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VOL. XX.

JANUARY, 1890.

No. 1.

A LOOK INTO THE FUTURE.

BY MISS EMILY WHEELER.

We are permitted to print the following article by Miss Wheeler, written for a missionary society in a young ladies' school in this country. The use of money for scholarships is doubtless much the same, as here described, in all the schools of our Board. Is not this quite as satisfactory as the literal compliance with the request that often comes to us, "We wish to support a girl in some school where we can know her name, and hear from her occasionally"?

THE missionary teacher sits at a table in the office of the Female Department of Euphrates College; at another table, on which are ranged piles of text-books in English, Armenian, and Turkish, sits Miss Mariam Enfiajian, teacher of Mathematics and Science in said college.

Grouped around the room are girls and women busily whispering or counting money. Some are well to do, and such occupy the upper part of the room, humbly left vacant by the poorer class, who stand or sit on the floor near the door. But the missionary does not regard birth or position, and rigidly sticks to her rule of "First come, first served." Two seniors, pretty, well mannered, but energetic girls of seventeen and nineteen, assist her in observing this rule, in seating new-comers, and keeping order among those not accustomed to this scene. On the table before Miss Wheeler, the teacher, is a large book of foolscap, in which are the names of old scholars

and their bills, made out the term before, to save time during these busy days of the opening of school. Almost all are different, save those of the wealthy girls, where board is for the year, invariably, \$22.00, and where tuition is paid in full—ranging from \$3.20 a year in the college, to 80 cents in the primary department. Incidentals, too, are paid in full, and books are *bought*, not loaned from the Loaning Library, superintended by Miss Enfiajian at the other table. But since the property of the poorer classes differs, so do their bills differ, for they cannot pay \$30.00 a year.

When a man can earn but twenty cents or less a day, he cannot afford to pay for the education of one of his many children at the rate of one hundred or one hundred and fifty days' labor; so the poorer girl must not be charged full rates, but some of our American workers in mission circle and auxiliary must help her along, while she signs a note for part of the money given, to be paid after she goes out to teach, either during her course or after her graduation. Beyond the book of bills is a tin money-box, and inside it a variety of boxes. Let us look at the labels. Board is not paid here, but to Mr. Barton, in another building, so there is no box for that. The largest box is *Tuition Money*; next comes *Bath*, since a small sum must be paid for the use of the Turkish bath connected with the school; *Soap* is the next, for village girls will not bring soap for washing, since at home they use lye (if any alkali at all) for soap. Since every one pays at the public baths a cent or two for the privilege of a bath, and since we can buy soap by the load as it comes from Aleppo or Bagdad and sell at wholesale rates, no one objects to paying these bills, nor for room rent, which is the label of a fourth box. But for the other,—*Books, Chalk, Pen, Pencils, Slate*,—every one will feel called upon to remonstrate when one is really poor. The box marked *Loaning Library* receives a fifth or less of the price of the book, and a ticket is carried across the room showing Miss Enfiajian that the holder is entitled to one or more books or a slate. Some girls get all their books in this way. Beside the money-box is a little pile of tickets brought by each boarder, from Miss Nenejenian, showing that her wardrobe is complete. To each pupil who has paid her bills, and has the clothing required, is given a ticket of admission entitling her to a seat in the department indicated on the ticket. Day pupil and boarder alike must have this ticket in order to enter the school, while the boarder must have an additional ticket from Mr. Barton, showing that the board money is in his hands. Why so much care? If we do not do this we should have a crowd of half-clad, bookless girls in our school, who having once gained admission without books would have to be ejected forcibly from paradise, for such appears the school to many. An ounce of prevention worth more than a pound of cure, is our strictness.

To withhold the desired ticket is the only way to make many buy needed clothing and books. The child whose parents are obdurate, is often told by her mates to go home and cry and fast till the money is procured or forthcoming. Often a woman who has gone away because she refused to pay a just demand of sixteen, twenty, or forty cents, comes back saying: "Teacher, here is your money; my girl has cried so much that my ears are pierced, my heart is softened. The child will be ill, and I can bear it no longer." Such a case is seldom the result of poverty,—only of avarice. The poor generally strain every nerve, and come only for aid after every effort has been made. It is hard then to send them away; what shall be done?

A poor woman sits in the chair front of the teacher now, and her little girl of seven stands beside her,—a day pupil of the primary department. The child is bright and studious; we have had her for two years, and are anxious she should go on. Her mother puts down ten piastres, and draws out a pair of men's hose which she has knit in vacation, having spun the yarn herself. "Will you buy these, teacher?" she asks, shyly; "I have not been able to get all the money." The market price is five piastres; since they are very nice the teacher will pay six; and the bargain being made the book is consulted, and we find the bill is twenty-seven piastres.

"My sister, you have eleven piastres more to pay."

"I know it, but I have not been able to get it"; and then follows a story of trouble, or she simply says, "You know our condition." If she had not a very tiny baby, I should, perhaps, say, "I will give you work cleaning in the spring." Possibly I have given all the work the school or our house requires. Probably she has earned the ten piastres already paid by working for my mother. If I know or guess that she can get the money I send her away; but I know she can hardly clothe and feed herself and family, for she is a widow.

After a little talk about it she promises to bring two piastres' worth of wool for our spinning class, and I say: "Sister, I wish I could show you some bright-eyed girls in America who have given me some money to use for poor pupils. I spoke to them once, and they were so anxious to help the Master in his work here, that they denied themselves their sweetmeats for three weeks that they might give the money to the Lord. Their teachers doubled and increased the money; so from that store I will give you the nine piastres (thirty-six cents)."

The poor woman has been looking very disconsolate; but as I whisper this to her, lest if I speak aloud others make up their minds to withhold money from a desire to participate in such bounty, her face brightens, and she says: "God bless their sweet faces, and give them joy as they have given me joy. I was wondering how I could bear to keep Zera from the school."

The child, admonished by her mother, kisses my hand in token of the salutation she sends to the girls in America, and receives her ticket with a beaming face, promising to pray for all those young ladies who have denied themselves for her.

Then one and another girl or mother pays her bills, offering sometimes instead of money some article of clothing or jewelry, a towel, or a household vessel of copper. One woman who declares she can pay nothing, for she has nothing, finally draws out her handkerchief, and finds tied in the corner the desired amount. Another promises to bring milk for family use. Of another I buy eggs or bread, milk or bonny-clabber. A man from a village brings vegetables and wheat or rice.

Listen and hear the thanks some men express. This weather-beaten man stands and shakes the teacher's hand till it aches, as he thanks her for the improvement seen in his daughter during vacation. Another is full of the story of how the church was whitewashed by his girls, and of the meetings they held in their village. Another forgets to brush away the tears that run down over his furrowed face as he talks of his love for, and pride in, his Christian, educated daughter, a sophomore in the college. Many times tears come to the eyes of these fathers and mothers, both at examination days and on these opening days of a new year, when they tell of how their daughters have comforted and helped them during vacation. Very, very seldom do I hear a word of complaint from the parents of boarders, but sometimes the mother of a day pupil says: "I am glad to hand back my girl to you. How do you manage her? I have to beat her. You must have to do so to keep her in order. I give you her flesh. Leave me but the bone. I shall be satisfied." (This is often heard, and means: "Beat her till her flesh drops off, if you choose, and leave me only her bones. Do anything you choose." A short expression of this is, "The flesh to you, the bone to me.")

A woman with five nice girls brings in three to put in school again. One has "made crochet" for Mrs. Barnum, and can nearly pay her bill; for the second the mother has knit stockings; and for the third she will wash for my mother.

"But, Hamun," I say, "where are the two other girls? It is time both were in school."

"I cannot do more," she answers sadly; "it is two years since I have heard from my husband, and our two boys must go to school, too. You know your mother helps one. God bless her! But the children must be fed, and the other little girls have no clothes fit for school. It is no use, teacher; you must not ask me."

I recall the bright-eyed little witches I saw, the twins, when I called last, and I have a project. "Bring them here," I say; and reluctantly the mother yields. I wish you could see them,—one blue-eyed, one black-eyed, both with long, dark hair, braided in many tiny braids. They stand looking at me with wide-open eyes, while one stoops and gathers together a rent in her dress, conscious of the difference in our appearance; for their dresses are so old they will not hold together, and even the big patches are worn out.

"Do you wish to come to school, like your sisters?" I say, after they have kissed my hand, and touched it with both their rosy, soft cheeks.

One giggles, and the other says, "When I get big like Mariam I shall crochet edging and come." The other grows bolder and says, "I have a primer, and I know my letters; Maritsa taught us." These are their best dresses; and as I intend these twins as an investment from America, I begin to measure them for new dresses. The mother must knit one pair of stockings, and I will give one pair, as it takes a long time to knit the double hose worn in Turkey. I choose a pair from those I have bought, and see that they fit. As for shoes, some old ones of Frankie Barnum's and a pair promised by one of my seniors, First-fruits, on the spur of the moment, settles that subject, and soon the calico is brought by the peddler, and the twins are as radiant as two stars at the prospect. Jewel, the other senior, is sure her sister and cousin will make one of the dresses, and the mother is sent to the sewing room with the girls and a teacher to cut and baste and make the dresses, so our twins may come to school bright and early the next morning.

Soon a girl fails to bring the required ticket for clothing, and with her comes a teacher, saying she hopes I will let her in, for the only article missing is her house jacket, which has fallen out of her bundle as she came on her two days' journey on horseback. The poor girl's eyes are red with weeping, for she knows her father cannot replace this new jacket, which cost over two dollars, and the jacket was for best. I tell her I will see about it, and it is put down to the credit of my American fund that the ticket is given and the new jacket replaced. I have only tried to show (and have not succeeded so well as I would like to do) how sixteen dollars and a half might be used, and have taken my story from the past ways in which my own and others' money has been used; and I might go on indefinitely had I not already taken too much time.

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"INASMUCH as ye did it unto one of the least of these, ye did it unto me."

CHINA.

REPORT OF HOSPITAL FOR WOMEN AND CHILDREN IN
FOOCHOW, 1888-89.

BY DR. KATE C. WOODHULL.

THE event of greatest interest in our medical work during the year just closed, has been the completion of the purchase of land for the new hospital and physician's residence. Our friends are already acquainted with the many difficulties that have been overcome in order to accomplish this. Once in possession of the land, we proceeded to inclose it with a high wall, as is the fashion in China. Here a new difficulty arose. We must have doors. Well people might possibly climb over the wall, but we could hardly expect the suffering ones who come to us for relief to do so. This necessity was a great trouble to our neighbors. No one was willing to have a foreigner's door open opposite his own door, lest his good luck should be spoiled. After many long arguments and oiling effects of a little silver, the troubled waters were quieted, and we were allowed to go on with our work. Since then the new hospital has been making good progress, and is now approaching completion.

During the three years the number of surgical operations has been about 100. A little patient whose foot was amputated was able to walk in a few weeks after the operation. The family were much pleased, and after her return home presented a tablet to the hospital. Three other tablets have been presented, one by another in-patient, the other two by outside patients, who were visited until recovery. One of these arrived the day before Christmas, and made quite a pleasant excitement for the patients. A band of juvenile musicians had attracted the attention of the people in the street, so that by the time they reached the hospital there was a crowd sufficient to fill the *tiang tong*, and the front court. While they were waiting for the carpenter to hang the tablet they had a very merry time. Every once in a while some one would chide the comical little musicians for being lazy, and they would immediately strike up a lively air.

The inscription on the tablet is "Buddha's Hand and a Mother's Heart."

But our most grateful patient was a woman who in a fit of anger swallowed six needles by way of revenge. She came to the hospital in great distress, begging me to save her life. We gave her a prescription and advised a generous diet, as she had not dared to eat anything since the accident.

Judging from the joy with which she reported results of treatment, and her praise and gratitude for "the wonderful medicine," the whale was not more relieved when he saw Jonah safely deposited upon the shore, than was she when she saw the shining weapons of her revenge.

The most tragic case to which we have been called outside, was a woman

who, to spite her husband, cut her own tongue. A conjurer had first been sent for, and when we arrived he was performing in a wonderful manner. His long hair was unbraided and flying about with his wonderful gestures, and his countenance was enough to frighten one. We were invited to "sit and wait until he had finished," so they could see whether he could heal her. The woman was in danger of dying from hemorrhage, but we found there was no hope of their allowing us to do anything until it was too late, so we retired from the scene.

The class of medical students have had regular instruction in anatomy, physiology, chemistry, theory and practice, and *materia medica*. As there is but one person to give instruction in all the departments of medicine, the text-books cannot be mastered as thoroughly as we desire. This is in part supplemented by daily teaching, as cases of interest come before us in the hospital and dispensary. Certain patients are assigned to each student, and each student makes a brief daily report of the patients under her care. We have blanks prepared to make this convenient. The reports are written in Romanized colloquial, so they can be easily read by myself as well as the students. They are learning the English names of drugs, and so far as they can, use them in the daily records. The students are expected to spend a part of each day in teaching the patient. The children are taught hymns and Bible verses, and when they are all studying aloud together the hospital seems like a school. Patients, as far as they are able, attend service in the chapel on Sunday, and there is a daily service for them in the hospital.

Each dispensary patient receives a printed sheet containing a hymn, John iii. 16, and a few other Bible verses. We see more and more that the hospital is a means of attracting women to hear the gospel who would not otherwise do so. Each patient while she is with us has a good many visitors, and these all have an opportunity to hear the truth. They also learn about the Tuesday afternoon prayer-meeting, and often come to this, bringing others with them. This weekly meeting for women was formerly attended by five or six; now we frequently have as many as fifty present.

The result of this teaching cannot be known at once. Many of the patients while here say the doctrine is good, and promise to obey it. Some, no doubt, talk in this way because they wish to please us. But some who have returned months after say they do not worship idols, and that they pray to the true God. One woman expressed herself very decidedly while here, saying over and over again, "I don't want anything more to do with the idols; I desire to worship the true God." After her return home she sought out the nearest chapel and united with the church. We hear from time to time that she remains firm in her belief, and attends church regularly, although she has to walk a long distance.

JAPAN.

GLEANINGS FROM RECENT LETTERS.

From Miss Daughaday :—

THE work is moving forward in a grand, steady way, despite the numerous forces actively at work to retard its progress. Never was a field so white for the harvest as Japan is to-day. Two ladies, who are now spending a few weeks in the interior, have their house thronged day and night with earnest inquirers. Often they are stopped by people on the street who wish to question them about Christianity, or make appointments with them that they may receive as much instruction as possible in the short time that the ladies remain in their town. The time of their return has been deferred from week to week, but the interest does not seem to diminish as the novelty wears off.

In our school there is a deep religious interest. Every month there are candidates for baptism, and recently, at one communion season, there were twelve. In some cases parents have been influenced by their daughters to study the Bible and attend church, but in others it has provoked strong opposition, amounting in some cases to persecution. Some of our pupils have been taken from the school, and after vacation are to attend a Buddhist school in the neighborhood. We feel that this is only temporary, for although the priests claim they give the same advantages and without Christianity, the parents must soon see that such is not the case.

I think I wrote you about a girl who has been quietly enduring persecution for about a year. She has been kept in close confinement most of the time, allowed to see no one outside of the family, and at times her father has beaten her cruelly when she has refused to give up her faith. Many Christians were praying for her, and her classmates held special meetings for that purpose every week. Providence answered our prayers, but in a different manner from what we expected. She had been betrothed by her father, when a mere child, to her cousin ; but on account of the young man's having become a Christian, the father was trying to withdraw from the engagement. The young man, a pupil of the Doshisha, had been indifferent on the subject, as neither he nor the young girl had any voice in the matter ; but when he learned what she was enduring, he went to her home and boldly demanded that the ceremony should take place at once. The father was surprised into consent, and a legal marriage, without any religious services, was arranged. He, the young man, immediately returned to the Doshisha, but as he has means, he says she shall come back to us in September.

There has been for more than a year a reaction in the feelings of the people, from the perfectly reckless abandon with which they were giving up

national thought and customs and accepting everything foreign, good and bad. Old-time pride and conservatism are again asserting themselves; even Buddhism seems to be making a desperate effort to renew its lease of life. Foreigners are not treated with the same deference as during the past few years, and many of our customs are being openly and severely criticised.

From Miss Barrows, of Kobe, Japan, we have an account of a tour into the interior, accompanied by the pastor of the Second Church in Kobe and one of the Christian women.

