- “ Swift Messengers.
- “ Tender Branches.
- “ Upholders of the Right.
- “ Vine-Trimmers.
- “ Willing Hands.
- “ Youthful Heralds.
- “ Mt. Vernon Children’s Mission Soc.
- “ Stoddard Mission Circle (Old South Church).
- “ Little Sowers (Highlands).
- “ Maverick Hill (East Boston).
- “ Zulu Helpers “ “

CAMBRIDGE, MASS. : Jewel-Seekers.

- “ “ Little Workers.
- “ “ Willing Helpers.

EAST BRAINTREE, MASS. : Monatiquot Circle.

- ELLSWORTH, ME. : Cup-Bearers.
 FALL RIVER, MASS. : The Willing Helpers.
 FITZWILLIAM, N.H. : Kessab Mission Circle.
 FLUSHING, L.I. : Highland Rill.
 FREDONIA, N.Y. : Children's Missionary Society.
 GILEAD, CONN. : Sunbeams.
 GLASTENBURY, CONN. : Juvenile Missionary Society.
 GREENWICH, CONN. :
 HOLLISTON, MASS. : Open Hands.
 HOPKINTON, MASS. :
 JAMAICA PLAIN, MASS. : The Wide-Awakes.
 LAWRENCE, MASS. : The Little Nightingales.
 LINCOLN, MASS. : Cheerful Givers.
 MADISON, N.J. : Faith Mission Circle.
 MALDEN, MASS. : Star Mission Circle.
 MAYNARD, MASS. : Rising Star.
 NEW BEDFORD, MASS. : The Union Workers.
 NEWBURYPORT, MASS. : Belleville Mission Circle.
 NEW HAVEN, CONN. : Grove Hall Circle.
 " " " Truth-Seekers.
 NORRIDGEWOCK, ME. : Busy Bees.
 NORTH BRIDGEWATER, MASS. : Messenger Birds.
 NORWALK, CONN. : May-Flower Circle.
 OAKLAND, CAL. : Western Echoes.
 PORTSMOUTH, N.H. : Juvenile Missionary Society.
 PUTNAM, CONN. : The Mission-Workers.
 RANDOLPH, MASS. :
 READING, MASS. : Reading Rill.
 RUTLAND, VT. : Busy Bees.
 " " Busy Larks.
 " " Cheerful Givers.
 " " Children of the Light.
 " " Julia Pease Circle.
 " " Juvenile Class.
 " " Mrs. Fisher's Circle.

- RUTLAND, VT. : Miss Harris's Circle.
 " " Mr. Kingsley's Circle.
 " " Miss S. Pierpont's Circle.
 " " Pearl-Seekers.
 " " Wayside Gleaners.
 " " Willing Helpers.
- SALEM, MASS. : Willing Helpers.
- SWAMPSCOTT, MASS. : Busy Workers.
- WAKEFIELD, MASS. : Mission Helpers.
- WALPOLE, MASS. : Little Gleaners.
- WINCHESTER, MASS. : Seek and Save Society.
- WINDHAM, O. : Young Ladies' Mission Circle.
- WOBURN, MASS. : Woburn Workers.
- WEYMOUTH, MASS. : Mrs. J. W. Loud's S. S. Class.
- PHILADELPHIA BRANCH : May-Flowers.
 " " Morning Star Circle.
 " " Carrier-Doves.
 " " Snow-Flakes.
 " " Ivy-Leaves.
 " " Orange-Buds.
 " " Baltimore Bees.
 " " Dewdrops.
 " " Workers for Jesus.

MISSIONARIES SUPPORTED BY THE WOMAN'S BOARD.

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CEYLON MISSION.

- Miss Eliza Agnew, Oodooville.
 Miss Harriet E. Townshend, Oodoopitty.

FOOCHOW MISSION.

Miss Adelia M. Payson, Nantai.

NORTH CHINA MISSION.

Miss Mary E. Andrews, Tungchow.

Miss Mary Susan Rice, in this country.

Miss Lizzie Sisson, under appointment.

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Miss SMITH's, at Pasumalai.

Mrs. CHANDLER's, at Madura.

Mrs. CHANDLER's Hindu Girl's School, at Madura.

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Nigdi,	Talas,	Mrs. E. Giles.
Gbulu Dudu,	Cæsarea,	Miss S. A. Closson.
Zahouhi,	Marsovan,	Mrs. J. Y. Leonard.
Name not received,	"	" "
Mariam Dûdû,	Cæsarea,	Mrs. E. Giles.
Trufanda Boghosyan,	Hassan Beyli,	Mrs. H. Marden.
Miriam Boghosyan,	" "	Miss M. Proctor.

Names.	Stations.	Persons in charge.
Mariam Potookyan,	Killis,	Miss M. Proctor.
Mariam Varzboohce,	Aintab,	“ “
Sara Bedrosyan,	Adiaman,	“ “
Mariam,	Harpoot,	{ Mrs. C. H. Wheeler and others.
Marta,	Arabkir,	“ “
Vartig (Little Rose),	Shuhagi,	“ “
Susig (Little Light),	Ichme,	“ “
Mariam,	Hoghi,	“ “
Name not received,	Chemisgesek,	“ “
Lubabai,	Ahmednuggur,	Mrs. L. Bissell.
Abilabai,	“	“ “
Balu,	“	“ “
Ashama,	“	“ “
Drupatabai,	Wadale,	Mrs. W. H. Atkinson.
Kashabai,	Satara,	Mrs. William Wood.
Zaibai,	Sholapoor,	Mrs. C. W. Park.
Gulab Sing.	“	“ “
*Name not received,	“	Mrs. S. B. Fairbank.
“ “ “	“	“ “
“ “ “	Wadale.	Mrs. W. H. Atkinson.
“ “ “	“	“ “
Gnanaperhasen,	Madura,	Mrs. J. E. Chandler.
Samathanum,	“	“ “
Parkeum,	“	“ “
Anatye,	“	“ “
Name not received,	“	
“ “ “	“	
“ “ “	“	
“ “ “	“	
Sarah K. White,	Oodooville,	Miss E. Agnew.
Mary Smith,	“	“ “
Mrs. Wû,	Tungchow,	Mrs. L. D. Chapin.

* Several Bible women have been recently adopted by the W. B. M., whose names have not yet been received.

CONTRIBUTIONS

Received by the Woman's Board of Missions for the year 1871, as reported monthly in "The Missionary Herald."

MRS. HOMER BARTLETT, Treasurer.

RECEIPTS FOR JANUARY.

MAINE.

<i>Bangor</i> — Aux. (Mrs. E. G. Thurston, treasurer), E. F. Duren, Esq., to constitute Mrs. Emma L. Duren L. M.	\$25.00
<i>Harpswell Centre</i> — Mrs. E. P. Morse	8 00
<i>Independence</i> — Harriet N. Pixley	7.00
<i>Portland</i> — Collection by Miss Eliza Griffin	1.50

NEW HAMPSHIRE.

<i>Bedford</i> — Ladies of Presbyterian Church, by Mrs. C. Gage, towards L. M. for Mrs. M. I. Lee	14.00
<i>Campton</i> — Aux (Mrs. E. Bartlett, treasurer), to constitute Mrs. Gertrude S. Blakely L. M.	34.57
<i>Chester</i> — A mite for the treasury	2.00
<i>Gilsum</i> — Mrs. H. M. Fisk	5.00
<i>Hanover Centre</i> — Mrs. Laura S. Smith, to constitute herself L. M.	25.00
<i>Hillsborough</i> — Mrs. R. Goodell, to constitute her daughter (Mrs. Lucy S. Connor of Henniker) L. M.	25.00

VERMONT.

<i>Fairlee</i> — Mrs. W. H. Kibbey . . . . .	.50
<i>Montgomery Centre</i> — Miss M. A. Paine . . . . .	.90
<i>Saxton's River</i> — Ladies' Benevolent Society, by Mrs. L. R. Wilson	5.00
<i>Springfield</i> — "A Forgiven One"	15 00
<i>St. Johnsbury</i> — Aux. (Miss M. A. Gorham, treasurer), \$50.05 from North Church (of which \$25 to constitute Mrs. Charles Southgate L. M., and \$25 to constitute Mrs. Thomas Kidder L. M.); from South Church, \$17 06	67.11
<i>St. Alban's</i> — Aux., donation from Mrs. John P. Smith (Mrs. M. A. Smith, treasurer)	250.00

MASSACHUSETTS.

<i>Arlington</i> — Mrs. J. Field	100.00
<i>Andover</i> — Aux. (Mrs. E. C. Pearson, treasurer), Miss C. R. Jackson, \$5; others, \$96.25	101.25

<i>Amherst, South</i> — Aux., by Mrs. Maria P. Lyman, to constitute Mrs. Martha Hayward L. M.	\$25.00
<i>Boston</i> — "A Friend," \$500, the same to constitute Mrs. Harriet M. Cobb of Newton, and Lucy Ely Cobb (eight months old) L. M.'s., also to constitute eighteen missionaries in India L. M.'s.; Mrs. Charles Scudder, to constitute Mrs. Evarts Scudder of Barrington, Mrs. David C. Scudder and Miss J. M. Scudder of Boston, and Miss Elizabeth Hubbard of Thompson, Conn., L. M.'s., \$100; Mrs. Wilkinson, to constitute Miss Frances Ellis L. M., \$25; subscription (Union Church), \$3; Mrs. Caswell, \$5; "L. F. B.," monthly subscription, \$30 (a part of which to constitute Mrs. E. Bayard Webster, N. Y., L. M.); Miss Newman (Union Church), \$25; Mrs. Hooker (Union Church), \$10; Miss Lillie (Old South Church), \$5; Miss Gilman (Shawmut Church), \$1; Miss E. A. Nickerson and Miss H. Nickerson, to constitute themselves L. M.'s., \$50; penny contribution from a mother's missionary meeting, 62 cts.; Mrs. Alpheus Hardy's subscription for 1871, \$100; Old South Church, Mrs. Mary A. Pitkin, \$25, to constitute herself L. M.; Mrs. Charles Stoddard, to constitute Miss May Gore Stoddard of Brookline L. M., \$25; "A Friend to the Society," \$7.25; Mrs. Dr. Morland, by Mrs. Charles Stoddard, \$10; Mrs. Samuel Johnson (Old South Church), \$10; Charlie Spring's missionary-box, 50 cts.; Miss Gordon, \$3; Miss Noble, \$1; Mrs. M. G. Leavitt's annual subscription, \$10; Shawmut Church, "L.," for girls' school at Aintab, \$18	964.37
<i>Boston Highlands</i> — Mrs. M. B. Fifield, annual subscription	4.00
<i>Brookline</i> — "A Friend"	5.00
<i>Braintree, East</i> — Mrs. H. J. Holbrook	1.00
<i>Belmont</i> — "A Friend to Missions"	5.00
<i>Berlin</i> — "Friends," by Mrs. M. G. Houghton	8.00
<i>Brimfield</i> — Miss E. B. Knight	5.00
<i>Charlestown</i> — Mrs. J. T. Reed	2.00
<i>Cambridge</i> — Shepard-church circle of "Little Workers" (proceeds of sale by Miss A. H. Rogers), for pupil in Mrs. Edwards's school, \$30; Mrs. P. D. Moore, \$1	31.00
<i>Cambridgeport</i> — Mary M. Gilbert, \$5; Mrs. and Miss Frothingham, \$1 each; "A Friend," \$1; Prospect-street Church, Mrs. Bullard, Mrs. Gore, Mrs. Wheeler, Mrs. Hidder, Mrs. Tilton, \$1 each; Sabbath school, for a Bible-reader in Turkey, \$50	63.00
<i>Chicopee</i> — Mary B. Palmer	5.00
<i>Fall River</i> — Aux. (S. J. Brayton, treasurer), salary of their missionary, Miss Seymour, \$339.36; "Willing Helpers" circle, for support of two scholars in Miss Seymour's school, \$60	399.36
<i>Hatfield</i> — "A Friend" . . . . .	.50
<i>Ipswich</i> — Female Seminary, to constitute Miss Ellen R. White L. M.	25.00
<i>Leverett</i> — Ladies of Congregational Church, by Rev. J. P. Watson	13.46
<i>Leominster</i> — Aux. (S. M. Haskell, secretary), to constitute Miss Adelia M. Payson (China) L. M.	25.00
<i>Lexington, East</i> — Aux., Ella A. Baker, treasurer	10.00
<i>Lawrence</i> — Aux. (Mrs. J. L. Partridge, treasurer), \$25 from Mrs. N. G. White, to constitute Elizabeth W. White L. M.; Mrs. Ryder, \$1	26.00
<i>Newton, West</i> — Mrs. S. H. Newell, to constitute Miss A. M. Newell L. M.	25.00
<i>Newton Centre</i> — Mrs. Harrison Prescott, to constitute herself L. M.	25.00

<i>Northampton</i> — "A Member of the Edwards Church"	\$5.00
<i>New Bedford</i> — Aux. (Mrs. E. H. Terry, secretary), salary of their missionary at Mardin, Eastern Turkey (Miss Parmelee)	400.00
<i>Pepperell</i> — Ladies' Society, to constitute Mrs. Levi Wallace and Miss Ann M. Jewell L. M.'s.	50 00
<i>Pittsfield</i> — Ladies of South-street Cong. Church, to constitute Mrs. Caroline Wilson L. M.	25.00
<i>Royalston</i> — Rev. J. P. Cushman, to constitute his daughter, Mary Floyd Cushman (eight months old), L. M.	25.00
<i>Salem</i> — Aux., Tabernacle Church, for support of their Bible-reader, Mrs. Wú, at Tungchow, China	70.00
<i>Stoneham</i> — "A Friend"	1.00
<i>Topsfield</i> — Aux., Miss Sarah S. Edwards, treasurer	50.00
<i>Taunton</i> — Mrs. R. H. Richmond	5.00
<i>Walpole</i> — Aux., Mrs. Loring Johnson, treasurer (\$25 of which to constitute Mrs. Mary P. Stetson L.M.), \$35; circle of "Little Gleaners" (\$75 of which to constitute Mrs. H. R. Timlow, Mrs. Willard Lewis, and Miss Clara F. Allen, L. M.'s.), \$79	114.00
<i>Wakefield</i> — Circle of "Mission Helpers"	36.00
<i>Westhampton</i> — Ladies of N. E. district, by Miss H. F. Clapp	10.50
<i>Weymouth</i> — Mrs. J. W. Loud's Sabbath-school class, \$5; Mrs. S. J. Holbrook, \$3 (subscriptions)	8.00
<i>Weymouth, South</i> — Miss Elizabeth L. Torrey, to constitute herself L. M.	25.00
<i>Woburn</i> — "S. J. H."	2.00
<i>Winchester</i> — "Seek and Save Society" (\$2.50 of which being the contents of a little brown bank)	8.00

RHODE ISLAND.

<i>Pawtucket</i> — Mrs. H. M. Blodgett, to constitute herself L. M.	25 00
<i>Providence</i> — Richmond-street Cong. S. S., for pupil at Harpoot	30.00

CONNECTICUT.

<i>Burnside</i> — M. Janette Elmore	1.50
<i>Franklin</i> — Mrs. F. C. Jones	5.00
<i>Glastenbury</i> — Aux., First Cong. Church, to constitute Mrs. Sarah J. Andrews, Mrs. Susan S. Hale, Mrs. Almeda Hubbard, Mrs. Charlotte H. Hubbard, Mrs. Vilette J. House, Mrs. Mary E. Williams, Mrs. Julia E. Williams, and Miss Priscilla S. Lockwood, L. M.'s, \$200; "Juvenile Circle," to constitute Mrs. Susan B. B. Kittredge L. M., \$25	225.00
<i>Hartford</i> — Aux. (Mrs. Charles A. Jewell, treasurer), Centre Church, \$328.50 (of which, to constitute Mrs. Calvin Day, Mrs. L. Barbour, Mrs. William Thompson, Mrs. J. G. Smith, and Mrs. Pliny Jewell, L. M.'s, \$25 each); Pearl-street Church, \$22.50; Wethersfield-avenue Church, \$15.50; Wethersfield S. S., \$30 (the last two sums to support a Bible-reader)	396 50
<i>Lisbon</i> — Aux., by Mrs. B. K. Mathewson	12.75
<i>Meriden, West</i> — Mrs. John L. Billard	5.00
<i>New Haven</i> — "Grove Hall" circle, for support of Harriet Tilva, their Bible-reader in Madura, \$40; "Truth Seekers'" circle, board of a child in Mrs. Bissell's school, \$15; "E. G. I.," for Morisania, a pupil in Mrs. Edwards's school, \$3	58.00

<i>New London</i> —Aux., First Church (Mrs. C. C. Field, treasurer), \$112; Second Cong. Church, Aux. (Miss Mary E. Potter, treasurer) (\$25 of which, from Mr. and Mrs. William H. Chapman, to constitute Miss Charlotte Sisson L. M.), \$108.50	\$220.50
<i>Southport</i> —Annual appropriation from Cong. S. S., for pupil in Harpoot Female Seminary	30.00
<i>Windsor, South</i> —Miss Ursula Wolcott	5.00
<i>Woodbury</i> —Mrs. C. P. Churchill	5.00
<i>Wolcott</i> —(By Mrs. C. Scudder, Union Church, B.), from Mrs. Sarah B. Parsons of Wolcott, to constitute Mrs. H. M. Parsons of Boston, and Mrs. Zechariah Cone of East Haddam, Conn., L. M.'s	50.00

NEW YORK.

<i>Flushing, L. I.</i> —Williams's Memorial Missionary Society, by E. Jordan, Esq., to constitute Mrs. M. L. Williston of Flushing L. M.	25.00
<i>Geneva</i> —Mrs. Horace Webster, to constitute her daughter (Miss Marga- ret S. Webster) L. M.	25.00
<i>New York</i> —Mrs. George F. Betts, to constitute Miss Amy E. Betts L. M.	25.00
<i>Poughkeepsie</i> —Mrs. H. W. Lyman	8.00
<i>Rochester</i> —Miss Kerr	1.50
<i>Utica</i> —Mrs. Crittenden	2.50
<i>Watertown</i> —Mrs. C. D. Morgan and Mrs. H. B. Morgan, \$1 each	2.00

NEW JERSEY.

<i>Bloomfield</i> —Mission to India, from a member of Miss Dodd's colored Sabbath-school class	2.00
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PENNSYLVANIA.

<i>Pittsburg</i> —Aux., Mrs. E. Hunnings, secretary	300.00
<i>Pottsville</i> —Welsh Cong. Church, Rev. William G. Pugh	6.00

OHIO.

<i>Ashtabula</i> —Aux. (Mrs. C. E. Bruce, treasurer), \$25, to constitute Mrs. Edward Anderson of Jamestown, N. Y., L. M., balance towards L. M. for Carry R. Parsons	35.00
<i>Edinborough</i> —Miss Betsey Bingham, to constitute herself L. M.	25.00
<i>Troy</i> —Miss Parmelia F. Whitcomb L. M.	25.00
<i>Windham</i> —Aux. (Julia E. Treat, secretary), \$25, to constitute Mrs. Cor- nelia Angel L. M., balance towards L. M. for Miss Mary A. Clark	44.50

ILLINOIS.

<i>Concord</i> —Rev. S. B. Fairbank, to constitute Mrs. H. M. Fairbank L. M.	25.00
<i>Flava</i> —"Mrs. C. E. Rider's Sabbath-school Class at Elmwood Farm"	1.00
<i>Virden</i> —Pres. S. S., for Mrs. Edwards's school, South Africa	17.00

MINNESOTA.

<i>Faribault</i> —"Our little girl, Lilly Frink"	2.00
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IOWA.

<i>Tabor</i> —Cong. Sabbath School, towards support of a pupil in Miss Town- send's school, Ceylon	21.10
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NEW BRUNSWICK.

<i>St. Stephens</i> — "From a Friend"	\$50.00
Received for Cone Basket, at the annual meeting	123.45
Donations and subscriptions	\$5,016.32
Quarterlies, "Life and Light"	474.22
" "Echoes"	26.82
	<u>\$5,517 32</u>

RECEIPTS FOR FEBRUARY.

MAINE.

<i>Amherst</i> — Mrs. H. S. Loring	\$4.50
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NEW HAMPSHIRE.

<i>Claremont</i> — Mrs. E. P. M. Goddard, annual subscription	5.00
<i>Derry</i> — Mrs. P. P. Day, to constitute Mrs. Eliza M. Hildreth of Auburn- dale L. M.	25.00
<i>Keene</i> — Aux., 2d Cong. Church (Mrs. Frances M. Rand, treasurer), to constitute their pastor's wife (Mrs. J. A. Leach), Mrs. A. W. Burn- ham, and Mrs. Luther Townsend, L. M's	75.00

VERMONT.

<i>Brandon</i> — Ladies of Cong. Church, by Mrs. L. H. Reynolds	30.00
<i>Greensborough</i> — Mrs. E. M. Wild	1.00
<i>Hardwick, East</i> — Cong. S.S., annual collection for girls' school at Oo- dooville	50.00
<i>Montpelier</i> — Aux., by Mrs. Ellen J. Howe, treasurer (of which \$25 to constitute Mrs. W. H. Lord L. M.)	33.00
<i>Rutland</i> — Mrs. S. M. Dorr, \$2; A Friend, \$5	7.00
<i>Wallingford</i> — Mrs. W. G. Marsh, Mrs. E. Martindale, \$5 each; others, \$5	15.00

MASSACHUSETTS.

<i>Andover</i> — Aux., Mrs. Jennette M. Holt, to constitute herself L. M.	25.00
<i>Amherst</i> — Contribution of class No. 12 Cong. S. S. (Mrs. C. L. Turner, teacher), for support of a girl at Harpoot Female Seminary, \$30; Mrs. E. Ayre's S. S. class, for support of a girl in Mrs. Bissell's school, Ahmednuggur, \$30	60.00
<i>Auburdale</i> — "S. F. S.," to constitute Mrs. Caroline B. Mosman L. M.	25.00
<i>Boston</i> — Miss S. Blasland, \$2.00; Mrs M. Moore, \$1. Mrs. M. H. Simp- son, to constitute Mrs. Susan Schneider of Broosa, Western Turkey, L. M., \$25. Park-street Church, \$28. Union Church (Mrs. Charles Scudder, treasurer), additional, Miss C. Newman, to constitute Miss Mary Adams and Miss S. B. Adams, L. M's, \$50; Miss Holland, \$5; others, \$3; Mrs. D. C. Scudder's annual subscription, \$5, — \$63. Mount Vernon Church, by Mrs. Hall, from Mrs. Daniel Safford, to constitute Mrs. Asa Bigelow of Brooklyn, N.Y., and Mrs. George B. Safford of Burlington, Vt., L. M's., \$50. Shawmut Church, Mrs. R. H. Stearns, for Bible-reader, \$50, Berkeley-street Church, by	

Mrs. M. G. C. Leavitt, J. O. L. Hillard, to constitute Mrs. Emma T. Hillard L. M., \$25; Mrs. Bates, \$1,—\$26. Old South Church (Miss H. Brewster, collector), Miss Allen, Miss Payson, \$5 each; Mrs. Payson, \$10; Mrs. Gibbs, \$3; Mrs. Brewster, Mrs. Wetherbee, and Miss Crocker, \$2 each (the Misses Walley, collectors); Miss Elizabeth Davis, \$200; Mrs. Wentworth, \$15; Mrs. Charles Blake and Mrs. James Haughton, \$10 each; the Misses Hill, \$10; Mrs. Warren Fisher, Miss Haughton, Miss Gray, Mrs. E. C. Johnson, Mrs. Russell Lane, \$5 each; Miss F. Haughton, \$3; the Misses Walley, \$2; Mrs. L. Child and Mrs. Avery Plummer, \$1 each (Miss Coverly, collector); Mrs. C. H. Browne, \$8; Mrs. Z. Jellison, Mrs. E. Coverly, Miss C. A. Jellison, \$3 each; Mrs. Mulliken, \$2; Mrs. Cowdin, \$1 (Miss Blagden, collector); Mrs. Lucretia P. Howe, \$100; Miss Mary Harris, \$10; Mrs. G. Rogers, \$5; Mrs. G. W. Blagden and Mrs. Thomas Palmer, \$2 each; Mrs. L. Lothrop and Miss Blagden, \$1 each (Miss Bancroft, collector); Miss C. P. A. Lillie, to constitute Mrs. Emeline S. Cushman of Jamaica Plain L. M., \$25; Mrs. Wesselhoeft, Mrs. Phillips, Miss Phillips, Mrs. Bancroft, Mrs. Gray, \$1 each (Miss Briggs, collector); Mr. Cragin, "in memoriam," \$10; Mrs. C. Morss and Mrs. J. B. Kimball, \$5 each; Miss Barry, \$2; Mrs. Sargent, Mrs. Barry, Mrs. Merrill, Mrs. Manning, Mrs. Eastman, Miss Washburn, and Miss Briggs, \$1 each (Mrs. C. L. Brown, collector); Miss Tead, \$1.50; Mrs. Phineas Sprague, to constitute herself L. M., \$25; Miss Mary Fowler, \$5; "L. F. B.," monthly subscription, \$30 (Miss Tead, collector); Mrs. Geo. Lane, \$10; Mrs. Samuel Johnson, Mrs. S. C. Ware, Mrs. Goodnow, \$5 each; Mrs. Hunkins, Mrs. Homer, Mrs. Goodale, Mrs. Porter, \$2 each; Mrs. and Misses Thayer, \$4; and eight subscribers of \$1 each,—\$612 50. (Previously reported, \$195, and \$300 still due from monthly subscription of "L. F. B.," making a total for Old South Church of \$1,107.50.)	\$829.50
<i>Beverly</i> —A member of Dane-street Church, to constitute Mrs. Anna Wallis Woodbury L. M.	25.00
<i>Brookline</i> —Aux. (Miss M. G. Stoddard, treasurer), Mrs. Moses Withington, Mrs. Jerome W. Tyler, and Miss Tirzah S. Emerson, \$25 each, to constitute themselves L. M's; Mrs. G. W. Merritt, \$10, donation; balance memberships, \$87	172.00
<i>Chicopee</i> —Mrs. L. A. Moody, \$4.50; Miss Z. Ferrie, \$2.00; Miss Sawtell, \$1; and five subscriptions of 50 cts. each	10.00
<i>Charlestown</i> —Ladies' Sewing Circle of Winthrop Church, to constitute Mrs. William Abbott L. M., \$27; "L. P.," 50 cts.	27.50
<i>Concord</i> —Aux., by Miss Mary Munroe, secretary (\$25 of which, from Mrs. R. P. Damon, to constitute herself L. M.), \$45; and from Sabbath-school Missionary Association, to educate a pupil in Oodooville Seminary, \$30	75.00
<i>Cambridgeport</i> —Mrs. B. Tilton, subscription	1.00
<i>Dorchester</i> —Aux. (Mrs. E. H. Preston, treasurer), Mrs. William Wales for support of a Bible-reader, \$50; Mrs. Nathan Carruth, to constitute herself and Miss Nellie Carruth L. M's, \$50; Mrs. E. Torrey, to constitute Mrs. H. C. Jewett and Miss Hattie R. Jewett of Grafton, L. M's., \$50, Mrs. J. H. Means, to constitute Miss Miriam B. Means L. M., \$25; Mrs. Rufus Gibbs, to constitute herself L. M., \$25; Miss	

E. C. Shaw, to constitute Miss Anna M. E. Smith L. M., \$25; subscriptions \$138.25	\$363.25
<i>Framingham</i> —Aux., by Miss M. D. Marshall, treasurer (\$25 of which to constitute Mrs. Edwin H. Warren L. M.)	27.00
<i>Greenfield</i> —Mrs. Dean	2.00
<i>Jamaica Plain</i> —Mrs. George Gould's S. S. class for school at Eski Zagra	11.35
<i>Lawrence</i> —"Nightingale" circle, Miss Hattie B. Harmon, treasurer	40.00
<i>Littleton</i> —Aux., by Miss Lizzie B. Robbins, treasurer (of which \$5, in addition to \$20 sent last year, to constitute E. G. Shick L. M.)	20.50
<i>Leominster</i> —Aux. (Mrs. S. M. Haskell, treasurer), \$25 from Mrs. Clara Reckard, to constitute herself L. M.; N. C. Boutelle's S. S. class, for "Maroosh," in Miss Proctor's school, Aintab, \$35.84	60.84
<i>Medfield</i> —Annual subscription of Mrs. and Miss Ellis	2.00
<i>West Newton</i> —Aux. (Mrs. H. N. Judson, treasurer), \$31.50, for membership and subscribers for Map of Palestine; Globe and Chart for Miss Clark's school at Broosa, Western Turkey, \$33.50	65.00
<i>Newton Centre</i> —Aux. (Mrs. H. Prescott, treasurer), ladies of Cong. Church, towards support of a Bible-reader, \$34.25; Miss Elizabeth Loring, to constitute herself L. M., \$25	59.25
<i>Newton</i> —Mrs. J. A. Hatch, \$25, to constitute Mrs. C. T. Jenkins of Falmouth L. M.; \$133 collected by Mrs. E. N. Horton from ladies of Eliot Church, of which to constitute Mrs. J. W. Wellman and Mrs. S. E. Lowry L. M's, \$50; annual subscribers, \$11; for support of Bible-reader, \$50; life-membership of Mrs. B. W. Smith, \$25	161.00
<i>West Springfield</i> —Contributions of young ladies' prayer-meeting, Miss M. D. Simpson, treasurer	16.35
<i>Weymouth</i> —Aux. (Miss H. P. Vickery, treasurer), \$21.50; Miss H. P. Vickery for support of a pupil in Miss Seymour's school, \$30	51.50
<i>Winchester</i> —Cong. Church S. S. (Mr. Samuel Small's class), toward the salary of their Bible-reader, "Nigdi," Western Turkey	10.00
<i>Worcester</i> —Mrs. Henry D. Swift, to constitute herself L. M., \$25; Swan Knowlton, Esq., Plymouth Church, by L. P. Goddard, treasurer, \$50	75.00

RHODE ISLAND.

<i>Pawtucket</i> —Infant S. S. class contribution, by Rev. C. Blodgett	13.00
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CONNECTICUT.

<i>Farmington</i> —Pupils of Miss S. Porter's school, for Miss M. Porter, in her missionary work	100.00
<i>Hartford</i> —Aux., by ladies of Pearl-street Church, additional, \$23.50; Mrs. H. P. Treat, to constitute herself L. M., \$25; Miss Allen, \$1	49.50
<i>Middletown</i> —Aux. (Mrs. M. B. Hazen, treasurer), 1st Cong. Church (of which, to constitute Mrs. O. V. Coffin L. M., \$25); in memory of Jennie, from Mrs. Linus Coe; Mrs. Dyer's Bible class, to constitute Miss Marionette P. Arnold L. M., \$25; balance \$10	60.00
<i>South Windsor</i> —Earnings of a S. S. class the last year, for support of a pupil at Harpoot Female Seminary	30.00

NEW YORK.

<i>Albany</i> —Mrs. James Edwards's donation	5.00
<i>Buffalo</i> —Aux., Mrs. M. A. Ripley, secretary and treasurer	125.42
<i>Brasher Falls</i> —Mrs. C. T. Hurlburd, to constitute herself L. M.	25.00
<i>Syracuse</i> —"From one who loves the missionary cause"	5.00

NEW JERSEY.

Montclair — Aux. (Mrs. Samuel Holmes, secretary), for Bible-reader, &c., under Mrs. Park \$75.00

PENNSYLVANIA.

Edinborough — Mr. and Mrs. J. R. Reeder and daughter Fanny, to constitute Mrs. Sarah T. Reeder L. M., \$25; S. S. for pupil in Female Seminary, Harpoot, \$30; Mrs. Merchant, \$5; Mrs. Grassie, \$5; Jessie E. and Anna E. Grassie, \$1 each 67.00

Pittston — Mrs. H. D. Strong, \$10; Mrs. Cooley, \$5 15.00

OHIO.

Ashtabula — Aux. (Mrs. C. E. Bruce, treasurer), with previous contribution, to constitute Miss Carry R. Parsons L. M. 15.00

Cleveland — Mrs. Elizabeth E. Taylor 25.00

Kinsman — Miss M. H. Cristy 3.00

Moss Run — Mrs. Minerva B. Fay 5.00

Youngstown — Aux., quarterly payment, Mrs. P. T. Caldwell, treasurer 35.00

ILLINOIS.

Chicago — "M. L. P.," for "Housima," in Miss Fritcher's school . . . 8.00

IOWA.

West Branch — L. Cowgill 50

OREGON.

Albany — Mrs. W. R. Butcher 5.00

KANSAS.

Attrard — Mrs. Mary A. Cragin 2.00

SANDWICH ISLANDS.

Honolulu — Subscription of Mrs. C. M. Bingham 5.60

CEYLON.

Oodoopitty — By Rev. J. C. Smith, monthly concert collection (about one-fifth from the native portion of the congregation), for Miss Porter's school at Pekin, China 27.25

Donations and subscriptions	\$3,161.81
Quarterlies, "Life and Light"	522.00
" "Echoes"	26.15
	<hr/>
	\$3,709.96

RECEIPTS FOR MARCH.

MAINE.

Brunswick — Aux., Miss N. P. Newman, treasurer 62.00

NEW HAMPSHIRE.

Exeter — Aux., to constitute Mrs. Elizabeth T. Odlin L. M. 25.00

Pelham — E. Tyler, the contribution of her mother, Mrs. Wyman . . . 5.00

VERMONT.

Waterbury—M. E. Glysson, constituting herself L. M. by her own labor \$25.00

MASSACHUSETTS.