The journey being taken after the great flood so disastrous to that part of Japan, made the traveling very difficult, and sometimes dangerous. Often they were obliged to cross rivers on the backs of men or on planks laid from one stone to another. In the Province of Tajima, where no missionary had been, they found a few Christians, and many others seeking to be taught the "New Way."

In the city of Tayooka they found a Woman's Society for Improvement of forty members. The meeting with them resulted in their sending two girls to the Christian kindergarten school in Kobe. In another place, where there were no professing Christians, they were asked by a few of the women to hold a meeting with them, but not to speak to them directly about Christianity. Many of them were so much interested that they came next day to talk freely with Miss Barrows about the life eternal.

After giving some statistics of the wonderful progress of the work in Japan these past years, she says: "I do believe that ten years' work here now, under existing circumstances, would count for more than twenty in most places under ordinary circumstances. If I had the time, and strength, and ability of four, I could fill them full without going outside of my present place, which is so much too large for me that I can only bound and rebound from side to side and touch the surroundings. One could take my place in the woman's school; another could work with the Kobe churches and find her hands full; one could take care of the Home, and make it truly what it is sometimes called, a "Saints' Rest." With these three things cared for I think I would give my whole time to this touring work. It is the hardest of all, in the inconveniences of Japanese living and uncertain diet, late hours, and the constant talking with inquirers. But it pays. Since I returned from the United States I have been every fall and spring to the Province of Tamba, where, in twelve or fifteen different places, there is a great missionary work to be done. The Christians of most of these places are joined together in one church. It seems to me we must have more help. Now is our time of need. Do try to influence some good lady to come to me soon."

Young People's Department.

MAU BIBI.

THEY laid her to rest,—to rest in the little Nasik cemetery,—not with her fathers, but with the brethren in the Lord, whom Mau Bibi found when she left her own people and was baptized into the Church of Christ. . . . I am tempted to tell you the simple but true story of Mau Bibi, one of His beloved to whom he has given sleep, but who lives in the memory of the people among whom she spent her beautiful, quiet, Christian life for twenty years.

Mau Bibi was originally a Mohammedan lady of great wealth, who lived in a large town many hundreds of miles from Nasik. After some years of married life she was left a widow with two young sons, to whom she clung with all the passion of her loving nature. The gentle, inexperienced lady, shut up as she had been all her life in a zenana, now left all the management of her affairs to the *kaji* (the priest), who highly appreciated this arrangement; and if he did not profit by it, why, he was certainly below the average *kaji* in cunning and craft. But I have no desire to accuse this venerable priest of any quality he would have been ashamed to own before his brother *kajis*; and he certainly would have been ashamed—more than you or I can understand—of being accused of such a human weakness as honesty in dealing with the affairs of an unprotected, simple, and honest widow; and so I only give him his due when I say he swindled Mau Bibi completely. But Mau Bibi's lofty nature was incapable of doubting any man's honesty; and so she pinned faith to this estimable brother, and fell an unsuspecting victim to his machinations. Her sons grew up strong, stalwart men, such as would delight any mother's heart, and Mau Bibi daily praised *Allah* (God) for his favor to the widow. But, alas! she could not keep them forever at her side, and one day she awoke to find them gone. Gone! Yes; she tried to disbelieve it, but time only proved her dread correct, and they had taken all the sunshine out of her life, which was nothing but a blank now. Poor widow! Poor mother! Had God forgotten to be gracious?

Mau Bibi found, on inquiry, that her sons had enlisted, but she could not ascertain in what regiment they had done so, and if the *kaji* knew more than he led her to expect, he was only living up to his principle of never telling the truth if he could help it; and, of course, no one dared to breathe a word against so holy a man, who all his life had received the confidence of those around him, but had never so far forgotten himself as to confide in any of his weak fellow-creatures. He was full of advice now, and in accordance with his excellent (?) counsels, several hundreds of fakirs were selected and fed (of course he had the management of the dinners), and offerings were made to the peers; for who could tell what great things might not arise from so benevolent an act? And only after performing this virtuous ceremony

could Mau Bibi reasonably expect the many letters which the kaji solemnly avowed having sent to her sons to be answered. She lent a willing ear to all his advice; for oh, how she hungered for her sons! But after many hundreds of fakirs had thriven on her dinners, and still no news of the prodigals reached her, Mau Bibi's heart failed and died within her as she remarked to the kaji, who, of course, took prompt measures to make it live again, and set about working Mau Bibi up to greater zeal, and making her give still larger sums in charity. But still she heard nothing of her sons; and if at last her faith in the kaji's word was beginning to die, it was from no lack of artful representations from him.

Years rolled on, however, and the mother's heart was still yearning for her sons, who, if the truth were told, had written letter upon letter to the kaji, and had been answered each time in Mau Bibi's name. At length the mother set out with a broken heart and empty purse into the wide world to find those for whom she had sorrowed so long. There were few railways in those days, and so she traveled on foot. With no covering over her aged head beside the fine white chuddar she wore, with no shoes on her delicate feet, accustomed only to the cool shade of the zenana, this loving creature pressed forward under a burning, tropical sun. If asked where she thought her sons were, she would say with native simplicity: "Who knows? Perhaps in Lucknow, Cawnpore, or Delhi; at any rate, in Hindustan." She generally ended up with a sob as she realized how wide Hindustan was; and then she would scold herself, and, plucking up courage, would again set forth on her fruitless search, with a brave determination not to give in.



A MOHAMMEDAN LADY.

At length, after days of weary traveling, she came in sight of a picturesque town, which they told her was Nasik. "It must be a sacred city of the Brahmins," she reflected, as she caught a glimpse of the gilded domes of numerous Hindu temples, many of which were built on the banks of the sacred river Krishna. Tired as she was, Mau Bibi could not help admiring the beautiful scene before her; and, indeed, I do not know a more splendid sight than a thoroughly Indian town sleeping peacefully in the crimson glow of an Oriental sunset. Mau Bibi dragged her aching limbs up the steps of a *dharamsala*, or traveler's rest, and sank wearily down on the veranda—wretched, miserable, heartbroken, with a sickening conviction that she should never see her sons. Scalding tears dropped unheeded on the fair hands clasped in anguish, and great sobs shook the delicate frame as it leant against the rough veranda-post. She knew not how long she remained thus. Her anguish was of that exquisite nature when to mark the flight of time is impossible, and hours and minutes are alike merged in grief.

At length, however, Mau Bibi was conscious that some one was singing not far off. She roused herself to listen, for she had never before heard anything so sweet. A crowd had gathered around an English gentleman who was singing a Marathi hymn. Presently the singing ceased, and the kind-faced gentleman began speaking in a calm, sweet voice, which was like music to Mau Bibi's ears. At first she heeded not the words, soothed only by the sound of the musical voice; but at length a word or two reached her, making the lady creep out of the shadow to the edge of the veranda, forgetting there were evident traces of tears on her face, and bent only on hearing the preacher. With bated breath and beating heart Mau Bibi listened to the ever new story of "Jesus and his love," and every word sank deep into the heart (softened by affliction), to spring up afterward and bring forth fruit an hundred-fold. So this was what He had been preparing her for! Truly, "His ways are not our ways, nor his thoughts our thoughts."

An evangelist seeing her eager, tear-stained face, stepped gently to her side, and with kind consideration led her away to a spot beyond the gaze of the inquisitive crowd, who had begun to be attracted by the fair face of the gentle Mohammedan lady.

"Tell me more about *Mussee*" (Jesus), she said, when they were a safe distance from the crowd; and so he told her, first about the crucifixion, and then of the many miracles our dear Lord wrought. The raising of the widow's son brought tears to Mau Bibi's eyes; and when the evangelist told her how this same loving Jesus had said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," poor Mau Bibi broke down utterly. She forgot all around her, and heard, as it were, only the voice of Jesus himself saying, "Come unto me;" and she went,—sorrow, and weariness, and all,—and found rest. Her poor tired feet need no longer travel along the burning road, her aching limbs need no more be dragged to Lucknow or any other place, she would abide here till He called her home. She had nowhere to go that night, so the missionary took her with him, and lodged her in the poorhouse with the native Christians. She never left this house; for twenty years she lived among those simple people, showing forth Christ in her daily life.

The next morning the first sound which greeted her ears was the tolling of a bell, and on inquiry she discovered that the Christians were going to worship in the little chapel which had formerly been part of a raja's palace. "I should like to go too," said Mau Bibi; and so she filed in with the worshippers to the seats reserved for the occupants of the poorhouse. She bowed her head and listened with rapt attention to the service; and after it was over she went to the kind evangelist and begged him to tell her more about Jesus; and so, in accordance with her earnest desire, Mau Bibi was duly instructed in the Christian faith, and then baptized. Those who witnessed it could never forget her baptism. It was a glorious sight indeed. The dark chapel with its massive carved wooden pillars and dark roof, the crowd of white-robed native Christians, old men and women, young men and maidens, and little children, all assembled to witness the gathering in of a golden sheaf into the Master's garner.



A "STALWART SON" OF INDIA.

And Mau Bibi? She stood with clasped hands and upturned face,—the very light of heaven shining out of her beautiful dark eyes. Have you ever

witnessed the baptism of a convert to Christianity, dear readers? Have you ever experienced the thrill of joy that stirs your very soul when a brother or sister is brought by Him "out of darkness into his marvelous light"? Then you will understand the feelings of that little congregation in the Nasik church as they saw the baptism of Mau Bibi, the good, pure woman whom God had brought through such deep waters into his haven of peace.

"I came here seeking my sons, and I have found a Saviour," said Mau Bibi with a rapturous smile, as she greeted her brethren in the little square yard around which the palace was built, after the manner of Indian palaces. And then she slipped into her own little room with its *charpy* (cot) and cane stool; and the bare, dingy place suddenly seemed to become illuminated with heavenly light as Jesus himself entered, and he abode there: never, never did he again leave it, for Mau Bibi's face never lost the light which tells our fellow-creatures that we have been with Jesus. For twenty years she went in and out among them, living the Christ-life as faithfully as many do who have been Christians all their lives.

How they loved her! No disputes, no quarrels could ever go on in Mau Bibi's calming presence. "Brethren, Christ loved us: shall we not love one another?" she would say in her peculiarly musical voice, and peace would be restored at once. It was a rest merely to look at her calm, sweet face, and



A HINDU FAKIR.

if any one was in trouble or sorrow, Mau Bibi's room was at once resorted to as a haven of peace.

But she never quite got over the hardships she had sustained during her long, weary journey from her native town to Nasik; and her loving friends saw her health gradually failing, and, worse than all, she lost her eye-sight.

"Life must be dark now, sister," said a friend to her one day. Mau Bibi smiled that dear, wonderful smile of hers that resembled nothing so much as sunshine on a wet day. "Dark, brother? Why, I don't know that I've ever had so much light on my path before. When God shuts out the light of the sun we see with our bodily eyes, he lets the Sun of Righteousness shine all the more brightly in the soul."

Years passed on, and at length Mau Bibi lay dying. The evening sun streamed into her tiny room, flooding it with golden light, and lighting up the lovely face of the dying woman. "Has my brother come?" she asked, as some one bent down and kissed her. "Not yet," was the answer. "He, will come, though," she said, and just then she heard the step of the evangelist approaching. "Brother!" cried Mau Bibi with a glad smile, "have you come?" And as he bent over her she murmured, "The redeemed of the Lord shall return, and come with singing to Zion, and everlasting joy shall be upon their head!" She lay silent for very long, her sightless eyes turned toward the sunlight. Presently her lips moved, and stooping down they heard her whisper, "No more night,—the Lord God giveth them light." And a moment later Mau Bibi was in the presence of the King.—*The Indian Female Evangelist.*

Our Work at Home.

[It is our purpose to furnish a Bible reading each month for the assistance of leaders of auxiliary meetings.]

FOR WHOM WE SHOULD PRAY, AND WHY.

BY MRS. J. O. MEANS.

Bible Reading for the Month: 1 Timothy ii. 1-8.

1. "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men." Prayer and praise are the first duty of this year and of this hour. St. Paul exhorts his own son in the faith to begin everything with prayer. The work we can do is as nothing compared with what God can do. We are just to ask him to use his power, to believe he does use it when we ask, and then to sing his praise in return. This is a definite work, a distinct department of labor for the world's conversion. For the accomplishment of such a stupendous task it is plain that

no indifferent, listless, inactive asking will suffice,—no occasional thought and prayer, tucked in at the end of our earnest petitions for ourselves. Again, our intercessions are to be for all men. Our risen Lord himself gave us a work to do for the whole world. We know it was not the apostles alone whom he meant when he said, “Go teach all nations,” for he added, “Lo, I am with you alway, even to the end of the world.” The apostles have gone to their glorious rest, and we are here to carry on their work. How are we to do it? As the apostles did, by gaining the power from Christ; “continuing with one accord in prayer” for it, and with the energetic purpose and expectation of getting it. This is the chief object of our coming together.

If it had been announced in our streets this morning that the Lord Jesus would attend this meeting in person, and would answer every prayer here offered, what a crowd there would be! But it is as really true as if an archangel had hovered in the sky above us and had proclaimed it with the trump of God.

2. “For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.” Let our prayers be specific. Let us entreat our Lord to enlighten the minds of mighty emperors, naming them by name, to soften the hearts of heathen chiefs, and everywhere to make the leaders of men lead them back to God. He who subdued Pharaoh can subdue them.

3. “For this is good and acceptable in the sight of God our Saviour.” It is thus we shall make our prayers pleasing to God.

4. “Who will have all men to be saved, and to come to the knowledge of the truth.” God is on our side in this matter. We have not to overcome his unwillingness.

5. “For there is one God, and one mediator between God and men, the man Christ Jesus.” The well-beloved of the Father intercedes with and for us.

6. “Who gave himself, for all, to be testified in due time.” He gave himself for the degraded islanders at Ruk as truly as for you. Shall we fail to let them know it? Shall we fail to pray that they may believe it?

7. “I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.” Prayer and its answer are a mighty force,—one of God’s royal and restorative forces. Let us not take hold of it with nerveless hands, but grasp it with joyous hope and full expectation. Let us acquaint ourselves with the specific needs of our work, and then gather all the powers of our ransomed souls to bring these needs before our almighty King, and to receive his promised aid. “Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen.”

LOST OPPORTUNITIES.

SOME of the members of the auxiliary in the Central Church in W— did a good deal of thinking on the afternoon of the last Sunday in December. Surely it was not an accident that the regular time for the meeting should come on the same day that the earnest young pastor preached a searching sermon on the close of the year, taking for the text, "Inasmuch as ye did it not . . . ye did it not to me." The sermon created quite an impression—not to say quite a breeze—among the self-satisfied ones, who did not approve of the way in which the sin of omission was pressed home upon them.

Whether it was the effect of the morning sermon, or the bright December day, or the fact that a "real live missionary" from India was to address them, or a little of all three, there was certainly a very encouraging attendance at the meeting in the afternoon. The president, continuing the theme of the morning, spoke earnestly of the plans that had been made at the beginning of the year, which had been carried out in some measure, but which would have been so much more effective if more had entered heartily into them. Mrs. H—, the missionary from India, followed with a thrilling talk on the many openings for work in India, telling how the hearts of the missionaries sank within them as they saw one opportunity after another go by unimproved because of the inadequacy of the force of workers. The meeting was one of unusual spiritual power, and at the close the president made another tender appeal for more earnest work for foreign missions in the church, asking that each one present should honestly try to find the might-have-dones of the past year, and make them into the shall-be-dones of the year to come.

Almost everyone in the church would have said that if there were any one who did not need such an injunction as this it was dear Mrs. Foster, whose heart and soul was thoroughly in the foreign missionary work; but, as is often the case, she took every word that had been said to herself. As she sat down in her cozy sitting room in the dusk of the winter evening, the haunting thoughts came thick and fast, and the might-have-dones loomed up like goblins in the darkening room. After awhile her thoughts ran on like this: "I believe the trouble with me is I am afraid of what people will think. I often imagine them saying, 'Oh, that tiresome Mrs. Foster, with her foreign missions! I wonder if she ever thinks of anything else!' I often fancy I see such a resigned expression coming over their faces when I introduce the subject, as if they thought, 'She is riding her hobby again; we must try to bear it!' This has kept my mouth shut dozens of times. How sorry I was we lost John Mason's dear little wife in our auxiliary. When we wanted a new treasurer, I started to ask her ever so many times to take the place; but I knew she was a rich society girl from New York, and I didn't dare mention religious things to her, least of all foreign missions. One day I went specially to ask her, and she got to talking so earnestly about her European trip I came away without having said a word about it. How disappointed I was when I went into the Ladies' Aid Society the very next day and found she had been made Secretary, and was really pleased, as she said,

'to be set to work.' And I wanted her so much for the auxiliary! Then to have her say, as she did afterward, she would have much preferred foreign missionary work, and that she didn't say anything about it because I hadn't mentioned the subject, and she thought I was not interested in it! She is making almost a new thing of the Ladies' Aid, and we have lost a fine worker.