Auburndale—Aux., by Mrs. Alvah B. Kittredge 12.00

Boston—"L. F. B.," monthly subscription, \$30; Mrs. L. H. Farnum, for support of a Bible-reader, \$30; Mrs. J. W. Field, \$25; Miss S. Worcester, \$2; Miss Sarah H. Hooker, to constitute herself L. M., \$25. Union Church (Mrs. Charles Scudder, treasurer), subscription additional, \$32, and from a friend, to constitute Miss Susan Lawrence of Falmouth L. M., \$25. Mount Vernon Church, Miss Sarah S. Pratt, to constitute herself L. M., \$25; Mrs. S. D. Warren, \$10; Miss Reed, \$2; Mrs. Ricker and Miss Pratt, \$1 each (collected by Mrs. Dr. Coit); Mrs. Parkhurst, \$5; Mrs. J. G. Tappan, \$3; Mrs. M. S. Kimball, Mrs. M. A. Hale, Mrs. D. T. Coit, \$2 each; Mrs. Price, Fisk, Tobey, Ware, Ayer, Foster, Cushing, Nazro, and Holbrook, \$1 each; Mrs. Miron Winslow, \$15,—\$77. Chambers-street Chapel Mission Circle, quarterly contribution, \$47.35. Berkeley-street Church, by Mrs. M. G. Leavitt, additional subscription, \$6. Shawmut Church, Mrs. J. S. Ambrose, to constitute herself L. M., \$25. Central Church (Miss Myra B. Child, collector), Mrs. Joseph White, Miss E. D. Wiswall, and Mrs. Joseph White of Williamstown, each \$25, to constitute themselves L. M.'s; Mrs. Charles W. Freeland, Mrs. Benjamin E. Bates, Mrs. William O. Grover, \$50 each; Mrs. James White, Mrs. Linus Child, Mrs. E. B. Bigelow, Mrs. Thomas Russell, \$10 each; Mrs. Ralph White, \$3; Mrs. W. P. Sargent, \$2; four others, \$1 each (Miss Olive Rollins, collector); Mrs. William S. Houghton, \$25; Mrs. J. W. Davis, \$10; Mrs. J. H. Bird and Mrs. Edward Kelly, \$5 each; Mrs. Carr, \$3; Mrs. Charles Rollins, Mrs. J. H. Priest, Mrs. N. Brimbecom, Miss M. Topliff, Miss O. Rollins, \$2 each; eleven subscriptions of \$1 each (Miss Denison, collector); Mrs. Royal Southwick, \$15; Miss D. Carleton and Mrs. J. N. Denison, \$10 each; Miss L. Thompson, \$5; and Mrs. and Miss Merriam, \$5; Mrs. S. E. Clapp, Miss C. A. Denison, Mrs. Vinton, Miss M. Clapp, and Mrs. Garratt, \$2 each; six subscribers of \$1 each (Miss Herman, collector); Mrs. B. Tilton, \$5; Miss A. E. Herman, \$3; Miss Sowle, Miss L. Herman, Miss L. P. Potter, \$2 each; five subscribers of \$1 each (Miss Wheeler collector); Mrs. George Sears, Mrs. H. Briggs, Mrs. W. N. Berry, \$2 each; and nine of \$1 each,—\$433 762.35

Boston, East—Oronomiah Aux., Maverick Church supporting Miss M. S. Rice, missionary (Miss Elizabeth Hammett, treasurer), Mrs. Albert Bowker, \$50 (the same to constitute Mrs. I. P. Warren and Mrs. Clara L. Chapin, L. M.'s.); Mrs. John Land, \$25, to constitute herself L. M.; Mrs. Nehemiah Gibson, to constitute herself L. M., \$25; Miss Elizabeth Hammett, \$80 (of which \$75 to constitute Mrs. Elisha F. Fales of Wrentham, Mass., Mrs. K. N. Piper of Claremont, N. H., and Miss Eliza R. Hammet of Newport, R. I., L. M.'s); from other members of the auxiliary, \$177 357.00

Boston, South—Phillips Church, Mrs. Jeremy Drake, treasurer (of which \$25 from Mrs. C. Shepard, to constitute Miss A. R. Ruggles L. M.; \$25 from Mrs. Jeremy Drake, to constitute Mrs. Elizabeth Giles,

Western Turkey, L. M.; Mrs. Barker B. Kent, \$25, to constitute herself L. M.; Mrs. C. C. Conley, \$25, to constitute Mrs. S. B. Conley L. M.); balance, subscriptions	\$252.00
<i>Boston Highlands</i> — Walnut-avenue Church, Mrs. Hurlburt and Mrs. C. O. Tufts, \$5 each; Mrs. Davenport, \$3; and six subscribers of \$1 each; Jamie Fisher, \$1	20.00
<i>Barre</i> — Mrs. Arnold Adams	10.00
<i>Bedford</i> — Aux., to constitute Mrs. Edward Chase L. M.	25.00
<i>Boylston, West</i> — Miss Adeline Flag	5.00
<i>Charlestown</i> — Mrs. Abbott and Miss Tufts, \$1 each	2.00
<i>Danversport</i> — Miss E. P. Putnam, annual subscription	15.00
<i>Everett</i> — Aux., Miss Esther Whittemore, treasurer	15.00
<i>Holliston</i> — Aux., Miss Mary E. Cutler, treasurer	10.00
<i>Hyde Park</i> — Miss Hurter	1.00
<i>Malden</i> — Aux., for support of Bible-reader in Turkey, \$40, and to constitute Mrs. Herbert Gleason L. M., \$25	65.00
<i>Marshfield</i> — Mrs. M. L. Alden	5.00
<i>Newburyport</i> — Aux. (Mrs. H. A. Ingraham, treasurer) "Bellville Mission Band," for support of a Bible-reader, \$50; by Mrs. Dr. Fiske, for school, \$60	110.00
<i>Newtonville</i> — Aux. (of which \$25 from Mrs. B. F. Whittemore, to constitute Miss Armeda Gibbs L. M.)	46.00
<i>Northampton</i> — Mrs. C. C. Haskell	1.00
<i>Quincy</i> — Mrs. George Hollister	1.00
<i>Swampscott</i> — Cong. Church S. S., auxiliary (Mrs. Wheeler, treasurer)	15.62
<i>Southbridge</i> — Mrs. S. M. Lane	5.00
<i>Woburn</i> — Aux. (Mrs. C. S. Adkins, treasurer), \$30; "Woburn Workers" (First Cong. Church auxiliary), proceeds of a fair for Mrs. Bissell's school, Ahmednuggur, India, \$180	210.00
<i>Waltham</i> — Miss Mitchell	1.00

CONNECTICUT.

<i>Brooklyn</i> — E. F. Baxter . . . . .	.50
<i>Colchester</i> — Aux. (Mrs. J. B. Wheeler, treasurer), \$25 from Miss Eliza M. Day, to constitute Mrs. Nancy M. Rogers L. M., and contribution, \$58.50 (of which \$50 to constitute Mrs. Susan M. Sturges of Micronesia, and Miss Abbie G. Willard, L. M's.)	83.50
<i>Griswold</i> — Aux., Mrs. Northrup, treasurer	10.00
<i>Greenwich</i> — W. P. Alcott, Esq., to constitute his wife, Jane M., L. M., \$25; mission circle (Miss Georgie Webb, secretary), \$16	41.00
<i>Hartford</i> — Aux. (additional from Centre Church), Mrs. Charles F. Pond, \$25, to constitute herself L. M.; Mrs. O. Wells, Pearl-street Church, \$5; Mrs. Cone, \$1; Miss F. A. Robbins, \$3	34.00
<i>Wapping</i> — (A. A. Baker, treasurer), Cong. S. S., for support of a scholar in Mrs. Bissell's school, Ahmednuggur	35.00

NEW YORK.

<i>Brockport</i> — S. S. class of H. M. Seymour, for pupil at Harpoot	30.00
<i>Fulton</i> — Mrs. J. G. Benedict	5.00
<i>Fredonia</i> — Aux., Miss Martha L. Stevens, treasurer (of which \$25 to constitute Mrs. Susan H. Gilbert L. M.)	34.00
<i>Watertown</i> — Mrs. P. F. Hubbard	3.15

NEW HAMPSHIRE.

<i>Lyme</i> — Miss N. Franklin	\$1.00
<i>Stratham</i> — Aux., Miss Mary M. Thompson, secretary	16.05

VERMONT.

<i>Brattleborough</i> — East Society, aux. (of which from Mrs. Lindsey, to constitute Mrs. Elizabeth Thompson L. M., \$25; "A Friend," to constitute Mrs. Nathaniel Mighill L. M., \$25)	63.00
<i>Georgia</i> — C. C. Torrey, balance of Mrs. A. L. Torrey's life-membership,	10.00
<i>Winooski</i> — By Rev. L. H. Elliot, \$1 from a poor washerwoman; and \$2 found in his deceased wife's purse	3.00

MASSACHUSETTS.

<i>Auburndale</i> — Aux., Mrs. Alvah Kittredge treasurer (of which \$25 from Mrs. Isaac R. Worcester, to constitute herself L. M.)	30.50
<i>Boston</i> — "L. F. B.," monthly subscription, \$30; Mrs. C. A. Patch, for support of "Favaria," at Broosa, Western Turkey, \$30; Columbus-avenue Church, collected by Mrs. Hinds, \$5; Park-street Church, Mrs. Thomas F. Chase, \$5; Shawmut-avenue Congregational Church, additional (of which \$5 from Miss K. Knapp), \$105; "A Friend," \$2; Mount-Vernon Church, additional, by Mrs. Hall, collector (Mrs. J. C. Tyler, \$5; three of \$1 each), \$8; Berkeley-street Church, additional, Mrs. M. G. C. Leavitt, collector (Mrs. B. F. Dewing, \$5; Mrs. B. F. Burgess, \$3; Mrs. Hardy, Miss S. M. Burgess, Mrs. Farrington, and "a Friend," \$2 each; and ten subscriptions of \$1 each), \$26; Central Church, additional, \$2; proceeds of a fair in Central Church, under the auspices of three mission circles, "Eughapers," "Merry Workers," and "Busy Bees," \$475	688.00
<i>Boston, East</i> — A thank-offering, the same to constitute Mrs. Alfred A. Wellington L. M.	25.00
<i>Boston Highlands</i> — Eliot Church, Mrs. E. H. Anderson, treasurer (\$15 subscriptions, and from mission-circle, "Little Sowers," \$5), \$20; Mrs. Gerry, \$1; Vine-street Church (Mrs. Wills, \$1; Mrs. Soren, \$2), \$3; Addie L. Stockwell's "Dolly's Missionary-box," \$1; Highland Church, aux., Mrs. E. S. Howell, treasurer (of which \$25 from Mrs. Stephen Stockwell, to constitute Mrs. Albert E. Dunning L. M.; "Highland Hill" mission circle of Sunday-school class, for Mrs. Edwards's school, \$8), \$59	84.00
<i>Brookfield</i> — "A Friend"	10.00
<i>Cambridge</i> — Circle of "Willing Helpers," Mrs. E. S. Johnson's Sunday-school class.	5.00
<i>Cambridge, East</i> — Ladies of Second Congregational Church	8.00
<i>Chelsea</i> — Broadway Church (of which \$50 from Mrs. J. A. Copp, to constitute Miss Laura W. and Miss Kittie B. Copp, L. M.'s.), 119; Chestnut-street Church (Mrs. J. Sweetser, treasurer), \$37; a Friend, \$1, — \$38	157.00
<i>Charlestown</i> — A Friend	1.00
<i>Granby</i> — Aux. (Mrs. John Church, treasurer), S. S. class of Mrs. J. Church, to constitute their pastor's wife, Mrs. Rufus Emerson, L. M. (The name of Mrs. John Church was accidentally omitted in the list of life-members in the Annual Report.)	25.00

<i>Groton Junction</i> — Aux., Mrs. H. F. Frye, secretery	\$10.00
<i>Hyde Park</i> — Mrs. George Howard, \$1; Miss Lucy Wellington Howard, four hours old, \$1 (annual member)	2.00
<i>Holliston</i> — Aux. (Miss M. E. Cutler, treasurer), to constitute Mrs. Frederic F. Fisk and Mrs. Sewall G. Burnap, L. M's.	50.00
<i>Jamaica Plain</i> — Aux., Miss M. A. B. Brackett, treasurer (of which \$50 to constitute Mrs. P. K. Guild and Miss M. A. B. Brackett, L. M's., and \$25 from Thomas Hill, Esq., to constitute Mrs. Louisa Ann Hill L. M.)	100.10
<i>Leominster</i> — Aux., to constitute Mrs. Frances A. Camp L. M.	25.00
<i>Medway, West</i> — Mrs. Charlotte Slocomb, to constitute Mrs. (Rev. L.) Knowlton, Mrs. A. O. Thayer of West Medway, and Mrs. G. M. Farrington of Dedham, L. M's.	75.00
<i>Natick</i> — Mrs. S. Isabella Coolidge, to constitute Mrs. Clara D. Jones L. M.	25.00
<i>Newton Centre</i> — Aux., additional	2.00
<i>Norton</i> — Wheaton Female Seminary, aux., to constitute Mrs. Mary E. Ide of West Medway L. M.	25.00
<i>Peabody</i> — Aux., Mrs. Richard Smith, secretary and treasurer	140.00
<i>Reading</i> — Aux., Mrs. J. P. Leathe, treasurer	31.00
<i>Southampton</i> — Miss S. S. Edwards's class of little children, for Mrs. Edwards's school	1.00
<i>Salisbury and Amesbury</i> — Aux., Miss A. E. Colby, treasurer	16.00
<i>Saugus Centre</i> — Cong. Sunday-school weekly collection in four classes, by Mrs. F. V. Tenney	12.40
<i>Springfield</i> — First Cong. Church, aux., Louisa S. Dickinson, treasurer (of which, from Mrs. Marvin Chapin, \$100, to constitute herself, Miss Hattie S. Chapin, Miss Mary D. Chapin, and Miss Gratia R. Chapin, L. M's. and \$25 from society, to constitute Miss Louisa S. Dickinson L. M.)	169.85
<i>Topsfield</i> — Aux. (Miss S. Edwards, treasurer), to constitute Mrs. Anson McLoud L. M.	25.00
<i>Ware</i> — Aux., Mrs. William Hyde, treasurer	47.75
<i>Weymouth</i> — Aux., Miss Helen P. Vickery, treasurer	5.50

RHODE ISLAND.

<i>Pawtucket</i> — G. Gulliver, to constitute Mrs. John Gulliver L. M.	25.00
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CONNECTICUT.

<i>Hartford</i> — Aux., Mrs. C. A. Jewell, treasurer (of which, additional, from Pearl-street Church, \$7; South Church, Mrs. Burdett Loomis, \$10; Mrs. Wells, \$5; South Church S. S., \$28 towards support of Bible-reader	50.00
<i>Middletown</i> — South Church, aux., first offering (Miss S. S. Tappan, secretary) (a part of which to constitute Mrs. N. C. Stiles and Miss S. S. Tappan, L. M's.)	66.00
<i>New Haven</i> — Aux., additional, Mrs. Hannah D. Hume, treasurer,	220.00
<i>Putnam</i> — Second Cong. S. S., by William H. Ward, Esq., for support of Bible-reader	45.00
<i>Wapping</i> — Aux., Mrs. Abby A. Hawkes, secretary	10.00

<i>Boston</i> — Park-street Church, additional (Mrs. M. H. Simpson, treasurer), \$50; Mrs. M. H. Simpson, to constitute Miss M. L. Wadsworth, M. D., of Constantinople, L. M., \$25; Shawmut Church, additional, from "L.," \$13; Old Colony S. S., for a pupil in Mrs. Edward's school, South Africa, \$30; Columbus-avenue Church, additional (Mrs. Charles Scudder, treasurer), \$8.50; Mount-Vernon Church, additional (Miss Leland, collector), \$5; Berkeley-street Church, additional, by Mrs. G. C. Leavitt, treasurer (Mrs. S. B. Pratt, \$10; Miss Susie Thaxter, \$5; others, \$8.60— total since January, \$91.60), \$23.60; Old South, "L. F. B.," being monthly subscriptions, and, with previous donations, to constitute Mrs. J. K. Greene of Smyrna, and Miss C. P. Dwight of Constantinople, L.M's., \$30; Old South Parish S. S., "The Stoddard Circle" (C. S. Lane, treasurer), \$5,— \$35; Mrs. Hale, \$1; "B. H.," \$5; "A Widow," \$100	\$296.10
<i>Boston, East</i> — Oroomiah, aux., additional	3.00
<i>Beverly</i> — A member of Dane-street Church, \$2; "A Friend," to constitute Mrs. Harriet Smith L. M., \$25	27.00
<i>Billerica</i> — Auxiliary Society	15.00
<i>Bradford</i> — Aux., Mrs. Charlotte M. Kingsbury, to constitute Mrs. N. Munroe and Miss A. H. Johnson L. M's., \$50; and Bradford Academy aux., \$40	90.00
<i>Fitchburg</i> — Louisa A. Lowe, to constitute Mrs. Seth Lowe L. M.	25.00
<i>Greenfield</i> — "Mrs. M."	2.00
<i>Hopkinton</i> — Cong. S. S. (Mrs. S. B. Crook's class, \$20; Miss A. C. Putnam's class, \$10), for a pupil in a missionary school	30.00
<i>Hatfield</i> — Mrs. Billings, to constitute her daughter, Mary A. Billings, L. M.	25.00
<i>Maynard</i> — Aux., Mrs. A. M. Hazlewood, secretary	10.00
<i>Medford</i> — First Cong. Church, to constitute Mrs. Pillsbury, Mrs. J. T. Kidder, Miss Lucy Johnson, and Miss Harlow, L. M's.	100.90
<i>Newton Upper Falls</i> — "A Friend"	14.50
<i>Newton, West</i> — Miss Catharine Campbell, to constitute herself L. M., \$25; Miss Washburn, 50 cts.	25.50
<i>Plymouth</i> — Mrs. Jane B. Gordon, to constitute Miss Ellen Lincoln of Hingham L. M.	25.00
<i>Pittsfield</i> — Mrs. Caroline Wilson, for support of a pupil in Mrs. Edwards's school, South Africa	30.00
<i>Reading</i> — Miss Lydia Cook	3.00
<i>Randolph</i> — Miss Abby W. Turner	10.00
<i>Southbridge</i> — Mrs. J. Marsh	1.50
<i>Springfield</i> — First Church, auxiliary, Mrs. Louisa S. Dickinson, secretary (of which \$25 by Miss Mary A. Brewer to constitute herself L. M.)	39.25
<i>Wilmington</i> — Cong. Church and Society, to constitute Mrs. L. H. Robie and Mrs. Sarah A. Pearson L. M's.	50.00
<i>Worcester</i> — Aux. (Mrs. Charles Washburn, treasurer), Union Church (\$25 of which to constitute Miss Anna P. Washburn L. M.), \$203.75; Mrs. Mary C. Spaulding, to constitute herself L. M., \$25	228.75
<i>Weymouth, North</i> — First Cong. Church and Society, to constitute Miss Bethiah B. Loud L. M.	25.00

RECEIPTS FOR JUNE.

MAINE.

<i>Ellsworth</i> — By Miss L. L. Phelps, first contribution of Young Ladies' Prayer Circle, \$1.50; S. S. class, "Cup-Bearers," \$1	\$2.50
<i>Holden</i> — "Mrs. F."	2.00
<i>Norridgewock</i> — Mission circle, "Busy Bees" (Miss Delia Tappan, secretary and treasurer), for support of a girl in Mrs. Bissell's school, Ahmednuggur	30.25
<i>North Yarmouth</i> — "Friends"	2.25

NEW HAMPSHIRE.

<i>Bristol</i> — Mrs. A. M. Carrs, to constitute herself L. M.	25.00
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VERMONT.

<i>Brattleborough</i> — East Village, aux., second contribution (Mrs. A. N. Smith, treasurer)	72.80
<i>Montpelier</i> — Aux. (by Mrs. A. J. Howe, treasurer), Mrs. W. H. Lord, \$5; Mrs. C. W. Willard, \$5; Mrs. George W. Scott, Mrs. George W. Bailey, and Mrs. A. J. Howe, \$2 each; \$22 from annual subscribers (of which \$25 to constitute Mrs. George W. Scott L. M.)	38.00

MASSACHUSETTS.

<i>Boston</i> — Union Church, Mrs. Henry F. Durant, \$25, to constitute Mrs. Dr. Palmer of India L. M.; Mrs. Selah B. Treat, \$5. (By Mrs. Chas. Scudder, treasurer,) Miss Ann Newman, \$25, for beneficiary under Mrs. Wheeler, at Harpoot, and \$2, additional, from subscribers; Shawmut Church, additional (Mrs. Ambrose, treasurer), \$7; Mount-Vernon Church Sunday school (Charles B. Nazro, superintendent), \$15.16; Old South Church, "L. F. B.'s" monthly subscription, \$30	109.16
<i>Boston Highlands</i> — Eliot Church (Mrs. R. Anderson, treasurer), \$20; Little Charlie B.'s home collection for the heathen, 50 cts.	20.50
<i>Charlestown</i> — Mrs. Sarah P. Mann, to constitute herself L. M.	25.00
<i>Dedham</i> — "A Friend"	5.00
<i>Falmouth</i> — Celia F. Cornish, to constitute herself L. M., \$25; Mrs. P. Jenkins, \$1	26.00
<i>Hadley, South</i> — Mt. Holyoke Seminary, aux., by Miss J. E. Ward (of which to constitute Miss Sarah H. Melvin, Miss Sarah Bowen, Miss Sarah P. Parsons, Miss Annie M. Wells, Miss Frances E. Washburn, Miss Elizabeth P. Hodgdon, Emma H. Callender, M.D., and Mrs. Mary K. Carroll, L. M's.)	459.45
<i>Hyde Park</i> — Mrs. Coverly, \$4.50; Miss Coverly, \$2.50	7.00
<i>Indian Orchard</i> — Rev. Stephen Harris, to constitute Mrs. Jennie S. Harris L. M.	25.00
<i>Longmeadow</i> — Sunday school, for support of "Yunega," at Marsovan	35.00
<i>Maynard</i> — Mission circle, "Rising Star," Mrs. Charles Cheney's S. S. class (by Georgie A. Vose, treasurer)	5.00
<i>Somerville, East</i> — From "A Friend"	2.00
<i>Shelburne</i> — Aux., to constitute Mrs. A. F. Marsh L. M.	25.00
<i>Woburn</i> — Aux., Mrs. C. S. Adkins, treasurer	20.00

<i>Westfield</i> — Aux., Mrs. F. Eloise Vining, treasurer	\$83.00
<i>Worcester</i> — Mrs. G. Henry Whitcomb, to support a pupil in Mrs. Edwards's school, \$30; Old South S.S., for support of a pupil at Martin Female Seminary, \$30	60.00
<i>Whitinsville</i> — Aux., Miss E. M. Fletcher, treasurer	53.00

RHODE ISLAND.

<i>Providence</i> — From "A Friend"	5.00
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CONNECTICUT.

<i>Bozrah</i> — Aux., Mrs. A. A. Maples, treasurer (of which \$25 to constitute Mrs. William G. Jones L. M.)	38.10
<i>Glastenbury</i> — Juvenile Missionary Society, to constitute Miss Sarah F. Kittredge L. M.	25.00
<i>Stamford</i> — Mrs. F. M. Bean	5.00

NEW YORK.

<i>Cazenovia</i> — Sunday school, by Rev. D. Torrey, to support a pupil in Miss Payson's school, at Foochow, China	40.00
<i>Elmira</i> — Female College, Young Ladies' Christian Association, for support of Hoobi, at Harpoot Seminary	30.00

NEW JERSEY.

<i>Montclair</i> — Ladies' Missionary Society (Mrs. Lucy W. Rodman, treasurer)	80.00
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PENNSYLVANIA.

<i>Philadelphia</i> — Branch Society (Mrs. J. D. Lynde, treasurer), for support of Miss Proctor's school, at Aintab, Central Turkey, thirty-eight ladies, annual members, \$1 each; Mrs. C. C. Fisk, Mrs. Chas. Burnham, Mrs. Edward Webb, Mrs. Joseph B. Sheppard, Mrs. Burdett Hart, \$5 each; "C. A. L.," quarterly contribution, \$75; collection at annual public meeting, \$62.12; "Carrier Doves," Central Cong. Church, \$6; "Plymouth May-Flowers," \$4.05; "Orange Buds," Orange, N.J., \$10; Woman's Missionary Society, Vineland, N.J., \$15.01; Woman's Missionary Society, Trinity Cong. Church, Orange, N.J. (of which \$25 to constitute Mrs. F. A. Adams L. M.), \$46.70; Woman's Missionary Society, First Cong. Church, Newark, N.J., \$62; Woman's Missionary Society, Washington, D.C. (of which \$25, from Mrs. Augusta P. Whittlesey, to constitute herself L. M.; \$25, from Mrs. S. C. Pomeroy, to constitute Mrs. W. F. Bascom L. M.; from Mrs. Anna F. Banfield, \$25, to constitute herself L. M.); \$109; Woman's Missionary Society, Baltimore, Md., \$11.50	464.38
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OHIO.

<i>Dexter</i> — United Brethren S. S. (colored), towards support of a girl in Mrs. Edwards's school	11.00
<i>Troy</i> — Mrs. Christian Le Fevre, towards support of a girl in Mrs. Edwards's school	25.00

CANADA.

<i>Sherbrooke</i> —Mrs. (Rev. A.) Duff	\$5.00
Donations and subscriptions	\$1,861.39
Quarterlies, "Life and Light"	189.75
" "Echoes"	14.32
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	\$2,065.46
Legacy, <i>Woodstock, Conn.</i> —(Mrs. Abigail B. Child, by Linus M. Child, executor)	300.00
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	\$2,365.46

RECEIPTS FOR JULY.

MAINE.

<i>Bangor</i> —Aux., Mrs. E. G. Thurston, treasurer	\$50.00
<i>Castine</i> —Aux. (Mrs. S. Adams, treasurer), with previous contribution, to constitute Mrs. Joseph L. Stearns and Mrs. Samuel Adams L. M's.	41.75
<i>Ellsworth</i> —Young Ladies' Prayer Circle, second contribution	1.50
<i>Wells</i> —Second Cong. Parish, auxiliary (Mrs. Samuel Lindsay, treasurer)	30.00
<i>Whiting</i> —Aux., Mrs. L. A. Lincoln, treasurer	14.00

NEW HAMPSHIRE.

<i>Keene</i> —First Cong. Church and S.S., auxiliary, by Rev. W. S. Karr, pastor, first contribution for salary of Miss Sarah L. Wood, at Kessab, Central Turkey (Winchester auxiliary assuming support of Miss Hattie G. Powers, of same mission)	185.12
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VERMONT.

<i>Greensborough</i> —Mrs. M. E. Keniston	1.00
<i>Waterbury</i> —Aux. (Mrs. Dr. O. W. Drew, treasurer)	35.00

MASSACHUSETTS.

<i>Andover</i> —Abbott Academy, teachers and pupils, for pupils at Harpoot, Inanda, and Oodoopitty	100.00
<i>Boston</i> —Old South Church, Mrs. M. H. Baldwin, to constitute Mrs. Thomas P. Smith L. M., \$25; "L. F. B.," monthly subscription, \$30 (of which \$25 to constitute Miss Maria A. West L. M.); Chambers-street-Chapel Mission Circle, towards support of Miss Mary S. Williams, at Marash, Central Turkey, \$40.25; Shawmut Church ("L's," weekly contribution of 50 cts.), \$10	105.25
<i>Brookline</i> —"M. C. B.," to constitute Mrs. Charles H. Doane of Charlestown I. M.	25.00
<i>Cambridge</i> —Shepard Church, auxiliary, Miss E. M. Whitman, treasurer (of which \$25 to constitute Mrs. E. P. Whitman L. M.)	34.00
<i>Dorchester</i> —Aux., additional (Mrs. E. H. Preston, treasurer), \$7; 2d Parish S.S., towards support of Mission School, \$90	97.00

<i>Framingham</i> — Plymouth Church, auxiliary (of which \$50 towards salary of Miss U. Clark, at Broosa)	\$71.00
<i>Hadley</i> — Mrs. Eleazer Porter	10.00
<i>Holden</i> — "From a Friend of W. B. M."	2.00
<i>Holliston</i> — Aux. (Mrs. J. M. Batchelder, treasurer), part payment for two pupils at Eski Zagra school	45.00
<i>Jamaica Plain</i> — Central Cong. Church, additional, \$2; Cong. S.S., for "Carrie," of Eski Zagra, Miss M. Reed's class, \$13; B. W. Williams's class, \$4.45	19.45
<i>Ludlow</i> — Cong. S.S., for pupil at Eski Zagra	43.03
<i>Lawrence</i> — Lawrence-street Church, auxiliary (Mrs. Z. N. Partridge, treasurer)	105.50
<i>Medfield</i> — "From a Friend"	10.00
<i>Malden</i> — Aux. (Miss Jennie E. Holm, treasurer), for support of "Marta," of Arabkir, at Harpoot	40.00
<i>Newton, West</i> — Miss A. Brown	.50
<i>Pittsfield</i> — By Rev. Dr. Todd, from Mrs. Walter Tracy, to support a child in Mrs. Edwards's school, South Africa	30.00
<i>Randolph</i> — Thirteen little girls, towards support of a pupil in Eski Zagra school	10.00
<i>Southampton</i> — Aux. (Miss Jane Z. Judd, treasurer), to constitute Mrs. (Rev.) R. R. Wells and Miss Sophia Birge L. M's.	50.00
<i>Swampscot</i> — Cong. Church S.S., auxiliary, additional (T. C. Story, treasurer), \$6.73; Sunday-school Mission Circle, \$4.75	11.48
<i>Southborough</i> — Plymouth Church S.S., Mrs. John Colby's class, \$22; Miss Flagg, \$8, for support of a pupil in Mrs. Bissell's school, Ahmednuggur	30.00
<i>Worcester</i> — "An Individual in Plymouth Church" (by L. P. Goddard, treasurer)	25.00
<i>Westfield</i> — Aux., additional	1.00
<i>Westborough</i> — Albert W. Smith, to constitute Mrs. Lucy Jane Smith L. M.	25.00
<i>Whitinsville</i> — Mrs. C. P. Whitin, to constitute Mrs. George Constantine of Constantinople L. M., \$25; also \$1 to make Mrs. G. W. Davison of Upton member, and, with previous contribution, constituting Miss Flavia S. Bliss of Sivas, Turkey, L. M.	26.00

RHODE ISLAND,

<i>Barrington</i> — E. R. Tiffany	1.00
<i>Providence</i> — Aux. (Miss Anna T. White, treasurer), Beneficent Church, \$30 (of which \$25 to constitute Mrs. Sarah M. Taft L. M.); Pilgrim Church, \$20.30; Central Cong. Church, \$170.35 (of which \$50 to constitute Mrs. William Corliss and Miss Lydia King L. M's.), balance for salary of Miss Ashley	220.65

CONNECTICUT.

<i>Andover</i> — Cong. Church, to constitute Mrs. L. P. Ingham L. M.	25.00
<i>Farmington</i> — Mrs. Henry D. Hawley	10.00
<i>Norwalk</i> — May-Flower Mission Band, for Mrs. Barnum's work at Harpoot	50.00

NEW YORK.

<i>Buffalo</i> —North Pres. Church, Mrs. Sarah A. French, to constitute herself L. M.	\$25.00
<i>Brasher Falls</i> —Pres. S.S., for scholar at Harpoot Female Seminary	15.00
<i>Franklin</i> —Aux., Mrs. J. J. Hough, president, Mrs. Simon B. Smith, treasurer	50.00
<i>Rochester</i> —Central Pres. Church, auxiliary, Young Ladies' Missionary Society, first quarterly payment of salary of Miss Carrie E. Bush	84.19
<i>Rome</i> —"A Tithe from Three Friends of Missions"	5.00
<i>Spencerport</i> —Cong. Church and Society, towards support of a pupil at Harpoot	30.00
<i>Sherburne</i> —First Cong. (of which \$15 from Mrs. "C. I. R.," towards a L. M.)	20.00

OHIO.

<i>Granville</i> —Pres. S.S., by E. C. Blanchard, treasurer	20.00
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INDIANA.

<i>Fort Wayne</i> —Miss Harris's S.S. class, towards support of a girl in Mrs. Bissell's school	7.50
<i>Terre Haute</i> —Blackford Condit, for Mrs. Edwards's school, South Africa	5.00

ILLINOIS.

<i>Chicago</i> —"M. L. P.," for Horessima, in Miss Fritcher's school	4.00
<i>Rockford</i> —Seminary, Junior Middle Class, for support of a girl at Oodooville, under Miss Agnew's care	30.00

IOWA.

<i>Magnolia</i> —Cong. Church S.S., towards support of a native teacher under care of Miss Hillis, at Ceylon	25.00
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WISCONSIN.

<i>Appleton</i> —S.S., for Female Mission School at Ceylon	6.00
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CALIFORNIA.

<i>Oakland</i> —Aux. (Mrs. M. P. Cole, treasurer), for quarterly collection, the same to constitute Mrs. Sarah P. Blakeslee, Mrs. Abba M. Flint, and Mrs. Mary P. Cole, L. M's.	75.00
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ENGLAND.

<i>London</i> —Miss E. H. Ropes, \$20; Miss S. L. Ropes, \$10	30.00
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Donations and subscriptions	\$2,012.92
Quarterlies, "Life and Light"	91.00
Bound vols. " " "	26.35
Quarterlies, "Echoes"	8.00

\$2,138.27

RECEIPTS FOR AUGUST.

MAINE.

<i>Ellsworth</i> —Third monthly contribution of Young Ladies' Prayer Circle	\$2.00
<i>New Gloucester</i> —Mrs. Salome H. Foxcroft, to constitute herself L. M.	25.00

NEW HAMPSHIRE.

<i>Bennington</i> —Mrs. Hannah S. Parker	2.00
<i>Keene</i> —Aux., by Rev. W. S. Karr, additional, towards salary of Miss Wood	102.85

VERMONT.

<i>Benson</i> —For "W. B. M."	2.00
<i>Castleton</i> —Miss Olive B. Maynard, to constitute herself L. M.	25.00
<i>East Rutland</i> —Aux., Mrs. L. P. Flack, treasurer	4.00
<i>St. Alban's</i> —Mrs. A. M. Plant	4.25
<i>Union Village</i> —Mrs. Lucy Lord	1.00

MASSACHUSETTS.

<i>Athol</i> —Cong. Church and Society, to constitute Mrs. Phebe M. Thorp L. M.	25.00
<i>Andover</i> —Miss Anna R. De Forest	5.00
<i>Boston</i> —Mt. Vernon Church, Children's Missionary Society (Mrs. B. F. Brown, president, Miss Cushing, treasurer), from contributions, donations, and sales (of which \$180 for Mrs. Bissell's school, at Ahmednuggur, South India, \$70 for Mrs. Chandler's high-caste school, at Madura, India, and \$180 towards salary of Miss Agnew, at Ceylon), \$430; Old South Church. "L. F. B.," monthly contribution, (\$25 of which to constitute Miss A. B. Child L. M.), \$30; a Friend, \$9; Central Church mission circles ("Eughapers," \$7.41; "Busy Bees," \$5), 12.41	481.41
<i>Charlestown</i> —Winthrop Church, M. I. Littlefield, to constitute Mrs. Mary Littlefield L. M.	25.00
<i>Dunstable</i> —E. R. Fletcher, to constitute her sister, Miss Lucretia S. Fletcher, L. M.	25.00
<i>Falmouth</i> —Mrs. A. Lewis, to constitute Miss Martha L. Butler L. M.	25.00
<i>Fitchburg</i> —Aux. (Central Cong. Church, Miss Anna S. Haskell, treasurer)	25.00
<i>Great Barrington</i> —"A. C. T."	1.00
<i>Grantville</i> —Aux. (Miss Kate E. Lee, secretary and treasurer), for support of Balu, a Bible-woman under Mrs. Bissell, at Ahmednuggur, and \$25 for Madura School	86.50
<i>Granby</i> —Aux. (Mrs. John Church, treasurer), to constitute Mrs. Perez Cook, Mrs. William A. Smith, and Miss Mary C. Kellogg, L. M.'s	75.00
<i>Lincoln</i> —A Birthday Gift, to constitute Mrs. Caroline A. Flint L. M.	25.00
<i>Leominster</i> —Aux. (Miss S. M. Haskell, treasurer), to constitute Miss Lydia Prescott, Miss Judith S. Thurston, and Miss Elizabeth A. Thurston, L. M.'s.	75.00
<i>Lynn</i> —First Cong. Church (J. F. Patton's S. S. class), balance of salary for Bible-reader at Aintab	37.50
<i>Lenox</i> —Mrs. Emily Washburn, to constitute herself L. M.	25.00

<i>Malden</i> —Aux. (Jennie E. Holm, treasurer), "A Friend," to constitute Mrs. William Whittemore L. M.	\$25.00
<i>Newburyport</i> —Aux., Mrs. H. A. Ingraham, treasurer (of which \$25 to constitute Mrs. (Rev.) James Powell L. M.)	100.00
<i>Northampton</i> —Mrs. William S. Rush	5.00
<i>Rockport</i> —Mrs. Reuben Brooks, to constitute herself L. M.	25.00
<i>Sharon</i> —Mrs. Darius R. Lothrop	5.00
<i>Swampscott</i> —Mission circle, additional	2.33
<i>Townsend</i> —Aux., Mrs. Lucy Proctor, treasurer	12.00
<i>West Tisbury</i> —Mrs. Moses Adams	1.50
<i>Worcester</i> —Pomeroy Knowlton	5.00
<i>Williamstown, South</i> —S. S., by George S. Mills, for pupil at Erzroom Mission School, Turkey	30.00

RHODE ISLAND.

<i>Providence</i> —Aux., Miss Susanna E. Jackson, to constitute Miss Sarah E. Knowles of Yarmouth, Mass., L. M.	25.00
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CONNECTICUT.

<i>Colchester</i> —Aux., additional, Mrs. Barrows, \$1; Children's Circle, 50 cts.	1.50
<i>East Hampton</i> —Aux., Mrs. Philo Bevin, treasurer	10.00
<i>New Britain</i> —Mrs. W. A. Churchill, to constitute herself L. M.	25.00
<i>New Milford</i> —Henry Ives, Esq., to constitute Mrs. Harriet F. Ives of Lee, Mass., L. M.	25.00
<i>Southbury</i> —Ladies of Congregational Church (collected by Mrs. M. A. Johnson)	17.75

NEW YORK.

<i>Addison</i> —Mrs. C. L. Barton	1.00
<i>Dunkirk</i> —In memoriam of Mrs. Eunice D. Thompson (for China)	10.00
<i>Morgan</i> —"A Friend," for Mission School	2.00
<i>New York</i> —D. B. Hixon, for the "Warfield Scholarship" at Harpoot (annual contribution)	30.00
<i>Rochester</i> —Mrs. S. Hamilton, for continuance of a pupil in Harpoot Seminary	30.00
<i>Westmoreland</i> —Aux. (Mrs. Emily C. Johnston, treasurer), towards salary of Miss Rosella A. Smith of the Madura Mission	12.00

PENNSYLVANIA.

<i>Otto</i> —Aux., Mrs. E. R. Prentiss, treasurer	15.00
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OHIO.

<i>Cincinnati</i> —Mrs. J. Y. Roots, to constitute herself L. M.	25.00
<i>Cleveland</i> —First Cong. Church, auxiliary, Mrs. M. A. Loomis, treasurer (of which, for pupil in Mission School in Turkey, \$30)	50.00
<i>Toledo</i> —"L. C."	5.00
<i>Windham</i> —Aux., Young Ladies' Mission Circle (Miss Mary A. Clark, secretary), towards salary of Miss Sarah A. Clossen, Cæsarea, Western Turkey	70.00
<i>Youngstown</i> —Aux. additional, Mrs. P. T. Caldwell, treasurer	20.00

CEYLON.

<i>Batticotta</i> —Mrs. De Reimer (\$25 of which to constitute herself L. M.), \$27.55	
Donations and subscriptions	\$1,717.14
Quarterlies, "Life and Light"	42.75
" "Echoes"	11.50
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	\$1,771.39

RECEIPTS FOR SEPTEMBER.

MAINE.

<i>Bangor</i> —Aux. (Mrs. E. G. Thurston, treasurer), \$25; Hammond-street Society, to constitute Mrs. S. P. Fay L. M., \$25	\$50.00
<i>Ellsworth</i> —Young Ladies' Prayer Circle, additional, for school at Bitlis, \$2.35; mission circle, "Cup-Bearers," \$1.10	3.45
<i>Holden</i> —Aux., Mrs. Ellen V. Cogswell, secretary	11.00
<i>Lewiston</i> —Three ladies of Pine-street Church, to constitute Mrs. Cyrus Balkam of Robbinston L. M.	25.00
<i>South Freeport</i> —Mrs. Hsley's S. S. class	6.00
<i>Orland</i> —Mrs. Sadie L. Brastow, for Miss Fritcher's school, Marsovan,	10.00

NEW HAMPSHIRE.

<i>Amherst</i> —C. M. Boylston, \$25, L. F. Boylston, \$25, to constitute themselves L. M's.	50.00
<i>Bennington</i> —H. S. P., for Report . . . . .	.25
<i>Claremont</i> —E. L. Goddard, to constitute his daughter, Miss Elizabeth W. Goddard, L. M., \$25; Mrs. K. N. Piper, for the Cone Basket, \$1,	26.00
<i>Exeter</i> —Mrs. G. E. Street	1.00
<i>Fitzwilliam</i> —Little Laura's gifts	1.00
<i>Hampton</i> —Aux., Woman's Missionary Society	18.00
<i>Keene</i> —Aux., Heshbon Society, toward salary of Miss Wood at Kesab	25.00
<i>Nashua</i> —Aux., Mrs. R. Y. Smith, treasurer	31.50
<i>Raymond</i> —Auxiliary Society	4.50
<i>Westmoreland</i> —Mrs. Persis S. Noyes	1.00

VERMONT.

<i>St. Alban's</i> —Aux., Mrs. Mary A. Smith, secretary and treasurer (of which from Mrs. Maria W. Smith \$50, to constitute Mrs. Julia W. Farrar and Miss Julia Brainerd L. M's.; \$25 from Mrs. Julia Merrill, to constitute Mrs. Alida J. Lavender L. M.; the Society constituting Mrs. Martha L. Day, Mrs. Melvina Loomis, Mrs. Betsey Spooner of Iowa, and Miss Salome Williams, L. M's.)	225.00
<i>Barre</i> —Mrs. L. Gale	1.00

MASSACHUSETTS.

<i>Boston</i> —An invalid of two years sends from her earnings \$1; E-street auxiliary (Mrs. D. F. Wood, treasurer), \$10.25; Union Church, "A Friend," to constitute Mrs. Caroline C. Hatch of Falmouth L. M.,	
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\$25; Mrs. Nathaniel Dana, to constitute Miss Mary S. Dana L. M.,	
\$25; Miss Mason, \$1; Shawmut Church, "L.'s" weekly earnings	
for missions, \$10; membership, additional, by Mrs. Ambrose, \$1;	
Mount-Vernon Church, additional, Mrs. Blanchard, 50 cts.; Old	
South, "L. F. B.," monthly subscription, \$30	\$103.75
<i>Boston Highlands</i> — Eliot Church, auxiliary, Mrs. R. Anderson, treas-	
urer	20.00
<i>Beverly</i> — "A Friend," to constitute Miss Martha Jane Safford L. M. .	25.00
<i>Brighton</i> — Mrs. William C. Strong	25.00
<i>Chelsea</i> — Chestnut-street Church, auxiliary, Miss Stone, \$1; Mrs. Stone,	
\$1; Miss Mary E. Tetlow, \$5; Central Church, Mrs. J. Q. Gilmore,	
\$1.	8.00
<i>Cohasset</i> — Second Cong. Church, to constitute Miss Abbie N. Bates and	
Miss Abby Cushing L. M's.	50.00
<i>Deerfield, South</i> — Charles Phelps, Esq., to constitute Mrs. Martha P.	
Phelps L. M.	25.00
<i>Falmouth</i> — Mrs. Susan E. Jenkins, to constitute herself L. M.	25.00
<i>Framingham</i> — Plymouth Church S. S., for Bible-reader	50.00
<i>Groton</i> — Mr. and Mrs. Eliel Shumway, to constitute Miss Fannie C.	
Blanchard L. M.	25.00
<i>Hadley, South</i> — Mary S. Stearns	1.50
<i>Lincoln</i> — Aux., by Miss S. Rice, with balance of former donation, to	
constitute Mrs. Dorcas Farrar and Mrs. Lucy B. Hartwell L. M's. .	40.00
<i>Newton Upper Falls</i> — R. P. Ward	10.00
<i>Newton</i> — Mrs. J. Capen	1.00
<i>Pittsfield</i> — By Rev. Dr. Todd, from Mrs. Thenias Allen	25.00
<i>Reading</i> — Aux. (Mrs. J. B. Leathe, treasurer), with previous contribu-	
tion, for pupil in Mrs. Edwards's school	19.00
<i>Springfield</i> — Olivet Church, auxiliary, Mrs. H. B. Merriam, treasurer	
(\$50 of which to constitute Mrs. E. A. Hubbard and Miss Emma L.	
Hubbard L. M's., the whole toward salary of Miss Mary A. Wads-	
worth, M.D., of Constantinople)	72.25
<i>Uxbridge</i> — Aux., Mrs. Lorin B. Taft, treasurer (of which \$25 to consti-	
tute their pastor's wife, Mrs. Thomas C. Briscoe, L. M.)	43.00
<i>Woburn</i> — Aux., Mrs. C. S. Adkins, treasurer	10.00

RHODE ISLAND.

<i>Providence</i> — "M., for W. B. M."	5.00
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CONNECTICUT.

<i>Bolton</i> — By Rev. W. E. B. Moore, ladies in Bolton	17.00
<i>Cromwell</i> — Miss Mary G. Savage, to constitute herself L. M.	25.00
<i>Gilead</i> — Cong. Church mission circle, "The Sunbeams"	11.00
<i>New Haven</i> — Aux. (Mrs. R. P. Cowles, treasurer), Howard-avenue	
Church (of which \$25 from Mrs. (Rev.) White, to constitute their	
little daughter Lota L. M.), and from society, to constitute Mrs. O.	
H. White L. M., \$25	79.87
(The S. S. of this church have also sent as a private donation \$71.63,	
for Bible-reader and pupil under Mrs. Chandler, Madura.)	
<i>Norwich</i> — By Mrs. Dr. Coit, Mrs. Amos H. Hubbard, to constitute Mrs.	
Charlotte L. Hubbard L. M.	25.00
<i>New Britain</i> — Miss Louisa Nichols	5.00
<i>Portland</i> — Miss Martha White	5.00

NEW YORK.

<i>Cincinnatus</i> —Elizabeth L. Blunt	\$5.00
<i>Fulton</i> —Presbyterian S. S. annual contribution for pupil in Miss Fritch- er's school, at Marsovan, Western Turkey	35.00
<i>Rochester</i> —"A Friend," to constitute Mrs. Maria Dow of Westfield, Mass., L. M.	25.00
<i>Watertown</i> —Mrs. E. B. Wardwell and daughter, \$2; Miss Sterling, \$2,	4.00

PENNSYLVANIA AND NEW JERSEY.

<i>Philadelphia</i> —Branch society, assuming the support of Miss Proctor and her school, at Aintab, Eastern Turkey (Mrs. J. D. Lynde, treas- urer), Mrs. Burdett Hart, with previous contributions, to constitute Miss Mary A. Hart L. M., \$5; "C. A. L.," quarterly contribution, \$75; Woman's Missionary Society, Belleville-avenue Cong. Church, Newark, N. J., \$24; Woman's Missionary Society, Grove-street Cong. Church, East Orange, N. J., to constitute Mrs. (Rev.) Allan McLean and one other L. M's., \$50; Vineland, N. J., Woman's Mis- sionary Society, \$30 (of which \$25 to constitute Mrs. E. Stocking L. M.); "Orange Buds," a mission circle, Orange, N. J., \$11.50; Woman's Missionary Soc., Trinity Cong. Church, Orange, N. J., \$24,	219.50
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OHIO.

<i>Dayton</i> —Third United Brethren S. S. (colored), toward support of Lo- rana Champion, a pupil in Mrs. Edwards's school, South Africa	7.00
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MINNESOTA.

<i>Faribault</i> —Little Lilly L. Frink	2.00
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IOWA.

<i>Percival</i> —Cong. Church S. S., for pupil in Miss Townshend's school	16.00
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Donations and subscriptions	\$1,554.57
Quarterlies, "Life and Light"	75.00
" "Echoes"	10.50
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	\$1,640.07

RECEIPTS FOR OCTOBER.

MAINE.

<i>Auburn</i> —Aux., by Rev. George Harris, pastor, additional, towards Miss H. E. Townsend's salary	\$45.00
<i>Biddeford</i> —Second Cong. Church	5.00
<i>Ellsworth</i> —Young Ladies' Prayer Circle, \$1.50; mission circle, "Cup- Bearers," \$1; Miss L. L. Phelps, for Turkish coin from Harpoot Prayer Circle, \$3	5.50
<i>Portland</i> —Aux., additional, for school at Mardin (of which \$8 from Miss Woodbridge)	20.50
<i>Rockland</i> —Miss Sophia Spofford, to constitute Mrs. Mary E. Cutler L. M.	25.00

NEW HAMPSHIRE.

<i>Hanover</i> — Aux., Mrs. E. D. Sanborn, secretary, Mrs. S. P. Leeds, treasurer	\$35.00
<i>Nashua</i> — "A Friend"	2.00

VERMONT.

<i>Georgia</i> — Aux. (Miss L. M. Gilbert, secretary), to constitute Miss Alice C. Colton L. M.	25.00
<i>Peacham</i> — Mrs. D. S. Chamberlin, to constitute her daughter, Miss Jane E., L. M.	25.00
<i>Stowe</i> — Mrs. E. D. Savage	5.00
<i>St. Alban's</i> — Aux., additional, Mrs. M. A. Smith, treasurer	5.00
<i>St. Johnsbury</i> — "Friends," by Mrs. F. A. Fairbanks	30.00
<i>West Westminster</i> — Miss Laura Stevens, \$5; a Friend, \$5	10.00

MASSACHUSETTS.

A very poor woman consecrates with prayer her mite	1.00
<i>Andover</i> — Aux., additional, Mrs. E. C. Pearson, treasurer	12.50
<i>Auburndale</i> — Mrs. E. H. Walker	5.00
<i>Abington, East</i> — A Friend, to constitute Miss Martha L. Reed L. M.	25.00
<i>Boston</i> — Old South Church, "L. F. B.'s" monthly subscription (\$25 of which to constitute Mrs. Mumford of the Bulgarian Mission L. M.), \$30; Central-Church mission circles ("Busy Bees," \$6; "Merry Workers," \$5), \$11; Columbus-avenue Church (Mrs. Scudder, treasurer), additional, \$11	52.00
<i>Boston, East</i> — Maverick-Church mission circle, "Maverick Rill"	17.00
<i>Braintree, East</i> — "Monatiquot" circle, by Miss R. A. Faxon	10.00
<i>Brookfield</i> — A Friend	5.00
<i>Brookfield, North</i> — First Cong. Church, Mrs. S. B. Reed, to constitute herself L. M., and towards Mrs. Edwards's school	25.00
<i>Dorchester</i> — Miss Fanny S. Munger, a penny saved	1.00
<i>Falmouth</i> — A few ladies, to constitute Mrs. H. K. Craig L. M.	25.00
<i>Fitchburg</i> — Rodney Wallace, Esq., according to one of the last expressed wishes of his wife, Mrs. Sophia I. Wallace, a bequest of \$100; Mrs. A. F. Hartwell, \$1	101.00
<i>Hadley, North</i> — Miss E. H. Beaman, to constitute herself and little M. K. Stockbridge L. M's.	50.00
<i>Haverhill</i> — J. H. Nichols, Esq., to constitute Mrs. Charlotte P. Nichols L. M.	25.00
<i>Lee</i> — Cong. Church, for pupil, "Emily H. N.," &c., in Mrs. Edwards's school	49.25
<i>Lowell</i> — Miss Sarah V. Hosmer, to constitute herself L. M.	25.00
<i>Milton</i> — Miss Lucy Wadsworth, subscription for 1871 and 1872	2.00
<i>Monson</i> — Aux., Mrs. N. M. Field, treasurer (of which \$50 to constitute Mrs. Charles Hammond and Mrs. James Tufts L. M's.	55.00
<i>Peabody</i> — Mrs. Charlotte G. Smith, to constitute herself L. M., and for Bitlis school	25.00
<i>Salem</i> — Crombie-street Church, for a pupil in Mission School	30.00
<i>Taunton</i> — Aux., Mrs. George W. Woodward, treasurer (of which \$25 is a legacy from Mrs. (Rev.) Thomas T. Richmond)	75.00

<i>Wellesley</i> — Aux., Mrs. Charles Dana, treasurer (of which \$50 to constitute Miss Viletta E. Fuller and Miss Charlotte Cameron L. M's.; \$30 for pupil in Mrs. Edwards's school; \$40 for pupil at Eski Zagra; \$70 towards salary of Miss Ursula Clark, at Broosa, Western Turkey),	\$190.00
<i>Williamstown</i> — Aux., Miss E. Pierce, treasurer	10.00
<i>Wrentham</i> — Aux., Miss Emily S. Shepard, treasurer	40.00
<i>Legacy</i> — By Mrs. Sarah J. Baldwin of Boston, by Messrs. Pitkin, ex'rs.,	15,000.00

RHODE ISLAND AND CONNECTICUT.

<i>Providence</i> — "A Friend"	1.00
<i>Colbrook</i> — Mrs. Ann Corbin	1.00
<i>Guilford</i> — A Friend, to constitute Miss Ella B. Smith of Grantville, Mass., L. M.	25.00
<i>Greenwich</i> — Aux. (Mrs. Moses Christy, treasurer), for Bible-reader, "Zaibal," at Sholapoor, Mahratta Mission	60.00
<i>Middletown</i> — Aux., Mrs. E. H. Goodrich (with \$5 previously, towards life-membership of Miss M. S. Pendleton)	10.00
<i>Norwich</i> — A member of First Congregational Church, \$5; Second Congregational Church, by Miss Ellen G. Coit, treasurer (of which, from Mrs. H. P. Williams, \$50 to constitute Miss Sarah B. Post and Miss Elizabeth Ann Parker L. M's.),	\$163.95
<i>Waterbury</i> — An Episcopal friend, for a pupil in Miss Fritcher's school at Marsovan	20.00
<i>Windsor, East</i> — "A Friend"	1.00

NEW YORK AND NEW JERSEY.

<i>Candor</i> — Congregational S. S., for "Marcarid," at Harpoot Female Seminary	40.00
<i>Montclair</i> — Aux., Young Ladies' Zenana Society	10.00
<i>Morristown</i> — Miss Rebecca Kerr	1.00

OHIO AND MISSOURI.

<i>Gambier</i> — By Miss Louisa Cracraft, from Congregational S. S., for female mission to India	11.30
<i>Portsmouth</i> — Presbyterian S. S., for pupil at Harpoot Female Seminary,	30.00
<i>Macon</i> — Mrs. C. S. Oakley	1.25

CALIFORNIA.

<i>Oakland</i> — Aux., quarterly remittance by Mrs. R. E. Cole, treasurer (of which \$75 to constitute Mrs. Mary C. Leonard, Mrs. Mary P. Bacon, and Mrs. Phebe Coxhead, L. M's.),	\$81.95 (gold)	92.80
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Donations and legacy	\$16,566.55
Quarterlies, "Life and Light"	67.23
" "Echoes"	5.48

\$16,639.26

RECEIPTS FOR NOVEMBER.

MAINE.

<i>Auburn</i> — Aux., Mrs. George Harris of Columbia Falls, to constitute Mrs. Thomas B. Little of Auburn L. M., and towards salary of Miss Townshend in Ceylon	\$25.00
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<i>Bangor</i> — Aux., Mrs. E. G. Thurston, treasurer (\$25 of which, from Hammond-street Society, to constitute Mrs. (Rev.) W. M. Barbour L. M.)	\$35.00
<i>Ellsworth</i> — Prayer Circle, additional . . . . .	.50
<i>Portland</i> — Aux. (of which \$26.06, being balance for 1871, for support of school at Mardin, assumed by this auxiliary)	30.00

NEW HAMPSHIRE.

<i>Fitzwilliam</i> — Aux., Congregational Church and Society	19.90
<i>Hanover</i> — Aux. (Mrs. E. D. Sanborn, secretary), additional for Bitlis school	21.50
<i>Keene</i> — Arthur Osborne's missionary hen . . . . .	.25

VERMONT.

<i>Cumberland Centre</i> — Aux., Mrs. M. S. Rideout, secretary	10.00
<i>Middlebury</i> — Aux., Mrs. C. H. Ladd, treasurer (of which \$15 from the S. S. children, for support of "Mariam of Hoghi," at Harpoot)	120.00
<i>Rutland</i> — Aux., Mrs. John B. Page, to constitute Miss Hattie L. Rays, Miss Charlotte Kilburn, Miss Mina Paine, and Miss May Mussey, L. M's.	100.00
<i>St. Alban's</i> — Mrs. W. O. Gadscomb, to constitute herself L. M.	25.00
<i>St. Johnsbury</i> — Young Ladies' Missionary Society, for pupil in Miss Seymour's school at Harpoot	36.00

MASSACHUSETTS.

<i>Auburndale</i> — Aux., additional	3.00
<i>Abington, East</i> — Mrs. Clara Jones, for adornment of Constantinople Home	5.00
<i>Burlington</i> — Aux. (Mrs. L. R. Hudson, president, Miss M. A. Butters, secretary), to constitute Mrs. L. R. Hudson L. M.	25.00
<i>Boston</i> — Miss Carrie Jones, for Constantinople Home, \$1; Old South, "L. F. B.'s" monthly subscription, with a portion previously given, to constitute Miss Laura Farnham of Nicomedia, and Miss Phebe L. Cull of Manissa, L. M's., \$30; Shawmut Church, "L.," additional, \$10; Park-street Church, Miss Millet, \$1; Mount-Vernon Church, Mrs. M. A. Ricker, \$1; Union Church, Miss Louisa J. Brown, for Bible-reader in India, \$50	93.00
<i>Boston Highlands</i> — Eliot Church (Mrs. E. H. Anderson, treasurer), annual subscription	28.00
<i>Chelsea</i> — Chestnut-street Church, additional, by Mrs. Sweetser	4.00
<i>Everett</i> — Aux., Miss Esther Whittemore, treasurer	4.14
<i>Groveland</i> — Congregational Society, by Mrs. Atwood, to constitute Mrs. E. F. Paine L. M.	25.50
<i>Haverhill</i> — Mrs. M. C. Flint	2.00
<i>Lowell</i> — Mrs. George Stevens	1.00
<i>Norton</i> — Wheaton Female Seminary, to constitute Miss Isoline Barnes L. M.	25.00
<i>Peabody</i> — Aux., additional	2.00
<i>Randolph, East</i> — Aux. society, Miss S. J. Holbrook, treasurer (of which \$30 for a pupil in Mrs. Edwards's school, South Africa)	35.50
<i>Springfield</i> — First Cong. Church, aux., additional, Miss Louisa S. Dickinson, treasurer	11.00

<i>Wellesley</i> —Aux., additional, from labors of Mrs. Gulick and little Martha, for North China Mission	\$7.04
<i>Winchester</i> —Cong. Church S. S. (class of Mr. S. Small), additional, for Bible-reader, "Nigdi," at Talas	50.00

CONNECTICUT.

<i>Milford</i> —First Cong. Church	20.00
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NEW YORK AND NEW JERSEY.

<i>Brooklyn</i> —(By Mrs. C. H. Parsons), Miss Clarissa B. Deming, \$50, to constitute Mrs. Joseph M. Turner and herself L. M.'s.; Miss Louise Deming, \$25, to constitute Mrs. Frederick Deming L. M.; Mrs. Charles H. Parsons, \$25, to constitute herself L. M.	100.00
<i>Rochester</i> —Central Presbyterian Church, Young People's Missionary Society, quarterly remittance for salary of Miss Bush, Harpoot	83.71
<i>Harlem</i> —Cong. Church, to constitute Mrs. Elizabeth E. Meggs L. M.	25.00
<i>Montclair</i> —Mrs. L. W. Rodman, treasurer (of which \$25 to constitute Mrs. William B. Holmes L. M., by her sister Mrs. Edward Sweet)	30.00

OHIO.

<i>Belpré</i> —Union Centre S. S., for girls' school at Ceylon, in charge of Rev. Mr. Smith	14.10
<i>Cincinnati</i> —Rev. B. P. Aydelott, D. D., to constitute Louisa Este Aydelott L. M.	25.00
<i>Dayton</i> —Third United Brethren S. S. (colored), additional, for Lorana Champion, pupil in Mrs. Edwards's school, South Africa	12.00
<i>Youngstown</i> —Aux. (Mrs. P. T. Caldwell, treasurer), quarterly collection	40.00

ILLINOIS.

<i>Chicago</i> —"E. G. T." and "M. L. P.," for "Horessima" at Marsovan school	10.00
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CANADA EAST.

<i>Montreal</i> —Mrs. Mary C. Lyman	40.15
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FOREIGN LANDS.

A Friend in the East, to constitute Mrs. Samuel P. Baker of Wiscasset, Me., L. M.	25.00
Subscriptions for November	\$1,169.29
Quarterlies, "Life and Light"	126.38
" "Echoes"	7.50
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	\$1,303.17

RECEIPTS FOR DECEMBER.

MAINE.

<i>Bangor</i> —Aux., 1st Church (Mrs. E. G. Thurston, treasurer), to constitute Mrs. Newman Smith L. M.	\$25.00
<i>Bethel</i> —Miss M. A. Cummings	1.00
<i>Ellsworth</i> —Prayer Circle, additional, \$4; "Cup Bearers," additional, 60 cts.	4.60
<i>Yarmouth</i> —"A Friend"	2.00

NEW HAMPSHIRE.

<i>Campton</i> —Aux., Mrs. E. Bartlett, treasurer (\$25 of which to constitute Mrs. Eliza Hadley L. M.)	\$34.00
<i>Francistown</i> —Mrs. M. J. Kingsbury	1.00
<i>New Ipswich</i> —Aux., Miss M. F. Taylor, treasurer	29.15
<i>Raymond</i> —Aux., additional, by Mrs. F. A. L. George	2.50

VERMONT.

<i>North Craftsbury</i> —Mrs. Deborah W. Loomis, to constitute herself L. M.	25.00
<i>Dorset</i> —Cong. Society, ladies of (collected by Mrs. Moore, to constitute Mrs. Susan Jackson Baldwin and Mrs. B. W. Pratt L. M's., with last year's balance)	44.00
<i>Ripton</i> —"A Friend," to constitute Mrs. Mary A. Kent L. M.	25.00
<i>Rutland</i> —Aux. (Mrs. L. P. Flack, treasurer), \$73; S. S. Mission Circles, \$115.01	188.01
<i>St. Johnsbury</i> —Aux. of North Church, by Mrs. S. M. Howard (of which \$25 to constitute Mrs. John P. Humphrey of East St. Johnsbury L. M., by Mrs. "H. F.")	75.00
<i>Vergennes</i> —Cong. Church S. S., for support of a pupil in a mission school	40.00

MASSACHUSETTS.

<i>Boston</i> —Union Church, Mrs. H. B. Hooker, to constitute Miss Annie L. Davis of Falmouth, Mass., L. M., \$25; Central-Church mission circle, "Eughapers," additional, \$7.53; Mount-Vernon Church, Mrs. Winslow's Maps, \$2.25; Old-South Church, Miss Lillie, \$5; "L. F. B.," monthly subscription, to constitute Miss Julia A. Shearman of Turkey L. M., and to make up the balance due to constitute Mrs. Mary C. Turner of Cambridge, Vt., L. M., \$30	69.78
<i>Boston East</i> —Maverick Church, "Zulu Helpers," \$100, share in the enlargement of Mrs. Edwards's school-building; also for Mrs. Nancy Damon, a native helper to Mrs. Edwards, \$50	150.00
<i>Boston Highlands</i> —Vine-street Church (Mr. Callender's class, forming a mission circle), \$10; Walnut-avenue Church, Mrs. Rice, \$1	11.00
<i>Brookfield</i> —"A Friend"	5.00
<i>Berlin</i> —Mrs. W. A. Houghton	1.50
<i>Cambridge</i> —Shepard Church, "Little Workers" (Miss A. H. Rogers's class), for a pupil in Mrs. Edwards's school, South Africa	30.00
<i>Chesterfield, West</i> —Mrs. J. H. Clarke	1.00
<i>Hatfield</i> —Aux., Miss A. Graves, treasurer	72.00
<i>Hinsdale</i> —Aux., to constitute Mrs. Ephraim Flint and Mrs. B. F. Kirtledge L. M's.	50.00
<i>Milbury</i> —"Favor of a Classmate," Mrs. "L. F. F.," to constitute Mrs. Charles H. Peirce L. M.	25.00
<i>Newburyport</i> —Aux. (Mrs. H. A. Ingraham, treasurer), to constitute Mrs. Randolph Campbell and Miss Susan H. Brown L. M's.	50.00
<i>New Belford</i> —Aux. (by Mrs. Parker), ladies of Trin. Society, to constitute their pastor's wife, Mrs. Emily Hitchcock Terry, L. M.	25.00
<i>Springfield</i> —Aux., Olivet Church, additional, towards Miss Wadsworth's salary	21.74

Salem — Aux., Tabernacle Church S. S. mission circle, "Willing Helpers," for a pupil in Mrs. Edwards's school. . . . \$30.00

RHODE ISLAND.

Providence — Aux., Union Church, \$40; Charles-street Church, \$15, towards salary of Miss Ashley 55.00

CONNECTICUT.

Columbia — By A. D. Avery, six annual memberships 6.00

Greenwich, North — Mrs. Jane M. Alcott, to constitute her sister, Miss Mina K. Merrill of Peacham, Vt., L. M. 25.00

Hartford — Aux. (Mrs. Charles A. Jewell, treasurer), Centre Church, towards salary, assumed in full, of Miss Cornelia Dwight of Sivas, Western Turkey, \$211 (\$25 of which to constitute Mrs. Justin Perkins L. M.); Wethersfield-avenue Church, \$24 235.00

Killingly — D. C. Jencks, Esq., to constitute Miss Lucia G. Jencks, Miss Susan P. Hammond, Mrs. Mary Stokes, and Mrs. Laroy Wood, L. M's. 100.00

Old Lyme — Aux., Mrs. Nathaniel Lee, secretary 29.00

New Haven — Aux., including West Haven and Cornwall, with previous contributions (for salary of Mrs. Edwards, two Bible-readers at Madura, two Bible-readers at Marsovan, thirteen pupils at Marsovan, and eight at Madura boarding-school, under Mrs. Chandler; balance for girl in Africa; and \$290.69 towards the enlargement of Mrs. Edwards's school-building) 1,399.82

Stafford Springs — Congregational Church 11.28

NEW YORK AND VICINITY.