"Then there was dear old Mr. Hamilton's money. I heard he was going to give something as a memorial for his wife, and I immediately thought how nice it would be if he would have a memorial room in the Bombay Home. I had so many things on my hands at that time I couldn't get to see him for nearly two weeks. To be sure, I did meet him on the street one day, and walked three or four blocks with him, but I didn't want to speak of it too suddenly, it seemed so much better to bring it about in the course of conversation. I met him at church and at Mrs. Wood's tea, but when I got my courage up to the point of asking, he was called away, and the opportunity was gone. It was hard when I did get to tell him, to find that he had promised a window for the church: How my heart sank when he said: 'My dear woman, why didn't you tell me this before? I could hardly make up my mind which Mary loved best, the church or the Woman's Board; but Mr. Blake was very anxious for the window, and he was so kind in her sickness, I thought she would like to please him.' How disappointing it was to find, too, that Mr. Appleton, a man who is not a member of the church, but is very proud of the new building, would have put in the window if Mr. Hamilton had not. I think I shall have to confess to one thing,—that, above all things, I dislike to ask for money, and a very small excuse keeps me from it.

"I can console myself with one thing,—I have attended every meeting of the auxiliary except the two when I was out of town, although I may not have done what I might in the meetings. I wish I had written that paper on Japan that I was asked for at the September meeting, especially as Mrs. Hartley made her appearance there for the first time after our many invitations. I know that I had some material on Japan that would have astonished her. As it was, the programme was made up at the last minute, and it was the least interesting meeting of the year. She was too polite to say so, but I know Mrs. Hartley thought it was stupid, as she has not been since. It was too bad, too, to refuse to lead in prayer two meetings in succession. The first time I thought I couldn't because I was not well, and the last time was the day that Bridget left at an hour's notice, and I was too worried and flustered to compose my thoughts. Good Mrs. Bacon suggested to me afterward that it might have calmed and helped me; and so it might. In any case, when I saw Mrs. Blake ask four other ladies and finally do it herself, I made up my mind I would never refuse again."

So Mrs. Foster's thoughts ran on till the might-have-dones seemed to her sensitive conscience to bury out of sight the really efficient service she had rendered, and led her to a prayerful reconsecration of herself to the work asked of her by her Lord, whatever that might be. Oh for many Mrs. Fosters in our churches!

Among those specially roused by the services of the day was Mrs. Meen-

well. Ever since the morning sermon she had had a haunting sense of duties left undone which rested heavily upon her as she sat indulging in her favorite occupation of finding pictures in the bright wood fire. The afternoon meeting was still in her thoughts, and the pictures she recalled were connected with the missionary society. The annual meeting in February was at Mrs. Sanford's lovely home, and the charming surroundings came vividly before her,—the pleasant social tea that followed, with the conservatory and other rooms open to all; the meeting itself in the elegant parlors, filled with well-dressed, intelligent women, all more or less intent on the subject of the hour. She saw herself sitting in a quiet corner receiving a revelation as to the great missionary movements of the age, and remembered with a pang of regret the resolutions she had made to inform herself about their progress, to attend the monthly meetings, to give generously. She had then and there subscribed for LIFE AND LIGHT, noted the dates of the meetings,—the first Wednesday in each month,—and made up her mind to double her subscription, so did not pay the dollar she had brought for the purpose.

Then came the pictures of the different meetings. The first Wednesday in March saw her tied to the sofa, filled with real regret that she was too ill to attend. She had planned to spend the hour reading the first number of her LIFE AND LIGHT that came that morning, but it had unfortunately fallen into the clutches of her Skye terrier and been torn in pieces. The day of the April meeting found her sitting by the fire with an old friend, indulging in school reminiscences, comparing notes as to household affairs, the "blessed babies," and their hopes for the future,—a sweet and peaceful picture were it not for the disapproving conscience which constantly reminded her that, in her joy at seeing her friend in the morning, she had entirely forgotten the auxiliary meeting, and urged her to stay for the day.

The first Wednesday in May she saw herself hurrying into the meeting half an hour late, having stayed in town on a shopping expedition much longer than she intended. Some one was reading a paper when she went in, of which she did not hear the title nor the introduction, and she could not fix her thoughts upon it. A short missionary letter and some business finished the meeting. The business suddenly brought to her mind the fact that she had not paid her annual fee, although the collector had called twice for it, and she had promised to send it. She could not pay it this afternoon, that was certain, as she had spent every cent she had in town. A most delightful picture in June was a perfect summer day, a pleasant ride of ten miles to a large, inspiring Branch meeting, delightful Christian fellowship, and a strong impulse in the good cause. In July and August there were no meetings; and since her return in the autumn, to her shame she confessed they had passed from her mind altogether. Could it be possible! She had attended only two meetings, had not paid a cent into the treasury, and had let more than half the numbers of LIFE AND LIGHT lie unread on the table. A whole year gone, and she had had almost no part in the ongoing of the kingdom of her Lord in foreign lands! Ah! the might-have-dones were weighing heavily upon her. Would the shall-be-dones be increased in the year to come?

Among those present in the afternoon was Mrs. Goodyear, who had never

attended a missionary meeting in all her life before. She knew, of course, that there was an auxiliary society in the church, and that it had meetings, but she was busy here and there, and did not think it concerned her. Once or twice when the condition of heathen women had been brought to her notice she had been quite troubled by it, but had turned it off with the thought that very likely they were reasonably happy, after all; she didn't see why she should be troubled about it. She had gone to the church in the afternoon to carry some flowers for the meeting, not intending to stay, but she had been seized by two or three friends and persuaded to remain. Her kindly soul had been stirred by the story of life in India which the young missionary told. "To hear that girl talk, and to know how much she had done," she said to a friend afterward, "makes me feel as if I had done nothing but match ribbons all my life." One sentence from the address rang in her ears as she entered her beautiful home: "Remember, dear friends, that these are sensitive, delicate women, of the same flesh and blood as ourselves, with eyes that weep, and cheeks that burn, and hearts that ache over cruel wrongs; and then let us try to think for a moment what our lives would be if all that pertained to Christianity were taken out of them." She could not get the words out of her mind even when she lay down for her usual Sunday afternoon rest.

She did not know how quickly she had passed into the land of dreams, and it seemed a part of her waking thoughts when a young Hindu woman stood beside her, dressed in the brilliant costume of her country, with flashing jewels in nose and ears, on neck, and arms, and ankles. Her dress was in strong contrast with the sorrow in her face and in her voice as she said: "Do you know what your life would be without your Christ? Come, and let me show you. This gnarled and twisted staff in my hand represents heathenism; see what it does."

"I felt irresistibly impelled," said Mrs. Goodyear, in writing of the dream, "to follow her without saying a word. Her first movement was toward the copy of the Sistine Madonna over the mantel, which she touched with her staff, and it turned into a piece of soiled canvas. 'Of course,' I thought, 'if we had no Christ we should have no pictures of Madonnas.' Then she turned to Raphael's cartoon, the healing of the cripple at the Beautiful Gate of the Temple: her touch eliminated the stately figures of Peter and John, leaving only the maimed and loathsome cripples on the ground. In the same way the lovely figures bowed in prayer in Millet's 'Angelus,' hanging near, disappeared, and left only the barren moor. Looking in pity on my distressed face, she led me down stairs to the library, where she carried dreadful havoc among Henry's beloved books. Who would have believed that Christ and his teachings formed so large a part of the books of all time? By the time she left, there were great gaping holes in the different shelves, and there was hardly a book that was not scarred and blurred by the inexorable touch that would not leave a word that referred to Christianity. She dragged me into the music room, and in an instant all the hymn-books arranged for the family singing after tea, every exquisite bit from an oratorio, every piece of sacred music had vanished, and there was hardly a song that was not cut and slashed to take away the expressions of love to God or man.

And so she took me through the other rooms, till every one was dismantled, marred, with all the soul taken out of it.

"Then she took me into the street, and her first stopping-place was at the Church of the Good Shepherd,—the beautiful piece of architecture so perfect from cellar to steeple top,—and at the orphanage near to it, and in a flash the staff had razed both houses to the ground. The silver-tongued orator, with the words of life still burning on his lips, was turned into the street, silent henceforth; and the little ones were homeless, shelterless wanderers once more. With a cry of dismay I tried to stay the hand of my guide, but she went relentlessly on, till every church, every hospital, every building for charitable purposes, every poorhouse, every asylum of any kind that she could find, was as if it had never been. Every bookstore, and newspaper, and periodical felt the chilling blight.

"As we passed through the business streets, the shop windows were resplendent with holiday goods, and fragrant Christmas greens were in every hand, but all disappeared in the twinkling of an eye. 'No Christ, no Christmas, you know,' said my guide. 'Can you imagine the loss of the blessed time of "good will to men" in your beautiful America?

"I cannot stand it any longer!" I cried; "I cannot see all the beauty of my native city ruined!"

"'Cannot bear it?' she answered; 'and you do not know the half of the misery we bear in India; yet we must bear it.'

"She took me back to my home, and I hurried to my pretty tea-table to tell my tale to sympathizing ears. But there were no sympathizing ears to hear it; my husband treated me as if I were a child of ten, to be petted, and soothed, and sent away; my boys looked at me in supercilious wonder that I should dare to seat myself at the table with them. The pretty china, the shining glass, the tempting food were there, but there was no place for me. Gradually I perceived that I was no more than a slave in my own house, and in horror I rushed from the room, to fall fainting on the floor outside.

"After awhile I opened my eyes,—and could I believe it? I was in my own room, with all its adornments untouched, and my boys were calling me to tea."

It was only a dream, but it had its effect. "To think," she exclaimed to a friend next day, "that I have lived all these years and never lifted a finger to help these women! How much I might have done!"

Ah! the might-have-dones of the year that is past! Shall they lead us all to the shall-be-dones in the year to come? "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

LEAVES FROM OUR BRANCHES.

As the *Vermont Branch* is able to gather her scattered constituency but once a year to listen to the story of the past and plan for days to come, this annual meeting is to her an occasion of the greater moment. It was held this year, September 25th, at Bellows Falls. The well-attended officers'

meeting, on Tuesday evening, was followed by a delightful reception at the house of Mr. and Mrs. Swain.

The truly devotional tone of the prayer-meeting preceding the morning session,—and led by Mrs. Henry Fairbanks,—with the many brief petitions, each of which seemed to come from a full heart, gave assurance of the Holy Spirit's presence. The morning session was opened by Mrs. Wild, with Scripture readings, followed by earnest words, reminding us that, with the birth of Jesus, joy also entered the world to remain an abiding guest. A beautiful address of welcome from Mrs. Jackson, of Bellows Falls, confirmed the impressions already made by the warm hospitality that had received us; and after prayer had been offered by Miss Gilman, of the Eastern Connecticut Branch, Mrs. C. M. Stone, the recording secretary, gave an encouraging report of the work of the past year,—saddened by mention of the death of four faithful officers. The treasurer, Mrs. Howard, reported the receipts of the year as \$4,387,—all, save two fifty-dollar legacies, from the ordinary sources.

After pleasant greetings from other branches, Mrs. Montgomery told us of God's work in Central Turkey, and bore witness to the sustaining grace that had upheld her in her great sorrow. As she spoke of the wonderful tidings from Aintab, she seemed lifted above all grief by this great joy, and her sympathy with the joy of the glorified ones gone before. Mrs. Vail called attention, in a well-written address, to the manifestation of Divine energy and oversight in the past history of the church, combining with the promise of Christ to assure her that these will abide with her to the end.

Miss Gilman fittingly alluded to our watchword, "Forward," in itself an inspiration for faithful and successful effort; and Miss Stanwood, of the Woman's Board, reminded us that we are but part of a larger organization, bound together in one common effort of love and service. After a collation served in the vestry, through the thoughtful care of our hospitable entertainers, the afternoon session was preceded by a prayer-meeting, conducted by Mrs. Swift, of Burlington. The report of the corresponding secretary, which followed, showed that God's blessing had been manifested during the year in every part of the field where we have a special interest, through our contributions. More prayer was asked for in behalf of native Christian laborers, who need great increase of spiritual and moral fitness for the work that must be done by them, if done at all.

The election of officers for the coming year was followed by an uplifting prayer from Mrs. Goulding. Mrs. Quimby and Mrs. Babbit then gave charming sketches of work with the children, containing practical suggestions of great value.

The message sent, as usual, to our missionaries, was Col. i. 3 and Phil. iv. 19, 20. Another, for our teachers and Bible-readers was contained in 1 Thess. iii. 12.

Mrs. Cole, of Bitlis, was speaking of the great changes wrought in that field by the entrance of the gospel; telling how one woman learned to read her primer and her Bible during a nine days' visit, when the children of the schools were marshaled in. Brief addresses from Miss Stanwood and the six missionaries present occupied the remaining hour. Of these interesting and inspiring addresses it would be vain to attempt any report in the limited space allotted. The meeting adjourned to meet at Burlington on the last Wednesday of September, 1890.

The public meeting in the evening was addressed by Rev. Mr. Dascomb of Bellows Falls, Mrs. Stimson of China, Dr. Tyler of Natal, and Dr. Creegan. It must be sufficient to say here that it formed a fitting climax to the interesting and inspiring exercises of the day.

The annual meeting of the *Middlesex Branch*, held at Holliston, November 14th, was one of much interest, the day being hardly long enough for all the "good things" promised on the programme. The morning session was given to reports of treasurer, secretaries, and auxiliaries; reading of the papers, "In What Relation do the Mission Circles stand to the Auxiliaries," and "What is the Duty of Auxiliaries to Mission Circles?" written by Mrs. H. J. Richardson, of Lincoln; followed by a short discussion, and a sketch of "The Bombay Home," by Miss Jones, of Marlboro; a short discussion of "Plans of Work and Study for the Coming Year: Shall they be Uniform?" Some of the auxiliaries reported favorable results from systematic study of missions. One reported a decided growth in interest and numbers, due to adopting a carefully prepared programme of study for the year,—the topic for each month being in charge of a committee, who arranged the exercises for the meeting, the president having charge of the general exercises. A devotional meeting, led by Mrs. Newton, of Marlboro, for which the half-hour was all too short, closed the morning exercises.

The social hour, linking the morning and afternoon sessions, was a pleasing feature of the day, giving opportunity for acquaintance and interchange of suggestions in matters of interest to the auxiliaries.

In the afternoon, among other exercises, Mrs. A. J. Gordon, of Boston, gave a Bible reading, which will long be remembered by those present. Only the divisions can be given: 1. "All Power"—Our Resource. 2. "All Nations"—Our Field. 3. "All Truth"—Our Theme. 4. "All the Day"—Our Opportunity.

Hampshire County.—The annual rally of the junior auxiliaries was held

at the Edwards Church, Northampton, Oct. 5, 1889. Prayer-meeting at 10.30 A. M. At 11 A. M. address of welcome by Miss Annie Bridgeman, President of the Edwards Church society.

The Report of the last meeting was read by Miss Lyman, of Amherst, after which reports of the various societies were called. Fourteen societies reported strong interest in the work and workers, and over five hundred dollars (\$500) as a tangible result. Many could not give their money value, as the results of their thank-offering boxes or investments are not made known until December. The missionary society at Smith College also sent in a report; they mentioned \$700 from the general mission society, part of which went to foreign missions. The "Pundita Ramabai" society sends between \$300 and \$400 a year. The girls earn their money by mending, blacking boots, copying lectures, doing errands, making beds, renting class-books, mending china, painting, decorating, etc., etc. During these reports it was proposed and voted to telegraph the Providence, R. I., Mission Rally, then in session, 2 Peter i. 2; Titus iii. 15; 2 Chron. xv. 7. South Hadley reports \$479 for foreign work, and ten graduates become missionaries. The Smith and South Hadley money brings the fund from the smaller societies up to \$1,679.

Miss Mattie Tyler told of the work in South Africa, and read two amusing letters from a Zulu boy. Miss Chandler, from India, gave the final morning talk.

At 2 P. M., after the opening prayer and hymn, Miss Edith Kingsley, of Southampton, gave a map exercise, which was an historical sketch of the American Board and its work and of Woman's Board also.

After a solo by Miss Parsons, Mr. Karmarkar, of India, who is studying theology in Hartford, occupied the greater part of the afternoon telling us of the religious beliefs of his people and their needs.

Miss Chandler spoke a few words to the home workers.

It was suggested that, as it was the last day of the week of special prayer for missions, we hold a special prayer-meeting, praying for missions and missionaries by name. It was a very spiritual meeting, and a fitting end to the meetings of the day. The thank-offering, \$27.50, was voted to the Bombay school.

ERRATA.—In the list of Women's Societies in the LIFE AND LIGHT for November, 1889, the Secretary of the Woman's Union Missionary Society should be Miss S. D. Doremus, instead of Mrs. J. H. Warren. In the Canadian W. B. F. M., Mrs. M. E. Baylis, 55 McGill College Avenue, Montreal, is Secretary instead of Mrs. Brush, who is Treasurer. The Secretary of the Society connected with the Church of England is Miss Tilton, 251 Cooper Street, Ottawa, Ont.

IN MEMORIAM.

Mrs. Paul A. Chadbourne,

DIED IN PHILADELPHIA, NOV. 8, 1889.

"CALL THE LABORERS, AND GIVE THEM THEIR HIRE."

Once more this message from the Master of the vineyard has come to the Board of Directors of the Woman's Board; another of its members has laid down her sickle, and has entered with joy into the presence of her Lord.

Mrs. Chadbourne was one of the early workers for our Board, giving her aid when the laborers were few and the fruit uncertain, but her labor was constant and her faith unwavering. Her first public efforts for the Board were in connection with the Berkshire Branch, her home being in Williamstown, as the wife of the President of Williams College. She was one of the founders of the Branch, and its President for the first seven years. Her ability and wisdom in laying the foundations that have never been shaken, her tact and discretion in managing its business affairs, her personal interest in each auxiliary and mission circle, and her beautiful presence, gained her the respect and love of her co-workers; while her unswerving loyalty to the cause she had espoused, her grace and dignity in presiding, and, above all, the high spiritual tone in all she did, gave her great power in their meetings.

The sad bereavement that made her a widow led to a change of residence. In 1884 she came to make her home in Boston, and the following January was elected a member of our Board of Directors.

Although

"In the mazes of a troubled hour
She made her way,"

her sympathy with those who bore heavy responsibilities in the work was unfailing, and her pen, her brain, her hands, were always at their service, while her counsel, from her outside experience and her keen perceptions, was most valuable.

The last five years of her life were years of constant struggle with sorrow, ill health, and physical suffering; but her brave spirit rose above them all, and she went here and there on the King's errands with undaunted soul. At the last her life went out like the sudden flashing of a candle. One moment she was planning with eager interest for an earthly home with a reunited family,—the next she was in her eternal home, to go no more out forever.

"In those fair regions,
Where now thou art at home, there are no years;
There are no pains, or fears, or crushing sorrows,
No frosts, no storm-clouds, no cold winds, no tears.

"Thine is no doubtful path, no fate uncertain,
For thee no anxious fears our hearts may swell;
But tear-dimmed eyes pierce Death's transparent curtain,
And see thee safe with Christ,—all well,—all well."

NOVEMBER MEETING.

THE quarterly meeting of the Woman's Board was held in the chapel of Mt. Vernon Church on Tuesday, November 5th, at 3 P. M. After devotional exercises, conducted by Mrs. Albert Bowker, Mrs. F. M. Newell, from Constantinople, gave an account of her work in that city, which consists of a Sunday-school, two day schools, an evening school, besides a large amount of evangelistic work, including the care of a coffee house. From four to six religious meetings are held in the building each week. During the last year more than three thousand callers were received from people of all classes, and many visits had been made. The closing address was from Miss Gertrude Chandler, from Battalagundu, India. She gave a very vivid description of the school work in that station, adding many pleasant incidents of personal work with the girls, and in the homes from which they came.

WOMAN'S BOARD OF MISSIONS.

Receipts from Oct. 18 to Nov. 18, 1889.

MISS ELLEN CARRUTH, Treasurer.

MAINE.	
<i>Farmington</i> .—Acorn Band,	25 00
<i>Maine Branch</i> .—Mrs. W. S. Dana, Treas.	
Lewiston, Mrs. Wagg, 20; Augusta,	
Aux., of wh. 25 by Mrs. Oscar Holway,	
const. self. L. M., 73; Auburn, Y. L. M.	
B., const. L. M. Miss Genie Munroe,	
25; Bath, Central Ch. S. S., 16; Portland,	
Y. L. M. B., 88, Member of Second Par-	
ish Ch., 5, Busy Bees, 30; Bangor, Aux.,	
Thank-off., 12.22; Rockland, Aux., 50;	
Waldoboro, First Cong. Ch., Aux., 7;	
Bethel, First Cong. Ch., Aux., prev.	
contri. const. L. M. Mrs. Seth Wight,	
15; Cumberland Centre, M. C., 10;	
Madison, Aux., 7.50,	360 72
Total,	385 72

NEW HAMPSHIRE.	
<i>Campton Village</i> .—Cong. S. S.,	40 00
<i>Plaistow and North Haverhill</i> .—M. B.,	4 00
Total,	44 00

VERMONT.	
<i>Vermont Branch</i> .—Mrs. T. M. Howard,	
Treas. Bellows Falls, Aux., prev.	
contri. const. L. M. Mrs. Helen B.	
Jackson, 20.04; Bennington Centre,	
Children, 5; Cabot, Mrs. S. J. Wiswell,	
const. self., Mrs. L. Gertrude Wells,	

L. M.'s 50; Cornwall, Aux., 2.25; Hart-	
ford, Aux., 25; Newbury, Aux., 4.40;	
Orwell, Aux., 20.68; Shoreham, Aux.,	
29.75; St. Johnsbury, North Ch., of wh.	
20 A Thank-off., by "H.," 45,	202 12
Total,	202 12

MASSACHUSETTS.

<i>Andover and Woburn Branch</i> .—Miss E. F.	
Wilder, Treas. Bedford, Aux., of wh.	
5 by Mrs. Edwin Smith in memory of	
little Amy, 26.75; Medford, Mystic Ch.,	
Aux., 45; North Woburn, Aux., 8;	
Wakefield, Aux., 50,	129 75
<i>Barnstable Branch</i> .—Miss A. Snow, Treas.	
Yarmouth, Mrs. J. W. Dodge, 25, Mrs.	
Dr. Eldredge, 25; Harwich, Miss Sarah	
Brooke, 25; Orleans, Miss Amelia	
Snow, 5; Falmouth, Aux., 15, Seaside	
Gleaners, 100; Provincetown, Aux.,	
7.08; Cotuit, Aux., 3.25; Waquoit, Aux.,	
3.25, Thank-off. at Annual Meeting;	
53.18; North Falmouth, Aux., 20;	
Chatham, Aux., 10; South Wellfleet,	
Aux., 10; Provincetown, Aux., 2.74;	
Band of Little Ones, 4.34; Truro, Aux.,	
6; Wellfleet, Aux., 8, Junior Aux., 26,	348 84
<i>Berkshire Branch</i> .—Mrs. C. E. West,	
Treas. Curtisville, Aux., 5; Housa-	
tonic, Aux., 22.50; Hinsdale, Aux.,	
18.84; Pittsfield, South Ch., Aux., of	
wh. 25 const. L. M. Miss M. H. Lam-	
bersson, 28.50, First Ch., W. O., 30, Mrs.	
Ferry, 1; Sheffield, Mrs. Henry Duchu,	

2; Williamstown, Earnest Workers, 50, Two Friends in Berkshire, 225, 382 84
Essex North Branch.—Miss C. A. Osgood, Treas. Newburyport, North Ch., M. C., 20, Aux., of wh. 25 const. L. M. Miss A. S. Edwards, 75; West Newbury, First Parish, 15; Georgetown, Aux., 25, 135 00
Essex South Branch.—Miss S. W. Clark, Treas. Middleton, Aux., 13.75, Y. L. Aux., 5; Gloucester, Aux., 115.50; Danvers Centre, Aux., 30; West Peabody, Echoes from the Pines, 20; Salem, South Ch., Aux., 386; Marblehead, Aux., 3; Lynn, North Ch., Aux., 50, First Ch., Y. L., Aux., 5; South Peabody, Do What We Can, M. C., 18.31; Beverly, Washington St., Aux., 56, Y. L. Aux., 12; Topsfield, Aux., 30; North Beverly, M. C., 23.25; Swampscott, Aux., 40; Manchester, Seaside Workers, 16; Georgetown, Aux., 4; Lynnfield Centre, Aux., 1; South Lynnfield, Aux., 1.25, A Friend, 2, 832 06
Lawrence.—Lawrence St. Ch., 100 00
Mansfield.—Ladies' Missy Socy., 10 00
Middlesex Branch.—Mrs. M. W. Warren, Treas. Saxonville, June Blossoms, 21, Aux., 5; Wellesley, Aux., 412; South Natick, Anne Eliot Socy., 10; Southville, Aux., 9.15; Natick, Aux., 70.25; Marlboro, Aux., 108; Hopkinton, Aux., 45; Framingham, Schneider Band, 24.25, Aux., 28.25; Lincoln, Cheerful Givers, 40; Southboro, Aux., 16; Ashland, Gleaners, 30; Northboro, Aux., 11; Dover, Aux., 5; South Framingham, Aux., 33.05, 867 95
Middlesex Union Conf. Asso.—Mrs. A. R. Wheeler, Treas. Dunstable Aux., 5 00
North Acton.—Mrs. S. M. D., 10 00
Norfolk and Pilgrim Branch.—Mrs. F. Shaw, Treas. South Weymouth, Union Ch. Aux., 56; Bridgewater, Mrs. A. G. Boyden, 5; Plymouth, Pilgrim Stepping-Stones, of wh. 100 const. L. M. Mrs. Katharine M. Sewall, 130; Quincy, Aux., 22.30; South Braintree, Aux., 5, 218 30
Old Colony Branch.—Miss F. J. Runnels, Treas. Taunton, Aux., 132.34, M. B., 65; Lakeville, Aux., 94; Norton, Aux., 50; Middleboro, Aux., 40, Henrietta Band, 5; Rochester, Aux., 42.75; South Attleboro, Aux., 15; Bethany Chapel S. S., 20; Somerset, Aux., 20, Whatsoevers, 15; Rehoboth, Aux., 10, Mizpah M. B., 30; Middleboro, Good Wills, 105; North Dighton, Aux., 50; East Taunton, Aux., 28, Cheerful Workers, 10; Attleboro, Aux., of wh. prev. contri. 100 const. L. M. Mrs. L. E. Richards, and 25 by a member const. L. M. Miss I. L. Bacon, 118.75; Fall River, Willing Helpers, 30; Wareham, Merry Gleaners, 20; Norton, Aux., 7; Lakeville, Aux., 15; Attleboro, Aux., 15, Lenses, 1; Taunton, Aux., 25; Middleboro, Aux., 7, Henrietta Band, 1; Fall River, Aux., 50; Rochester, Aux., 6; South Attleboro, 5; Somerset, Aux., 2, Whatsoevers, 1; Rehoboth, Aux., 2; East Taunton, Aux., 6, Cheerful Workers, 1; New Bedford, Aux., 50, Catharine Seabury Fund (special), 75, Mission Workers, 1, 1,170 84
Springfield Branch.—Miss H. T. Buckingham, Treas. Agawam, Aux., 37.85;

Blandford, Aux., 60; Brimfield, Aux., 37.70; Chicopee, First Ch., Aux., 6.75; Chicopee Falls, Aux., 5, Third Ch., Aux., 22.65, Busy Bees, 5; Feeding Hills, Aux., 17.10; Hampden, Aux., 15.75; Holyoke, Second Ch., Aux., 3.20; East Longmeadow, Aux., 70; Ludlow Centre, Aux., 17; Monson, Aux., 75; Palmer, First Ch., Aux., 9.50; Springfield, First Ch., Aux., 143.63, Hope Ch., Aux., of wh. 25 by Mrs. O. M. Baker, const. self L. M., 77, Hopeful Ones, 20, Primary Dept. const. L. M. Mrs. D. A. Reed, 25, Memorial Ch., Aux., 90.04, Lend a Hand Socy., 40, Happy Hearts, 40.65, S. S., 40, North Ch., Aux., 78.58, Olivet Ch., Aux., of wh. 25 by Mrs. Horace Kibbee, const. L. M. Mrs. Maria N. Allis, 95.70, South Ch., Aux., 62.70, Free Will Off., 40, Junior Aux., 16.65; Indian Orchard, Aux., 26.15, Willing Helpers, 10; West Springfield, First Ch., Aux., 66.75, Park St. Ch., Aux., 59; Westfield, First Ch., Aux., of wh. 25 const. L. M. Miss Mary Angell, 264, Special Gift, 24.85, T. T. Club, 30, Light-Bearers, 40, Second Ch., Aux., 113.41, Olivet Ch., Olive Branch, 53.94, 2,157 35
Suffolk Branch.—Miss M. B. Child, Treas. Allston, Aux., 35.50; Boston, A Friend, 5, Berkeley Temple, Aux., 25; Cambridge, Shepard Ch., Aux., 190, North Ave. Ch., Aux., of wh. 100 const. L. M. Mrs. W. S. Alexander, 190; Chelsea, First Ch., Aux., 115, Third Ch., Floral Circle, 5, Central Ch., Aux., 65; Dedham, Chapel Rays, 5; Dorchester, Village Ch., Bank of Faith M. C., 15; Hyde Park, Aux., 28.40; Newton, Eliot Ch., Aux., 330; Roxbury, Mrs. J. J. Haberstroh, 1; South Boston, Phillips Ch., 87.46; Waltham, Aux., 10, 1,107 36
Worcester.—Central Ch. S. S., Primary Dept., 2 00
Worcester Co. Branch.—Mrs. C. S. Newton, Treas. Worcester, Union Ch., Aux., 3, Willing Workers, 20, Park Ch., Aux., 13.56, Ch. Cov. So. Wor., Aux., 16.55, Central Ch., Aux., 107.92, Piedmont Ch., Aux., of wh. 85 a Thank-off, 214.69, Summer St. Ch., Aux., 10, Plymouth Ch., Aux., 133.09, Pilgrim Ch., Aux., 18.78, Mrs. G. H. Whitcomb, 5, Leominster, Aux., const. L. M. Mrs. Dwight B. Look, 100; Southbridge, Aux., Thank-off, 67; Clinton, Aux., prev. contri. const. L. M. Mrs. W. W. Waterman, 72.07; Barre, Aux., 17.50; South Royalton, Aux., 12; Fitchburg, C. C. Ch., Aux., 18.97; Westboro, Aux., of wh. 121.82 a Thank-off, 157.82; Rockdale (Northbridge), Aux., 25.20; Blackstone, Aux., 13.50; Paxton, Aux., 20; Millbury, Second Ch., Aux., 28; Spencer, Aux., 10; West Brookfield, Aux., 50; Grafton, Aux., 60; Saundersville, Aux., 15.94, M. C., 2.88; Oxford, Missy's Socy., 16.33, Primary Dept. S. S., 4.50; Hubbardston, Aux., const. L. M. Mrs. L. R. Hitchcock, 25; Lancaster, Aux., 15.30; Upton, Aux., 10; Winchendon, Aux., 95; Royalton, Three Friends, 14.52; Northbridge, Aux., const. L. M.'s Mrs. James Greenwood, Miss Maria F. Bachelor, 50, Acorn Band, 7; Millbury, First Ch., Aux., of wh. 50 const.

L. M.'s Miss Mary A. Goodell, Miss Jennie L. Putnam, 60.20; Worcester, Mrs. H. A. Knowles, 100,	1,611 32
Total,	9,088 61

LEGACY.

Salem.—Legacy of Mrs. Abigail T. Perley, 300 00

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Miss A. T. White, Treas. Providence, Central Ch., Girls' M. C., 10; Elmwood, Workers, 25, Beneficent Ch., Busy Bees, 38 cts., Academy Ave., Aux., 5.50, Pilgrim Ch., Aux., Mrs. Laurie, 5; Riverside, Aux., 10; Central Falls, Aux., 13.55; Newport, Aux., 150,	219 43
Total,	219 43

CONNECTICUT.