Brooklyn — South Cong. Church (Mrs. Charles H. Parsons, treasurer), Ladies' Benevolent Society, to constitute Mrs. Henry M. Storrs and Mrs. N. A. Boynton L. M's. 50.00

Jewett — Ladies' Benevolent Society (Mrs. Kate Morse, treasurer) . . . 11.25

New York — Mrs. C. P. Bush 5.00

Syracuse — Miss Arnold and her Bible class, to constitute Mrs. A. T. Beard L. M. 25.00

Westmoreland — Woman's Missionary Society (Mrs. E. C. Johnston, treasurer), towards salary of Miss Rosella Smith of the Madura Mission 12.00

Whitney's-Point Society — By Mrs. Seymour 7.62

NEW JERSEY.

Madison — Aux. (Mrs. J. C. Potts, treasurer), for Sarah R. White, their Bible-reader, Ceylon 50.00

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Philadelphia Branch — (Mrs. J. D. Lynde, treasurer), Mrs. M. B. Coane, \$12; Mrs. W. M. Sinclair, to constitute herself L. M., \$25; Mrs. John McLeod, \$10; Mrs. Sarah C. Seaver, \$5; Mrs. John Sawyer, \$2; Miss Mary A. Hart (sixteen ladies, \$1 each), \$16; Mrs. C. Burnham, \$5; Mrs. Mary Souder, \$2; Mrs. Hart, from sale of hair crosses, \$50 (of which to constitute Minnie Lee Hart, and, by her father, Ellen Warren Holmes, L. M's.); also \$73 remitted by treasurer

(W. B. M.) for cross fund (of which \$50 from a member of Mr. Furber's church at Newton, Mass., and \$23 given at Salem meeting); "C. A. L." (of which \$25 to constitute Mrs. Mary Souder L. M.), \$75; "Carrier Doves," \$18.80; "Plymouth May-Flowers," \$11; "Morning-Star" circle, \$3.25; Woman's Missionary Society, Jersey City, N. J., \$27; Woman's Missionary Society, Orange, N. J., Trinity Cong. Church (with \$24 previously paid to constitute Miss Anna Pierson L. M.), \$1; Woman's Missionary Society, Franklinville, N. J., \$6; collection in Washington, D. C., \$58.55; Woman's Missionary Society, Washington, D. C. (\$25 of which to constitute Mrs. O. O. Howard L. M.), \$45.25 \$448.85

GEORGIA.

Andersonville — "A Friend" 5.00

TENNESSEE.

Lookout Mountain — Educational Institute, for support of Mariam Pootookyan, at Killis, Central Turkey 30.00

KENTUCKY.

Henderson — "A Friend" 3.00

OHIO.

Cleveland — Aux. (of which, for support of Bible-reader, Lubábai, at Ahmednuggur, \$36.80) 43.95

ILLINOIS.

Quincy — Mrs. Avery Turner, to constitute Mrs. Edward Turner, Mrs. S. B. Turner, Mrs. Daniel Paullin, Mrs. Otis A. Turner, all of Quincy, Mrs. Asa Turner of Hannibal, Mo., and Mrs. L. B. Searle of Brookfield, Mo., L. M's. 150.00

MINNESOTA.

Chatfield — Presbyterian Church S. S., for support of "Gita" in Mrs. Bissell's school 22.00

Total of subscriptions \$3,773.05

Quarterlies, "Life and Light" 334.75

 " "Echoes" 16.15

Bound volumes 4.50

\$4,128.45

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FIFTH ANNUAL REPORT

OF THE

WOMAN'S BOARD OF MISSIONS.

PRESENTED AT

Its Annual Meeting,

IN PARK-STREET CHURCH, BOSTON,

JANUARY 7, 1873.



BOSTON :

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1873.

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LIFE AND LIGHT

Is published monthly by the WOMAN'S BOARD OF MISSIONS, at the subscription-price of FIFTY CENTS a year, payable in advance. It may be obtained on application to Secretary W. B. M., at Congregational House, Beacon Street, Boston.

We trust our friends will interest themselves in obtaining subscribers for us.

ANNUAL REPORT.

By a pleasing coincidence, our anniversary greetings are mingled with the customary congratulations of the season; and as the friendly salutations of the NEW are preceded by the Christ-hallowed festival of the OLD year, so let us, with devout gratitude, ascribe all the blessings which we to-day commemorate to the gracious care of Him who came to give good gifts unto men; and let us be quickened by the thought, that so far as the work of this and kindred societies shall spread, the reign of the Prince of peace shall be extended, and the glad shout of newly-emancipated souls shall usher in each "happy new year."

Not to-day, as a year ago, do we meet with unbroken ranks. Death, alas! has invaded our inner circle, and taken from us one of our honored vice-presidents, and a beloved and trusted director. Mrs. J. B. PAGE, of Rutland, Vt., departed this life in May last, in a distant land, whither she had gone for the benefit of her health. Possessed of rich and graceful personal gifts, consecrated by religion, she was the ornament of every circle in which she moved, and the hearty supporter of every good work. Her untimely death has prevented the accomplishment of wide-reaching plans for the benefit of this society, which she loved; but her sweet example remains, and her "works do follow" her.

On the 14th of November, Mrs. LINUS CHILD of Boston, one of the founders of this Board, was released from a long and painful illness, which she bore with exemplary patience and res-

ignation, and was called to her reward. Sympathizing with her lamented husband in his love for the work of the American Board, which was strengthened by long connection with its prudential committee, she was, by her excellent judgment and ripe Christian experience, combined with great natural decision of character, fitted to be as wise in counsel as she was faithful in her attachment to our work. To us; her associates, her memory is exceedingly precious.

MEETINGS.

We can but rejoice in the growing interest which has been at once the cause and the effect of undiminished attendance upon our regular public meetings; and we would here acknowledge our obligation to our missionaries for valuable correspondence furnished by them, which has often been our chief reliance on these occasions. The monthly and other meetings of the executive committee have been faithfully sustained; and whatever sacrifice of personal convenience they may from time to time have involved, has been more than compensated by the rich reward of working for Christ.

The ELIM of the year was at New Haven, in October last. There, from the upper and nether springs of a generous and kindly hospitality, and still more from the overshadowings of the Divine Presence, we experienced a higher refreshment, perhaps, than the journeying Israelites found by the "twelve wells of water," and under the "seventy palm-trees." Several missionaries, fresh from their work, were present, who, with the eloquence of consecrated hearts, represented the needs of those for whom they had labored, and urged upon us our duty. The maternal instinct of some, found utterance through quivering lips in the fit audience of that vast number of mothers and sisters; and this Board would emphatically reiterate the appeals there made, with so much dignity and pathos, in behalf of children necessarily separated from their parents. Henceforth, let every mother enter into more complete and practical sympathy

with our beloved missionaries in the greatest of all their sacrifices; and let every sister, as she values the blessing of home and friends, by her thoughtful and affectionate regard, seek to cheer the loneliness, and alleviate the homesickness, of those, who, because their beloved parents have given up all for Christ, are among us in the condition of partial orphanage.

At the same meeting we were favored with the presence of officers and missionaries of other organizations, and were permitted to join hands with the Woman's Board for the Interior, through its president and delegate; while our numerous auxiliaries, with the Philadelphia and the New-Haven Branch, — the latter recently formed, — gave grateful promise of the fulfilment of the prophecy, "She sent out her boughs unto the sea, and her branches unto the river."

Our second BRANCH SOCIETY, embracing thirty-nine auxiliaries, has been formed during the year, at New Haven; and to this, with the Branch at Philadelphia, numbering twenty-five auxiliaries, — each occupying an important centre of influence, and both, ably and faithfully managed, — we are glad to commit the care and responsibility of our work in their respective fields.

AUXILIARIES.

The enlargement of auxiliaries and mission-circles during the year is not so great as we could desire; but the efficiency of those which exist gives very encouraging tokens of increasing interest from year to year. These, however, do not fully represent our progress, as many contributions are received from places where there is no organization. To secure stability and perpetuity to our work, it is very desirable that a regular auxiliary should be formed in each church in our connection; and it is hoped that the day is not far distant when the number of the one shall be the exact representative of the other. We learn, from correspondence with these auxiliaries, that the more they do for the cause, the more they love it; and in some instances, where articles of clothing, as a part of the outfit of missionaries, have been pre-

pared, a peculiar interest has been developed in the beneficiary and her field.

From a busy, thriving town in Connecticut, one writes, "I hope yet to see this whole city, with all its enterprise and wealth, permeated with the missionary spirit, and the Christian women living for some higher and nobler purpose than to surpass each other in style and fashion." From CANADA we hear, that "The work has opened many hearts, and laboring for this cause has led them to do more for home objects; for the more we give directly for God's glory, the more he gives us to give." A lady ninety years of age, in chirography which exhibited a trembling hand, gives conclusive proof of undecaying attachment to Christ in the following: "I have long desired to exert myself to form an auxiliary to your society. Without knowledge, a missionary spirit is not easily aroused, and with it I am not sure of great success; but I now enclose five dollars, hoping to receive papers that I can distribute, and, as a result, form a small auxiliary here, that may bear much fruit."

It is especially gratifying to notice the ardor with which children in our MISSION-CIRCLES pursue their little labors for this cause, and the enthusiasm developed by success. Though their efforts may appear small, they are productive of great results: not always in pecuniary returns, but great in their future relations. To interest so many minds in any object of benevolence, to divert thought from the frequent petty occupations and rivalries of youth into broader and more unselfish channels, is a work, viewed alone in its influence upon character, whose magnitude cannot be over-estimated. What a stable foundation might, in this manner, be laid for the prosecution of the varied objects of humanity and beneficence in the generation to come: and what homes of peace and moderate desire would daughters thus disciplined create and adorn! The actual contributions of these circles — whose very names, it is a pleasure to hear — are by no means small. By mite-boxes, banks, sales, picnics, dolls' fairs, and other youthful devices, "willing hearts" and "open hands"

have poured into our treasury during the year more than four thousand five hundred dollars. .

TREASURY.

Considerable advance has been made in our receipts ;* but not in any degree adequate to the opening work. Besides the requisite amount for the yearly support of missionaries, schools, and Bible-women, we are waiting to-day for nearly forty thousand dollars to complete an enterprise in Constantinople, urged by missionaries on the ground, and laid upon us by the prudential committee of the American Board. The advantage of the weekly-pledge system has been tested by some of our auxiliaries with marked success ; and we would commend the plan for general adoption, as likely to insure augmented receipts, as well as to promote the habit of systematic beneficence.

The HOME IN CONSTANTINOPLE, “designed to be the centre of a threefold Christian work, missionary, medical, and educational, for the women and girls of that city and vicinity,” has been in operation for more than a year. The success of the experiment has been equal to our most sanguine expectations ; and the promise of future usefulness is so great, that it is deemed highly desirable that the institution be established on a permanent basis. Dr. Wood, under date of Nov. 18, says, “The Home School is now acquiring the reputation, and gaining the favor, which we have believed its excellent character would secure to it. It has fifteen boarders and ten day-scholars, several of whom are from Protestant Armenian families, who brave ecclesiastical denunciation and much social obloquy in giving their daughters to us. By means of this school, our position as missionaries is much improved already, as it respects the native Protestants, and our relations with the people at large. It is opening new doors, and widening our influence, and commands respect for our other work as well.” It is estimated that the cost of land and suitable buildings for this purpose will not fall far

* \$48,791.54.

short of fifty thousand dollars. Of course, regular receipts from auxiliaries cannot be diverted from their legitimate appropriation to the payment of salaries of missionaries and teachers ; and therefore a separate appeal is made in this behalf. More than ten thousand dollars have already been pledged. Is there not gold enough in the custody of our Christian women to supply immediately the remainder ? Let it not be said that we, who know so well the worth of such opportunities, refuse the responsibility and honor of the trust providentially offered us.

An industrial school, known as the DAKOTA HOME, has been established among the Indians of that name, on their reservation in Nebraska. This has been thought needful by the missionaries stationed there, as an aid in elevating the tone of domestic life, which is already demanded by their advance in civilization. A short course of two years, in which girls of the proper age may learn the rudiments of education, with the arts and habits of civilized life, especially as applied to the industries and good management of their homes, it is thought, will be the most economical and efficient means of raising them to an equality with the young men, who, in all branches of education, are now greatly their superiors.

It is proposed soon to establish a HOME in Japan ; in other words, a training-school for women and girls, where they may be fitted to become helpers in the work of evangelization. It is quite apparent that the demand for similar institutions in foreign lands must continue to increase in the same proportion that the principles of Christianity are recognized and obeyed. Success is costly, peculiarly so, in missionary effort ; and, while we rejoice at every sign of improvement in the condition of our sex, let us prepare ourselves to pay the price, — a price paltry indeed, when we consider our own indebtedness to our Lord.

A new and interesting field, which we have this year been permitted to enter, is among the nominal Christians of SPAIN. A school for girls has been opened at Barcelona, numbering twenty pupils, under the charge of Mrs. Gulick, and Miss Har-

riet Blake, an English lady of experience, resident there. These twenty pupils are choice girls selected for careful training from a thousand scholars in George Muller's schools in that city, by which the advantage of two or three years' instruction is gained at the outset; and much good, it is hoped, may be done in Spain by their future co-operation.

SCHOOLS.

We receive most gratifying accounts from our schools on every hand, whose faithful teachers are beginning to reap the rewards of their labors. To say nothing of the mental, moral, and physical improvement of their pupils, the evidences of which they have daily before their eyes, the teachers are sometimes permitted to witness the transformation of character possible only to the regenerating influences of the Holy Spirit; to which desired result, all their labors tend. Miss Proctor, speaking of the sabbath exercises in her school at Aintab, says, "The most precious season is the evening, when I talk with two or three different girls alone, on the subject of religion. I often feel that more strength goes to this hour than to any ordinary half-day." From Ahmednuggur, we have recently heard that thirteen, most of them from Mrs. Bissell's school, were admitted to the church on a sabbath evening in October, in the presence of an immense throng of interested spectators. Already is valuable aid rendered by older pupils in these schools as assistant teachers; and many of them perform truly missionary labor by Bible-reading, and conducting prayer-meetings. Oftentimes they maintain their standing in the face of opposition; and instances are not unknown where such firmness on the part of a single girl has saved her family from apostasy. One of Miss Norcross's Bulgarian girls, teaching in a village by herself, was in the habit of opening her school with prayer. The priest heard of it, and told her she must do it no more. She, however, made no change; but, after receiving from him a second admonition, locked her door, and proceeded as usual. The priest then went to the

authorities to sustain him, and prevent a repetition of the offence. They looked at each other a while, stroked their beards, and then said, "We can get another priest, but we cannot get another teacher." And the priest went his way, we hope a wiser man.

Miss Mary S. Williams, associated with Mrs. Coffing at Marash, writes, that "advanced scholars in the school at Kerhan have been out Thursday afternoons visiting and holding meetings among the women of the city. With the help of an assistant native teacher, they have visited two hundred and eighty houses, conversing with the women, and conducting meetings for prayer. Three have already gone to the mountain villages as teachers and Bible-readers." She adds, that so many are urging admission, that they have determined to open a boarding-school, where they can be received, and trained under their care. Great effort is sometimes made to secure the advantages of instruction. Mrs. Edwards, at Inanda, South Africa, has arranged to have but two terms in the year, as some of her girls live over seventy miles distant, and generally have to walk, and carry their clothes.

BIBLE-WOMEN.

The patient efforts of the Bible-women frequently afford valuable help to our missionaries; and many of them are very happily adapted to their work. The reports of the year indicate increasing access to the people, and more attentive listeners to their teachings. Mrs. Giles of Cesarea, speaking of one who had been laboring in Nigdeh, — an out-station twenty-four hours distant, — says, "When she went to it, there was but one Protestant woman: now there are twelve or fifteen, several of whom are seeking admission to the church; and nearly all of them have come forward through her influence. She has taught the most of them to read; and they begin to take part in the prayer-meetings." Of another, Mrs. Giles says, "She is very earnest and warm-hearted, and a lovely Christian. She was all this when she began; but her character has been much strengthened and developed by the work. She has remarkable tact in getting

at the women, and much shrewdness in meeting their objections to the truth, and so thoroughly good-natured, that no one can get vexed with her ; and in this way she often gains admission where others would be repulsed."

To show the spirit of these women, we quote from one or two of their own letters. Zahouhi, a Bible-woman under the care of Mrs. Leonard at Marsovan, speaks of a station she had visited, where she "found many friends, and labored among them with much love." "Wherever I went," says she, "the women would gather around me, and listen with tearful eyes to the word of life. I remained there three months. My parting with their families was very trying: the women escorted me out of the city, and many tears were shed as we separated." Another from Oodooville, under the care of Miss Agnew, writes as follows: "I have been seriously ill three times, and near to the brink of death: the last time I was very sick, and made a promise, that, if God would preserve my life, I would try to live more to his glory, and lead some poor souls to Jesus. Therefore I commenced the work of Bible-reader, and also taught a school of little girls. Now my husband teaches the school, and I visit the houses in our village, and read the Bible to the women and children. More than three-fourths of all I visit acknowledge the truths of the Bible, and confess that it is their folly that they still worship idols."

"LIFE AND LIGHT."

A more frequent issue of our Quarterly Magazine has long been thought desirable ; but the great difficulty involved in such a change has hitherto prevented the Board from attempting it. The necessity for more frequent communication with our auxiliaries — felt perhaps by the Woman's Board for the Interior even more than by ourselves — has led our executive committee, after much deliberation, to decide upon a monthly publication of "Life and Light," upon the same terms as heretofore. We wish, that, instead of the twenty-four officers, our whole society

could have been present at our special meetings to share with us so grave a responsibility. To meet the increased expense, it is necessary that the subscription-list should be greatly enlarged, and we now roll this burden upon our membership, and ask it of our auxiliaries to see that in every place, the present number of subscribers shall be doubled. This done everywhere, and our expenses will be met, and the faith with which we entered upon the work justified.

Next to the tokens of divine approbation, nothing has been more encouraging to us as a society than the approval of aged Christians, whose heavenly charity and wisdom, exemplified through a long life, command our veneration and love. It is therefore with tearful gratitude that we chronicle here, as the bright adornment of our record for the year 1872, the revered and honored name of Father Cleveland, — the ministries of whose life, a century long, richly entitle him to the appellation. Only a few weeks before his death, he constituted himself a life-member of our Board, and added his paternal blessing.

We cannot close this report without again acknowledging the Good Hand which has so richly blessed every department of our work; and, as all future success must come from the same Gracious Source, let the year upon which we are entering be distinguished as a year of prayer, — prayer not only for missionaries, and the success of their work abroad, but for ourselves also, that we may more zealously push forward the work at home. Meantime let us remember that the effort of an hour may set in motion forces which shall result in the salvation of many, and that the contribution we give or withhold may seal the destiny of some soul. Solemn thought! Let us ponder and act upon it in view of the awards of the final day.

MRS. J. A. COPP, *Rec. Sec.*

REPORT OF THE PHILADELPHIA BRANCH.

—◆—
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—◆—
EXTRACT FROM ANNUAL REPORT.

“ Our Branch is yet young, and located in a field unfavorable to rapid growth ; yet we have cause for great encouragement that our numbers have steadily increased, and that our receipts have reached the sum of two thousand dollars, — the sum to which we modestly aspired for this year. With this we have met our engagement to support our school at Aintab, — including Miss Proctor’s salary, — have paid for a piece of land to be added to the ground already occupied by the school and home, and have given one hundred and thirty dollars to the Home at Constantinople, and also sixty dollars to China.

“ We may well rejoice that we are counted worthy to share in this work either at home or abroad in these days of the ‘ hastening of Jehovah’s chariot-wheels ; ’ and it is a cheering sign of the times, that so many are recognizing the wisdom of this plan of ‘ woman’s work for woman.’ Rapidly starting into life, in all our churches of every name, are these busy centres of missionary zeal. May God bless all these varied efforts to raise a fallen world to the light and liberty of the gospel of Christ ;

and may they re-act in untold blessings upon the hearts of every mother and daughter, bringing us more and more into the likeness of Him who came to save us all!

“ We have the happiness of knowing to-day that we stand not alone as a ‘ Branch of the Woman’s Board of Missions.’ May sister ‘ Branches ’ multiply and flourish till the dear mother-tree, grown to goodly and fair proportions, — ‘ the fruit thereof ’ ripe for the Master’s harvesting, — ‘ shall shake like Lebanon.’ ”

This Branch has also assumed the support of the assistant teacher in the girls’ boarding-school at Barcelona, Spain, and now is “ knocking for admittance at Japan’s old doors, thanking God for the lifting of the cloud of persecution there.”

MRS. BURDETT HART.

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REPORT OF THE NEW-HAVEN BRANCH.

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—◆—

EXTRACTS FROM ANNUAL REPORT.

“ Early in the year, the importance of interesting neighboring churches in this work was discussed, and a committee was appointed to visit those in the more immediate vicinity, for the purpose of interesting ladies in forming missionary societies among themselves. At a subsequent meeting, Mrs. White, Mrs. Prudden, and Mrs. Murdock were appointed a committee to send circular letters to neighboring churches, having this

object in view. Their report shows that over a hundred and sixty letters have been sent, and that, owing in large measure to these, together with other influences going out from this society, a number of auxiliaries have been formed.

“We have now, from the twelve Congregational churches in New Haven, a membership of nearly six hundred and twenty-two life-members. Our meetings have been held monthly, with two exceptions, and have shown constantly an increase in numbers and in interest.

“Heretofore the labors of Christian women for their benighted heathen sisters may have been retarded, owing to the lack of organized effort. But this impediment no longer exists; and there is now a broad and constantly widening field of labor in which all may unite in harmonious action. Here is a sphere for the exercise of woman’s noblest powers, which no prejudice can question, and which cannot be circumscribed by fears of doubtful expediency. It is a work in which every woman may have a part, whatever may be her means, employment, or position. She may prevail in prayer with God for her oppressed sisterhood, and bring down the Spirit of all truth to enlighten the darkened mind, and purify the heart. If she can give but little from her purse, she may give of her personal influence; and, whatever may be the obligations of her home-duties, she can at least breathe a petition, and utter a word, for the good cause. It is by losing our lives in loving self-sacrifice for others that we find our life in its truest sense, even in *this* world. What, then, must be the blessed fruition of such a life when the heavenly rewards shall be accorded?”

MRS. WYLLYS PECK, *Rec. Sec.*

ASSOCIATE SOCIETIES.

NEW HAVEN: Centre Church, Mrs. C. E. Collins, Pres.; Mrs. Wooster Hotchkiss, Vice-Pres.; Miss Julia Twining, Sec’y; Miss Susan Bradley, Treas.

- NEW HAVEN: North Church, Mrs. Henry N. Day, Pres.; Mrs. S. L. Cady, Sec'y; Mrs. A. McAllister, Treas.
- NEW HAVEN: Third Church, Mrs. David Murdock, Pres.; Mrs. H. Beebe, Sec'y and Treas.
- NEW HAVEN: College-street Church, Mrs. Luman Cowles, Pres.; Mrs. W. R. W. Guernsey, Sec'y and Treas.
- NEW HAVEN: College Chapel, Mrs. T. D. Woolsey, Pres.; Miss A. Thacher, Sec'y and Treas.
- NEW HAVEN: Dwight-place Church.
- NEW HAVEN: Howard-avenue Church, Mrs. C. H. White, Pres. Mrs. E. S. Minor, Sec'y and Treas.
- NEW HAVEN: Davenport Church, Mrs. J. W. Partridge, Pres.; Mrs. F. W. Pardee, Sec'y and Treas.
- NEW HAVEN: Church of the Redeemer, Mrs. Lewis Fitch, Pres.; Mrs. G. P. Prudden, Sec'y; Mrs. Fairchild, Treas.
- NEW HAVEN: Taylor Church.
- NEW HAVEN: Temple-street Church, Mrs. Cassell.
- NEW HAVEN: Grove-hall School, Miss S. G. Williams, Pres.; Miss M. E. Gear, Sec'y and Treas.
- FAIR HAVEN: First Church, Mrs. H. T. Staats, Pres.; Mrs. Wilis Hemingway, Sec'y; Mrs. Dr. Parker, Treas.
- FAIR HAVEN: Second Church, Mrs. J. S. C. Abbott, Pres.
- WEST HAVEN: Mrs. James B. Reynolds, Pres.
- WEST HAVEN: Oak-hill Seminary, Mrs. E. Atwater, Pres.; Miss S. E. Smith, Sec'y and Treas.
- EAST HAVEN: Mrs. D. W. Havens, Pres.; Mrs. H. C. Hurd, Sec'y; Mrs. Caroline Thompson, Treas.
- WEST MERIDEN: Mrs. N. B. Wilder, Pres.; Mrs. William L. Gaylord, Cor. Sec'y; Miss Rosa Hinman, Rec. Sec'y and Treas.
- SOUTHBURY: Mrs. Hartwell, Pres.; Mrs. M. A. Hooker, Sec'y and Treas.
- MADISON: Mrs. William Wilcox, Rec. Sec'y; Mrs. D. Tuttle, Cor. Sec'y; Mrs. Samuel Griswold, Treas.
- CORNWALL: Mrs. Lydia Stone, Pres.; Mrs. H. C. Monson, Sec'y and Treas.
- LITCHFIELD: Mrs. George C. Woodruff, Pres.; Mrs. H. B. Elliott, Sec'y and Treas.

- NORTH BRANFORD: Mrs. Alpheus Stillson, Pres.; Miss Mary E. Wheadon, Sec'y; Miss N. W. Bunnell, Treas.
- BRANFORD: Mrs. E. C. Baldwin, Pres.; Mrs. Lynde Frisbie, Sec'y; Mrs. Anna Babcock, Treas.
- EASTON: Mrs. Martin Dudley, Sec'y; Mrs. Lewey Griswold, Treas.
- NEW MILFORD: Mrs. J. B. Bonar, Pres.; Mrs. Isaac Bristol, Vice-Pres.; Miss Charlotte B. Bennett, Sec'y; Miss Carrie C. Mygatt, Treas.
- BIRMINGHAM: Mrs. William T. Bacon, Pres.; Mrs. Shelton, Treas.
- NORTHFIELD: Miss Elizabeth Camp, Pres.; Miss Laura Catlin, Sec'y; Miss Mary Peck, Treas.
- NORTHFORD: Mrs. G. DeF. Folsom, Pres.; Miss Mary M. Maltby, Sec'y and Treas.
- WOODBURY: Mrs. J. S. R. Wyckoff, Pres.; Mrs. E. M. Hotchkiss, Vice-Pres.; Miss M. J. Cogswell, Sec'y; Mrs. John Ward, Treas.
- RIVERTON: Mrs. Arva Alford, Pres.; Miss Annie Alford, Sec'y and Treas.
- WESTBROOK: Mrs. E. C. Kimball.
- COLEBROOK: Mrs. S. S. Russell.
- WASHINGTON: Mrs. Gold, Pres.; Mrs. A. D. Galpin, Vice-Pres.; Miss L. P. Colton, Sec'y and Treas.
- NORWALK: Mrs. L. Curtiss, Pres.; Miss C. E. Raymond, Sec'y and Treas.
- BRIDGEPORT: Mrs. C. R. Palmer, Pres.; Mrs. H. Jones, Vice-Pres.; Mrs. W. W. Pettingill, Sec'y; Mrs. E. Sterling, Treas.
- CHESHIRE: Mrs. J. S. Wolcott, Pres.; Mrs. H. E. Calhoun, Sec'y and Treas.
- DERBY: Mrs. W. Sawyer, Sec'y and Treas.
- WHITNEYVILLE.

MISSION-CIRCLES.

- THIRD CHURCH: Youths' Mission-Circle.
- CENTRE CHURCH: Madura Band.
- NORTH CHURCH: Silver Stars. Home Workers.
- HOWARD-AVENUE CHURCH: Missionary Workers.
- CORNWALL: Little Helpers.

RECEIPTS.

New Haven.—First Church Aux. (Miss S. Bradley, treasurer). Mrs. Wooster Hotchkiss, to complete payment of her life-membership, \$5, also \$10 for Bible-reader in Marsovan, Turkey; Mrs. E. C. Scranton, for Bible reader in Madura, \$10; Mrs. James Dickerman, to support a girl in Marsovan, \$35; Mrs. Leineer, for support of girl in Marsovan, \$35; Mrs. A. R. Street, to constitute Miss S. B. Leffingwell L. M., \$25; Mrs. Wells Williams, to constitute her daughter L. M., \$25; Mrs. Wells, for Bible-reader, \$10; Mrs. and Miss Aphthorp, for Bible-reader in Syria, \$25; Centre Church (private donations for Marsovan), Mrs. O. P. Hubbard, for Marsovan girls, \$40; Mrs. Asa Gilbert, for support of native teacher (Prapione) in Marsovan, \$50; Mrs. James Dickerman, for clothing, books, &c., for the girl she supports in Marsovan, \$15; Mrs. Leineer, for clothing, &c, for the girl she supports in Marsovan, \$5; Grove Hall Seminary, \$55.50,—Total from aux. in First Church, including \$110 private donation, \$624.38. Yale-College Chapel Aux. (Miss A. Thacher, secretary and treasurer), Mrs. Edgar L. Hermaner, to constitute Miss Mary P. Woolsey L. M., \$25; Mrs. Pres. Woolsey, and Mrs. Prichard, each, \$10; Mrs S. I. Silliman and Mrs. J. D. Dana, each, \$5, for Bible-reader in Marsovan, Turkey,—Total, \$159. Howard-avenue Church Aux. (Mrs. E. S. Minor, secretary and treasurer). \$102.14. College-street Church Aux. (Mrs. R. W. Guernsey, secretary and treasurer), Miss Gertrude Peck's Sunday-school class, to support a girl in Marsovan school, \$35; Dr. Carrington's and Mrs. Tenney's class, with six ladies of the church, to complete payment for their Bible-reader (Excipet) in Marsovan, \$75,—Total, \$137.75. Forty-four subscribers for "Life and Light." Third Church Aux. (Mrs. H. Beebe, secretary and treasurer), Infant class, to support Lizzie Wilcox in Ahmednugger, India, \$20; Mrs. William Ives, to continue support of girl in Marsovan, \$25,—Total, \$174.80. Church of the Redeemer Aux. (Mrs. Fairchild, treasurer), \$25, to constitute Mrs. Benjamin Hague L. M.; Mrs. Dea. Fitch, to support girl in Mrs. Chandler's school in Madura, \$25,—Total, \$202. Temple-street Church Aux. (colored) (Mrs. Cassell, treasurer), \$7. Davenport Church Aux. (Mrs. Pardee, treasurer), from girls in Sunday School, \$51,—Total, \$80. North Church Aux. (Mrs. A. McAllister, treasurer), \$25, to constitute Mrs. Edward L. Clarke (their pastor's wife) L. M.; Mrs. S. L. Cady's school, \$37.85, \$25 of it from the "Hour Workers" in her school, to constitute Mrs. S. L. Cady L. M., and \$6.85 from five little girls in the school, the result of afternoon tableaux; Mrs. D. Rice, for Bible-reader in Madura, \$10,—Total, \$196. Howe-street Church, \$2. \$1,685.07

Madison.—Aux. (Mrs. S. Griswold, treasurer), for support of native teacher (Anna Bedarsiea) in Marsovan school 110.00

North Brandford.—Aux., Mrs. N. W. Bunnell, treasurer 17.00

Northfield.—Aux., Miss Peck, treasurer 32.00

Easton.—Aux., Mrs. L. A. Griswold, treasurer 29.35

Milford.—Mr. John Benjamin, to constitute Mrs. Sarah P. Benjamin L.M. 25.00

Northford.—Aux., Mrs. Charles Foote, treasurer 25.07

<i>Colebrook.</i> —Aux., Mrs. S. S. Russell, treasurer	\$10.00
<i>Oxford.</i> —Aux., Mrs. J. Candee, treasurer	22.50
<i>West Haven.</i> —Aux. (Mrs. J. B. Reynolds, president), from Mrs. Susan P. Smith, to constitute Mrs. Lizzie Dickerman L. M., \$25,—Total	55.00
<i>Litchfield.</i> —Aux, Mrs. H. B. Elliott, treasurer	36.24
<i>Fair Haven.</i> —First Church, Aux. (Mrs. Dr. Parker, treasurer), \$86.50, \$5 of which from little mission-circle called “Pearl-Seekers,” their first contribution. Second Church, Aux., Mrs. J. S. C. Abbott, President; \$46.17	
<i>Birmingham.</i> —Aux. (Mrs. G. W. Shelton, treasurer), for support of two girls,—one in Mrs. Chandler’s school (India), the other in Mrs. Edwards’ school (Africa)	60.00
<i>Whitneyville Church.</i> —Mrs. Gibbs Gilbert, for support of girl in Marsovan, and also to make herself L. M., \$35,—Total	42.50
<i>Southbury.</i> —Aux. (Mrs. M. A. Hooker, treasurer), \$40, to support a girl in Foochow mission; \$25 by Mrs. H. J. Johnson, to constitute Mrs. M. A. Hooker L. M.,—Total	65.00
<i>Riverton.</i> —From “The Gleaners,” by Annie Alford	3.75
<i>New Milford.</i> —(Miss C. C. Mygatt, treasurer), \$140.50, \$75 of which for L. M.’s. of the following persons: Mrs. J. B. Bowen, by Mrs. U. Ives; Mrs. J. B. Bristol, Miss C. C. Mygatt	140.50
<i>East Haven.</i> —Aux. (Mrs. H. C. Hurd, treasurer), \$139.80, \$25 of it from Miss Ella Holt of Baltimore, to constitute Mrs. Hurd L. M.	139.80
<i>Woodbury.</i> —Aux. (Mrs. Ward, treasurer), North Cong. Church, to support a girl in Broosa	25.00
<i>Meriden.</i> —Aux. (Miss R. E. Hinman, treasurer), \$60 of which from Mrs. Sarah H. Booth, to constitute herself L. M., and to support a girl in Marsovan	134
<i>New Haven.</i> —North Church (private donations), Miss Julia Day, to constitute herself L. M., \$25; for a missionary’s children, clothing valued at \$25; Howard-avenue Church, Miss S. A. Bliss, to Constantinople Home fund, and to constitute herself L. M., \$25	75.00
<i>South Norwalk.</i> —By two ladies, to constitute Miss Dunning L. M.,	25.00

TREASURER’S REPORT.