<i>East Conn. Branch.</i> —Miss M. I. Lockwood, Treas. Griswold, Aux., 10; Killingly, Dayville M. C., 7.10; Brooklyn, Aux., 60; Plainfield, Aux., 7; Hampton, Aux., 14; Wauregan, Aux., 3; Thompson, Aux., 30.47, Y. L. M. C., 2.25; Taftville, Aux., 7; Chaplin, Happy Workers, 2; Colchester, Aux., 8.25,	151 07
<i>Hartford Branch.</i> —Mrs. G. R. Shepherd, Treas. Hartford, Fourth Ch., Aux., 1, Thank-off, In Memoriam, 25, Two Friends in Centre Ch., 50, Two Friends in Asylum Hill Ch., 25, South Ch., Aux., 51, Centre Ch., S.S., 33; Newington, Friends, 5; Plainville, Aux., 121; Tolland Co., Woman's Missy's Societies, 15; Wethersfield, S. S. Cl., 5; Windsor, Aux., of wh. 25 by Miss Olivia Pierson, const. L. M. Miss Anna M. Lill, 35,	366 00
<i>New Haven Branch.</i> —Miss J. Twining, Treas. Bridgeport, Aux., 94.60; Bridgewater, Aux., 10.50; Brookfield Centre, Aux., 3.80; Cornwall, Cheerful Givers, 25; Darien, Aux., 20; East Haven, Aux., of wh. 25 const. L. M. Mrs. A. L. Fabrique, 36; Essex, Aux., 36.50; Greenwich, Aux., 72; Kent, Aux., of wh. 25 by Miss Mary A. Hopson, const. L. M. Mrs. C. H. Taintor, 30.50; Madison, Aux., 135; Middletown, Aux., 41.02; Milford, "R. C.", 5; Orange, Aux., 2.26; Portland, Aux., 17; Saybrook, Aux., 66; Stratford, Aux., 10; Westport, Aux., 25,	630 18
<i>Windsor.</i> —Mrs. Luther Keene,	3 00
Total,	1,150 25

LEGACY.

North Branford.—Mrs. Nancy W. Rose, 1,000 00

NEW YORK.

New York Branch.—Miss C. A. Holmes, Treas. Albany, Morning Star M. C., 10, Aux., 16.22; Berkshire, Aux., 25; Brooklyn, Puritan Ch., M. B., 5, Tompkins Ave. Ch., Aux., 265, East Ch.,

Aux., 30, Central Ch., Aux., 133, Lewis Ave. Ch., Aux., 10; Cortland, Earnest Workers, 25; Canandaigua, Aux., 250, Misses Rice M. B., 5; Danby, Aux., 12.33; Flushing, Aux., 33; Frewsbury, Aux., 5; Franklin, Aux., 49; Fairport, Aux., 20; Gloversville, Aux., 32.04; Gaines, Ladies, 6.70; Greene, Aux., 15; Honeoye, Aux., 71.50; Homer, Aux., 28.75; Hamilton, Second Ch., Aux., 10; Jamestown, Aux., 38.44, First Ch., Y. P. S. C. E., 4.24; Kiantone, Aux., 9.50; Lockport, Aux., 25; Mt. Vernon, Y. L. C. M. A., 16; Madison, Aux., 3.90; Nelson, Aux., 17; Oxford, Aux., 8.23; Riverhead, Aux., 70, King's Sons, 5; Seneca Falls, Aux., 30; Suspension Bridge, Aux., 15, Penny-Gatherers, 31.72; Saratoga, Aux., 5; Syracuse, Plymouth Ch., Aux., 75; West Groton, Aux., 20, Penny-Gatherers, 30 cts.; Coll. at Miller's Place, Patchogue, and Sayville, 8.70. Ex., 6.57,	1,440 00
<i>Patchogue.</i> —Aux.,	20 00
<i>Stockholm Depot.</i> —Mrs. E. C. Austin,	1 00
Total,	1,461 00

PHILADELPHIA BRANCH.

Miss E. Flavell, Treas. D. C., Washington, Aux., 16.35, Monday M. C., 24.75; N. J., Bound Brook, Aux., 35; Beavers, 5; Closter, Aux., 43; East Orange, Grove St. Ch., Aux., 70.50, Trinity Ch., Aux., 27.50, Y. L. M. B., 40; Jersey City, Aux., 30; Montclair, Aux., 142, Y. L. M. B., of wh. 50 const. L. M.'s Miss Lizzie F. Johnson, Miss Emily L. Snyder, 200, Children's M. B., 38.85; Newark, Belleville Ave. Ch., Aux., of wh. 25 const. L. M. Mrs. Julia A. Dunham, 33, M. B., 162.50, First Ch., Aux., 43; Orange Valley, Aux., 17, Y. L. M. B., 173.26; Paterson, Aux., 24.64; Vineland, Pilgrim Ch., Mrs. E. K. Gray, 5.50; Westfield, Aux., 67.65; Woodbridge, Aux., 6; Md., Baltimore, Aux., 67; Va., Herndon, Aux., 10, Falls Ch., Aux., 12; Twigs, 5; Cash, 89 cts.,	1,300 39
Total,	1,300 39

FLORIDA

<i>Sanford.</i> —Mrs. Moses Lyman,	4 40
Total,	4 40

COLORADO.

<i>Denver.</i> —Miss Louise Guibor,	5 00
Total,	5 00

General Funds,	13,860 92
Leaflets,	32 47
Legacies,	1,300 00
Total,	\$15,193 39

MISS HARRIET W. MAY,
Ass't Treas.



ANNIVERSARY MEETINGS.

THE sixteenth anniversary of our Board was held in Tulare, November 7th, in connection with the meetings of the General Association of Northern California.

Addresses of great interest were given in the evening by Rev. M. Willett, of Santa Cruz, and by Rev. I. E. Dwinell, D.D., of Oakland, and the President repeated, by request, her brief annual address read before the auxiliaries at the morning session.

HOME SECRETARY'S SIXTEENTH ANNUAL REPORT.

WE as a Board of Missions look with perhaps equal concern in two directions. Our anxious interest is by no means confined to those distant lands where our faithful missionaries are toiling to throw the light of the gospel upon the darkness of heathenism, and to lift its wretched and despairing daughters into the hope, courage, and joy of the Christian faith. Our eyes are upon them, our hearts and prayers are with them. But with no less interest do we regard the field right about us,—the home field; its churches, its favored Christian women, its young people, its children, on whose help, sympathy and prayers, with the blessing of God, all our efficiency as a Board of Foreign Missions depends. So interwoven is the work of the home and foreign fields as to be truly one. Equal in importance with those sent are the senders, and both share alike the blessing of obedience to the Divine command, "Go preach my gospel to every creature."

The home field of the Woman's Board of Missions for the Pacific embraces Washington, Oregon, California, Nevada, and Arizona. In this State it represents largely the interest of our churches in foreign missions. By far the greater part of their contributions to that work goes through its channels.

During the past year your Home Secretaries have sought a correspondence with all existing auxiliary societies, and have sent to them such missionary leaflets and literature as they had to distribute.

They have also tried to arouse an interest in the work of the Board in churches not hitherto identified with it, and have had the usual correspondence with the Sunday-schools. Two hundred and twelve letters and postals have been written, and ninety answers received, this correspondence for the most part being outside of the ground covered by the two branches—Washington and Oregon—and the Young Ladies.

It will be remembered that it is the habit of our auxiliaries to give detailed reports at our anniversary meeting, and that only the general aspect of our work appears in the Home Secretary's report. The names or localities of our auxiliaries are as follows: Oregon and Washington Branch, Young Ladies' Branch, Antioch, Auburn, Benicia, Berkeley, Clayton, Cloverdale, Grass Valley, Los Angeles First Church, Los Angeles Third Church; Vernondale, Lodi, Mokelumne Hill, Martinez, Ventura County; in Oakland—First Church, Second Church, Golden Gate Church, Market Street Church, Plymouth Avenue Church, and Eighth Avenue Church; Pasadena, Petaluma, Prescott, Arizona, Redwood, Reno, Nev., Rio Vista, Riverside, South Riverside, Redlands, Sacramento, Santa Barbara, San Bernardino, Santa Cruz, San Diego; in San Francisco—First Church, Third Church, Fourth Church, Plymouth Church, and Bethany Church; San Jacinto, San Jose, Saratoga, Sonoma, Stockton, Tolman Band Mills Seminary, Tulare, Vacaville, Woodland. The greater part of these societies are in working order, and many of them important factors in the work of their respective churches. A few new organizations have been effected in this State, but when offset by those giving no sign of life, the gain in numbers is small. Considerable effort has been made by the Home Secretaries to secure auxiliaries in new places, but in rare instances is one formed as a result of letters written. It is work done at arm's-length, and after years of experience and observation, I am convinced that other methods must be employed to attain the end sought.

From several of our churches having no Woman's Missionary Society, liberal donations have been received. From others, assurances of sympathy, and promises to join ranks with us at no distant day. A lady in Los Angeles writes: "Just now the hands of our church are overflowingly full, getting established and settled in our own home, but I am quite sure that another year will place us where we can take part in the work at large. And I am glad to assure you that in the near future we shall join hands with you in Christian work." Similar messages have been received from other churches.

In Oregon and Washington most faithful work has been performed by officers and members of the Branch, and with proportionate results, their contributions being more than double those of the previous year.

It is interesting and suggestive to note what special methods were employed. Through correspondence with auxiliaries, contributing churches, and pastors, thank-offering meetings were arranged for, and held with encouraging results.

The beloved and gifted president, Mrs. Ellis, of Forest Grove, believing that more personal work was needful to arouse an interest in foreign missions, visited the local associations, making statements as to the work, and pleading for their sympathy and help. With true apostolic spirit she left her home for an extended journey to distant churches. Without sufficient money to meet expenses, she had strong faith that God would provide, and his care extending to all the details of her journey justified her faith, and gave her great comfort and joy in the work undertaken for him. While the immediate results of her work were gratifying in interest aroused or additions of money to the treasury, we believe that the seed sown will yield fruit in the future.

The Young Ladies' Branch now numbers sixteen auxiliaries. Their work during the past year has been carried on with earnestness and zeal, and the Master has crowned it with his blessing, enabling them to realize the fulfillment of their plans. We rejoice in what they have accomplished, and look with bright hope to their future.

Before the meeting of the Southern General Association in Pasadena, in May, it was hoped that our auxiliaries in that region might at that time effect the organization of a Branch, and through it be roused to greater activity in missionary work. When the matter came up for consideration, it was felt by those most interested that while initiatory steps toward such an organization might be taken, it would be wiser to delay its consummation for another year.

Many of the warmest friends of foreign missions on this coast are found in these Southern churches. But the exigencies of their home work, the building of their church edifices, the getting ready for effective service, tax them to the utmost, and compel a delay in taking hold of foreign work.

One fact is revealed by the letters received, which from its importance should have our most earnest and prayerful consideration: in many instances our Children's Mission Bands have ceased to exist, the Busy Bees to hum, the Acorns to sprout, the Tendrils to twine. Comparatively few Mission Bands are reported. It is probable that most of the children of our churches are gathered into the Societies of Christian Endeavor, and these noble societies are doing good work in promoting missionary knowledge, and awakening the missionary spirit. But there is still need for more careful instructing and training of the children. Now is the time to enlist the fresh, sympathetic, and plastic hearts of the children in missionary work, and we

must not neglect them. This department of work ought to be committed to some one gifted in interesting and leading children, and who should make the forming and guiding of Mission Bands her special work. We need a Miss Berry to go among our churches and touch the hearts of our girls and boys with tender, earnest pleadings for the children growing up in the cruel habitations of heathenism.

Our Sunday-schools have been applied to, as usual, to help on the Morning Star fund; and we are glad to say that the little rills that commenced to flow from many of them into our treasury years ago are not dried up,—they still flow.

In surveying our home field, we do find many evidences that the missionary leaven is working, and we thank God, and take courage.

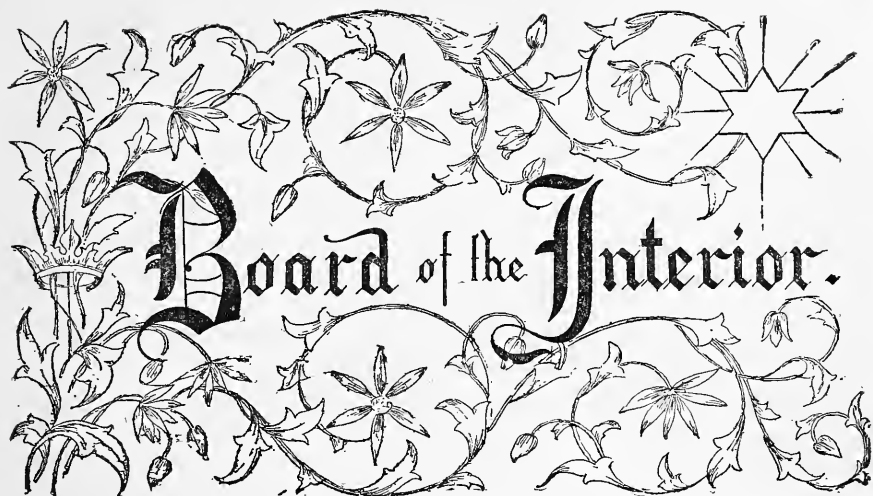
Our growth, estimated by the number of auxiliaries added from year to year, is small, but it must be remembered that the greater part of our churches are not self-supporting—that nearly all carry heavy burdens; and the wonder is, not that they do so little for foreign missions, but that they do so much.

The women of our churches, not forgetting how much we on this coast owe to the American Home Missionary Society, and realizing what the evangelization of America means to the world, are earnestly seeking, through the Woman's State Home Missionary Society in the northern, and the Woman's Home Missionary Union in the southern, part of the State, to advance that work, which they rightly enough believe to have the first claim upon their sympathy and help. With the work of these societies, this Woman's Board of Foreign Missions is in heartiest sympathy, even though it may mean less money in our treasury.

In obedience to the Divine Teacher, we are first to witness for him at home, beginning as did his disciples at Jerusalem. But when endued with power from on high, and the Holy Ghost is come upon us, like them we shall reach out, nor think our duty done till we have “witnessed for him, even unto the uttermost parts of the earth.”

And now, in conclusion, and in view of the fact revealed by our Treasurer's report that we have accomplished less than in the previous year, let us all honestly ask if we have done what we could, and therefore ought to have done. Has our giving represented sacrifice and self-denial, and been a fitting testimonial of our love and gratitude to Him who gave us birth in a Christian land? Never had Christian women such opportunities in God's service as we of this age. It is true that we are not indispensable to God's work. It will move on whether we give or withhold our help; but if we fail to improve the privilege of service, let us not forget that it will be at cost of the highest honor given to mortals—the honor of being co-workers with God.

E. A. WARREN.



THE Woman's Board of Missions has attained its majority. It celebrated its twenty-first birthday in Kansas City the 6th and 7th of November; and in its grateful review of the past, and its hopeful and resolute outlook to the work of coming years, calls on all its friends, by whose aid its record stands thus far so complete, to continue their aid and encouragement, that the work of the time before us may be worthy our maturer strength and knowledge. Ask great things of us, dear women of the Interior, and live up to your demands; so shall the work of our united hands be established.

The annual meeting began in an evening session Tuesday, November 5th, in the First Church of Kansas City. A graceful address of welcome was given by Mrs. J. H. Williams, of Kansas City, who spoke of the purpose for which the Woman's Board was formed,—“to work and pray for our less-favored sisters: a noble, a steady purpose; not for a month or a year, but as long as life shall last, and then to descend to our daughters.” Mrs. Moses Smith, who serves this year for the nineteenth time as our President, responded, giving the question, “What event of the present century has resulted in the greatest good to our race?” and finding the *raison d'être* for Woman's Boards of Missions in the answer: “The mothers and the homes are centres of power the world over. The gospel of Christ is the only power that has ever civilized or improved a people. It follows, therefore, that a people cannot be civilized and elevated until the mothers are reached by Christian influence. As they can be reached, in a large part of the world, only by women, it follows that the Women's Boards are the greatest elevating and civilizing force of the century.”

Greetings were also received from several sister societies, and a pleasant social hour completed the evening session.

Wednesday morning dawned fresh and clear,—a novel state of affairs for the experienced attendant at annual meetings. The church platform was beautifully decorated with potted plants and flowers, among which a large quantity of roses were conspicuous for their rare beauty and fragrance. These were sent by one who wished to testify by this graceful gift his interest in the work which had called together this meeting. Thirteen States were represented; viz., Nebraska, South Dakota, North Dakota, Michigan, Kansas, Iowa, Illinois, Wisconsin, Ohio, Indiana, Colorado, Minnesota, and Missouri. The delegates, one hundred and fifty in number, were seated about standards, which, bearing the names of the different States, made it easy to find those who were needed as the exercises progressed.

The morning exercises were opened by singing Coronation; prayer by Miss Warren of Indiana followed; we sang Rock of Ages, and Mrs. Smith read from the first chapter of John's Gospel of the Word—that wonderful Word, who was at once the Life and the Light, the Truth and the Way.

REPORTS.

The foreign report was prepared and given in two parts, by Mrs. J. E. Miller and Mrs. G. B. Willcox. From it we learn that we have now seventy missionaries under appointment, of whom six have been sent out during the present year. These are: Miss Mary McCornack, of McQueen, Ill., educated at Oberlin, who sailed June 1st for Natal, South Africa, to join the Zulu Mission. Miss Mary E. Stanley, also an Oberlin girl, who was born in Tientsin, where her parents are still in missionary service. She sailed from San Francisco in July to join her parents in their work, and to fill a place which has been calling for aid for twenty years. Miss Abi L. Preston, M.D. of Baxter, Iowa, sailed from Boston for Erzroom, Turkey, August 10th; Miss Susan H. Olmstead and Miss Lizzie E. Kirtland, from the First Church, Minneapolis, October 2d,—the former for the Constantinople Home, the latter for the work in Smyrna; and to the help of our lonely missionary Mrs. Coffing, has gone Miss Eula Bates, of Abingdon, Ill., a graduate of Knox College, who sailed at the same time. But while rejoicing over these accessions to our laboring force, we must not lose sight of the fact that the number of active workers is constantly being lessened, by the necessity of rest or restoration of health lost in the service. From these causes nine are now at home; viz., Miss Kate Scudder, of Japan, who was ordered by physicians to return to America during the summer, and as it was necessary that her friends should return with her, it takes also another of

our missionaries from Niigata,—Miss Doremus Scudder ; Miss Ella Newton, of Foochow, China, whose long, uninterrupted service calls for a period of rest ; three from Turkey,—Miss Mary Wright of Marsovan, Miss Laura Tucker of Adana, and Miss Clarissa Lawrence of Smyrna ; Miss Laura Day, one of our earliest missionaries from Adams, and Mrs. Wilder of Umtwalume, of the Zulu Mission ; and early in the year Miss Estelle Fletcher returned from her work in Micronesia, worn out with the labor and excitement of the past year and the debilitating climate. Three have returned to their stations renewed in strength and vigor,—Mrs. Dr. Barnum to her work in Harpoot, Miss Mary Patrick, Principal of Constantinople Home, and Miss Belle Haskins, of Guadalajara, Mexico. Of the missionaries under appointment, Turkey has 19 ; China, 14 ; Japan, 15 ; India, 9 ; East Africa, 5 ; West Africa, 2 ; Mexico, 3 ; Micronesia, 3.

The reports of the different stations were in almost every instance encouraging, and special occasion of gratitude was found in many places. New openings in Mexico, in China and Japan emphasize the need of added means and more workers ; while the blessed revivals in Kobe Home, Japan, in Foochow, in Pao-ting-fu, China, and in Aintab, Turkey, call for humble and grateful acknowledgment and renewed consecration to Him who will not fail to “give the increase” if the seed is carefully sown and faithfully watered.

Space will not permit further detail of these reports, which are full of important facts concerning the work of each of our missionaries. They constitute our text-book for the coming year, and should be in the hands of every woman of the Interior, who would pray and work intelligently for the coming of the Master’s kingdom in this department. It will be sent free to the different secretaries for the use of auxiliaries, and others can secure it by applying to Miss M. D. Wingate, 59 Dearborn Street, Chicago, inclosing fifteen cents.

The Home report, by Miss Wingate, presented a view of the work among our churches and auxiliaries. From it we learn that from the list of executive and branch officers, one has been removed by death during the twelve-month,—Mrs. W. M. Jenkins, superintendent of children’s work in Minnesota. “Zealous, conscientious, and faithful, she completed her earthly course August 23d, and ‘her works do follow her.’ Many spiritual children will ‘rise up and call her blessed.’”

The average attendance at our Friday meetings has been largely increased during the past six months. One lady said she had been “planning for this meeting for six months” while arranging for a visit to another city, which would call her to pass through Chicago. A warm welcome awaits all

who can be present any Friday morning at our rooms, 59 Dearborn Street, Chicago.

The number of auxiliaries contributing to our Board has increased during the year by 271; and there are now 997 senior societies (the number was increased to 1,000 during the progress of the meeting), 355 junior, and 648 juvenile,—a total of over 2,000.

Among the new sources of strength to our home work should be mentioned the appointment of Miss Sarah Pollock as Field Secretary. The results which have followed her labors in this line during the past year, and the grateful acknowledgments which come from those to whom she has carried inspiration and impulse, warrant the conviction that we may look for even more in the coming year.

The Treasurer's report,—our thermometer,—as showing the degree of practical interest existing in the cause of missions, called for thanksgiving for an advance in receipts; the whole amount contributed being \$56,685.26, or \$7,711.44 more than last year, and \$4,567.86 in excess of any previous year. Every State has made some advance; Illinois and Nebraska have met their pledges. Thirty-three States and Territories have had a share in these offerings, which include gifts from Florida, Utah, Texas, Georgia, and Indian Territory.

The reading of this report was followed by a prayer of thanksgiving and singing the doxology, "Praise God, from whom all blessings flow."

The committee to whom it was referred called attention to the increase of offerings, and recommended the same goal which had been our aim last year,—\$60,000. They made special mention as one of the probable sources of gain of the day of prayer for the treasury, which was so generally observed last year, December 7th. Several testimonies were offered which showed marked increase of gifts, following the observance of that day, and a little later the motion was made, and prevailed, that a similar occasion be observed this year. December 13th was appointed for that purpose.

DEVOTIONAL MEETINGS.

The devotional hour of the first day was given a place just at the close of the first half of the foreign report, when the story of the great revival at Aintab was the absorbing thought of every heart. It was led by Mrs. Johnson, of Springfield, and was based upon the words of our Saviour, "Abide in me." The need of the Divine Presence to render effectual any spiritual teaching was made prominent, and incidents multiplied, to show the power of prayer in securing the outpouring of the Spirit. In addition to the facts given in the report, Miss Pollock told of thirty women in Aintab and vicinity

who had pledged themselves, in preceding months, to sustain thirty different meetings for prayer; these had averaged between twenty and thirty each. Who can tell what part these thirty praying circles may have had in securing the blessing?

The devotional hour on Thursday was led by Mrs. Frisbie, of Des Moines, and consisted of a Bible reading arranged with special reference to the thought of "Union with God." Starting with the question, "Can it be?" and passing in review its conditions, she then enumerated its progressive results, and so showed to us, step by step, a ladder whose lower rounds lay right before us in the practical Christian duty of our daily life, but whose top, reaching to heaven, brought us to the view of those who have a "right to the tree of life, and may enter in through the gates into the city"; a right born of mercy and love, but also of a sympathy with that which is beyond the gates.

STATE REPORTS.

These filled one of the most profitable hours of the meeting. Aside from the array of facts presented in them and the encouragement to be gained from their universally loyal and brave spirit, the variety of ways and means brought to our knowledge were most encouraging. A few samples are all that space allows: "In some of our regular auxiliary meetings, the Annual Reports of the Branch and of the Board are always in sight, and frequently referred to." "Want of interest is largely due to lack of knowledge." "How many societies can show a list containing all the members of its church? But one society in the new State of South Dakota 'goes one better,' having fourteen members in a church of only thirteen." "The ideal of our Branch—an auxiliary in every church, and every woman of each church a paying and a praying member." "It is possible to make a missionary meeting as interesting and profitable as a society formed for the study of art or literature, but more thought will be needed in preparation of programme and manner of conducting meetings."

OUR LITERATURE.

The time devoted to the discussion of our literature was necessarily short, but the testimony given to the value of both leaflets and periodicals was most cordial and hearty. Many bore witness to the help of *LIFE AND LIGHT* and *Mission Studies* in preparation for our auxiliary meetings, while all agreed as to the broader knowledge, and clearer understanding, and deepened interest aroused by the use of our Course of Study, prepared and furnished monthly by Miss Pollock. One lady said that the *Mission Studies*, complete from the beginning, forms one of her most valued books of refer-

ence; another had cut hers in pieces to distribute among less fortunate, or less interested neighbors, that they might reproduce its information, bit by bit, at the meetings; another would be glad to possess a file of them, but their worn and tattered condition testified to their faithful use. Our Hymnal furnished the songs that voiced our praise during the second day's exercises, a delay of transportation having prevented their earlier appearance. Most encouraging and appreciative words bore witness to the value of this little collection, and one who was well qualified to speak critically of its musical excellence, as well as its high merit as a collection of choice hymns, prophesied the ushering in of a new day in the department of praise and of "prayer in song," as it shall win its way into our auxiliaries, senior as well as junior.

PAPERS.

The papers read during the session were of especial excellence, and were received with marked interest in every instance. Space forbids more than a passing mention, which we regret the less, as most of them will be brought within reach of all readers of the *Mission Studies* at an early day. The subject of programmes was introduced in an address by Miss Pollock, who urged the importance of well-considered programmes in all meetings of the Board or Branches. This she emphasized by drawing attention to the cost in time and effort of all such gatherings. A meeting attended by ninety women, interrupting four days of their home life, costs one year of time, and is surely worth careful study how to use each hour to the best advantage. Programmes must include reports. These should be clear, concise, definite. A place must be appropriated to business, which must "come before pleasure," and to which social intercourse or more entertaining exercises must give way. Let there be time enough given to the business. The *need abroad* should find a large place in every public meeting. This is the *raison d'être* of our societies; and if missionaries are present, care must be exercised to secure for them a good measure of time. Do not let the young people be left out. Find a place for the Junior and Juvenile societies to be represented; and as all our motive power is from God, let prayer have an important place, time enough, and the best.

Following Miss Pollock came a bright and practical paper on "The Programme for Senior Auxiliaries," by Mrs. Arnold, of Iowa, who called out our "sad smiles" by her picture of the auxiliary meeting without a previous plan, and stirred resolution in all hearts as she pictured, point by point, the essential elements of a good programme. For the young ladies, Miss Daniels, read a paper on the same topic, prepared by Mrs. Baird, of Chicago, whose words carried with them the weight of large experience in this

direction, as she has been identified with the work of the Juniors from its beginning, and most fully understands its needs and its possibilities. "A Baker's Dozen of Practical Hints for Children's Meetings," was the attractive title of a most suggestive paper by Mrs. Rogers, of Oak Park, Ill., which was read by her mother, Mrs. Howe, of Chicago, who is also the mother of our dear Miss Annie Howe, who is doing such good service for the little ones of the future, in kindergarten teaching in Japan.

Mrs. Willcox read a poem picturing the condition of woman in Turkey, written by Miss Charlotte Spencer, formerly helper with Mrs. Coffing in the Hadjin Home. The pathos of the picture of poverty, and degradation, and hopelessness which had been drawn with a heart filled with love and yearning for those of whom she wrote, was increased by the knowledge that the life of the writer had been consecrated to the relief of the sorrows which she described. Though not yet sufficiently confirmed in health to return to her work in Turkey, Miss Spencer finds many ways in which to aid the cause of missions by the loving labor of her hands, by the products of her pen, and the contagion of her own consecrated spirit.

Of the paper by Mrs. Moses Smith, "A Chapter of Christian Evidences," which was given Wednesday evening to a full house, we cannot attempt any extended abstract. It was a careful review of five great religions of the educated heathen world, Buddhism, Brahmanism, Tauism, Confucianism, and Mohammedanism, in their effect upon the lives of woman, and a comparison of these with the results of the religion of Christ in the same direction. "The condition of the mothers marks the limit of the civilization of a people," was the starting point of a line of thought, which not only held the audience in close attention, but by its suggestions opened new avenues of investigation and inquiry in countless directions.

YOUNG LADIES' HOUR.

Mrs. George M. Clark, of Chicago, so long an efficient leader of our Juniors, gathered the young ladies for an hour of quiet consultation and confidential exchange of thought and experience, of which we can only judge by the glowing faces and earnest voices of the groups who gathered in halls and anterooms during the following lunch hour. Evidently it had been a happy season, and its results will show in the work of coming months.

The hour devoted to the Juniors was ushered in by singing the hymn "Ashamed of Jesus." Miss Baker, of Detroit, said, "We were ten years old yesterday." The work on the Bridge has been in progress ten years. The societies have grown from twenty to three hundred and eighty-nine. Of these, forty-four were added this year; the number will doubtless go over

four hundred in the year to come. The receipts of last year are over \$9,000. Many practical suggestions were gathered from this hour: "Divide the programme, that many may take part;" "Give out your work in time;" "talk,—not read." One society appoints some one, month by month, to write to one of our missionaries, and receives good letters "all their own." "We find we need more prayer." "Aren't we ever going to do hard things?"

After uniting in the "Rally Song," Miss Hall, of Nebraska, came forward and announced that the young ladies claimed the privilege of making Mrs. Clark a life member of the Board, which called forth a graceful response from their beloved leader. Mrs. Capron urged the importance of being thoroughly acquainted with the Scriptures, starting from the text, "According to their pasture, so were they filled." "If you are at home in the Word of God, you have at your command the language of heaven; if you are not at home in it, how can the Holy Spirit use you?"

CHILDREN'S HOUR.

The work of the children this year has included the Bridgman School in China, the Hadjin Home in Turkey, eight village schools in India, a teacher for Umzumbe Home in Africa, a part of the expense of the kindergarten work of Miss Howe in Japan, and to care for the Morning Star. For these objects they have raised \$6,134.44,—an increase of nearly \$1,000 over previous years.

The children came in after school for their share of the missionary meeting; and place being made for them, they filled a large part of the centre of the church, marching in to the hymn, "Onward, Christian Soldier." Miss Mary Wright, asked them how many would like to go to Turkey, which produced a great showing of hands; but the decision was apparently reversed after hearing her story of Turkish ways of living, and her description of the prayerless, loveless, Godless homes there. She was followed by Mrs. McCreery (formerly our Miss Pinkerton), who told them of the children of Africa and their scanty privileges, and the oppression of the girls and women; and then Mrs. Capron chained their attention while she talked to them of the village schools of India, where their contributions help to diffuse the knowledge of Jesus. In response to her courteous *salaam*, they, with a little instruction, answered in like manner, and then gave the verse, "Suffer the little children," etc., to which Mrs. Capron replied by repeating it in the language of the children of Madura.

OUR THOUGHT OF THE LIQUOR TRAFFIC.

Some months ago an earnest helper in missionary work in Ohio, moved by the story of the exportation of rum from the United States to

Africa, addressed a message to the Woman's Board of the Interior, suggesting the possibility that some influence to check this soul-destroying traffic might lie within its reach. The subject was placed in the hands of a committee, and an able paper presenting the shameful facts concerning the exportation of liquor to heathen nations, and its fearful results, was prepared and read by Mrs. Fiske, of Chicago. At its close Mrs. Leake offered the following :—

WHEREAS, alcoholic liquors in large quantities are being annually exported from the various States of Christendom to Africa, and other uncivilized or half-civilized countries, thereby producing most disastrous results,—whole peoples brutalized, missionary labors subverted,—and

WHEREAS, the United States Government is honored as one of the powers of the world whose example in righteousness is likely to change the action of other great powers; therefore,

Resolved, That the Woman's Board of Missions of the Interior, in this twenty-first anniversary meeting, proceed to memorialize the President and Congress of the United States of the appalling facts, to the end that our Government, in such ways as shall comport with its dignity and Christian name, may initiate, by treaty or otherwise, such proceedings as may speedily lead to the universal prohibition of all exportation of alcoholic liquors; and further

Resolved, That hereby we invite all other Women's Missionary Boards of our country to unite with us in this memorial petition.

The above was adopted by a unanimous vote.

MISSIONARIES.

Miss Mary Wright, of Marsovan, was the only missionary of our Board in attendance at the meeting, though we were happy in the presence and aid of Mrs. Capron, whose long experience in India furnishes a never failing source of interesting and inspiring story and information; and of Mrs. McCreery, whose life in Africa, when she was Miss Pinkerton, of the Umzumbe Home, is also fruitful in material for interesting and profitable talks.