EXPENDITURES OF THE WOMAN’S BOARD OF MISSIONS FOR
THE YEAR ENDING DEC. 31, 1873.

ZULU MISSION.

Salary of Mrs. Mary K. Edwards, for 1873,	\$432 25
“ Miss Gertrude R. Hance, for 1873,	432 25
General expenses of Mrs. Edwards, School at Inanda, for 1873,	575 00
Native teacher’s salary, for 1873,	115 00

\$1,554 50

WESTERN TURKEY MISSION. — CONSTANTINOPLE HOME.

Salary of Miss Julia A. Rappleye, for 1873,	\$506 00	
Teacher of languages, for 1873,	363 52	
Male teacher, for 1873,	151 80	
Female teacher, for 1873,	181 76	
Four additional boarding pupils, for 1873,	506 50	
Six day-scholars, for 1873,	75 90	
Rent of Home Building, for 1873,	657 80	
Boston donation for Constantinople Home pupil,	100 00	
Philadelphia Branch for " " "	130 00	
Rent of Home Building, for 1872,	680 05	
Total for Home,	————	\$3,353 33

NICOMEDIA.

Salary of Miss Laura Farnham, for 1873,	\$379 50
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C.ESAREA.

Salary of Mrs. Elizabeth Giles, for 1873,	379 50
“ Miss Sarah A. Closson, for 1873,	317 25
“ Miss Adelle M. Griswald, for 1873,	317 25
Three Bible-readers, for 1873,	150 00

MARSOVAN.

Salary of Miss Eliza Fritcher, for 1873,	317 25
“ Miss Fannie E. Washburn, for 1873,	317 25
Girls' Boarding-School, for 1873,	910 80
Two teachers in same, for 1873,	182 16
Books,	25 30
Repairs,	31 72
Teacher of Languages, for 1873,	50 60
Three Bible-readers, for 1873,	121 44

BROOSA.

Salary of Miss Ursula C. Clarke, for 1873,	506 00
“ Miss Richardson, for 1873,	126 50
Girls' High-school Teacher, for 1873,	182 16
Aid to girls, for 1873,	364 32
Rent of school building, for 1873,	177 10
House for Miss Clarke, for 1873,	207 46
Horse for Miss Clarke,	49 50
Aid to twelve village girls, for 1873,	159 39

SIVAS.

Salary of Miss Flavia S. Bliss, for 1873,	317 25
“ Miss Cornelia P. Dwight, for 1873,	317 25

MANISSA.

Salary of Miss Phebe L. Cull, for 1873,	379 50	
Forwarded to Miss Fritcher,	5 00	
“ to Mrs. J. Y. Leonard, Marsovan,	105 00	
Total, Western Turkey,	————	6,396 45
		\$9,749 78

CENTRAL TURKEY.—AINTAB.

Salary of Miss Myra A. Proctor, for 1873,	\$379 50
“ Miss Hattie G. Powers, for 1873,	379 50
“ Miss Charlotte L. Noyes, for 1873,	379 50
Aintab School, thirty girls, expenses for 1873, including two native teachers, steward, matron, &c.	1001 88
Enlargement of building, rent, and repairs,	1,367 30
Stations, Hassan Beyli, one-half,	15 18
Killis, one-half,	20 24
Adyaman,	30 36
Other out-stations,	60 72
Travelling expenses,	75 90
Forwarded to Miss Powers,	4 70
Pupil at Antioch, from S. Windsor S. S.,	30 00

MARASH.

Salary of Miss Mary S. Williams, for 1873,	417 45
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Total, Central Turkey,

\$4,162 23

EASTERN TURKEY.—BITLIS.

One-half salary of Misses C. & M. Ely, for 1873,	\$347 87
Native teacher for boarding-school, for 1873,	60 72
Five poor girls, for 1873,	63 25
Incidentals,	50 60
	<hr/>
	522 44
From St. Albans, Vt., for bell and rope for school at Bitlis,	\$57 00
Peabody, Mass., for set of maps,	22 00
	<hr/>
	79 00
	<hr/>
	\$601 44

HARPOOT.

Salary of Miss Hattie Seymour, for 1873,	\$347 87
“ Miss Caroline E. Bush, for 1873,	347 87
Six Bible-readers, for 1873,	234 27
Female Seminary, twenty girls, in part, for 1873,	455 40
“ “ twelve women, in part, for 1873,	212 52
Assistant teacher, for 1873,	65 78
Incidentals,	37 85
Forwarded Miss Seymour,	4 60
	<hr/>
	\$1,706 16

MARDIN.

Salary of Miss Olive L. Parmelee, for 1873,	\$347 87
“ Miss Isabella C. Baker, for 1873,	347 87
School, ten wives of native students, for 1873,	177 10
“ ten girls, for 1873,	260 00
“ native teacher, for 1873,	35 42
	<hr/>
	1,168 26

Total, Eastern Turkey,

\$3,475 86

MAHRATTA MISSION.

Salary of Mrs. Mary E. Bissell, for 1873,	\$575 00
“ Miss Harriet S. Ashley, for 1873,	575 00
School at Ahmednuggur. — Teachers, for 1873,	198 00
“ “ Pupils, for 1873,	287 50
Ten Bible-readers, for 1873,	373 50
From Mt. Vernon Missionary Circle, for materials for fancy work in Mrs. Bissell’s school,	12 00

\$2 021 00

MADURA MISSION.

Salary of Mrs. Sarah B. Capron, for 1873,	\$575 00
“ Miss Lizzie Sisson, for 1873,	575 00
Outfit of “ “ “	254 50
Six Bible-women, for 1873,	143 75
Female Seminary, twenty girls, for 1873,	345 00
“ “ teachers and matron, for 1873,	172 50
Hindoo girls’ school, for 1873,	135 00
Horse and carriage for Mission,	200 00

2,400 75

CEYLON MISSION.

Salary of Miss Eliza Agnew, for 1833,	\$575 00
“ Miss Harriet E. Townshend, for 1873,	575 00
Two Bible-readers, for 1873,	100 00
From Concord, Mass. S. S., for pupil at Oodoo-ville,	30 00
“ Rockford, Ill., for pupil at Oodooville,	29 75
“ Tabor, Ia., for pupil at Oodoopitty,	29 85

1,339 60

FOOCHOW MISSION.

Salary of Miss Adelia M. Payson, for 1873,	\$460 00
From Southbury, Conn., for pupil in Miss Payson’s school,	40 00
“ Lincoln, S. S., for pupil in Miss Payson’s school,	40 00
“ Cazenovia, N.Y., for pupil in Miss Payson’s school,	40 00
“ New-Haven Branch, for two pupils in Miss Payson’s school,	80 00

660 00

NORTH-CHINA MISSION.

Salary of Miss Mary E. Andrews, for 1873,	\$460 00
“ Bible-reader, for 1873,	46 00
From Philadelphia Branch, Newark, N.J., for pupil in Miss Chapin’s school,	60 00

566 00

DACOTAH MISSION.

Building,	\$1,500 00
Matron’s expenses, six months, in 1872,	200 00
Furnishing girls’ school,	400 00
Cow for “ “	50 00

One-quarter's expenses of school in 1872,	\$100 00	
Matron's salary, for 1873,	400 00	
School expenses, for 1873,	400 00	\$3,050 00

SPANISH MISSION.

Salary of Miss Harriet Blake, for 1873,	\$460 00	
School at Barcelona, for 1873,	690 00	1,150 00
		<u>\$30,129 72</u>

HOME DEPARTMENT.

Publishing and forwarding "Life and Light," including services at office,	\$2,925 39	
Printing and advertising,	674 04	
Postage and incidentals,	117 10	
Total home expenditures (nearly covered by receipts from quarterlies), see receipts,		<u>3,716 53</u>
		\$33,846 25
Balance in treasury Dec. 31, 1872, of which about \$1,800 is reserved for salaries, &c., of missionaries under appointment, and \$8,319 is for Constantinople Home,		<u>11,695 09</u>
		\$45,541 34

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE YEAR ENDING DEC. 31, 1872.

Balance in treasury, Dec. 31, 1871,	\$4,849 80	
with Mrs. Peleg C. Child's legacy,	300 00	
		<u>\$5,149 80</u>
Subscriptions and donations in 1872,		32,706 65
Weekly-pledge envelopes,		20 75
Legacies and donations for Constantinople Home,		3,528 06
Receipts from quarterlies,		3,221 64
Interests received on permanent fund (from October, on part to July 1, and part to September), \$733 50 less premium paid on the \$15,000 Boston 6 per cent Bonds,	110 00	623 50
Interest received on temporary investments,		290 94
		<u>\$45,541 34</u>

Permanent Fund (legacy of Mrs. James F. Baldwin), consists of City of Boston 6 per cent Bonds, Registered, \$15,000 00
 In addition to the funds in hand, 8,319 00
 for Constantinople Home, the treasurer has pledged for 8,400 00

BOSTON, Dec. 31, 1872. — I have examined the accounts of Mrs. Homer Bartlett, treasurer, and find them correct, showing a balance of eleven thousand six hundred ninety-five, nine-hundredths dollars, as above stated, due the society.

J. W. DAVIS, Auditor.

SOCIETIES AUXILIARY TO THE W. B. M.

- AMESBURY, MASS.: Mrs. David Batchelder, Pres.; Mrs. Edwin Osgood, Sec'y and Treas.
- AMHERST, MASS.: Miss S. G. Ayres, Sec'y; Mrs. M. A. Allen, Treas.
- AMHERST (SOUTH), MASS.: Ladies' Benevolent Society, Miss Emily Dickinson, Treas.
- AMHERST (EAST), MASS.: Congregational Church Sewing Circle.
- ANDOVER, MASS.: Mrs. Caroline L. Smith, Pres.; Mrs. Emily C. Pearson, Sec'y and Treas.
- APPLETON, WIS.: Lawrence University.
- ASHBY, MASS.: Miss Ellen S. Parker, Sec'y.
- ASHTABULA, O.: Mrs. C. E. Bruce, Treas.
- ASSABET, MASS.: Mrs. L. Maynard, Sec'y; Mrs. S. M. Stone, Treas.
- AUBURN, ME.: Mrs. H. B. Pulsifer, Sec'y; Miss Mary Rideout, Treas.
- AUBURNDALE, MASS.: Miss Hattie Gulick, Sec'y.
- AYER, MASS.: Mrs. J. C. Tenny, Treas.
- BANGOR, ME.: Miss E. S. Talcott, Sec'y; Mrs. E. G. Thurston, Treas.
- BARRE, VT.
- BATH, ME.: Mrs. William Hart, Pres.; Miss Emma R. Patten, Sec'y; Mrs. A. J. Fuller, Treas.
- BEDFORD, MASS.: Mrs. Edward Chase, Pres.; Mrs. Charles Lunt, Sec'y and Treas.
- BEDFORD, N.H.: Presbyterian Church, Mrs. Charles Gage.
- BELLE VALLEY, PENN.: Mrs. George J. Russell, Sec'y.
- BELPRE, O.: Congregational Church.
- BENNINGTON, VT.: Mrs. William S. Southworth.
- BERLIN, CONN.: Mrs. Martha B. Hallock, Sec'y; Miss Lena Woodruff, Treas.
- BEVERLY, MASS.: Mrs. Joseph Abbott, Pres.; Mrs. W. R. Gordon, Sec'y; Miss Sarah W. Clark, Treas.
- BILLERICA, MASS.: Mrs. Sarah B. Work, Treas.
- BOSTON, MASS.: Berkeley-street Church.

- BOSTON, MASS.: Central Church, Miss Myra B. Child.
- BOSTON, MASS.: Mt. Vernon Church, Mrs. B. F. Brown.
- BOSTON, MASS.: Park-street Church, Mrs. M. H. Simpson.
- BOSTON, MASS.: Old South Church, Mrs. Charles Stoddard.
- BOSTON, MASS.: Shawmut Church, Mrs. J. S. Ambrose.
- BOSTON, MASS.: Union Church, Mrs. Charles Scudder.
- BOSTON (HIGHLANDS), MASS.: Eliot Church, Mrs. Rufus Anderson.
- BOSTON (HIGHLANDS), MASS.: Highland Church, Mrs. H. L. Howell.
- BOSTON (HIGHLANDS), MASS.: Vine-street Church, Mrs. J. O. Means.
- BOSTON (HIGHLANDS), MASS.: Sabbath-school Class of Mr. William Callender, Miss Mary J. Rouell, Sec'y and Treas.
- BOSTON (EAST), MASS.: Maverick Church, Mrs. L. A. Wright, Sec'y; Miss E. Hammet, Treas.
- BOSTON (SOUTH), MASS.: Phillips Church, Mrs. Jeremy Drake.
- BOSTON (SOUTH), MASS.: E-street Church, Mrs. Daniel F. Wood, Treas.
- BOZRAH, CONN.: Mrs. Albert G. Avery, Sec'y; Miss A. A. Maples, Treas.
- BRADFORD, MASS.: Academy, Miss Mary G. Giles, Sec'y.
- BRAINTREE, MASS.: Young Ladies' Missionary Society, Mrs. A. B. Keith, Pres.
- BRAINTREE (EAST), MASS.: Monatiquot School, Miss R. A. Faxon.
- BRAINTREE AND WEYMOUTH, MASS.: Miss Helen P. Vickery, Treas.
- BRATTLEBOROUGH, VT.: East Society, Mrs. N. A. Smith.
- BROOKLINE, MASS.: Harvard Church, Miss Mary G. Stoddard.
- BRUNSWICK, ME.: Mrs. John S. Sewall, Sec'y; Miss S. P. Newman, Treas.
- BURLINGTON, MASS.: Mrs. L. R. Hudson, Pres.; Miss M. A. Butler, Sec'y and Treas.
- BURLINGTON, VT.
- CAMBRIDGE, MASS.: Mrs. Henry Thayer, Pres.; Mrs. L. R. Pearson, Sec'y; Miss E. M. Whitman, Treas.
- CAMBRIDGE (EAST) MASS.: Miss L. Munroe.
- CAMBRIDGEPORT, MASS.: Mrs. Philip Greeley, Pres.; Mrs. Benjamin Tilton, Sec'y and Treas.

- CAMPTON, N.H. : Mrs. E. Bartlett, Treas.
- CASTILE, WYOMING CO., N.Y. : Miss Kittie V. Cochran, Sec'y.
- CASTINE, ME. : Mrs. S. Adams, Treas.
- CENTRAL FALLS, R.I.
- CHELSEA, MASS. : Chestnut-street Church.
- CHELSEA, MASS. : Broadway Church, Mrs. J. A. Copp.
- CLEARWATER, MINN. : Mrs. L. M. Stearns, Sec'y.
- CLEVELAND, O. : First Congregational Church, Miss Sarah E. Sheldon, Sec'y ; Mrs. M. A. Loomis, Treas.
- CLINTON, MASS. : Miss S. M. Haskell, Sec'y.
- COLCHESTER, CONN. : Mrs. J. B. Wheeler, Treas.
- CONCORD, Mass. : Second Congregational Church, Miss Mary Munroe, Sec'y.
- CONCORD, MASS. : S. S. Missionary Association.
- CONCORD, MICH. : Miss Ida Keeler, Treas.
- CUMBERLAND CENTRE, ME. : Mrs. M. E. Small, Sec'y ; Miss Mary Rideout, Treas.
- DARIEN DEPOT, CONN. : Miss E. A. Rice, Pres. ; Mrs. M. E. Mead, Sec'y ; Mrs. N. Gleason, Treas.
- DEDHAM, MASS. : Miss M. C. Burgess.
- DORCHESTER, MASS. : Miss Nellie Carruth, Sec'y ; Mrs. E. H. Preston, Treas.
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- ELMIRA, N.Y. : Female College Christian Association.
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Miss G. Darling, Treas.
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MISSION-CIRCLES.

ASSABET, MASS.: Missionary Rill.

BATH, ME.: Little Rills.

BEVERLY, MASS.: Centreville Mission-Circle.

BOSTON: Busy Bees (Central Church).

" Eughapers. " "

" Merry Workers. " "

" Willing Hearts and Willing Hands (Central Church).

" Chambers-street Chapel.

" Armor Bearers.

- Boston : Bright Beams.
 “ Buds of Promise (infant class).
 “ Chapel Rays.
 “ Cheerful Givers.
 “ Early Birds.
 “ Early Sowers.
 “ Earnest Workers.
 “ Emulators.
 “ Fragment Gatherers.
 “ Givers in Trust.
 “ Gospel Bearers.
 “ Gospel Boatmen.
 “ Gospel Trumpeters.
 “ Harvesters.
 “ “ I Will Try ” Company.
 “ Jewels.
 “ Lambs of the Flock (infant class).
 “ Little Missionaries.
 “ Morning-Glories.
 “ Morning-Star.
 “ Noble Followers.
 “ Onward and Upward.
 “ Open Hearts and Hands.
 “ Penny Weeklies.
 “ Rays of Light.
 “ Reapers.
 “ Rosebuds.
 “ “ Seek Me Early.”
 “ Spring Flowers.
 “ Standard-Bearers.
 “ Sunbeams.
 “ Sunday-School Cadets.
 “ Swift Messengers.
 “ Tender Branches.
 “ Upholders of the Right.

- BOSTON : Vine-Trimmers.
 “ Willing Hands.
 “ Youthful Heralds.
 “ Mt. Vernon Children’s Mission Society.
 “ Stoddard Mission-Circle (Old South Church).
 “ Little Sowers (Highlands).
 “ Zulu Mission-Circle, “
 “ Elliot Star Circle, “
 “ Maverick Rill (East Boston).
 “ Zulu Helpers. “
- BROOKLINE, MASS. : Treasure-Seekers.
 “ “ Lilies of the Valley.
 “ “ Gleaners.
 “ “ Violets.
- BROOKLYN, N.Y. : Armstrong Mission-Circle.
- CAMBRIDGE, MASS. : Jewel-Seekers.
 “ “ Little Workers.
 “ “ Willing Helpers.
- CLAREMONT, N.H. : Merry Workers.
- CROWN POINT, N.Y. : Willing Hearts.
- DARIEN, CONN. : Busy Bees.
 “ “ Doers of the Word.
- EAST BRAINTREE, MASS. : Monatiquot Circle.
- ELLSWORTH, ME. : Cup-Bearers.
 “ “ Young Reapers.
- EXETER, N.H. : Cheerful Givers.
- FALL RIVER, MASS. : The Willing Helpers.
- FITZWILLIAM, N.H. : Kessab Mission-Circle.
- FLUSHING, L.I. : Highland Rill.
- FREDONIA, N.Y. : Children’s Missionary Society.
- GILEAD, CONN. : Sunbeams.
- GLASTENBURY, CONN. : Juvenile Missionary Society.
- GORHAM, ME. : Mission Workers.
- GREENWICH, CONN. : Banner of Light.
- HINSDALE, MASS.

- HOLLISTON, MASS. : Open Hands.
 HOPKINTON, MASS. : Little Workers.
 JAMAICA PLAIN, MASS. : The Wide-Awakes.
 LAWRENCE, MASS. : The Little Nightingales.
 LEOMINSTER, MASS.
 LINCOLN, MASS. : Cheerful Givers.
 MALDEN, MASS. : Star Mission-Circle.
 MAYNARD, MASS. : Rising Star.
 MILLBURY, MASS. : Light-Bearers.
 NEW BEDFORD, MASS. : The Union Workers.
 NEWBURYPORT, MASS. : Belleville Mission-Circle.
 NEW YORK CITY : Cheerful Workers.
 NORRIDGEWOCK, ME. : Busy Bees.
 NORTH BRIDGEWATER, MASS. : Messenger Birds.
 NORWALK, CONN. : May-Flower Circle.
 OAKLAND, CAL. : Western Echoes.
 PAWTUCKET, R.I. : Cheerful Helpers.
 PEABODY, MASS. : Morning Stars.
 PORTSMOUTH, N.H. : Rogers Mission-Circle.
 PROVIDENCE, R.I.
 PUTNAM, CONN. : The Mission-Workers.
 RANDOLPH, MASS.
 READING, MASS. : Reading Rill.
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 “ “ Busy Larks.
 “ “ Cheerful Givers.
 “ “ Children of the Light.
 “ “ Julia Pease Circle.
 “ “ Juvenile Class.
 “ “ Mrs. Fisher’s Circle.
 “ “ Miss Harris’s Circle.
 “ “ Mr. Kingsley’s Circle.
 “ “ Miss S. Pierpont’s Circle.
 “ “ Pearl-Seekers.
 “ “ Wayside Gleaners.
 “ “ Willing Helpers.

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 SOUTH FREEPORT, ME. : Snowbirds.
 SWAMPSCOTT, MASS. : Busy Workers.
 WAKEFIELD, MASS. : Mission Helpers.
 WALPOLE, MASS. : Little Gleaners.
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 WINDHAM, O. : Young Ladies' Mission-Circle.
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Balu Bhagujee,	Ahmednuggur,	Mrs. M. E. Bissell.
Ashama Naglee,	“	“ “
Sita Bapujee,	“	“ “
Sita Paraserum,	“	“ “
Gnanaperahasen,	Madura,	Mrs. J. E. Chandler.
Samathanum,	“	“ “
Annammal,	Battalagundu,	Miss M. E. Rendall.
Annammal,	Mandapasalai,	Mrs. M. S. Taylor.
Parkeum,	Pasumalai,	Mrs. G. T. Washburne.
Name not received.		
Parkeum,	Madura,	Mrs. J. E. Chandler.
Anatye,	“	“ “
Sarah K. White,	Oodooville,	Miss E. Agnew.
Mary Smith,	“	“ “
Mrs. Tsua,	Tungcho,	Miss M. E. Andrews.

CONTRIBUTIONS

Received by the Woman's Board of Missions for the year 1872, as reported monthly in "The Missionary Herald."

MRS. HOMER BARTLETT, *Treasurer.*

RECEIPTS FOR JANUARY.

MAINE.	
<i>Amherst.</i> — Mrs. H. P. Loring,	\$2.00
<i>Bangor.</i> — Aux., Mrs. E. G. Thurston, Treas., Third Parish church-members, to constitute Mrs. Elizabeth Skinner of Winterport L. M., \$25; "A Friend," \$10,	35.00
<i>Ellsworth</i> — Young Ladies' Prayer-Circle, Miss L. L. Phelps, Treas.,	7.00
<i>Freeport, South.</i> — Mrs. Illsley's S.S. class,	5.00
<i>Machias, East.</i> — M. E. Cary,	1.00
Total,	\$50.00

NEW HAMPSHIRE.	
<i>Bedford.</i> — Ladies of Pres. Ch., with previous contribution, to constitute Mrs. Mary Jane Lee L. M.,	\$18.00
<i>Claremont.</i> — Mrs. James Piper, for cone-basket,	1.00
<i>Conway, North.</i> — Aux., Miss M. C. Merrill, Treas., second instalment towards life-membership of Mrs. Eastman,	10.00
<i>Hampton.</i> — Towards support of a pupil in mission-school, Turkey,	13.63
<i>Keene.</i> — Aux., First Cong. Ch., by their pastor, Rev. W. S. Karr, towards salary, assumed by them, of Miss S. L. Wood, at Antioch, Central Turkey, \$118.80; Second Cong. Ch. Aux., Mrs. Frances M. Rand, Treas., of which to constitute Mrs. Isaac Rand and Mrs. R. M. Cooke L. M.'s, \$68.65;	187.45
<i>Nashua.</i> — Woman's Miss'y Society, Mrs. R. T. Smith, Treas.	15.50
Total,	\$245.58

VERMONT.	
<i>Cambridge.</i> — Mrs. Mary C. Turner,	\$5.00

<i>Pittsford.</i> — Ladies of Cong. Ch. and society, by Mrs. R. T. Hall,	\$30.50
<i>Rutland.</i> — S.S. mission-circle, "Pearl-Seekers," 1.60; Miss Harris's class, 1.50,	3.10
<i>St. Johnsbury.</i> — South Cong. Ch. Aux., by Mrs. J. K. Colby,	60.50
Total,	\$99.10

MASSACHUSETTS.	
<i>Amherst.</i> — Aux., Mrs. M. A. Allen, Treas. (of which \$25 by Mrs. S. C. Snell, to constitute Martha Snell Hall L. M.)	\$123.05
<i>Amherst, South.</i> — Ladies' Benevolent Society, to constitute Miss Emily Dickinson L. M.,	25.00
<i>Andover.</i> — Mrs. J. W. Smith,	5.00
<i>Boston.</i> — Mrs. Freeman Allen, a New-Year's gift, and to constitute Miss Mary E. Andrews, Miss Ursula C. Clark, Miss C. E. Ely, Miss M. A. C. Ely, Miss H. G. Powers, Miss C. E. Bush, Miss H. S. Ashley (all missionaries of the W. B. M.), also Mrs. Smith of the Ceylon mission, L. M.'s, \$200; Union Ch., Mrs. S. L. Scudder, a thank-offering, to be applied to the "Constantinople Home," and to constitute Mrs. Elizabeth Marshall of Framingham, Mass., Miss Gertrude Chandler and Mrs. Joseph T. Noyes of the Madura Mission, and Mrs. Ballantine, L. M.'s, \$100; the Misses Newman, \$50; Old South Ch., "A Friend," \$5, Mrs. M. H. Baldwin, \$3; Mrs. Sarah D. Hobart, to constitute her daughter, Miss S. Ellen Hobart, L. M., \$25; Mrs. Peter Hobart, \$5; Miss J. H. Hobart, \$2;	

"L. F. B.," towards missionary's salary assumed by her, \$30, and to constitute Miss Gertrude R. Hance, of Umvoti, Southeast Africa, L. M.; Chambers-street Chapel, towards salary of Miss Williams, at Marash, Central Turkey, \$21; Salem-street Ch., ladies of, to constitute their pastor's wife, Mrs. S. H. Hayes, L. M., \$25; also from others of Boston, "An Unknown Friend," \$10; A Widow, \$1; Miss Sallie Worcester, \$2; Mrs. Hale, \$1; Mrs. G. W. Coburn, \$10; Mrs. M. Moore, \$1,	\$491.00	
<i>Boston, East.</i> —Maverick Ch., Mrs. Luther Hall, to constitute herself L. M., \$25; Bequest of Mrs. Alfred A. Wellington, to constitute her daughter, Mrs. George L. Howard, L. M., \$25,	50.00	
<i>Boston Highlands.</i> —Vine-street Ch., by Mrs. Mary B. Fifield,	4.00	
<i>Brookline.</i> —Harvard Ch., Mrs. R. L. Saville,	5.00	
<i>Beverly.</i> —A Friend of the Woman's Board, by Mrs. Albert Bowker, to constitute Miss Sarah W. Clark, Mrs. Catharine P. Studley, of Dane-street Ch., Mrs. Issachar Lafavour, and Mrs. Henrietta Carol Morgan, of Washington-street Ch., L. M.'s. \$100; Aux., Miss Sarah W. Clark, Treas. (of which \$75, by Mrs. Lydia L. Batchelder, Mrs. Nancy L. Lafavour and Mrs. Susan Pickett, to constitute themselves L. M.'s), the society constituting Mrs. Margaret A. T. Abbott and Mrs. M. E. Gordon L. M.'s, \$142,	242.00	
<i>Beverly, North.</i> —Mrs. Rebecca Conant,	10.00	
<i>Bridgewater, North.</i> —"Messenger Birds" Mission-Circle,	3.00	
<i>Braintree, East.</i> —Mrs. H. J. Holbrook,	3.00	
<i>Cambridge.</i> —Mrs. Frothingham, Miss Frothingham, and Miss Webster, \$1 each,	3.00	
<i>Cambridgeport.</i> —Mary N. Gilbert,	5.00	
<i>Charlestown.</i> —Mrs. Gage and Mrs. Tufts, \$1 each,	2.00	
<i>Chelsea.</i> —Chestnut-street Ch., Mrs. Joseph Sweetser, \$5; and eight members, \$1 each,	13.00	
<i>Concord.</i> —Aux., Miss Mary Munroe, Treas., \$32.25 (of which \$25 to constitute Miss		
Harriet J. Hubbard L. M.), also S. S. Miss'y Ass'n, for pupil at Oodooville Seminary, Ceylon, \$30,	\$62.25	
<i>Dedham.</i> —Miss Chickering, \$1; Ladies of Rev. J. Edwards's Society (of which \$50 to constitute Miss Laura T. Guild and Miss Minerva W. Taft, L. M.'s), \$61.50; Sarah's Mite-box, \$4,	66.50	
<i>Fall River.</i> —Aux., Mrs. J. S. Brayton, Treas., \$349 for salary of Miss Seymour, at Harpoot, Eastern Turkey, and balance for pupils in her school,	409.00	
<i>Foxboro.</i> —"A Friend," to constitute Mrs. Rev. Bernard Paine L. M., \$25; Ladies of, to constitute Mrs. D. L. Hervine L. M., \$25,	50.00	
<i>Grantville.</i> —Aux., Miss Kate E. Lee, Sec.,	2.00	
<i>Hatfield, North.</i> —Mrs. C. B. Marsh,	1.00	
<i>Hyde Park.</i> —Mrs. N. Hanchett, \$1.00; Miss Lotta E. Noyes, \$2.50; Miss S. J. Coverly, \$4,	7.50	
<i>Haverhill.</i> —Mrs. John F. Rogers, to constitute herself L. M.	25.00	
<i>Holliston.</i> —Mission Circle, "Open Hands,"	23.00	
<i>Jamaica Plain.</i> —Aux., Miss M. A. Brackett, Treas., \$2; Minnie Gilbert's candy-money, \$3,	5.00	
<i>Longmeadow.</i> —Ladies' Sewing Society, to constitute Mrs. G. M. McQueen L. M.	32.00	
<i>Lexington.</i> —Hancock Sewing Circle Aux., Ella A. Baker, Treas.,	12.00	
<i>Malden.</i> —"Star" Mission-Circle,	5.00	
<i>New Bedford.</i> —Ladies of Trin. Ch., by Mrs. John P. Barker, to constitute Mrs. Wheelock Craig, wife of their late pastor, L. M.	25.00	
<i>Phillipston.</i> —"P. T. C.,"	1.50	
<i>Rochester.</i> —Mrs. Mary S. King,	1.00	
<i>Roxbury, West.</i> —Aux., Mrs. R. B. Smith, Treas.,	19.41	
<i>Salem.</i> —Aux., Tabernacle Ch., Mrs. C. R. Palmer, Treas. (of which \$46 for Mrs. "Wu," their Bible-reader at Tungcho, China),	50.00	
<i>Somerville.</i> —Mrs. Hartshorn,	1.00	
<i>Stockbridge.</i> —Anna J. Whitney,	2.00	
<i>Sutton.</i> —By T. A. Tracy, to constitute Mrs. M. A. Tracy L. M.,	25.00	
<i>Townsend.</i> —Aux., Mrs. Lucy Proctor, Treas.,	22.52	
<i>Truro.</i> —Miss Blake, to constitute Edith D. Noble L. M.	25.00	

<i>Walpole.</i> —Aux., Mrs. Loring Johnson, Treas., \$56.35; Little Gleaners, \$8.65, to constitute Mrs. Frances W. Bird and Mrs. Loring Johnson L. M.'s,	\$65 00
<i>Wayland.</i> —Mrs. Price,	5.00
<i>Worcester.</i> —Mrs. H. D. Swift,	15.00
<i>Wakefield.</i> —"Mission Helpers," for support of pupil in Mrs. Bissell's school, at Ahmednuggur, India,	40.00
<i>Williamstown.</i> —Aux., Mrs. Mark Hopkins, Pres., Mrs. Chadbourn, Treas., Miss E. Peirce, Sec.,	16.50
<i>Winchendon.</i> —Aux., Mrs. C. W. Bowker, Treas., of which to constitute Mrs. John Gulick, L. M., of Kalgan, North China, (This auxilliary also forwarded, in October, \$84.66 for maps and desks for Miss Clark's school at Broosa.)	33.50
Total,	\$2,031.73

RHODE ISLAND.

<i>Pawtucket.</i> —Aux., (\$25 of which to constitute Mrs. Joseph J. Woolley L. M.),	\$143 75
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CONNECTICUT.