Miss Wright took us in imagination to her field of work in Asiatic Turkey, —a country whose population is half that of the United States. She pictured the ride on horseback with a Turkish saddle, from which she was thrown twice in one day; the night halt, when cushions were spread for sleep, and the day closed with a hymn. She told of the robbers, one party of whom were deceived as to their route by the stratagem of their guide; but on another occasion, less fortunate, they lost nearly all their goods. She pointed out to us Tokat, where is the ivy-clad grave of Henry Martyn, whose devout

spirit prompted him to declare, "If but one heathen has never heard the gospel, it would be my duty to carry it to him!" and Zilleh, whence Cæsar sent his famous message, "*Veni, vidi, vici*;" and awakened our sympathy by her account of the terrible superstition which shadows the lives of the ignorant and oppressed Turks.

From Mrs. Capron we had a history of the usual course of a native village school, and of a pupil brought, by providential leading under its influence, into connection with a boarding school and the missionaries, perhaps to the theological class and the life of a native pastor. But most of all were her hearers impressed with the wonderful power of the Word of God in the hands of one who has made it her meat and drink. To such earnest study, even its usually unfruitful passages become richly laden with life-giving food to the soul.

The presence of Rev. J. E. Chandler, for more than forty years a missionary in India, had added to the interest of the meetings; and at its close his voice sent us forth with new courage as he pronounced the benediction.

There is not space to speak of the kindly care and generous hospitality accorded to their guests by the friends at Kansas City. It was born of Christian fellowship and the expression of love to Him who has said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

For the Coral Workers.

DEAR CORAL WORKERS: You are so busy preparing for Christmas this month that you may not think to look in LIFE AND LIGHT for any words we may have for you, so we will bring our greetings to your leaders. Of course your leaders always read LIFE AND LIGHT. I am trying to imagine how you look, dear leaders. Some of you are young girls, who have grown up under mission-band training, and are taking your first steps alone for Christ's service. Did you see the baby take two or three steps alone the other day, watching all the time the mother-hand held out to him? When he had done it once he wanted to try again, over and over. We hope you are like him, and will go on in this new way, always watching the Hand held out just before you. Some of you leaders are mammas, so busy you have to count up your odd minutes every day, but so fond of teaching children you can put more into those odd minutes than any one else could imagine. A note to Eddy Clark, a recitation selected for blue-eyed Margaret, a Bible lesson prepared, a map exercise studied—these are your minute duties, and you have

come to be as necessary to the children's army as the minute-men were to the old Continental troops.

Some of you are ladies who have a great deal of time,—so much you hardly know what to do with it. Then do not make the mistake of doing all the work for the children. It will really cost you more time, though it may not seem so at first, to give each child something to do, than to carry on the meetings with little of their help. But the children must all do something, or your society will die from want of exercise and circulation. Mrs. Rogers' paper, read at the annual meeting and published in the January *Mission Studies*, will give enough for forty or fifty children to do.

Some of you leaders are papas. I know, for I heard one confess the other day that he was leading the Coral Workers. We extend a warm and cordial right hand of fellowship to you. We thank you for your help and loving sympathy, and hope you will train up all the boys to follow your example.

Now, dear leaders, one and all, we want to read a bit of the annual report of our Home Secretary to you. Miss Wingate wrote: "The aim set for the children this year was \$7,000; and, friends, they would have gone beyond that sum had they been suffered to do so. All honor to the children! All honor to the few faithful women who here and there are standing in their places, and who suffer the little children to join with the blessed Jesus in sending his light to the ends of the earth. We call upon all to give honor and thanks to these leaders, who, sometimes without much sympathy, and often with no help from those who should be quick to sustain them, keep bravely on instructing the children in our Lord's work, developing the devotional spirit and training them in systematic giving."

We will not copy more. The need of leaders is the great want in children's work. The children can be led to do anything and everything. A leader who has three or four assistants can manage a large band much more easily than one alone, and can keep two or three in training for the first place. Dear leaders, do not forget to magnify your office, and invite others to join you.

THE OBSERVER.

THE Observer was privileged to attend a large convention of Christian Endeavor Societies recently. The thoughtful, reverent mien of young men and women from all ranks in life,—young people just at the age when pleasure presents its strongest attractions, and yet with not a frivolous, careless face among them,—remain as a blessed memory and as a sign of hope to the world. Is not this the recruiting ground for missionaries? Young people who enter these ranks for training in Christian endeavor must, many of them,

soon long to be put in the forefront of the battle, to go to the outposts of service. Some of the young ladies who sat in council spoke with loving memories of others, who have gone out to our mission stations within a year or two, as their former fellow-workers. Our last young-lady missionaries, now on their way or just entering upon their fields, have left many friends here and there in Christian Endeavor circles, and for these the Observer has a special message. It is a pleasure to see that missionary work has so large a place in Christian Endeavor Societies; and these are the Observer's recommendations for you:—

1. Every Christian Endeavor Society should have a missionary committee, whose monthly missionary meetings should bear the same relation to the society that the monthly concert of missions bears to the church.

2. This missionary work in Christian endeavor should no more interfere with, or take the place of, the Young Ladies' Missionary Society in any church, than the monthly concert should take the place of, or exclude, the Senior Ladies' Auxiliary. Keep up your monthly missionary meetings, dear Bridge Builders.

3. Every individual Christian endeavorer should ask these two questions: "Am I doing the utmost possible for my Saviour while I stay here at home?" "Am I needed and called to the front?"

Many of you have as good gifts and as little to hinder you from going as Miss McCornack (Zulus), Misses Preston, Olmstead, Kirkland, and Bates (Turkey), and Miss Stanley (China), only recently sent out. May your ears be open to the heavenly call whenever it shall come to you.

Home Department.

STUDIES IN MISSIONARY HISTORY.

STUDIES IN MISSIONS.

PLAN OF LESSONS.

January.—Crisis of Missions: Opportunities.

February.—Crisis of Missions: Threatening hindrances.

March.—Evangelistic Work Among Women; North China Mission.

April.—Evangelistic Work Among Women in Japan.

THE CRISIS OF MISSIONS.

OPPORTUNITIES.

What were the opportunities for the preaching of the gospel to the heathen at the beginning of the present century? What lands were open? What

were the facilities for travel? What translations of the Scriptures had been made?

CONTRAST THE CHANGE.—Tell briefly how the different lands were opened. What railroads, steamer lines, and other improvements make them accessible? This will form material for a good paper; if desired, the subject may be taken up in detail, and divided among various members, as follows:—

Mexico: How opened to the gospel? What lines of communication make it accessible? How many people may now be reached? See “Mexico, Past and Present.”

Europe: What countries have been thrown open to Protestantism? See “Fifty Years’ Protestant Progress in Europe,” in *Missionary Review*, February, 1888.

South America: What remains to be done? How will the recent revolution in Brazil probably affect missionary work?

Turkey in Asia: What proportion of the nominal Christians still unreached? What facilities for reaching Turkey? What work of translation has been done?

Persia: Give the population. What remains to be done?

India: What is the population? How many Hindus? Mohammedans? How many aboriginal inhabitants still unconverted to either of these, and open to Christianity?

Ceylon: Population? How many practically unreached? What railroad and steamer lines make both India and Ceylon accessible?

Siam: Population? How many missionaries? How large an area? How many degrees of latitude?

China: How many millions of people? Favorable attitude of the Government toward missionaries? Character of its people, and probable influence upon the future of Asia?

Korea: What openings among the “Hermit nation”?

The Island World: What proportion of the three groups of islands included in Micronesia has been reached? What other groups still in darkness?

Japan: How many millions ready for the gospel? Note the attitude of the Government. Of the people toward progress. See “Japan and Foreign Missions,” in *Missionary Review*, February, 1888. What force needed immediately to save it from unbelief?

Africa: Area of the Soudan; Population? Give some idea of the vast extent of the interior of Central Africa; of Uganda alone. What is the standing army alone? See Stanley’s Works; Prof. Drummond’s “Equatorial Africa.” The “Wide Field,” in the *Missionary Herald*, will give much help to those who have not these books.

Unoccupied Fields: Which are still wholly unoccupied by Protestant missionaries?

Fields of the American Board: How many laborers are needed now? In which fields? For what kinds of work? How many of those needed are ladies? How can they be secured? What is the direction of the Master in such a case? Are we ready to send them?

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM OCT. 10 TO OCT. 31, 1889.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. *Aurora*, First Ch., 86.10; *Batavia*, 32.20; *Chicago*, C. L. R., 2; Friends, 80; L. L. W., 32; E. D. S., 8; Bethany Ch., 6.75; First Ch., 126.46; Mrs. C. H. C., 50; Grace Ch., Br., 22.86; Warren Ave. Br., 19; Western Ave., 28; Kenwood Ev. Ch., 4.35; Lake View, Ch. of the Redeemer, 51.40; Leavitt St. Ch., 30.46; New England Ch., 84; Plymouth Ch., 164.87; South Ch., 112.40; South Pk. Ch., 15; Union Pk. Ch., 231.70; Friends, 30; Ashland Ave. Br., 6.20; *Clifton*, 3; *Crescent City*, 6.40; *Danville*, Mrs. A. M. S., 5; *Downers Grove*, 3.50; *Earlville*, 12.65; *Elgin*, First Ch., 18; *Englewood*, First Ch., 75; *Evanston*, 3; *Forrest*, 12.35; *Farmington*, 20.35; *Geneva*, 4.50; *Granville*, 13; *Glencoe*, 88.28; Mrs. A. E. N., 25; *Granville*, 12; *Hamilton*, 4.60; *Henry*, Mrs. B. C. V., 2; *Hinsdale*, 38.26; *Illini*, 9.35; *Huntley*, 13; *Jacksonville*, 66; *Kewanee*, 30; *La Salle*, 10; *Lyonsville*, 7.30; *Malden*, 3.20; *Marseilles*, 49; *Oak Park*, 22.55; *Payson*, 18.85; *Pittsfield*, 15.80; *Moline*, 19.75; *Paxton*, 10; *Peoria*, 82; *Providence*, 26.70; *Polio, Ind.*, Pres. Ch., 14.55; *Rockford*, First Ch., 85.49; *Roscoe*, 25; *Rosemond*, 7.02; *Ravenswood*, 30; *Roseville*, Mr. and Mrs. Atwell, 64.75; *Sandwich*, 50.63; *Sheffield*, 35.40; *Springfield*, First Ch., 29; *Seaward*, 11; *Stillman Valley*, 20.87; *Wheaton*, 6; *Waukonsie Grove*, 15, 2,335 75

JUNIOR: *Batavia*, 5; *Canton*, 16.90; *Chicago*, Bethany Ch., 40; First Ch., 40; Lake View, Ch. of the Redeemer, 24.50; New Eng. Ch., 50; South Ch., 60; Union Pk. Ch., 10; *Elgin*, First Ch., 45; Prospect St. Ch., 26; *Englewood*, First Ch., 10; *Evanston*, 78.95; *Galesburg*, First Cong'l Ch., 35; Students of Knox College, 100; *Glencoe*, 38.58; *Jacksonville*, 20; *Oneida*, King's Messengers, 15; *Ottawa*, 40.74; *Payson*, Cheerful Workers, 21.15; *Port Byron*, 7.10; *Paxton*, 5; *Rockford*, Second Ch., 14.50; Sem'y, 8.28; *Springfield*, Jennie Chapin Helpers, 33; *Winnebago*, 5.74, 750 50

JUVENILE: *Aurora*, First Ch., 20; *Chicago*, Lake View, Ch. of the Redeemer, Coral Builders, 9; Leavitt St. Ch., Beacon Lights, 25; Plymouth, 16; Union Pk. Ch., 16.44; *Clifton*, Busy Bees, 20; *Crescent City*, 4.50; *Englewood*, 20; *Evanston*, 17.48; *Farmington*, 12.55; *Galesburg*, First Ch. of Christ, King's Young Daughters, 15.82; Little Workers, 9.88; *Glencoe*, Opportunity Club, 15.25; *Granville*, Busy Bees, 10; *Oneida*, Coral Workers, 25; *Ottawa*, 16.88; *Paxton*, 92 cts.; *Peoria*, Mission Builders, 1.68; *Rockford*, Second Ch., Sunshine Mission Band, 10; *Sheffield*, Lamplighters, 2.94; *Waverly*, Earnest Workers, 25; *Waukonsie Grove*, 27.99; *Winnetka*, Busy Bees, 3, 425 13

THANK-OFFERINGS, SENIOR: *Aurora*, New Eng. Ch., 48.85; *Chicago*, Bethany Ch., 12.75; First Ch., of wh. 4 for Kobe, 164.33,

Leavitt St. Ch., 50; Plymouth Ch., 218.95; Union Pk. Ch., 157.81; *Clifton*, 9; *Crescent City*, 10; *De Pue*, 3.50; *Englewood*, First Ch., 21; *Evanston*, 83; *Farmington*, 23; *Galesburg*, First Cong'l Ch., 32; *Granville*, 19; *Illini*, 13.67; *Ivanhoe*, 1; *Malden*, 10; *Morris*, 19.89; *Oak Park*, Add'l, 1; *Onarga*, Second Ch., 6.05; *Ottawa*, 23.50; *Payson*, 70.15; *Pittsfield*, 10; *Moline*, 16; *Paxton*, 37.61; *Rockford*, First Ch., 32.20; *Roscoe*, 12; *Rock Falls*, 6.75; *Sandwich*, 21.80; *Stillman Valley*, 22.75; *Winnebago*, 3.25; *Winnetka*, Add'l, 5.25, 1,166 06

JUNIOR: *Chicago*, First Ch., 30.90; Plymouth Ch., 74.74; Union Pk. Ch., 29.36; *Evanston*, 17; *Geneva*, 10; *Ottawa*, 23.50; *Pittsfield*, Mrs. C. B. D., 15, 200 50

JUVENILE: *Chicago*, First Ch., 6.77; Lake View, Ch. of the Redeemer, Coral Builders, 7; *Crescent City*, 2.85; *Farmington*, Coral Workers, 50 cts.; *Hinsdale*, A Little Boy, 5.06, 22 18

SUNDAY-SCHOOLS: *Chicago*, New Eng. Primary Class, 10; *Moline*, S. S. Mission Helpers, 6; *Piano*, 5.64; *Rockford*, Second Ch., 20, 41 64

FOR KOBE HOME LAND: *Chicago*, New Eng. Ch., 115; Plymouth Ch., 30.70; *Englewood*, 13.75; *Geneseo*, Zenana Thank-off., 4.25; *Glencoe*, 25; *Joy Prairie*, Add'l Thank-off., 1.55; *Moline*, 6; *Rockford*, Second Ch., 15.25; *Sterling*, Thank-off., 10.40; *Springfield*, Asso. Coll., 6.10, 228 00

Total, 5,069 76

INDIANA.