<i>Burnside.</i> —Mrs. M. J. Elmore,	\$1.00
<i>Colchester.</i> —Mrs. Henry Burr,	5.00
<i>Glasterbury.</i> —Aux., Ladies of —, to constitute Mrs. Jerusha Hubbard, Mrs. Emma McN. Kittredge, Mrs. Abby A. Plummer, Mrs. Catharine Welles, Mrs. Elizabeth N. Wright, Mrs. Lucy Wright, Miss Fidelia Hale, L. M.'s, and by Mrs. Charlotte H. Hubbard, Miss Julia W. Broadhead is constituted L. M.; balance, \$11.10;	211.10
<i>Hebron.</i> —Ladies of Cong. Ch., by Mrs. Jasper Porter,	14.00
<i>Hartford.</i> —Aux., Asylum-Hill Ch. S.S. Mission-Circle, a New-Year offering for Bible-reader in Madura, and towards Mrs. Bissell's school at Ahmednuggur, India, \$14; Pearl-street Ch., Mrs. John B. Eldridge and Mrs. Joseph E. Cone, to constitute themselves L. M.'s, \$50; Sunday collections (\$50. of which to constitute Mrs. William P. Williams and Miss Henrietta E. Loomis L. M.'s,) \$68.25; Park-street Ch., \$127.75; Centre Ch., \$28; also \$25 for carpet for Miss Dwight, at Sivas (total towards salary of Miss Dwight, and for balance due for her outfit, freight, &c.),	413.00

<i>Jewett City.</i> —Ladies of Lisbon Cong. Society, by Mrs. Martha Mathewson,	\$10.55
<i>Middletown.</i> —Aux., Mrs. Mary B. Hazen, Treas., First Cong. Ch.,	18.50
<i>Norwich.</i> —Aux., Ellen G. Coit, Treas., Second Cong. Ch., Mrs. Amos H. Hubbard, \$25; First Cong. Ch., Mrs. Coit, \$5,	30.00
<i>Stamford.</i> —Mrs. F. M. Bean,	5.00

Total, \$708.15

N.B.—The contributions of the New-Haven auxilliary in 1871 amounted to \$1,569.69, of which from Centre Ch., \$417, North Ch., \$185, Third Ch., \$130, Yale College Society \$162, College-street Ch., \$155.05, Ch. of the Redeemer, \$54, Davenport Ch., \$36.75, Temple-street Ch., \$14.30, Howe-street Ch., \$10, Taylor Ch., \$5.02, Oak-Hill Seminary, \$25, A Friend, \$1; First Ch., Fair Haven, \$63, Second Ch., ditto, \$43.56; East-Haven Ch., \$5.20, Howard-Avenue Ch., \$82.37,—balance Jan. 1, 1871, \$147.44; Cornwall, including \$2 from S.S. class, \$33.

NEW YORK AND VICINITY.

<i>Brooklyn.</i> —Mrs. Loomis and Miss Pratt, for pupil at Harpoot Seminary,	\$30.00
<i>Poughkeepsie.</i> —Mrs. Margaret J. Myers, to constitute Mrs. A. B. Smith and herself L. M.'s,	50.00
<i>Rochester.</i> —Aux., towards salary assumed by them, of Miss C. E. Bush, at Harpoot,	81.47
<i>Union Falls.</i> —Mrs. F. D. Duncan, \$5; Miss E. B. Duncan, \$2; Mrs. M. B. Duncan, \$3,	10.00
<i>Watertown.</i> —Mrs. D. B. Morgan, \$1; Mrs. H. B. Morgan,	2.00
Total,	\$173.47

PENNSYLVANIA.

<i>Pittston.</i> —Mrs. H. D. Strong,	\$15.00
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OHIO.

<i>Cleveland.</i> —Mrs. Elizabeth E. Taylor,	\$25.00
<i>Gambier.</i> —Cong. Church Sewing Society for India,	10.00
<i>Sandusky.</i> —Mrs. Rowe's S.S. class,	10.00
<i>Troy.</i> —Mrs. H. D. Grosvenor, salary of Miss Closson,	4.50
<i>Windham.</i> —Aux., towards salary of Miss Closson,	50.00
<i>Yellow Springs.</i> —Mrs. E. F. Chandler,	5.00
Total,	\$104.50

INDIANA.

Orland.—Ladies' Miss'y Soc.
Miss F. Bradley, Treas., for
pupil in Mrs. Edwards' school,
South Africa, \$30.00

ILLINOIS.

Alton.—Mrs. W. C. Quigley, by
Rev. C. S. Armstrong, first
quarterly payment for a pupil
in Miss Seymour's school, Har-
poot, \$10.15
Fowler.—Miss A. Y. McCor-
mick, in part, to constitute a
friend L. M., 10.00

Virden.—Children of First Pres.
Ch., towards Mrs. Edwards'
school, \$6.50
Total, \$26.65

MISSOURI.

Glasgow.—"A Friend," \$5.00
Total of subscriptions, \$3,632.93
Quarterlies, "Life and Light," 403.25
Quarterlies, "Echoes," 18.50
Interest on Temporary Invest-
ment, 3.80
Total for month, \$4,058.48

RECEIPTS FOR FEBRUARY, 1872.

MAINE.

Brunswick.—Aux., Miss S. P.
Newman, Treas., \$72.00
Ellsworth.—Prayer-circle, \$2.95;
"Cup-Bearers," .65; "Young
Reapers," .50, 4.10
Holden.—Aux., E. V. Cogs-
well, Sec., 3.25
Sumner.—Mrs. A. Loring, 1.00
Total, \$80.35

NEW HAMPSHIRE.

Meriden.—Mrs. Bryant, \$2.00
Raymond.—Mrs. Dudley, .50
Total, \$2.50

VERMONT.

Wallingford.—Mrs. Walker and
Mrs. Marsh, \$5 each; Mrs.
Ainsworth and Mrs. Scribner,
\$2 each; Mrs. Batchellor,
\$2.50; Mrs. Button, \$1.50; five
memberships of \$1 each; oth-
ers \$2.50, to constitute Mrs.
Wm. G. Marsh L. M., \$25.50
Weston.—Mrs. Bartlett, Miss
Bartlett, and Mrs. Sprague, \$1
each, 3.00
Total, \$28.50

MASSACHUSETTS.

Andover.—Aux., Mrs. E. C.
Pearson, Treas., "A Friend,"
for support of "Kashabal," a
Bible-reader in Mahratta Mis-
sion, \$50; Miss C. R. Jackson,
\$5; others, \$77.35, \$132.35
Amesbury West.—Aux., Mrs.
W. H. Haskell, Treas. (of
which \$30 for a pupil at Marso-
van, in Miss Fritcher's school), 45.00

Boston.—"A Friend," \$3; Park
street Ch., Mrs. J. W. Field,
\$50; Union Ch., additional,
Mrs. Charles Scudder, Treas.,
\$16.10; Shawmut Ch., Mrs.
J. S. Ambrose, Treas., Miss
Katharine Knapp, \$10; Mrs.
Jas. Stone, \$10; "E. R. L." \$2;
others, \$55.50 (total, \$77.50);
Old South Ch., additional,
Miss Abbie Walley, Treas.,
by Collectors, — Miss Jellison,
Miss Buck, Misses Walley, and
Mrs. Brown, — Mrs. J. C. Howe,
\$200; "L. F. B.," \$30; Mrs.
Samuel Johnson, Senior, \$25;
Mrs. James Haughton, \$25;
Mrs. Charles Stoddard, \$25 (to
constitute Mrs. Wm. H. Stod-
dard of Northampton L. M.);
Mrs. Mary A. Pitkin, \$25 (to
constitute Miss Caroline M.
Beers L. M.); Miss Abbie W.
Pearson, \$25 (to constitute her-
self L. M.); Mrs. Wentworth,
\$15; Mrs. C. Blake, \$10; the
Misses Hill, \$10; Mr. Lorenzo
T. Cragin, in memoriam, \$10;
Mrs. G. W. Blagden, Mrs. R.
Lane, Mrs. A. Plummer, Mrs.
D. Buck, Mrs. L. Jellison, Mrs.
E. C. Milliken, Mrs. W. Fisher
Mrs. E. C. Johnson, Mrs. J.
D. Thompson, Miss Haughton,
Miss Mary Harris, Miss Fow-
ler, \$5 each; the Misses Wal-
ley, \$5; Miss Jellison, \$1;
Miss F. Haughton, \$3; Mrs.
J. Bancroft, Mrs. Niles, Mrs.
E. Coverly, Mrs. T. Palmer,
Mrs. Greenough, Miss Gray,
\$2 each; Miss Tead, \$1.50;
six \$1 memberships (\$491.-
50), \$638.10

<i>Boston, South.</i> — E-street Ch., Geo. W. Taylor, \$1.40; Phillips Ch., James A. Haskell, \$1.60, the contents of their missionary-boxes, \$3.00	
<i>Boston Highlands.</i> — Mrs. Hurlburt, \$5; Mrs. C. Tufts, \$5; Mrs. A. W. Tufts, \$5; Mrs. Davenport, \$3.50; three memberships, \$3; Eliot Ch., Mrs. E. H. Anderson. Treas., annual subscriptions, \$23, 44.50	
<i>Bedford.</i> — Aux., to constitute Mrs. Esther B. Chamberlain L. M., 25.00	
<i>Bradford.</i> — Mrs. Lucretia K. Greenleaf, 3.00	
<i>Brookline.</i> — Harvard Ch. Aux., Miss M. G. Stoddard, Treas., (of which \$25 by Mrs. Moses Withington, to constitute Miss Mary A. Hammond L. M., and \$32 by three mission-circles, — "Treasure-Seekers," "Gleaners," and "Lilies of the Valley"); Mrs. E. I. Thomas, 10; Mrs. T. S. Emerson, \$8; memberships, \$51; total for Harpoot Seminary, 146.00	
<i>Charlestown.</i> — Winthrop Ch., Miss S. A. Flint, to constitute herself L. M., 25.00	
<i>Chelsea.</i> — Chestnut-street Ch., additional, Miss Chittenden, \$1; "A Friend," \$2, 3.00	
<i>Danversport.</i> — Annual subscription of Miss E. P. Putnam, 15.00	
<i>Dorchester.</i> — Aux., Mrs. John Tolman, to constitute herself L. M., \$25; Mrs. Hannah C. Foster, to constitute Miss Catharine D. Foster L. M., \$25; Mrs. Henry E. Mann, to constitute Mrs. E. P. Sanford of Oakland, California, L. M., \$25; Mrs. Elbridge Torrey, to constitute Miss Lizzie B. Sharp and Miss Anna M. Preston, L. M.'s, \$50; Miss E. C. Shaw, to constitute Miss Georgie Goodale and Miss Edna Gleason, L. M.'s, \$50; others, \$180.25; total towards salary of their missionary, Miss U. Clark, at Broosa, Western Turkey, 355.25	
<i>Edgartown.</i> — Mrs. Charlotte S. Coffin, 3.00	
<i>Fitchburg.</i> — "A Friend," to constitute Mrs. Laura P. F. Caswell L. M., 25.00	
<i>Grafton.</i> — Aux., Mrs. L. E. Windsor, Pres., Mrs. J. W. McKenzie, Sec. (\$25 of which to constitute their pastor's	wife, Mrs. L. E. Windsor, L. M.), \$39.60
	<i>Hampton, West.</i> — Ladies, by Mrs. H. F. Haines, \$8; by Miss M. F. Clapp, \$12, 20.00
	<i>Hopkinton.</i> — Aux., Mrs. Ide, Directress, Mrs. Plimpton, Sec., for a pupil in mission-school, 31.00
	<i>Leominster.</i> — Aux., including receipts from a juvenile concert, and \$4, the penny contributions of a S.S. class of little girls, to constitute Mrs. Harriet G. Farwell and Miss Susie M. Haskell, L. M.'s, 60.00
	<i>Lowell.</i> — Mrs. C. R. D. Blanchard, to constitute herself L. M., 25.00
	<i>Maynard.</i> — Mission-circle, "The Rising Star," Miss G. A. Vose, Treas., 6.60
	<i>Marshfield.</i> — Mrs. J. H. Bourne, 3.00
	<i>Medfield.</i> — Misses F. D. and M. F. Ellis, 2.00
	<i>Milbury.</i> — Second Cong. Ch., S.S. (\$25 for Mrs. Chandler's station boarding-school, and \$15 towards support of a girl at Mrs. Bissell's school), 40.00
	<i>Newton, West.</i> — Aux., Miss H. F. Clark, Treas., for school at Broosa, 28.00
	<i>Princeton.</i> — Mrs. B. R. Ropes, 1.00
	<i>Salem.</i> — South Ch., Mrs. E. B. Mansfield, to constitute herself L. M., 25.00
	<i>Saugus Centre.</i> — Cong. S.S. four classes, \$8.40; "A Friend," \$5, 13.40
	<i>Southbridge.</i> — Mrs. S. M. Lane, \$5; Mrs. Marsh, \$1, 6.00
	<i>Stockbridge.</i> — Mrs. E. S. Morgan, for Miss H. G. Powers, 4.70
	<i>Ware.</i> — Aux., Mrs. H. N. Hyde, Treas., ladies for support of a pupil in Mrs. Edwards' school, \$30; subscribers, \$51.25, 81.25
	<i>Weymouth and Braintree.</i> — Aux., Miss H. P. Vickery, Treas. (of which Mrs. M. B. Loud's S.S. class, \$5; Miss Vickery, for support of a pupil at Harpoot, \$30), 51.50
	<i>Worcester.</i> — Pomeroy Knowlton, 3.00
	Total, \$1,894.25
	RHODE ISLAND.
	<i>Newport.</i> — United Cong. Chs. Aux., Mrs. E. D. W. Thayer, Treas., of which \$134.15 from S.S. collections, total for salary of Miss Adelia M. Payson, their missionary at Foochow, China, \$460.65

CONNECTICUT.

<i>Berlin.</i> —Aux., Mrs. C. M. North, Treas. (of which \$25 to constitute Miss Fanny Robbins L. M.),	\$44.00
<i>Colchester.</i> —Aux., Mrs. J. B. Wheeler, Treas., to constitute Mrs. Elijah Ransom, Mrs. Almira Comstock, and Mrs. Mary R. Gillette L. M.'s,	76.00
<i>Goshen.</i> —S. S., by E. Norton, Sup't, for pupil in Miss Smith's school, Madura,	30.00
<i>Hartford.</i> —Asylum-Hill Ch., Aux., Mrs. Charles A. Jewell, Treas. (\$25 of which from Mrs. Marshall Jewell, to constitute herself L. M., and \$25 from "A Friend" to constitute Mrs. A. G. Hammond L. M.), balance of Miss Dwight's salary, &c., for 1872,	164.50
<i>New London.</i> —Ladies of First Cong. Ch., by Mrs. C. C. Field,	104.00
<i>Putnam.</i> —"Mission Workers," first payment for a pupil in Mrs. Bissell's school, Ahmednuggur, \$25; Mrs. Keith, 50,	25.50
<i>Southport.</i> —Cong. Ch. S.S., for pupil at Harpoot Female Seminary,	30.00
<i>South Britain.</i> —Mrs. N. Pitttichett,	10.00
Total,	\$408.00

NEW YORK AND LONG ISLAND.

<i>Flushing.</i> —Aux., A Thank-Offering from a member, by Mrs. A. M. Prentiss,	\$5.00
<i>Franklin.</i> —Aux., Mrs. S. P. Smith, Treas., to constitute Mrs. J. J. Hough and Miss Susan M. Smith L. M.'s,	50.00
<i>New York.</i> —D. B. Hixon, for Miss Hattie Seymour,	4.60
<i>Poughkeepsie.</i> —Aux., Fannie A. Beardsley, Sec. and Treas.,	70.00
<i>Syracuse.</i> —Aux., Miss Myra Fritcher, Treas., salary for 1872 of Miss Eliza Fritcher, their missionary at Marsovan, Western Turkey,	317.00
Total,	\$466.60

PENNSYLVANIA.

<i>Edinboro.</i> —Pres. S. S., for pupil at Harpoot Female Seminary,	\$30.00
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<i>Pittsburg.</i> —By Mrs. Emily Hennings,	\$300.00
<i>Philadelphia Branch.</i> —The "Carrier Doves," Philadelphia, for Constantinople Home, \$30; Woman's Missionary Society, Washington, D.C., \$4.75 add'l, to complete the life-membership of Mrs. O. O. Howard, announced with December remittance (\$25 of which should have been stated as from "Two Friends," to constitute Mrs. Marshall Conant L. M.); "Ivy-Leaves" Mission-Circle, Washington, \$100 for Constantinople Home, and \$80 for two pupils at Miss Proctor's school, Aintab,	214.75
Total,	\$544.75

OHIO.

<i>Farmington, West.</i> —E. and A. Wilder,	\$3.00
<i>Youngstown.</i> —Aux., Mrs. P. Y. Caldwell, Treas., quarterly collections,	16.00
Total,	\$19.00

MICHIGAN.

<i>Alpena.</i> —First Cong. Ch., for Turkey,	\$40.00
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CALIFORNIA.

<i>Oakland.</i> —Aux., Mrs. M. P. Cole, Treas. (of which \$205.37 from the girls' mission-circle "Western Echoes," to constitute Miss Anna H. Skinner, Miss Helen S. Blakeslee, Miss Emily Gill, Miss Rachel Moor, Miss Lilly Hardy, Miss Minnie Coxhead, and Mrs. Ida M. Watson L. M.'s),	\$263.40
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CANADA.

<i>Montreal.</i> —Aux., Mrs. George Winks, Treas. (gold \$300),	331.88
Subscriptions and donations,	\$4,595.88
Quarterlies, "Life and Light,"	353.00
Quarterlies, "Echoes,"	19.32
Total for the month,	\$4,968.20

RECEIPTS FOR MARCH, 1872.

MAINE.

A Young Lady, <i>Bangor</i> .—First Parish Ch. Aux., Mrs. E. G. Thurston, Treas., to constitute Mrs. John P. Herrick L. M., \$25; subscrip- tions, \$10,	\$5.00 35.00
<i>Ellsworth</i> .—By Miss L. L. Phelps, Treas., Young Ladies' Prayer-Circle, \$2.70; "Cup- Bearers" Mission-Circle, add'l, .30,	3.00
<i>North Yarmouth</i> .—"Friends," by Miss Maria M. Holt,	2.60
<i>South Freeport</i> .—Mrs. Hsley's S.S. class, \$5; "Snow-Birds" Circle, \$2; others, \$7,	14.00
Total,	\$59.60

NEW HAMPSHIRE.

<i>Bedford</i> .—Pres. Ch., by Mrs. Charles Gage,	\$2.65
<i>Exeter</i> .—Aux., to constitute Mrs. George E. Street L. M.	25.00
<i>Mason Village</i> .—Miss C. A. H.,	.50
<i>Nelson</i> .—Mrs. B. Newell,	1.00
<i>Raymond</i> .—Aux., Mrs. Chas. A. Shepard, Treas., \$6.50; A Dy- ing Gift from Miss Emeline B. Tucker, \$1,	7.50
Total,	\$36.65

VERMONT.

<i>Greenboro'</i> .—Mrs. A. W. Wild,	\$1.00
<i>St. Johnsbury Centre</i> .—Miss Emma C. Fairbanks,	5.00
<i>St. Albans</i> .—Cong. Ch. S.S., collected by Mrs. Dr. Plant, Mrs. Marsh's class, for bell for Bitlis school building and mountings, and Mrs. Plant's class, for bell-rope,	57.00
Total,	\$63.00

MASSACHUSETTS.

<i>Amherst</i> .—A Thank-Offering, \$5; "W. S. C.," .50; Cong. Ch. S.S., Mrs. Elijah Ayre's class, for "Yessa G.," a pu- pil in Miss Seymour's school, at Harpoot, \$30,	\$35.50
<i>Ayer</i> .—Aux., Mrs. J. C. Tenney, Treas.,	10.00
<i>Barre</i> .—Mrs. Arnold Adams,	10.00
<i>Boston</i> .—Mrs. Morland, \$5; Shawmut Ch., add'l by Mrs. J. S. Ambrose, Treas., \$75 (of which \$25; by Mrs. F. Water- man, to constitute herself	

L. M.); "L.," add'l, \$15;
Mount-Vernon Ch., Mrs. J. G.
Haberstroth, \$1; Old South
Ch., add'l by collectors,—Miss
Tead, Miss Gilbreth, and Miss
Briggs,—Mrs. Alpheus Hardy,
\$100; "L. F. B.," \$30 (to-
wards salary assumed, and to
constitute Miss Sarah L.
Wood of Antioch, Central
Turkey, L. M.); Mrs. S. R.
Payson, \$10; Mrs. George
Lane, \$10; Miss Goodnow,
Mrs. Samuel Johnson, jun.,
Mrs. J. B. Kimball, Mrs. J.
L. Barry, Mrs. C. Morss, Miss
M. J. Allen, Miss A. E. Pay-
son, \$5 each; Mrs. G. Rogers,
Mrs. N. Gibbs, Miss Crocker,
\$3 each; The Misses Thayer,
\$3; Mrs. J. Hunkins, Mrs. N.
Porter, Mrs. E. Spear, Miss
Barry, Mrs. Wetherbee, Mrs.
L. Lothrop, \$2 each; fifteen
subscribers of \$1 each, and
one of .50 (\$224.50) (with pre-
vious contributions, for sala-
ries of their missionaries,—
Miss Wadsworth, M.D., re-
cently adopted, and the
Misses Ely); Central Ch. Aux.,
Miss Myra Child, Collector,
Mrs. Benjamin E. Bates, \$50;
Mrs. William O. Grover, \$50;
Mrs. Kendall, \$20; Mrs. Jo-
seph White, \$15; Mrs. E.
Bigelow, Mrs. Thos. Russell,
Mrs. James White, Mrs. Linus
Child, \$10 each; Miss E. D.
Wiswall, \$5; Miss Olive Rol-
lins, Collector, Mrs. William
Houghton, \$25; Mrs. J. K.
Davis, \$20; Mrs. E. Page, \$3;
Mrs. Brimbecom, Mrs. Carr,
Mrs. Goldthwaite, Mrs. Priest,
Mrs. Rollins, Mrs. Kelly, Miss
M. Topliff, \$2 each; Mrs.
James Bird, \$5; Thirteen
subscribers of \$1 each; Miss
Clara Denison, Collector,
Mrs. R. Southwick, \$5; Miss
Southwick, \$5; Miss A. Carle-
ton, \$10; Mrs. J. N. Denison,
\$10; Mrs. Garratt, \$5; Miss
Thompson, \$5; Mrs. Clapp,
\$2; Four subscribers of \$1
each, \$4; Miss Mary Top-
liff, Collector, Mrs. J. R. Til-
ton, \$5; Mrs. White, Mrs.
Herman, Mrs. P. Davis, Mrs.
C. Hall, \$2 each; Miss Sowle,
\$2.50; Two subscribers of \$1
each (\$323.50),

\$644.00

<i>Boston, East.</i> —Maverick Ch., Madura Aux., Miss E. Hammett, Treas., of which by Mrs. A. Bowker, to constitute Miss Lucy Wellington Howard and Miss Rosella A. Smith of the Madura Mission, L. M.'s, \$50; Mrs. J. J. Fales, to constitute Miss Elvira Fales of Wrentham, L. M., \$25; Mrs. Clara D. Denham, to constitute herself L. M., \$25; Miss E. Hammett, \$70 (of which to constitute Mrs. Hannah Craig and Mrs. Emily Limber, both of Wrentham, Mass., L. M.'s); other members, \$148, \$318.00 (With \$25 previously acknowledged, making from this society this year, \$343,—\$200 of which for balance for horse and carriage for Miss Rosella A. Smith of Madura.)	
<i>Boston, South.</i> —Phillips Ch. Aux., Mrs. Jeremy Drake, Treas., Dea. Alvan Simonds, to constitute Mrs. Susan W. Simonds L. M., \$25; Mrs. Susan W. Simonds, to constitute Miss E. Simonds L. M., \$25; M. E. Lang, to constitute Mrs. M. E. Lang L. M., \$25; Mrs. C. Shepard, to constitute Mrs. P. R. Marchant L. M., \$25; "A Friend," to constitute Mrs. Everett Burnham L. M., \$25; Miss H. N. Vinton, to constitute herself L. M., \$25; Mrs. Jeremy Drake, to constitute Mrs. G. W. Ellis L. M., \$25; Ladies of Phillips Ch., to constitute Mrs. Nancy J. Lincoln, Miss Lucinda Smith, Miss Alice Cooper, and Miss Eliza L. Darling L. M.'s, \$100; other subscriptions, \$83, 358.00	
<i>Boston Highlands.</i> —Walnut-avenue Ch., A Friend, \$1; Elliot Ch. Aux., add'l, Mrs. R. Anderson, Treas., Mrs. Russell Bradford, to constitute herself, Miss Alice R. Bradford, and Miss Edith W. Bradford L. M.'s, \$75; other subscribers, \$21; S.S. Infant class, \$13.50,—\$109.50, 110.50	
<i>Brookline.</i> —Harvard Ch., add'l, for Harpoot Seminary, of which \$5 from mission-circle, "Violets,"—a class of little girls, 12.00	
<i>Chicopee.</i> —Miss Z. Ferrie, \$2; ten others, 50 each, \$5, 7.00	
<i>Charlestown.</i> —"E. A. W.," 1.00	
<i>Chelsea.</i> —Chestnut-street Ch., Mrs. H. Bates, 1.00	
<i>Dorchester.</i> —Cong. S. S., \$100; Aux Society, bal. of Miss U. Clark's salary, 1872 (their missionary at Broosa), \$25.75, \$125.75	
<i>Danvers.</i> First Cong. Ch. S.S., contents of the missionary-boxes of a few little girls, 7.25	
<i>Everett.</i> —Cong. Ch., little girls' fair, for Miss Fritcher's school, Marsovan, 45.00	
<i>Fall River.</i> —"Willing Helpers'" Circle, 56.00	
<i>Framingham.</i> —Aux., Miss M. D.-Marshall, Treas., towards support of two girls in Miss Clark's school, at Broosa, 50.00	
<i>Greenwich.</i> —Aux., Mrs. L. D. T. Pomeroy, Treas., 15.00	
<i>Haverhill.</i> —By Rev. C. M. Hyde, Miss E. B. Knight, \$5; Mrs. Hyde, \$2, 7.00	
<i>Hopkinton.</i> —"Little Workers'" Circle, 10.00	
<i>Holliston.</i> —Aux (of which by \$25 Mrs. Seth Thayer constitutes herself L. M.), to support a pupil at Harpoot, and towards two at Ahmednuggur, 75.00	
<i>Lawrence.</i> —Mrs. Benjamin Coolidge, to constitute herself L. M., 25.00	
<i>Marblehead.</i> —Mrs. Henry Hooper, Misses Eliza B., Eunice B., and Mary S. Hooper, \$1 each, 4.00	
<i>Medway.</i> —Aux., Mrs. T.R. Fairbanks, Treas. (of which \$25 to constitute Mrs. Rev. D. Sanford L. M.), 41.10	
<i>Medway, West.</i> —Mrs. Mary E. Ide, \$10; Harris, Anna, and Hattie Deans, in memory of Miss Warfield, for Miss Seymour, at Harpoot, \$3.10, 13.10	
<i>Newton.</i> —Aux., collected by Mrs. E. N. Horton, five annual subscriptions, \$5; and for support of Marian Dudu, Bible-reader at Cesarea, \$50, 55.00	
<i>Norton.</i> —Wheaton Seminary Aux., Mrs. C.C. Metcalf, President, to constitute Miss Margie Brayton of Wheaton Seminary L. M., 25.00	
<i>Northampton.</i> —A Friend of the "Woman's Board," 100.00	
<i>New Bedford.</i> —Aux., Mrs. R. W. Bartlett, Treas., salary of their missionary at Mardin, Miss Olive S. Parmelee, 340.00	
<i>Newburyport.</i> —Aux., of which from "Belleville" Circle, \$110, 130.00	
<i>Peabody.</i> —Aux., First Cong. Ch., Mrs. R. Smith, Treas., towards support of school at Bitlis, \$135.52; also Cong. Ch.	

S.S., for a set of maps for Bit- his school, \$22,	\$157.52
<i>Salisbury</i> . — Aux., Miss A. E. Colby, Treas., ten annual sub- scribers,	10.00
<i>Somerville</i> . — "A Teacher,"	1.00
<i>Woburn</i> . — Aux., Mrs. C. S. Ad- kins, Treas. (of which \$25 by Mr. Eckley Stearns, to consti- tute his wife L. M.),	50.00
Total,	\$2,849.72

RHODE ISLAND.

<i>Central Falls</i> . — Aux., Miss Lou- ise A. Tracey, Treas., for pup- il in Mrs. Edwards' school,	\$35.00
<i>Providence</i> . — "M.,"	10.00
Total,	\$45.00

CONNECTICUT.

<i>Colchester</i> . — Aux., Mrs. J. H. Wheeler, Treas., Mrs. Joshua Clark, to constitute her daugh- ter, Mrs. Helen M. Cutler, L. M.	\$25.00
<i>Greenwich</i> . — Aux., Mrs. Moses Cristy, Treas., for support of "Zaibai," their Bible-reader, at Sholapoor, India, Mahratta Mission,	37.00
<i>Groton</i> . — Mrs. W. D. Harris, annual subscription,	2.00
<i>Hartford</i> . — Aux., add'l, Mrs. Charles Jewell, Treas., Park Ch., \$1; Centre Ch., \$3,	4.00
<i>New Haven</i> . — Mrs. H. A. New- ton, to constitute Mrs. Wil- liam Newton of Sherburne, N.Y., L. M., \$25; Branch So- ciety, by Mrs. R. P. Cowles, Treas., Mrs. Sarah Booth of Meriden, \$35 (to support Ma- ria Lathrop, in Miss Fritcher's school at Marsovan, and to constitute Mrs. Booth L. M.); Church of the Redeemer S.S., \$35, for pupil at Marsovan; Whitneyville, Mrs. Gibbs Gil- bert, for pupil at Marsovan, \$35; Southbury, for support of a girl at Foochow, China, \$40; Third Ch., New Haven, S.S. Infant class, for Lizzie Wil- cox, in Mrs. Bissell's school, India, \$20,	190.00
(Mrs. H. D. Hume, Mrs. Woos- ter Hotchkiss, Mrs. Benjamin Hague, and Mrs. Samuel Har- ris, are made L. M.'s).	
<i>New London</i> . — Aux., Miss Lucy P. Butler, Treas.,	79.10
<i>West Winsted</i> . — Mrs. Carring- ton,	1.00
Total,	\$338.10

NEW YORK.

<i>Buffalo</i> . — Mrs. William G. Ban- croft, to constitute Mrs. Thos. D. Demond L. M.	\$25.00
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PENNSYLVANIA.

<i>Philadelphia Branch</i> . — Mrs. J. D. Lynde, Treas., fourteen ladies, each \$1; Mrs. T. J. Jones, \$5; Mrs. C. Burnham, to constitute Miss Etta Burn- ham, L. M., \$25; Mrs. Elwell, \$10; Mrs. J. B. Shepard, \$5; Mrs. G. B. Perkins, \$1.10; "Plymouth Mayflowers," \$7.13; Mrs. Hart, from sale of a cross, \$10; "Snow-flakes," \$5; Woman's Missionary So- ciety, Trinity Cong. Ch., Or- ange, N.J., \$16.70; ditto, \$23, which, with \$2 from "A Friend," constitutes Mrs. Rev. George E. Adams L. M.; "Orange-Buds" of Trinity Cong. Ch., Orange, N.J., \$28.76; "Workers for Jesus" Mission-Circle, First Cong. Ch., Newark, N.J. (of which \$50 to constitute Mrs. Mary M. Brown and Mrs. Elizabeth Dougherty L. M.'s); for Mrs. Chapin's school, Chi- na, \$60; Woman's Missionary Society, Washington, D.C. (of which \$25 by Mrs. George Whittlesey, to constitute Mrs. L. B. A. Robinson L. M.), \$36.85; "Baltimore Bees" Mission-Circle (\$40 of which to support a pupil in Miss Proctor's school at Aintab), \$50; "C. A. L.," quarterly contribution, to constitute Mrs. M. S. Platt and Miss A. L. Lovejoy of Franklinville, N.J., L. M.'s, also Mrs. Rev. C. B. Hulburt of Newark, N.J. L. M., \$75,	\$374.54
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OHIO.

<i>Dayton</i> . — Third-street S.S., by Samuel Phelps, Treas., for support of Eliza Holt, in Mrs. Edwards' school,	\$30.00
<i>Salem</i> . — Mrs. D. A. Allen, towards life-membership,	5.00
<i>Troy</i> . — S.S., by E. Holden, Treas., for two pupils in Mrs. Edwards' school in 1871 and 1872,	120.00
<i>Windham</i> . — Aux., Mrs. W. A. Higley, Treas., towards Miss Closson's salary,	30.00
Total,	\$185.00

INDIANA.	
<i>Fort Wayne.</i> — Miss Harris' S.S. class. First Pres. Ch., towards support of "Vithi," in Mrs. Bissell's school,	\$16.50
MINNESOTA.	
<i>Faribault</i> — Lily L. Frink, a child, by sale of books and chess,	\$2.00
CALIFORNIA.	
<i>San Francisco.</i> — Aux., towards support of Miss Rappleye,	\$60.00

CANADA.	
<i>Sherbrook, Quebec.</i> — Mrs. Rev. A. Duff,	\$5.00
SANDWICH ISLANDS.	
<i>Honolulu.</i> — Mrs. B. W. Parker and others, by Mrs. H. Bingham,	6.97
Subscriptions,	\$4,067.08
Quarterlies, "Life and Light,"	731.00
" " "Echoes,"	13.24
Total for month,	\$4,811.32

RECEIPTS FOR APRIL, 1872.

MAINE.	
<i>Bangor.</i> — Aux., Mrs. E. G. Thurston. Treas., \$30; Mrs. Edward Kent, to constitute herself L. M., \$25,	\$55.00
<i>Ellsworth.</i> — By Miss L. L. Phelps, Prayer-Circle, \$2.25; Cup-Bearers, .50; Young Reapers, .65,	3.40
Total,	\$58.40
VERMONT.	
<i>Burlington.</i> — Mrs. R. W. Francis,	\$25.00
<i>Montpelier.</i> — Aux., by Mrs. A. J. Howe,	2.00
<i>St. Johnsbury.</i> — Young Ladies' Missionary Society, for a pupil at Inanda, and a pupil at Ah-mednuggur, \$30 each,	60.00
Total,	\$87.00
MASSACHUSETTS.	
"Agent" for Constantinople Home,	\$200.00
<i>Amesbury, West.</i> — With previous contribution, to constitute Mrs. Mary E. Hoyt and Mrs. O. F. Seavey L. M.'s,	39.10
<i>Boston.</i> — Rev. Charles Cleveland, born June 21, 1772, to constitute himself L. M., \$25; Mrs. Dr. Morland, \$5; Mount-Vernon Ch., "A Friend to the Woman's Board," \$10; collected by Mrs. Coit, Mrs. Parkhurst, \$5; Mrs. J. C. Tappan, \$3; Mrs. J. W. Kimball, \$2; six others of \$1 each; Old Colony S.S., for support of "Theresa Makabalo," in Mrs. Edwards' school, \$30; Park-street Ch., "A Friend," \$1; Berkeley-street Ch., "A	

Friend." \$5; Union Ch., add'l, by Mrs. Charles Scudder, \$35; Chambers-street Chapel, towards salary of Miss Williams, teacher of girls' school at Marash, \$58.55; Central Ch., add'l, Miss Wheeler, Collector, \$11; Miss Toplif, \$2; Old South Ch., add'l, "L. F. B.," towards salary of missionary assumed, and to constitute Mrs. Cora Welch Tomson, missionary elect to Constantinople, L. M., \$30; Central Ch., proceeds of late Fair, under auspices of mission-circles, \$660,	\$888.55
<i>Boston Highlands.</i> — Mrs. Leavitt, \$1; Highland Ch., Mrs. H. L. Howell, Treas. (of which by the late Mrs. S. N. Stockwell \$25, to constitute Miss Ellen M. Metcalf L. M.); total towards Mrs. Edwards' school, \$51.45; Highland Hill Mission-Circle, \$6,	58.45
<i>Becket.</i> — Rev. J. Jay Dana, to constitute his wife, Mrs. Sarah E. Dana, L. M.	25.00
<i>Brookfield.</i> — "A Friend,"	5.00
<i>Everett.</i> — Aux., Miss Esther Whittemore, Treas. (of which \$25 "A Thank-Offering from a Friend," to constitute Mrs. Albert Bryant L. M.), \$26; "A Friend," .60,	26.60
<i>Cambridge.</i> — Shepard Ch. S.S., Miss Johnson's class, "Jewel-Seekers,"	2.50
<i>Lynn.</i> — First Cong. Ch., J. L. Patton's S.S. class, for "Turfandi," Bible-reader, Central Turkey,	50.00
<i>Littleton.</i> — Ladies' Miss'y Circle, Mrs. L. S. R. Houghton, Treas.,	17.00

<i>Malden.</i> — Aux., Miss Jennie E. Holm. Treas., for support of Bible-reader, "Parkeum," Madura,	\$40.00
<i>Newburyport.</i> — Aux., Mrs. H. A. Ingraham, Treas., add'l, \$100, to constitute Mrs. Chas. H. Coffin, Miss Mary E. Coffin, Miss Charlotte P. Coher, and Miss Eliza A. Palmer, L. M.'s; also add'l, \$6 from Belleville Mission-Circle, which, with contributions of March, support native teacher at Bilis, "N. Y.," a pupil in Mrs. Edwards' school, and constitute Miss Lucy Colman, of Newburyport, L. M.,	106.00
<i>Newtonville.</i> — Collected by Miss Eliza A. Goodell (\$25 of which by Mrs. B. F. Whittemore, to constitute Mrs. Lucy Whiting L. M.),	40.00
<i>Newton, West.</i> — Aux., Miss H. F. Clarke, Treas., add'l, towards support of Miss U. Clark's school, at Broosa, Western Turkey,	3.50
<i>New Bedford.</i> — Aux., Mrs. R. N. Bartlett, Treas., balance of Miss Parmelee's salary, at Mardin, Eastern Turkey, for 1872,	9.00
<i>Reading.</i> — Aux., by Mrs. L. Cook,	3.00
<i>Salem.</i> — Ladies of Crombie-street Ch.,	66.00
<i>Springfield.</i> — First Cong. Ch. Aux. Society, M. C. Calhoun, Treas.,	33.00
<i>Somerville, East.</i> — Mrs. Coffin,	1.00
<i>Winchester.</i> — Aux., Miss E. D. Chapin Treas. (of which by Mrs. D. N. Skillings, to constitute herself and Mrs. Z. Abbott, Miss R. Harris, Mrs. S. T. Sanborn, Mrs. A. K. P. Joy, and Miss P. D. Smith, L. M.'s, \$150; Mrs. Bodge, to constitute herself L. M., \$25; Mrs. N. W. C. Holt, to constitute Mrs. E. C. Bissell L. M., \$25; Mrs. Henry Cutter, to constitute Mrs. A. M. Plant of St. Albans L. M., \$25; Seek and Save Society, two S.S. classes, \$5; total towards support of Miss Hattie G. Powers, at Antioch,	280.00
<i>Worcester.</i> — Mrs. E. W. Whipple, \$1; Miss M. E. Whipple, \$1; M. Sumner, \$5,	7.00
<i>Woburn.</i> — Aux., Mrs. C. S. Adkins, Treas. (of which \$25 by Dr. Ephraim Cutter, to constitute his wife L. M.),	56.00
Total,	\$1,958.70

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CONNECTICUT.

<i>Greenwich.</i> — Mission circle, "Banner of Light," towards support of a pupil in Mrs. Edwards' school,	\$28.00
<i>Hartford.</i> — Aux., add'l, Mrs. Charles H. Jewell, Treas., South Cong. Ch., Miss E. Coolidge, \$5; S.S., for support of a Bible-reader at Ahmednuggur, \$50,	55.00
<i>Haddam, East.</i> — Mrs. Sarah B. Parsons, to constitute Miss Jessie Parsons of Boston, L. M.	25.00
<i>Middletown.</i> — Aux., Mrs. N. C. Stiles, Treas., \$100; South Ch. Aux., Charles E. Tyler, Esq., in memory of his wife, Mrs. Lydia H. Tyler, \$25,	125.00
<i>New Haven Branch.</i> — Mrs. R. P. Cowles, Treas. (of which \$110 by Madison Aux., for native teacher at Marsovan),	350.00
<i>North Woodstock.</i> — Mrs. Geo. Morse, towards L. M.,	5.00
<i>Stamford.</i> — Calvin G. Child, Esq., to constitute his wife, Mrs. Kate G. Child, L. M.,	25.00
Total,	\$613.00

NEW YORK AND NEW JERSEY.

<i>Brooklyn.</i> — By Miss. C. H. Parsons, Mrs. William H. Ward, of South Cong. Ch., to constitute herself L. M.,	\$25.00
<i>Canandaigua.</i> — Miss P. Fobes, to constitute Miss Sara C. Eaton L. M., including previous contribution,	15.00
<i>Fredonia.</i> — Ladies' Missionary Society,	14.50
<i>Rochester.</i> — Central Ch., Young Ladies' Missionary Society, add'l, for salary of Miss Bush, at Harpoot,	82.78
<i>West Farms.</i> — Mrs. A. Wood, to constitute Miss Eliza Barnard L. M.,	25.00
<i>Montclair, N.J.</i> — Aux., Miss L. W. Rodman, Treas. (of which \$25 by Mrs. Samuel Holmes, to constitute Mrs. Harriet S. Beckwith of Oakland, Cal., L. M.),	80.00
Total,	\$242.28

OHIO.

<i>Coolville.</i> — Mrs. Margaret B. Bartlett, to constitute herself L. M.,	\$25.00
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ILLINOIS.

<i>Alton.</i> — Mrs. Dr. W. C. Quigley, towards a pupil at Harpoot,	\$10.00
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MICHIGAN.

Flint.—Ladies' Missy Society
for a pupil at Harpoot, \$30.00

IOWA.

Magnolia.—Mrs. Herbert Mills,
to constitute herself L. M., \$25.00

Tabor.—Mrs. H. M. Gaston,
Treas., for pupil in Miss
Townshend's school, 29.85

Total, \$54.85

CALIFORNIA.

Oakland.—Aux., By Mrs. R.
E. Cole, Treas., quarterly re-
mittance, \$38.85

SANDWICH ISLANDS.

Makawao.—East Maui Female
Seminary, Miss H. E. Carpen-
ter, to complete her life-mem-
bership subscription, \$9.90

Subscriptions, \$3.125.98
Quarterlies, "Life and Light," 251.63
Quarterlies, "Echoes," 5.50

Total for month, \$3,383.11

THE TESTIMONY OF A CENTENARIAN

In the above receipts will be noticed that of Rev. Charles Cleveland, our venerated townsman, who, if spared a few weeks, will be one hundred years old.

In a note, he expressed in verse his warm interest in our "Woman's Board," and invoked the continued smiles of Heaven upon it. May we not hope that this benediction may be answered in reviving and quickening the dormant energies of some of our church-members?

L. F. B.

RECEIPTS FOR MAY, 1872.

MAINE.

Ellsworth.—By Miss L. L.
Phelps, Treas., Young Ladies'
Prayer-Circle, \$1.61; Mission-
circles, "Cup-bearers," .41;
"Young Reapers," .35, \$2.37

Holden.—Aux., Mrs. E. V.
Cogswell, Secretary, 3.00

Total, \$5.37

NEW HAMPSHIRE.

Bath.—Rev. Asa Mann, to con-
stitute his daughter, Ella
Louisa Mann, L. M., \$25.00

Henniker.—Cong. Ch. and so-
ciety, 10.00

Keene.—Arthur D. Osborne's
mite-box,—missionary hen, 2.50

Lyme.—S.S., Miss N. Frank-
lin's class, towards constitut-
ing her L. M., 6.00

Portsmouth.—By Mrs. E. S.
Ryder, Roger's Missy Circle,
for child in Miss Smith's
school, Madura, 30.00

Stratham.—Aux., Mrs. J.
Thompson, Secretary, 20.33

Webster.—Miss E. M. Buxton, 4.50

Total, \$98.33

VERMONT.

Georgia.—Mrs. Adelaide Tor-
rey, \$3.85

Grafton.—"Friends," 7.00

Putney.—Mrs. Foster and Mrs.
Crawford, \$2 each; Mrs.
Winslow, \$1, 5.00

Rutland.—Aux., Mrs. L. P.
Flack, Treas., \$5.00

Total, \$20.85

MASSACHUSETTS.

Amesbury.—Aux., Mrs. E. Os-
good, Treas. (of which \$25 to
constitute Mrs. David Batch-
elder L. M.), \$30.00

Billerica.—Aux., Mrs. S. B.
Work, Treas., 20.00

Boston.—Mrs. Lucy Proctor,
ninety-two years old, \$1; Old
South Ch., Noon S.S. Wm. H.

Agry, Treas., \$50; "Stoddard
Mission-Circle," Charles E.

Lane, Treas., \$10; L. F. B.,
towards salary assumed, and
to constitute Miss Fannie E.

Washburn missionary elect to
Marsovan, L. M., \$30,—\$90;

Park-street Ch., add'l, Mrs. M.
H. Simpson, Treas., \$129.25;

Union Ch., add'l, by Mrs.
Charles Scudder, Treas., Mrs.

Eliza C. Ford, to constitute
herself L. M., \$25; others,

\$51,—\$76; Shawmut Ch.,
"L.," add'l, \$8; Central Ch.,

Mission-Circle, Mrs. Stan-
wood's class, "Willing Hearts
and Willing Hands," \$13.85;

Mount-Vernon Missy Circle,
Miss Chattie L. Cushing,

Treas., \$332.37, 650.47

Cambridgeport.—Aux., Mrs.
Benjamin Tilton, Treas., 150.00

<i>Chelsea.</i> — Chestnut-street Ch., additional, \$4.00; Central Ch. (of which \$25 by ladies of the church, to constitute Mrs. Zachary Eddy L. M., and \$25 by Mrs. J. A. Copp, to constitute Miss Edith M. Eddy, L. M.), \$103,	\$107.00
<i>Clinton.</i> — Mrs. Abbie R. Winter, to constitute herself L. M.	25.00
<i>Dedham.</i> — Mrs. George M. Farrington, to constitute Miss Emma Louisa Farrington L.M.	25.00
<i>Dorchester.</i> — Village Ch. S.S., for support of a pupil in Mrs. Edwards' school, at Inanda, \$35.64; Aux. Society, for support of a pupil in Miss Clark's school, at Broosa, and for horse for Miss Clark, \$67.95; "Anonymous," at Quarterly Meeting, \$10.00,	113.59
<i>Hadley, South.</i> — Mt. Holyoke Female Seminary Aux., Miss Mary Ellis, Treas., for salary of Miss Fannie E. Washburn, and towards her outfit,	437.25
<i>Hamilton.</i> — Mrs. Rogers,	10.00
<i>Jamaica Pl.</i> — "Wide-awakes" mission-circle, for a pupil at the Inanda and Bitlis schools,	65.00
<i>Malden.</i> — Cong. Ch. mission-circle, proceeds of festival, by Miss Fannie E. Crowell, to support two pupils in Mrs. Edwards' school, and to constitute Mrs. Harriet Day Foster L. M.	125.00
<i>Mansfield.</i> — Mrs. Ellen M. Ide, to constitute herself L. M.	25.00
<i>Melrose.</i> — Aux., Mrs. Lucy A. Randall, Treas., towards support of native teacher at Harpoot,	56.00
<i>Newton, Upper Falls.</i> — R. P. Ward,	9.50
<i>Newtonville.</i> — Aux., additional, Miss E. A. Goodell, Treas.,	3.50
<i>Northampton.</i> — Mrs. W. S. Rust,	5.00
<i>Norton.</i> — Wheaton Female Seminary, to constitute Miss Jeanie Eastman, of Boston, L. M.	25.00
<i>Peabody.</i> — South Church, "A Friend," to constitute Mrs. Rebecca P. Osborne L. M.	25.00
<i>Plymouth.</i> — Mrs. Jane B. Gordon, to constitute Miss Kate Newman Tewksbury, L. M.	25.00
<i>Reading.</i> — Aux., Mrs. J. B. Leathe, Treas.,	10.00
<i>Sherborn.</i> — Mrs. Aaron Greenwood,	2.00
<i>Springfield.</i> — Olivet Ch. Aux., Mrs. H. Merriam, Treas.,	18.00
<i>Sutton.</i> — From a bereaved mother, the birthday gift to a departed child,	.50

<i>Whitinsville.</i> — Aux., By Miss Emily M. Fletcher, Treas.,	\$94.00
<i>Williamstown.</i> — By Miss E. Pierce, Treas.,	3.00
<i>Wilmington.</i> — Cong. Ch. aux., to constitute Mrs. Charlotte E. Gowing and Miss Rebecca Eames, L. M.'s,	50.00
<i>Winchester.</i> — "Seek and Save" Society, by Mrs. N. W. C. Holt, balance of salary for 1872, of Miss Hattie G. Powers, their missionary at Antioch,	126.00
<i>Worcester.</i> — Union Ch. Aux., Miss Anna F. Washburn, Treas. (of which by \$25 Mrs. L. J. Knowles constitutes herself L. M.),	217.05
Total,	\$2,452.86

CONNECTICUT.

<i>Darien Depot.</i> — Aux., Mrs. N. E. Gleason, Treas., \$25.92; mission-circle, "Busy Bees," \$5; total first instalment for two pupils in Mrs. Edwards' school,	\$30.92
<i>Hartford.</i> — Aux., Mrs. C. C. Dutton, Sec.; Mrs. Chas. H. Smith, South Cong. Ch., \$10; Mrs. Nath'l Shipman, Pearl-street Ch., \$5.	15.00
<i>Middletown.</i> — Aux., Mrs. Mary B. Hazen, Treas. \$55.50 (of which in memory of Jennie, Mrs. Linus Coe, by \$25, constitutes Mrs. A. W. Hazen L. M.); Mrs. Dyer's Bible-class, from contribution of \$30, constitutes Mrs. Robert Pease L. M.	85.50
<i>New London.</i> — Mrs. F. Harris,	.50
<i>South Windsor.</i> — S.S. 1st Cong. Ch., for pupil at Antioch, care of Miss Powers.	30.00
Total,	\$161.92
<i>Norwich, Conn.</i> — Legacy of Mrs. Eliza L. Hubbard, by F. Learned and C. Bard, Ex'rs.,	500.00

NEW YORK.

<i>Brooklyn.</i> — Plymouth Ch., "Armstrong Miss'y Circle," for pupil at Harpoot, \$30; South Cong. Ch., James S. Bailey, Esq., to constitute his wife L. M., \$25,	\$55.00
<i>Westmoreland.</i> — Woman's Missionary Society, Mrs. E. C. Johnston, Treas.; additional towards salary of Miss Smith, of Madura,	13.26
Total,	\$68.26

PENNSYLVANIA.

Otto. — Aux., Woman's Missy Society, Mrs. E. B. Prentiss, Treas., \$12.00

TENNESSEE.

Lookout Mountain. — C. C. Carpenter, Esq., to constitute Mrs. Anna B. Neale and Miss Lucy A. Eastman L. M.'s. \$50.00

OHIO.

Windham. — Aux., Mrs. W. A. Higley, Treas., additional, for salary of Miss Closson, \$32.00

MINNESOTA.

Faribault. — Little Lily Frink's sales of books and tomato plants, \$2.25

IOWA.

Ogden Station. — Towards support of pupil in Miss Bissell's school, \$16.30

EASTERN TURKEY.

Bitlis. — A Thank-Offering to the Great Physician, and to constitute Miss Grace H. Knapp L. M. \$25.00

CENTRAL TURKEY.

Aintab. — A tithe of two months' wages from "Turfanda," a Bible-reader supported by S.S. class in First Ch., Lynn, Mass., .80

Total of subscriptions and donations, \$2,945.94

Total of Quarterlies, "Life and Light," 167.00

Total of Quarterlies, "Echoes," 12.00

Legacy, 500.00

For "Constantinople Home" building-fund, Mrs. Eliza C. Ford, Boston, Union Ch., 100.00

For the same, by Mrs. H. B. Hooker, Boston, Union Ch., 25.00

Total, \$3,749.94

RECEIPTS FOR JUNE, 1872.

MAINE.

Auburn. — Aux., Mrs. H. B. Pulsifer, Treas., \$42.00

Ellsworth. — Prayer-circle, by Miss Phelps, \$2.32; "Cup-bearers," 28c., 2.60

Wells. — Aux., Second Ch., Mrs. Samuel Lindsay, Treas., 30.00

Whiting. — Earnings of four little boys, for Harpoot Seminary, 55c., .55

Total, \$75.15

NEW HAMPSHIRE.

Exeter. — Aux., 2d Cong. Ch., \$13.60; "Cheerful Givers," \$2, 15.60

Kingston. — Mrs. Maria R. F. Patten, to constitute herself L. M., 25.00

Mount Vernon. — Miss M. E. Conant, 5.00

Total, \$45.60

VERMONT.

Brattleboro'. — Aux., Miss A. N. Smith, Treas., \$25 of which by Mrs. Williston, constitutes Miss Julia Knech L. M., \$122.50

MASSACHUSETTS.

Ayer. — Aux., Mrs. J. C. Tenney, Treas., with previous contributions, to constitute their pastor's wife, Mrs. F. J. Fairbanks, L. M. 15.00

Boston. — Proceeds of Dolls' Fair, held by Miss Vida Scudder, May 25th, \$45; "A Friend," to constitute Miss Abby Marshall L. M., \$30; "L. B. F." monthly contribution, and to constitute Miss Eliza Fritcher, missionary at Marsovan, L. M., \$30; "Mount Vernon Mission-Circle," for materials for fancy work, charge of Mrs. Bissell, \$12, \$117.00

Boston Highlands. — By Mrs. R. Anderson, Treas., Eliot Ch., \$10; Walnut-avenue Ch., \$2; Vine-street Ch. Missionary-box of Emma and Isabel, \$1.30, 13.30

Beverly. — Dane-street Ch. and Society, ladies of, 88.51

Brookfield. — "A Friend," 5.00

Braintree. — "A Friend," to constitute Miss Sarah H. Thayer, L. M., 25.00

Bridgewater. — Central-square Cong. Ch., 10.00

Cambridge. — Shepard Ch. S.S., Mrs. E. S. Johnson's class, "Willing Helpers," 5.00

Chelsea. — Chestnut-street Ch. Mrs. N. J. Adams, 1.00

Fitchburg. — Calv. Cong. Ch. Aux., Miss Anna S. Haskell, Treas., 36.00

Grantville. — Aux., additional, Miss Kate E. Lee, Treas., 4.00

Haverhill. — North Ch. Aux., Mrs. Luther Johnson, Secre-

tary (of which \$25 by Mrs. Abby B. Kimball, to constitute herself L. M.,	\$45.00
<i>Jamaica Plain.</i> — Aux. Miss M. A. Brackett, Treas. (of which \$50 to constitute Mrs. Hannah Wait and Mrs. Eliza Brackett L. M.'s),	75.60
<i>Leominster.</i> — Aux., Miss S. M. Haskell, Treas., for Mrs. Edwards' school, \$35; Sabbath-school, N. C. Boutelle's class, for support of a pupil in Miss Proctor's school, Aintab, \$34,	69.00
<i>Longmeadow.</i> — 1st Ch. S. S. for support of "Yernaga," at Marsovan school,	35.00
<i>Newton.</i> — Eliot Ch., Ladies of, to constitute Mrs. E. N. Horton L. M.,	25.00
<i>Newton Centre.</i> — Aux., by Miss S. H. Cousens,	8.04
<i>Salem.</i> — Tabernacle Ch. Aux., Miss S. P. Chamberlain, Treas., (of which \$75 to constitute Mrs. Fidelia W. Archer, Mrs. David Choate, and Mrs. Edith Burr Palmer L. M.'s), \$126.08; Crombie-street Ch. Aux., additional, \$4,	130.08
<i>Swampscott.</i> — Cong. Ch. S. S. Aux., by Mrs. Jas. Wheeler,	12.50
Total,	\$720.03

<i>Andover.</i> — Legacy of Miss Eliza C. Moar, by G. Foster, Ex'r,	\$411.73
Total,	\$1,131.76

CONNECTICUT.

<i>Bozrah.</i> — Aux., Mrs. A. A. Maples, Treas. (of which \$25 to constitute Miss Lucy H. Spicer L. M.),	\$32.00
<i>Griswold.</i> — Ladies' Benev. Society, by Miss Katy S. Northrop,	10.00
<i>Hartford.</i> — Mrs. John H. Goodwin, donation, and to constitute herself L. M.,	50.00
<i>New Haven.</i> — ———,	.50
<i>Milford.</i> — The earnings of five little girls in S. S. class of Miss Addie L. Beach,	1.00
<i>Wapping.</i> — Aux. Mrs. Cornelia H. Ladd, Treas.,	13.00
<i>Westport.</i> — M. Relyea,	5.00
Total,	\$111.50

NEW YORK.

<i>Almira.</i> — Female College Christian Association, for pupil at Harpoot,	\$30.00
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<i>Gloversville.</i> — Mrs. C. A. Clancy, to constitute Mrs. Uriel Case L. M.,	\$25.00
<i>Oswego.</i> — First Cong. Ch.,	113.20
<i>Sherburne.</i> — Mrs. C. J. Rexford, with former contribution, to constitute Mrs. D. K. Bartlett, of Rochester, L. M.	10.00
<i>Flushing.</i> — Aux. Society,	25.00
Total,	\$203.20

PENNSYLVANIA.

<i>Philadelphia Branch.</i> — Sixteen ladies, annual members, \$16; Theo. Bliss, Esq., to constitute Miss A. C. Bliss L. M., \$25; Mrs. Murphy, annual member, \$2; Woman's Miss'y Society, Franklinville, N.J., \$8.30; Woman's Miss'y Society, Vineland, N.J. (\$25 of which to constitute Mrs. Gardner, L. M.), \$30; Woman's Miss'y Society, Baltimore (\$100 of which to constitute Mrs. Sarah E. Morton, Mrs. H. C. Lockwood, Mrs. Martin Hawley, and Mrs. Sidney Turner, L. M.), \$108.50; Mrs. C. C. Fisk, contribution, \$10; Woman's Miss'y Society, Jersey City (\$50 of which to constitute Mrs. Winslow Ames and Mrs. G. B. Wilcox L. M.'s), \$62.65; Mrs. Edw. Webb, annual member, \$5; Woman's Miss'y Society, First Cong. Ch., Newark, N.J., \$82.25; Woman's Miss'y Society, Belleville-ave. Cong. Church, Newark, N.J., \$36; Mrs. Edw. Hawes, \$5; Woman's Missionary Society, Montclair, N.J., \$23.25; "Orange-buds," Orange, N.J., first instalment for pupil at Aintab, \$10; Woman's Miss'y Society, Washington, D.C., \$64.30; Woman's Missionary Society, Trinity Cong. Ch., Orange, N.J., towards constituting Miss Myra Proctor, L. M. of this branch, \$23.	\$511.25
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OHIO.

<i>Youngstown.</i> — Woman's Miss'y Society, First Pres. Ch., Mrs. P. T. Caldwell, Treas., the quarterly collection,	\$28.85
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ILLINOIS.

<i>Chicago.</i> — Mrs. M. L. Parrington, a private donation for Miss Fritcher's use in her school,	\$5.00
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<i>Rockford.</i> — For support of a pupil in Miss Proctor's school, Aintab,	\$40.00	Subscriptions and donations, \$2,090.08
		For Quarterlies, "Life and Light,"
		207.85
		For Quarterlies, "Echoes,"
		7.40
		Subscriptions paid for "Constantinople Home" building fund:
		<i>Boston.</i> — The Misses Newman, 150.00
		<i>Norwich.</i> — "A Friend," by Mrs. R. Anderson,
		50.00
		Legacy,
		411.73
		<hr/>
		Total for month,
		\$2,917.06

RECEIPTS FOR JULY, 1872.

MAINE.

<i>Castine.</i> — Aux., Mrs. Lucy S. Adams, Treas., with former contribution, to constitute Mrs. Selina Jackson and Miss Eliza Gay L. M.'s,	\$42.75
<i>Ellsworth.</i> — Miss L. L. Phelps, Treas., Young Ladies' Prayer-Circle, \$3; "Cup-Bearers," 30; Young Reapers, 40;	3.70
<i>Saco.</i> — "A Friend,"	5.00
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Total,	\$51.45

NEW HAMPSHIRE.

<i>Fisherville.</i> — Mrs. A. W. Fiske,	\$5 00
<i>Hampton.</i> — Aux., Miss O. W. Neal, Treas., with former contribution, to support pupil in Mrs. Edwards' school,	16.37
<i>Lempster.</i> — Mrs. John L. Bosquet,	1.00
<i>Westmoreland.</i> — Mrs. A. Noyes,	1.00
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Total,	\$23.37

MASSACHUSETTS.

<i>Boston.</i> — Old South Ch. Aux., interest, in part, of Mrs. Baldwin's legacy, \$570; Noon S.S., \$31; "L. F. B.," to constitute Mrs. Charles Hutchins of Boston, L. M., also, with balance of former contribution, to constitute Miss Adele M. Griswold, of Casarea, L. M., \$30 (\$631); Mt. Vernon Ch. Aux., Miss J. A. Palmer, Miss E. Stearns, Miss M. A. Hawes, and Miss O. M. Leland, collectors, — Mrs. Julius A. Palmer, to constitute Miss J. Augusta Palmer L. M., \$25; Mrs. Miron Winslow, \$15; Miss Reed, \$5; Mrs. Frost, \$5; Mrs. Barnes, \$2; Mrs. Hazel-

tine, \$2; nineteen subscribers of \$1 each, and two of .50 each (\$74); Berkeley-street Ch. Aux., Mrs. M. G. C. Leavitt, \$10; four subscribers of \$1 each (\$14); Central Ch., S.S., Miss A. B. Child's class, "Eughapers," \$5.65; Park-street Ch., Mrs. Thomas S. Chase, \$5,	\$729.65
<i>Boston Highlands.</i> — Vine-street Ch., Miss Nellie B. Callender's S.S. class, \$10; Highland Ch. Aux., Mrs. E. L. Howell, Treas., \$7,	17.00
<i>Braintree, East.</i> — Monatiquot school, Miss R. A. Faxon, Principal, proceeds of Fair,	45.00
<i>Cambridge.</i> — Aux., Shepard Ch., Miss Louisa S. Munroe, Treas.,	13.00
<i>Chelsea.</i> — Central Ch., additional, Miss E. F. Wilder,	5.00
<i>Foxboro'.</i> — Mrs. Abigail Carpenter, to constitute herself L. M.,	25.00
<i>Hatfield.</i> — Aux., Mrs. G. A. Billings, Treas.,	122.00
<i>Holden.</i> — "A Friend of the Woman's Board,"	2 00
<i>Hopkinton.</i> — "Little Workers," Mrs. S. J. Valentine, Treas.,	6.00
<i>Ipswich.</i> — "A Friend,"	10.00
<i>Lexington.</i> — Miss E. Muzzey,	1.00
<i>Lawrence.</i> — Lawrence-street Ch. Aux., Mrs. Z. N. Partridge, Treas.,	105.50
<i>Lincoln.</i> — S. S. First Cong. Ch., for support of "Chong-tow," (Spring Peach), in Miss Payson's school,	40.00
<i>Middleton.</i> — Aux., Mrs. H. W. Merriam, Treas. (\$25 of which to constitute their pastor's wife, Mrs. Susan E. Trury, L. M.),	26.00

<i>Millbury.</i> —Aux., Second Cong. Ch., Mrs. Charles H. Peirce, Treas., to constitute Mrs. Stacey Fowler and Mrs. Horace Armsby, L. M.'s,	\$50.00
<i>Newburyport.</i> —Children's Mission-Circle, North Ch. Aux., by Mrs. H. A. Ingraham, Treas., for support of two pupils in Mrs. Edwards' school, South Africa,	60.00
<i>Peabody.</i> —Aux., "A Friend," to constitute Mrs. J. P. Kimball, L. M., \$25; S. S. Cong. Ch., to constitute Mrs. Ellen A. Proctor, Mrs. Eliza W. Jacobs, and Mrs. Mary A. Southwick, L. M.'s, \$75,	100.00
<i>Williamstown.</i> —By Miss Pierce, the Misses Mills,	2.00
<i>Worcester.</i> —Mrs. G. H. Whitcomb, for pupil in Mrs. Edwards' school, South Africa.	30.00
	\$1,389.15
Legacy of Miss Harriet Shepard, of Watertown, Mass., by Abiel Abbott, Esq.,	\$500.00

RHODE ISLAND.

<i>Pawtucket.</i> —G. Gulliver, Esq., to constitute Miss Cassie L. Smith, L. M.,	\$25.00
<i>Providence.</i> —"A Friend," \$5; Aux., by Miss Anna T. White, Treas., Central Ch. (including \$25 by Mrs. Lathrop, to constitute Mrs. Mary Fuller, L. M.), \$226; Beneficent Ch. (including \$25 by Mrs. A. H. Olney, to constitute herself L. M.), \$228.95; Union Ch. and S.S., \$120.05; Charles-street Ch., \$28; Pilgrim Ch., \$15.75; Washington, P. I., \$15; Tiverton Four Corners, \$1; "A Friend," .10,	639.85
Total,	\$664.85

CONNECTICUT.

<i>Colchester.</i> —Aux., additional,	1.00
<i>Greenwich.</i> —Mrs. Moses Cristy, for support of Mary Smith, Bible-Reader at Oodooville, Ceylon,	46.00
<i>Putnam.</i> —"Mission Workers," additional, for pupil,	5.00
<i>Stafford Springs.</i> —Aux., Mrs. S. M. Dennis, Treas.,	14.00
<i>Southbury.</i> —Aux. of N. H. Branch, H. J. Johnson, to	

constitute Mrs. M. A. Hooker, L. M.,	\$25.00
Total,	\$91.00

NEW YORK.

<i>New York.</i> —D. B. Hixon, Esq., for the Warfield Scholarship at Harpoot Seminary,	30.00
<i>Crown Point.</i> —Mission-Circle, Miss Minnie Hammond, Treas., "Willing Hearts," towards support of a pupil in Mrs. Edwards' school (\$7.28 of which from Doll Rosy's Fourth of July),	25.78
<i>Fulton.</i> —Pres. S. S., by B. J. Dyer, Esq., for pupil at Marsovan,	35.00
<i>Rensselaer Falls.</i> —S. S. class of Mrs. G. A. Rockwood, \$2; Mrs. Murdock, \$1,	3.00
<i>Spencerport.</i> —Aux., Cong. Ch., for pupil at Harpoot,	30.00
<i>Warsaw.</i> —Aux., Miss Sarah H. Beebe, Secretary, with children's sewing-circle proceeds, towards salary of Miss Williams, at Marash,	56.01
Total,	\$179.79

MICHIGAN.

<i>Romeo.</i> —Miss T. S. Clark, by Mrs. Williston,	\$5.00
IOWA.	
<i>Blairstown.</i> —Mrs. J. H. French,	\$1.00

CANADA.

<i>Montreal.</i> —Mrs. Case,	\$1.00
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ENGLAND.

<i>London.</i> —Miss E. H. Ropes, \$20; Miss S. L. Ropes, \$10,	\$30.00
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CENTRAL TURKEY.

"Mariam," teacher of girls' school, 75c.; School girls in Miss Powers' school, at Antioch, .50,	\$1.25
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Total for subscriptions,	\$1,867.86
Interest on Baldwin Fund,	570.00
Legacy, Watertown,	500.00
Building Fund for Constantinople Home, Mrs. Treat and Mrs. Eustis, \$10 each; Mrs. John Dana of Longwood, \$20,	40.00
Quarterlies, "Life and Light,"	119.50
Quarterlies, "Echoes,"	12.20
Total for month,	\$3,109.56

RECEIPTS FOR AUGUST, 1872.

MAINE.

<i>Bangor.</i> — Aux., Mrs. E. C. Thurston, Treas.,	\$25.00
<i>Ellsworth.</i> — Prayer Circle, \$2.40; "Cup-Bearers," .35; "Young Reapers," .25,	3.00
<i>Lewiston.</i> — Mrs. A. D. Lockwood, Miss Lockwood, Mrs. J. W. Danielson, all of Pine-street Ch.,	25.00
<i>Portland.</i> — Aux., Miss Eliza Griffin, Treas., State-street Ch. (of which \$5 by Miss Abby Barrett's S. S. class, and \$4 by infant class), \$118.30; Plymouth Ch., \$60; High-street Ch., \$80.70; Second Parish, \$37; Bethel Ch., \$12.50; St. Lawrence-street Ch. \$12.50; Fourth Cong. Ch. (colored), \$1.50; Williston Chapel, \$3; a gift, \$6.95,	332.45
Total,	\$385.45

NEW HAMPSHIRE.

<i>Claremont.</i> — Mrs. Edward L. Goddard, annual subscription, \$5; "Merry Workers" Circle, to constitute Mrs. Levi Rodgers, L. M., \$25; to support Bible-reader in India, \$31; for enlargement of Mrs. Edwards' school, South Africa, \$25,	\$86.00
<i>Lebanon, West.</i> — Aux., towards support of a pupil in Mrs. Edwards' school,	18.00
Total,	\$104.00

VERMONT.

<i>Brandon.</i> — Ladies of Cong. Ch.,	\$26 00
<i>Waterbury.</i> — By Mrs. R. M. Forrest,	4.00
Total,	\$30.00

MASSACHUSETTS.

<i>Boston.</i> — Old South Ch., "L. F. B.," monthly remittance, \$30; Miss Stacy of Mt. Vernon Ch., \$1; Shawmut Ch., Mrs. Emery, \$15,	\$48.00
<i>Charlestown.</i> — Mrs. Trowbridge,	10.00
<i>Everett.</i> — Mrs. Benjamin Odlin,	10.00
<i>Granby.</i> — Aux., Mrs. John Church, Treas. (\$50 of which to constitute Mrs. J. J. Lyman and Mrs. Charles F. Clark L. M.'s),	74.50

<i>Gloucester.</i> — Lucy A. Proctor, to constitute herself L. M.,	\$25.00
<i>Hatfield.</i> — Aux., with last month's remittance, to constitute Mrs. E. B. Skeelee, Mrs. Charles R. Morton, Mrs. Thaddeus Graves, Miss Abby Dickinson, and Mrs. Calvin March, L. M.'s,	3.00
<i>Hubbardston.</i> — S. S., towards support of pupil at Marsovan Seminary,	7.50
<i>Lee.</i> — Aux., Mrs. John L. Kilbon, Treas.,	300.00
<i>Maynard.</i> — A Thank-Offering, by Mrs. Lucy Maynard,	10.00
<i>Malden.</i> — Aux., Miss Jennie E. Holm, Treas., for support of "Parkeum," a Bible-reader at Madura,	40.00
<i>Medway, West.</i> — Mary H. Deans, for Miss Seymour's school, and towards L. M.,	10.00
<i>Southboro'.</i> — Pilgrim Ch., S. S., Mrs. J. Colby's class, for pupil in Mrs. Bissell's school, Ahmednuggur,	30.00
<i>Somerville.</i> — "Friend,"	5.00
<i>Topsfield.</i> — Aux., Mrs. Jacob Foster, Treas., for support of native teacher in Mrs. Edwards' school,	115.00
<i>Ware.</i> — By William Hyde, Esq., donation of Miss Elizabeth G. Hitchcock, deceased, the same to constitute her sister, Esther F. Hitchcock, L. M.,	25.00
Total,	\$711.00

CONNECTICUT.

<i>Andover.</i> — "In Memoriam,"	\$2.50
<i>Fairfield.</i> — Miss Eliza A. Lyon,	5.00
<i>Fitchville.</i> — By Mrs. Williams of Norwich, Mrs. Fanny Raymond, to constitute Mrs. Clarissa Haughton of Fitchville, Mrs. Susanna T. Jennings and Miss Fanny F. Jennings of Milwaukee, Wis., and Mrs. H. A. Ottman of Bozrah, Conn., L. M.'s,	100.00
<i>Hartford.</i> — Windsor-Ave. Ch., Miss Alice L. Hillyer, to constitute herself L. M.,	25.00
<i>Middletown.</i> — First Cong. Ch. Aux., Mrs. Mary B. Hazen, Treas. (of which \$10, with former contribution, from Mrs. E. B. Goodrich, to constitute	

Mrs. Margaret S. Pendleton L. M.), <i>Norwich</i> .—Broadway Ch. Aux., Mrs. F. G. Hutchison, Sec. for Constantinople School,	\$12.00 146.75
Total,	\$291.25

LONG ISLAND AND NEW YORK.

<i>Flushing</i> .—Cong. Ch. S. S., Williams Memorial Association (of which \$25 to constitute Mrs. Edward Jordan L. M.),	\$32.50
<i>Franklin</i> .—Mrs. S. P. Smith, Treas., to constitute Mrs. Charles A. Douglass and Mrs. S. P. Smith L. M.'s,	50.00
<i>New York</i> .—Mrs. Elizabeth Bush, with former contribu- tion, to constitute herself L. M.,	20.00
<i>Westmoreland</i> .—Aux., addi-	

tional, by Mrs. E. C. Johnston, Sec.,	\$10.00
Total,	\$112.50

ILLINOIS.

<i>Alton</i> .—"A Friend,"	\$10.15
<i>Rockford</i> .—Female Seminary, Junior Middle Class, for pupil in Miss Agnew's school, Oo- dooville, Ceylon,	29.75
Total,	\$39.90
Subscriptions and donations,	\$1,674.10
Quarterlies, "Life and Light,"	35.50
Quarterlies, "Echoes,"	5.00
Subscriptions paid for Con- stantinople Home building: Amherst, N. H., by Mrs. Jerome Tyler, Miss Lucy F. Boylston,	50.00
Total for month,	\$1,764.60

RECEIPTS FOR SEPTEMBER, 1872.

MAINE.

<i>Harpwell Centre</i> .—Ladies of Cong. Ch. and Society, by Mrs. E. P. Morse,	\$5.00
<i>Whiting</i> .—Aux., Mrs. L. A. Lincoln, Treas.,	10.00
Total,	\$15.00

NEW HAMPSHIRE.

<i>Portsmouth</i> .—North Cong. Ch. Aux., Mrs. E. P. Kimball, Sec.,	\$30.00
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VERMONT.

<i>Castleton</i> .—Cong. Ch. S. S., to support three pupils in Miss Fritcher's school, at Marsovan, and for general expenses,	\$130.00
<i>St. Albans</i> .—Mrs. A. M. Plant,	5.00
<i>Union Village</i> .—Mrs. John Lord,	1.00
Total,	\$136.00

Burlington.—Two Ladies, by
Mrs. N. G. Clark, for Home
building fund, \$100.

MASSACHUSETTS.

<i>Auburndale</i> .—Eddie, Arthur, and Lizzie's missionary mon- ey,	\$2.00
<i>Brookline</i> .—Three sisters, to constitute Miss Lucy Proctor of Boston life-member on her ninety-third birthday,	25.00

<i>Beverly</i> .—Estate of Mrs. Re- becca Grose, by George Grose, Esq.,	\$10.00
<i>Bradford</i> .—Cong. Ch. and So- ciety, by N. Hatch, Treas.,	20.00
<i>Boston</i> .—Old South, Baldwin- fund interest, additional, \$330; "L. F. B.," monthly remit- tance towards salary of mis- sionary, \$30; Union Ch., Mrs. A. D. Webber, \$25, to consti- tute Mrs. Henry V. Edmond of Norwich, Conn., L. M.;	395.00
Miss M. S. Webber, \$10,	
<i>Cambridgeport</i> .—Pilgrim Ch., Mrs. Merriam's annual sub- scription,	1.00
<i>Chelsea</i> .—Central Ch., addi- tional, Mrs. J. Q. Gilmore,	6.00
<i>Falmouth</i> .—"A Friend," to constitute Mrs. Rebecca L. Swift of Unionville, N. Y., and Mrs. Abba L. Webster, of Binghampton, N. Y., L.M.'s,	50.00
<i>Holliston</i> .—Aux., Mrs. Fred. F. Fisk, Secretary, balance for support of two pupils at Ahmednuggur,	25.00
<i>Lancaster</i> .—Cong. Ch., Ladies' Benevolent Society,	10.00
<i>Lee</i> .—Aux., additional, by Mrs. J. L. Kilbon, Treas., with con- tributions of last month, \$100 (of which by Mrs. Mary S. Gar- field, to constitute L. M.'s her- self and her three daughters,	

namely, Mrs. Lucy A. Thatcher, Miss Emma S. Garfield, and Miss Fannie M. Garfield; balance by Society, and to constitute Mrs. Clara M. Barnes, Mrs. Francis E. Bassett, Miss Artie M. Bradlee, Mrs. Martha Gale, Mrs. A. Jeannette Kilbon, L.M.'s),	\$1.50	<i>Norwich.</i> — Second Cong. Ch. Aux., Mrs. Dr. Bond, Pres., Mrs. M. M. G. Dana, Vice-Pres., Mrs. Edward B. Huntington, Sec., Mrs. George D. Coit, Treas., of contribution, \$50 by Mrs. Gen. Williams to constitute Mrs. Edward Strong and Miss Harriet W. Strong L. M.'s,	\$158.25
<i>Maynard.</i> — Ladies' Benevolent Society, Mrs. Asahel Balcom, Treas.,	10.00	<i>South Windsor.</i> — "A Friend," to constitute Mrs. Lucinda Willey L. M.,	25.00
<i>Monson.</i> — Aux., Mrs. N. M. Field, Treas., of which \$25 by Mrs. A. W. Porter, to constitute herself L. M.,	77.00	Total,	\$193.75
<i>Taunton, East.</i> — Ladies of Cong. Ch.,	7.00	CANADA.	
<i>Thorndike Village.</i> — E. G. Learned,	5.00	<i>Sherbrooke, Quebec.</i> — A birthday present from her husband and family, to constitute Mrs. Archibald Duff L. M.,	\$25.00
<i>Uxbridge.</i> — Aux., Mrs. Lorin B. Taft, Treas., \$25 of which to constitute Mrs. Willard Judson L. M.,	40.50	OHIO.	
<i>Worcester.</i> — Mrs. David Whitcomb, \$100; Mr. Pomeroy Knowlton, \$6,	106.00	<i>Youngstown.</i> — Woman's Miss'y Society, Mrs. P. T. Caldwell, Treas., the same being quarterly contribution,	\$18.00
<i>Williamstown.</i> — "A Friend,"	3.00	MICHIGAN.	
Total,	\$794.00	<i>Canandaigua.</i> — Woman's Missionary Society, by Mrs. Van Antwerp,	\$4.25
CONNECTICUT.		Subscriptions and donations,	\$1,216.00
<i>Colchester.</i> — Aux., Mrs. J. B. Wheeler, Treas., Mrs. M. A. Hyde, \$4.50; Mrs. Almira Russell Peters, a poor colored woman, \$1,	\$5.50	Home building fund,	100.00
<i>Hartford.</i> — "O. M. A.," by Mrs. Olmsted,	5.00	Quarterlies, "Life and Light,"	133.25
		" "Echoes,"	7.60
		Total for month,	\$1,456.85

RECEIPTS FOR OCTOBER, 1872.

MAINE.		<i>Francistown.</i> — Mrs. J. Kingsley, \$1; Mrs. Donnell, \$1,	\$2.00
<i>Bath.</i> — Central Cong. Ch. mission-circle, "Little Hills," towards salary of Miss Baker, at Mardin,	\$6.69	<i>Raymond.</i> — Ladies of Cong. Ch., Mrs. C. A. Shepard, Treas.,	11.00
<i>Ellsworth.</i> — Prayer-Circle Aux., Miss L. L. Phelps, Treas., \$5.50; "Cup-Bearers," .60; "Young Reapers," .55,	6.65	<i>Salisbury.</i> — "A Friend,"	1.25
<i>South Freeport.</i> — Mrs. E. M. Hsley's S. S. class, \$5; Cash, \$1.00,	6.00	<i>Wakefield.</i> — Rev. S. Clark, to constitute Mrs. Cordelia B. L. M.,	25.00
<i>Pownal.</i> — Misses R. and H. Chapin,	4.00	<i>Winchester.</i> — Last expressions of love to the mission-cause, from Mrs. Rev. Harmon,	10.00
Total,	\$23.34	Total,	\$74.25
NEW HAMPSHIRE.		VERMONT.	
<i>Claremont.</i> — "A Friend," to constitute Mrs. Eliza W. Barnard L. M.,	\$25.00	<i>Craftsbury, North.</i> — Cong. Ch. Aux., Mrs. R. S. Wild, Treas. (of which \$25 to constitute Mrs. Mary H. Paddock L. M.),	\$40.00
		<i>St. Albans.</i> — Aux., Mrs. Mary A. Smith, Sec. and Treas.,	210.00

Waitsfield.—"A Friend," to constitute Mrs. Mary F. Babbitt L. M., \$25.00

Total, \$275.00

MASSACHUSETTS.

Money left by an angel child, and sent by Annie's mother, \$1.00

Auburndale.—Mrs. Alden, 2.00

Amesbury, West.—Aux., Mrs. W. H. Haskell, Treas., 8.30

Boston.—Park-street Ch., a blind octogenarian, to constitute herself L. M., \$25; Union Ch., additional, \$1: Miss M. A. Hitchcock, \$3.92: Old South Ch., "L. F. B.," monthly installment, and to constitute Miss C. L. Noyes, of the Central Turkey mission, L. M., \$30, 59.92

Boston, South.—Miss Farrington, 1.00

Brookfield.—Mrs. A. C. Blanchard, to constitute herself L. M., \$25; "A Friend," for Mrs. Edwards' school, \$5, 30.00

Brookfield, North.—First Cong. Ch. Benevolent Society, by J. E. Porter, Mrs. Sarah B. Reed, Treas., 5.00

Boylston, West.—Ladies of Cong. Society, to constitute Mrs. Caroline H. Murdock L. M., 25.00

Canton, South.—Miss Bryant, .25

Cambridge.—Shepard Ch. Aux., additional, Miss Alice Green, Treas., 37.00

Chicopee.—Three ladies of First Cong. Ch., by Rev. E. B. Clark, 3.00

Fitchburg.—Roylston Cong. Ch. and Society (of which to constitute Mrs. Fidelia Boutelle and Miss Loenza Boutelle, L. M.'s), 55.25

Franklin.—"A Friend," to constitute Mrs. Joseph H. Jacobs of Thomaston, Me., L. M., 25.00

Granby.—Aux., balance to constitute Miss Mary Montague L. M., .50

Grantville.—Miss Kate E. Lee, Treas. (of which \$30 for support of "Balu," a native teacher in Mrs. Bissell's school, \$25 for Mrs. Chandler's Caste School, and \$25 to constitute Mrs. Renel Ware L. M.), 93.00

Hadley.—Mrs. Elizabeth Porter, 10.00

Haverhill.—By Rev. C. M. Hyde, Mrs. T. W. Knight, \$5; Miss E. B. Knight, \$5; Mrs. C. M. Hyde, \$2, 12.00

Holbrook.—Aux., Miss S. J. Holbrook, Treas., Mrs. E. N.

Holbrook, Miss Mary W. Holbrook, Mrs. R. L. Spear, Mrs. E. Everett Holbrook, each \$25, to constitute themselves L. M.'s; others, \$12, \$112.00

Ipswich.—Mrs. J. E. Stanwood's last gift, 5.00

New Bedford.—"Union Workers," 250.00

Norton.—Mrs. E. B. Wheaton, 50.00

Pepperell.—Cong. Ch., 1.00

Saugus Centre.—"A Friend," 1.00

Taunton.—Aux., Mrs. George N. Woodward, Treas., to constitute Mrs. Almira Maltby and Mrs. Blake L. M.'s, 50.00

Wellesley.—"Penny-Gatherers," by Mrs. C. B. Dana, for Mrs. Bissell's school, 3.00

Winchendon.—Aux., Mrs. Asa P. Rand, to constitute herself L. M., 25.00

Woburn.—Aux., Mrs. C. S. Adkins, Treas., 5.00

Worcester.—Dr. Sweetser's Ch., Mrs. Knox's S.S. class, for Mrs. Edwards' school, 30.00

Total, \$900.22

C. HOME BUILDING-FUND.

A Friend, \$10.00

Boston.—Mrs. Arthur Wilkinson, \$100; "A Friend," \$1; Miss Louisa J. Brown, \$50; Mrs. Capron, of the Madura Mission, \$10, 161.00

Boston Highlands.—Mrs. A. C. Thompson, \$100, 100.00

Barre.—Mrs. Arnold Adams, 10.00

Dedham.—"M. C. B.," 50.00

Easthampton.—Mrs. H. G. Knight, \$20; Mrs. E. H. Sawyer, \$25, 45.00

Worcester.—Mrs. A. P. Todd, 10.00

Westminster.—Mrs. J. B. Wood and a few friends, 18.00

Total, \$404.00

CONNECTICUT.

Hartford.—Mrs. S. B. Treat, to constitute herself L. M., \$25.00

New Preston.—A few ladies of village church, 11.00

Norwalk, South.—Two ladies, to constitute their pastor's wife, Mrs. Homer N. Dunning, L. M., 25.00

North Haven.—"A Friend," 10.00

Portland.—Mrs. Martha White, 5.00

Rockville.—Cong. Ch. and Society, by E. C. Chapman, 20.00

Southport.—Cong. S.S., for pupil at Harpoot, 30.00

Total, \$126.00

C. HOME BUILDING-FUND.

<i>New Haven.</i> — Miss Sarah A. Bliss,	\$25.00
<i>Norwich.</i> — Mrs. H. P. Williams,	100.00
Total,	\$125.00

NEW YORK.

<i>Albany.</i> — "Caasi,"	\$10.00
<i>Buffalo.</i> — Mrs. William G. Bancroft, to constitute herself L. M.,	25.00
<i>Crown Point.</i> — "Willing Hearts," to constitute Mrs. E. Ashley Walker L. M.,	25.00
<i>New York.</i> — Mrs. E. A. Kent, to constitute Mrs. Edward Holman of Newton, Mass., L. M.,	25.00
<i>Whitney's Point.</i> — Ladies' Missionary Society, by Mrs. C. A. Seymour,	8.65
	\$93.65

C. HOME BUILDING-FUND.

<i>New York.</i> — Mrs. L. Dodd,	\$25.00
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ILLINOIS.

<i>Chicago.</i> — M. L. Parrington and E. G. Ives, towards support of "Shoo-shan," in Miss Fritch-er's school at Marsovan,	\$10.00
<i>Godfrey.</i> — Ch.,	1.00
Total,	\$11.00

MINNESOTA.

<i>Chatfield.</i> — Pres. S. S., for "Gita," in Mrs. Bissell's school,	\$22.00
Subscriptions and donations,	\$1,525.46
Quarterlies, "Life and Light,"	155.25
" " "Echoes,"	11.00
Constantinople Home building fund,	554.00
Total for month,	\$2,245.71

N.B. — The Treasurer would also acknowledge the receipt of a gold ring and a dime in silver, which we hope some one with the Master's spirit will exchange for one who cast into the treasury what she held most dear.

L. F. B.

RECEIPTS FOR NOVEMBER, 1872.

MAINE.

<i>Auburn.</i> — Aux., Mrs. H. B. Pul-sifer, Secretary,	\$15.00
<i>Bangor.</i> — By Mrs. G. W. Pick-ering, a voluntary offering by Alice Sidelinker, ten years old,	1.25
<i>Bath.</i> — Aux., Central Ch., Mrs. A. J. Fuller, Treas., for sup-port of Miss Baker, at Mar-din,	300.00
<i>Ellsworth.</i> — Prayer-Circle Aux., Miss L. L. Phelps, Treas., \$5.75; "Cup-Bearers," .25,	6.00
Total,	\$322.25

NEW HAMPSHIRE.

<i>Hanover.</i> — Aux., Sarah F. San-born, Sec.,	\$42.00
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VERMONT.

<i>Vershire.</i> — Cong. Ch., a few la-dies,	\$6.00
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MASSACHUSETTS.

<i>Amherst.</i> — Aux., Mrs. M. A. Allen, Treas. (of which \$25 by Mrs. Luke Sweetser, to con-stitute herself a L. M.),	\$115.55
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<i>Boston.</i> — For silver coin and ring, \$5.25; pin, \$2.50; Old South Ch., "L. F. B.," to con-stitute Miss Blake, of Barcelo-na, Spain, a L. M., \$30; Berkeley-street Ch., "From one who loves Christ and his workers." \$10; Central Ch. Mission-Circle, "Merry Work-ers," \$5,	\$52.75
<i>Burlington.</i> — Aux., by Mrs. Hudson, Pres.,	30.00
<i>Chelsea.</i> — Aux., additional, Miss L. W. Stone, \$1; Mrs. P. G. Atwood, \$1,	2.00
<i>Edgartown.</i> — Cong. S. S., for Miss Parmelee's school,	33.00
<i>Groveland.</i> — Ladies of Cong. Ch. and Society, \$15.50; M. S. Atwood, Esq., balance to con-stitute Mrs. Laura S. Atwood a L. M., \$9.50,	25.00
<i>Holbrook.</i> — Moses French, Esq., to constitute Mrs. Elizabeth G. French L. M.,	25.00
<i>Hopkinton.</i> — Sale of quilt,	2.50
<i>Ipswich.</i> — "Mother and Me,"	1.00

<i>Lancaster.</i> — Sewing-Circ. Cong. Ch., Miss M. A. Keyes, Treas., to constitute Mrs. A. P. Marvin L. M.,	\$25.00
<i>Monson.</i> — Aux., additional, an invalid's offering,	2.00
<i>Newton.</i> — Eliot Ch., towards salary of Miss Sisson at Madura,	34.00
<i>Reading.</i> — Aux., Mrs. J. B. Leathe, Treas.	16.00
<i>Springfield.</i> — Aux., Olivet Ch., Mrs. Homer Merriam, Treas. (of which \$25 by Mrs. Walter H Bowdoin, to constitute herself L. M.),	61.05
<i>Salem.</i> — Crombie-street Ch. S. S., for pupil in Miss Bissell's school,	30.00
<i>Stoneham.</i> — Mrs. Peter Green,	4.50
<i>Westford.</i> — Union Ch.,	13.25
<i>Wrentham.</i> — Aux., Miss Emily S. Shepard, Treas.,	37.50
<i>Wellesley.</i> — Aux., Mrs. P. W. Dana, for two pupils in mission-schools,	70.00
Total,	\$605.60

C. HOME BUILDING-FUND.

<i>Wellesley.</i> — Aux.,	\$100.00
<i>Rochester.</i> — Mrs. C. T. Leonard, by Mrs. Theophilus King,	30.00
<i>Boston.</i> — Union Ch., Mrs. A. Van Wagenen, \$50; Mrs. D. Coit Scudder, \$10,	60.00
<i>Boston East.</i> — "M. E. F.,"	2.00

CONNECTICUT.

<i>Middletown.</i> — First Cong. Ch. Aux., Mrs. Mary B. Hazen, Treas. (of which \$25 by "A Friend" to constitute Mrs. E. P. Barrows, L. M.),	\$31.50
<i>Milford.</i> — First Cong. Ch.	10.00
<i>Newton.</i> — Cong. Ch.,	8.50
<i>Norwich.</i> — Second Cong. Ch. Aux., Additional, Mrs. J. D. Coit, Treas.,	11.00
<i>Putnam.</i> — "Mission-Workers,"	54.00
Total,	\$115.00

C. HOME BUILDING-FUND.

<i>Hampton.</i> — By Mrs. Copp, Mrs. Henry G. Taintor,	\$20.00
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NEW YORK.

<i>Brooklyn.</i> — South Cong. Ch. Ladies' Benevolent Soc. (\$25 of which to constitute Mrs. Edwin L. Childs L. M.),	\$27.40
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<i>Cazenovia.</i> — Pres. S. S., for pupil in Miss Payson's school, China,	\$40.00
<i>Catskill.</i> — Miss Julia R. Day, to constitute herself L. M.,	25.00
<i>Franklin.</i> — Aux., Mrs. S. J. Hough, to constitute their Vice-President (Mrs. S. G. Cowles) L. M.,	25.00
Total,	\$117.40

PHILADELPHIA BRANCH SOCIETY.

<i>Philadelphia.</i> — "Morning Stars," for "Sara Bedroysan," Bible-reader, Central Turkey, \$29; "Golden Links," \$5; Sixteen ladies, \$16; Montclair, N.J., Woman's Missionary Society (of which to constitute Miss Myra Proctor L. M.), \$54.75; Jersey City Woman's Missionary Society, \$34.80; Orange, N.J., Trinity Cong. Ch. Woman's Missionary Society, \$19; "Orange-buds," \$5; East Orange Woman's Missionary Society, \$56.	Total, \$219.55
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OHIO.

<i>Gambier.</i> — Ladies' Missionary Society, Cong. Ch., by Miss Jennie Carlish,	\$10.00
<i>Portsmouth.</i> — First Pres. Ch., for support of a pupil at Harpoot,	30.00
Total,	\$40.00

ILLINOIS.

<i>Chicago.</i> — Second Presbyterian Ch., Olivet Mission-Circle, for pupil at Harpoot,	\$41.00
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CALIFORNIA.

<i>Oakland.</i> — Aux., Mrs. M. P. Cole, Treas., to constitute Mrs. Sarah M. McLean, Mrs. Harriet B. Willard, Mrs. Maria G. Walker, Mrs. Helen Rowell, Mrs. Edna M. Watkins, Mrs. Sarah Perkins, Mrs. Abigail B. Hunt, Mrs. Maria C. Kittredge, L. M.'s,	\$200.00
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Total of regular subscript's,	\$1,708.80
For subscriptions to "C. Home,"	212.00
For subscriptions to Quarterlies, "Life and Light,"	185.17
For subscriptions to Quarterlies, "Echoes,"	3.00
Total for month,	\$2,108.97

<i>Newton Centre.</i> — Aux.,	\$10.00
<i>Salem.</i> — Tabernacle Ch. S.S., "Willing Helpers," for a pupil in Mrs. Edwards' school at Inanda, S. A.,	30.00
<i>Springfield.</i> — Young Ladies' Mission Soc., Miss M. C. Calhoun, Treas.,	10.50
<i>Townsend Centre.</i> — Mrs. M. A. Bertram, Treas.,	60.00
<i>Truro.</i> — Miss I. B., to constitute Mary E. Noble of Truro L. M.,	25.00
<i>Westfield.</i> — First Cong. Ch. Aux., Miss F. E. Vining, Treas. (of which \$25 by Mrs. E. R. Van Deusen, to constitute herself L. M.),	100.00
<i>Winchester.</i> — "Seek and Save Soc.,"	5.00
<i>Winchendon.</i> — Mrs. C. W. Bowker, Treas.,	66 80
<i>Wrentham.</i> — Aux., additional,	1.00
<i>Weymouth.</i> — "Mite for India," \$1; Aux., Miss H. P. Vickery, Treas., \$12.50; Mrs. J. W. Loud's S. S. class, \$5,	18.50
<i>Williamsburg.</i> — Aux., Miss S. M. Carter, Sec.,	25.00
<i>Yarmouth.</i> — Mission-Circle,	2.22
Total,	\$670.37

C. HOME BUILDING-FUND.

<i>Peabody.</i> — "Morning-Star" Mission-Circle, proceeds of a fair,	\$300.00
<i>Boston.</i> — Chambers-street Chapel Mission-Circles, \$61.33; "A Friend," Central Ch., \$25,	\$86.33
<i>Old Cambridge.</i> — A Friend,	2.00
<i>Boston Highlands.</i> — Highland Ch. S.S., Mrs. Cogswell's class, a Christmas offering,	4.00

CONNECTICUT.

<i>Bromfield.</i> — Cong. S. S., Mrs. Jerome's class, for pupil in girls' school at Madura,	\$30.00
<i>Columbia.</i> — By Rev. F. D. Avery, five subscribers of \$1 each,	5.00
<i>Glastenbury.</i> — Aux., Mrs. Dr. J. Kittredge, Pres., \$50.05; Juvenile Missionary Society, Mrs. Dr. J. Kittredge, Pres., \$25,	75.05
<i>Hebron.</i> — Aux., by Mrs. Geo. S. Dodge (of which \$25 by Mrs. G. S. Dodge, to constitute herself L. M.),	42.25
<i>Hartford.</i> — Aux., Mrs. Charles A. Jewell, Treas., Fourth Ch., \$25; Wethersfield-ave. Ch., \$31; Mrs. A. Dunham, Park Ch., \$10; Pearl-street Ch.,	

\$106 (of which, by Mrs. E. A. Hubbard, \$25 to constitute Miss Hattie E. Spencer L. M.; \$75 collections to constitute Mrs. Caroline K. Gage, Mrs. Adeline M. Browne, and Mrs. Maria H. Welles, L. M.'s), Center Ch., \$280 (of which by friends, to constitute Mrs. E. H. Richardson L. M.; "A Friend," \$25, to constitute Mrs. Josiah Tyler, L. M., Mrs. Isaac Wright, \$25, to constitute herself L. M., and Mrs. Edwin S. House, \$25, to constitute herself L. M.), the same also including salary of Miss C. P. Dwight for 1873, their missionary at Sivas, Western Turkey, \$452,	\$452.00
<i>New Haven Branch.</i> — Mrs. R. P. Cowles, Treas. (of which for Mrs. Edwards' salary, their missionary at Inanda, \$432.25; three Bible-readers at Marsovan, \$150; two Bible-readers at Madura, \$100; ten pupils at Marsovan, \$400; sixteen pupils at Madura, \$480; two pupils at Foochow, \$80; one pupil at Ahmednuggur, \$30; one pupil at Inanda, \$30; salary of A. Boderica, native teacher at Marsovan, \$110; for Miss Clark's school at Broosa, \$315, also a private remittance to Mrs. Leonard of Marsovan, \$55,	2,440.30
<i>Prospect.</i> — Cong. Ch.,	9.00
Total,	\$2,901.30

C. HOME BUILDING-FUND.

<i>Hartford.</i> — Mrs. H. A. Perkins, \$100; Mrs. Joseph Cone, \$20; Mrs. E. G. Howe, \$10; Mrs. William Thompson, \$10; Mrs. Brownal, \$2; Miss Douglass, \$5; Cash, \$16,	
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NEW YORK.

<i>Brasher Falls.</i> — S.S., for Harpoot Female Seminary,	\$10.00
<i>Brooklyn.</i> — Mrs. Loomis and Miss Pratt, for pupil at Harpoot,	30.00
<i>Saratoga Springs.</i> — Aux., Mrs. H. M. Thornton, Treas.,	22.00
<i>Smyrna.</i> — First Cong. S.S., for pupil at Harpoot,	30.00
<i>Union Falls.</i> — Mrs. F. B. Duncan, \$5; E. B. Duncan, \$2; M. B. Duncan, \$3,	10.00
<i>Westmoreland.</i> — Aux., Mrs. A. M. Deane, Sec. and Treas.,	18.00
Total,	\$120.00

OHIO.

<i>Farmington, West.</i> — E. D. and Miss Page,	\$1.00
<i>Salem.</i> — Mrs. D. A. Allen, towards L. M.,	5.00
<i>Windham.</i> — Young Ladies' Circle, by Mrs. James Shaw, towards Miss Baker's salary,	100.00
Total,	\$106.00

ILLINOIS.

<i>Alton.</i> — "A Friend,"	\$10.00
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MINNESOTA.

<i>Hutchinson.</i> — Cong. Ch.,	\$3.00
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C. HOME BUILDING-FUND.

<i>Minneapolis.</i> — "M. Y. L.,"	\$5.00
Total for subscriptions,	\$4,803.67
“ Const. Home,	610.33
“ Quarterlies,	362.00
“ “Echoes,”	2.48
“ envelopes,	20.75
Total,	\$5,799.23

LIFE-MEMBERS MADE IN 1872.

MAINE.

Bangor. — Herrick, Mrs. John R.
 Kent, Mrs. Edward
Castine. — Jackson, Mrs. Selina
 Gay, Miss Eliza
Lewiston. — Murray, Mrs. S. H.
Thomaston. — Jacobs, Mrs. Joseph H.
Winterport. — Skinner, Mrs. Elizabeth

NEW HAMPSHIRE.

Bath. — Mann, Miss Ella Louisa
Bedford. — Lee, Mrs. Mary Jane
Campton. — Hodgdon, Mrs. E. H.
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