BRANCH.—Miss M. E. Perry, Treas. *Bremen*, 61 cts., "B.", 5.38; *Coal Bluff*, 3.16; *East Gilead*, 7.36; *Elkhart*, 21.38; *Fort Wayne*, 15.50; *Fremont*, 4.22; *Fairmount*, 1; *Hebron*, Aux., 11; Coral Workers, 7.88; *Indianapolis*, Plymouth Ch., Carrie Bell Circle, 22.10; Mayflower Aux., 66.57; Y. P. F. M. S., 25; Mission Band, 7.83; *Kokomo*, Aux., 18.85; Star Band, 2; *Liber*, 9.60; *Michigan City*, Aux., 26.65; *Mosaics*, 14.40; *Macksville*, 1.45; *Ontario*, 5; *Orland*, 25; *Perth*, S. S., 1.27; *Sotsberry*, 1.56; *South Vigo*, 60 cts., *Terre Haute*, Aux., 75; S. S. Classes, 134.16; Opportunity Club, 50, 564 53

Total, 564 53

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Bentonsport*, Mrs. Dr. Cowles, 1.50; *Denmark*, 3; *Eldora*, 14.80; *Des Moines*, Plymouth Ch., 4.50; *Grinnell*, 27.51; *Lyons*, 28.06; *McGregor*, 6.46; *Sabula*, 4.50; *Wentworth*, Mrs. D. W. Kimball, 1; *Waverly*, 12.35, 103 68

JUNIOR: *Chester Centre*, King's Daughters, 1; *Dubuque*, Y. P. Benevolent Soc., 22.70; *Ottumwa*, First Ch., Y. P. S. C. E., 4.01, 27 71

JUVENILE: *Durant*, 3.50; *Newton*, Buds of Promise, 4.01; *Stacyville*, Willing Workers, 11, 18 51

THANK-OFFERINGS: *Big Rock*, 25 cts.;

Cedar Rapids, Mrs. E. O. Price, 1;
Lyons, 10.85, 12 10

Denmark.—For Kobe Land, 162 00
1 00

Total, 163 00

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. *Ann Arbor*, 26.25; *Armada*, 23; *Charlotte*, 25; *Columbus*, 6; *Clinton*, 19; *Chelsea*, 11.15; *Detroit*, First Ch., 109.50, Woodward Ave. Ch., 50; *Douglas*, 9.43; *Eaton Rapids*, 5; *Greenville*, 14; *Jackson*, First Ch., 127.22; *Ludington*, 28.43; *Lansing*, 56.04; *Owosso*, 32; *Port Huron*, 55; *Richmond*, 13.28; *Stanton*, 36.20; *South Haven*, 10; *St. Joseph*, 31.50; *Three Oaks*, 17.05; *Vermontville*, 9.45; *Whittaker*, 23.26; *Wayne*, 15. 747 76

THANK-OFFERINGS: *Ann Arbor*, Add'l 0.50; *Greenville*, 31.20; *Lansing*, 27.50; *Oliver*, 40.65; *Stanton*, 19.55; *Vermontville*, 10.48. 129 88

JUNIOR: *Cheboygan*, Y. P. S. C. E., 3; *Detroit*, Trumbull Ave. Ch., Y. L. C., 10, First Ch., Y. L. C., 135; *Flint*, Y. P. M., 10; *Grand Rapids*, Park Ch., Y. L. M. S., 30; *Owosso*, Y. L. M. S., 25. 213 00

JUVENILE: *Addison*, Mission Band, 5; *Chelsea*, Happy Messengers, 4; *East Saginaw*, Faithful Workers, 12.50; *Greenville*, Morning Star Mission Band, 3.50; *Essexville*, Morning Star Band, 1.50; *Traverse City*, The Light-Bearers, 5; *Whittaker*, Mission Band, 2.63. 34 03

SUNDAY-SCHOOLS: *Essexville*, 1; *Lansing*, 18. 19 00

Total, 1,143 67

KANSAS.

BRANCH.—Mrs. A. L. Slosson, of Leavenworth, Treas. *Anthony*, 7.37; *Atchison*, 20; *Auburn*, 12; *Blue Rapids*, 5.45; *Clay Centre*, 4.40; *Dover*, 25; *Douglas*, 3; *Eureka*, 17.82; *Fairview*, 2.63; *Fort Scott*, 14; *Garnett*, 1; *Goshen*, 5; *Great Bend*, 10; *Hiawatha*, 5; *Lawrence*, 21.70; *Leavenworth*, 39.05; *Louisville*, 4.75; *Manhattan*, 54; *Newton*, 10; *Olathe*, 15; *Oneida*, 8.50; *Ottawa*, 28.14; *Plevna*, 2.90; *Sabetha*, 32.05; *Topeka*, First Ch., 30, Central Ch., 10; *Sterling*, 50; *Udall*, 3; *Wabunsee*, 10; *Wellington*, 10; *Willsville*, 5; *Wyandotte*, 45. 511 76

JUNIOR: *Fort Scott*, Young Ladies, 6; *Great Bend*, 15; *Lawrence*, 20; *Leavenworth*, Y. P. S. C. E., 5; *Sabetha*, Y. P. S. C. E., 25. 71 00

JUVENILE: *Leavenworth*, Mission Band, 45; *Sabetha*, Rushlight Mission Band, 76 cts., 45 76

MORNING STAR: *Blue Rapids*, 40 cts.; *Leavenworth*, Birthday Boxes, 14.33, 14 73

Less expense, 3 00

Total, 640 25

MASSACHUSETTS.

Newton Centre.—"A.," for Miss A. Little, 10 00

FOR KOBE LAND: *Furnace*, King's Daughter, 1, Anon, 2; *S. A.*, A Friend, 5, 8 00

Total, 18 00

MINNESOTA.

BRANCH.—Mrs. G. A. Wheaton, of Min-

neapolis, Treas. *Minneapolis*, First Ch., 25, Park Ave. Ch., 20; *Northfield*, 16.25; *Zumbrota*, 16, 77 25

JUNIOR: *Austin*, 13.60; *Minneapolis*, First Ch., Y. L., 60, Open Door Ch. Y. L., 5, Plymouth Ch., 44.35; *Waterville*, Cheerful Workers, 10, 132 95

SUNDAY-SCHOOLS: *Ada*, 1; *Detroit*, 75 cts.; *Lake City*, 2; *New Ulm*, 2; *Waterville*, 97 cts., 6 72

THANK-OFFERING: *Excelsior*, 15 00

Total, 231 92

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. *Amity*, 15; *Breckenridge*, 9.90; *Brookfield*, 7.25; *Cameron*, 10; *Hannibal*, 10; *Kansas City*, First Ch., 48.31, Clyde Ch., 11; *Kidder*, 7; *Pierce City*, 15; *Springfield*, Central Ch., 12.50, First Ch., 10; *St. Louis*, First Ch., 22.70, Pilgrim Ch., 78, Plymouth Ch., 3.50; *Webster Groves*, 46.50. 306 66

JUNIOR: *Kansas City*, First Ch., 12, Clyde Ch., 4; *St. Louis*, First Ch., 10, Pilgrim Ch., 75, Third Ch., 5, Hyde Park Ch., 9, Compton Hill Ch., 3.30; *Springfield*, First Ch., 50, Central Ch., 6.40. 174 70

JUVENILE: *Breckenridge*, 6.10; *Kansas City*, Clyde Ch., "Chips," 6.97; *St. Louis*, Pilgrim Workers, 15.85. 28 92

THANK-OFFERINGS: *Breckenridge*, 10; *Brookfield*, 3; *Kansas City*, First Ch., 35.43, Clyde Ch., 4.54, Miss S. O. Hill, 5; *Kidder*, 8; *Pierce City*, 5; *Springfield*, Central Ch., 4.25; ———, 2.87; *St. Louis*, First Ch., Aux., 31.70, Y. L., 21, Pilgrim Ch., 105.50, Plymouth Ch., 1.50, Hyde Park Ch., Y. L., 9.45. 258 24

Total, 768 52

NEBRASKA.

BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. *Arborville*, 5; *Arlington*, 1.50; *Aurora* (Personal Gift), 5; *Ashland*, 10; *Blair*, 24.52; *Chadron*, 4; *Clarks*, 10.25; *Crete*, 30; *Columbus*, 7.50; *Camp Creek*, 8; *Doniphan*, 3; *Exeter*, 26; *Fremont*, 3; *Franklin*, 11; *Free Water*, 3.25; *Fontanell*, 7; *Fairfield*, 14.30; *Genoa*, 7; *Grand Island*, Mrs. D. W. Comstock, 5; *Irvington*, 7.50, "Prize Essay," 5; *Kearney*, 29; *Lincoln*, First Ch., 51.75; *Linwood*, 4; *Milford*, 5; *Nebraska City*, 15; *Nouporeil*, 2.60; *Norfolk*, 6.15; *Monroe*, 2; *Omaha*, St. Mary's Ave. Ch., 49.30, First Ch., 75, Plymouth Ch., 10, Cherry Hill Ch., 5, Hillside Ch., 6.45, Saratoga Ch., 1; *Phoenix*, 75 cts.; *Ravenna*, 2.90; *Syracuse*, 10; *Scribner*, 3.32; *Stratton*, "Special Gift," 2; *South Bend*, 5; *Springfield*, 15; *Trenton*, 8; *Weeping Water*, 21; *Waverly*, 11.50; *Wisner*, 3; *York*, 13.20. 555 74

JUNIOR: *Blair*, 5; *Creighton*, 7; *Exeter*, 10; *Fremont*, 10; *Lincoln*, First Ch., 30, Plymouth Ch., 15; *Milford*, Y. P. S. C. E., 5; *Omaha*, St. Mary's Ave. Ch., 25.75, Plymouth, O. C., 10; *South Bend*, Boys' Club, 2.50; *Trenton*, 1.30. 121 55

JUVENILE: *Exeter*, 7; *Hastings*, 25; *Milford*, King's Children, 3; *Norfolk*, Little Light-Bearers, 28.75; *Omaha*, St. Mary's Ave. Ch., 23.52, First Ch., 50, Hillside Ch., J. C. C. Band, 5; *Scribner*, 68 cts.; *South Bend*, 1; *Trenton*, Forget-me-nots, 2; *York*, 10, 165 95

SUNDAY-SCHOOLS: <i>Bisbee</i> , 1.40; <i>Crete</i> , 1.48; <i>Douphan</i> , 1; <i>Omaha</i> , St. Mary's Ave. 5,	8 88
THANK-OFFERINGS: <i>Milford</i> , 5.69; <i>Omaha</i> , St. Mary's Ave. Ch., 19.55, <i>Plymouth Ch.</i> , 15; <i>Waverly</i> , 1.80; <i>York</i> , 18.70,	60 74
Balance on hand,	7 14
Total,	910 00

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Andover</i> , 23; <i>Atwater</i> , 7.53; <i>Austintown</i> , 10; <i>Bellevue</i> , 10.25; <i>Berea</i> , 15; <i>Bristolville</i> , 10; <i>Brooklyn</i> , 23.71; <i>Burton</i> , Mrs. A. S. Hotchkiss, 5; <i>Chagrin Falls</i> , 5; <i>Chatham</i> , 5; <i>Claridon</i> , 10; <i>Clarksfield</i> , 16; <i>Cleveland</i> , First Ch., 38.55, <i>Jenning's Ave. Ch.</i> , 79.60; <i>Columbus</i> , First Ch., 15; <i>Conneaut</i> , 16; <i>Cortland</i> , 8.25; <i>Elyria</i> , 39.75; <i>Freedom</i> , 4; <i>Geneva</i> , 21.95; <i>Harmar</i> , 67.50; <i>Hudson</i> , Aux., 5, Ch., 8; <i>Jefferson</i> , 16; <i>Johnsonville</i> , 1; <i>Kelley's Island</i> , 7.50; <i>Kelloggsville</i> , 7.20; <i>Kent</i> , 10; <i>Kinsman</i> , 40; <i>Lodi</i> , 4.50; <i>Madison</i> , Central Ch., 33.50; <i>Marblehead</i> , 10.30; <i>Marietta</i> , 68.55; <i>Marysville</i> , 14; <i>Mt. Vernon</i> , 8.25; <i>Nelson</i> , 1; <i>Newark</i> , <i>Plymouth Ch.</i> , 10; <i>New London</i> , 5; <i>North Bloomfield</i> , 8; <i>Oberlin</i> , 103; <i>Painesville</i> , 33; <i>Randolph</i> , 5; <i>Ridgeville</i> , <i>Fulton Co.</i> , 5.40; <i>Rootstown</i> , 10; <i>Saybrook</i> , 6.50; <i>Steubenville</i> , 10; <i>Twinsburg</i> , 26; <i>Unionville</i> , 1; <i>Vermillion</i> , 4.20; <i>Wauseon</i> , 11.96; <i>Wellington</i> , 12.50; <i>Windham</i> , 7,	968 45
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JUNIOR: <i>Atwater</i> , Y. L., 7; <i>Brooklyn</i> , Y. P., 10; <i>Chester</i> , St. Paul's Band, 6; <i>Cleveland</i> , First Ch., Y. P. S. C. E., 22.29, <i>Plymouth Ch.</i> , Y. L., 40; <i>Harmar</i> , Y. L., 5; <i>Jefferson</i> , M. B., 4.55; <i>Kinsman</i> , Y. P., 4; <i>Lindenville</i> , Y. P., 7; <i>Medina</i> , Y. P. S. C. E., 25; <i>Mt. Vernon</i> , Y. L., 11.50; <i>Oberlin</i> , Y. P., 11; <i>Painesville</i> , Y. L., 20,	173 34
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JUVENILE: <i>Berea</i> , <i>Willing Workers</i> , 10; <i>Bristolville</i> , <i>Coral Band</i> , 2; <i>Conneaut</i> , M. B., 5.50; <i>Cortland</i> , <i>Laurel Band</i> , 3; <i>Mt. Vernon</i> , W. W., 25; <i>Newark</i> , <i>Mayflower Band</i> , 10; <i>Ruggles</i> , M. C., 12.50,	68 00
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SUNDAY-SCHOOLS: <i>Huntsburgh</i> , 5; <i>Unionville</i> , Miss <i>Cleveland's Cl.</i> , 2.84,	7 84
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THANK-OFFERINGS: <i>Burton</i> , 11.75; <i>Conneaut</i> , 10, M. B., 7; <i>Elyria</i> , 79.59, Y. L., 31.15; <i>Geneva</i> , 31.15; <i>Harmar</i> , 25.65; <i>Huntsburgh</i> , 14; <i>Mt. Vernon</i> , 10; <i>North Monroeville</i> , 10; <i>Oberlin</i> , 28; <i>Painesville</i> , 19.85; <i>Steubenville</i> , 1.50; <i>Twinsburg</i> , 3; <i>Unionville</i> , 35.49; <i>Vermillion</i> , 6.80; <i>Wellington</i> , 60,	364 23
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Total, 1,581.86

PENNSYLVANIA: <i>Aux. to Ohio Branch</i> , <i>Cambridgeboro</i> , 5; <i>West Spring Creek</i> , 5; <i>Pittsburg</i> , A Friend, for <i>Kobe Home</i> , 10,	20 00
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SUPPLEMENTAL REPORT.

<i>Ashtabula</i> , 16; <i>Belpre</i> , 14.60; <i>Cincinnati</i> , <i>Walnut Hills Ch.</i> , 50; <i>Cleveland</i> , <i>Plymouth Ch.</i> , 38; <i>Columbus</i> , <i>High St. Ch.</i> , 30; <i>Harmar</i> , 2; <i>Ironton</i> , 9.30; <i>Lindenville</i> , 18; <i>Lyme</i> , 8.10; <i>Mansfield</i> , Ch., 21.83; <i>Medina</i> , 31.19; <i>Mesopotamia</i> , 4; <i>Ravenna</i> , 70; <i>Ruggles</i> , 1.45; <i>Sheffield</i> , 10; <i>Springfield</i> , 4; <i>Toledo</i> , <i>Washington St. Ch.</i> , 5,	333 47
JUNIOR: <i>Cuyahoga Falls</i> , Y. L.,	25 00
JUVENILE: <i>Oberlin</i> , C. M. C.,	12 55

THANK-OFFERINGS: <i>Cincinnati</i> , Central Ch., 5.90; <i>Hampden</i> , 5; <i>Harmar</i> , 3; <i>Iron-</i>	
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<i>ton</i> , 10; <i>Medina</i> , 50; <i>North Monroeville</i> , 1.50; <i>Springfield</i> , 9; <i>Wakeman</i> , 35; <i>York</i> , 6.40,	76 30
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Total, 447 32

ROCKY MOUNTAIN.

BRANCH.—Mrs. H. R. Jones, Treas. <i>Denver</i> , <i>Boulevard Ch.</i> , 51.64; <i>Crested Butte</i> , 10; <i>Boulder</i> , 26; <i>Highlandlake</i> , 26.87; <i>Colorado Springs</i> , 50; <i>Greeley</i> , 23; <i>Longmont</i> , 28.32; <i>Cheyenne</i> , First Ch., 50; <i>Pueblo</i> , First Ch., 29.75,	295 58
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JUNIOR: <i>Highlandlake</i> , S. S., 13; <i>Denver</i> , <i>Boulevard Ch.</i> , Y. P. S. C. E., 8.63,	21 63
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JUVENILE: <i>Greeley</i> , <i>Little Light-Bearers</i> , 3; <i>Denver</i> , <i>Boulevard Ch.</i> , M. B., 30; <i>Cheyenne</i> , First Ch., M. B., 10,	43 00
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Total, 360 21

ROCKY MOUNTAIN.

BRANCH.—Mrs. C. S. Burwell, of <i>Denver</i> , Treas. <i>Denver</i> , <i>Park Ave. Ch.</i> , 25, Coll. at <i>Woman's Meeting</i> in connection with <i>State Association</i> , 18.75,	43 75
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Total, 43 75

SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, of <i>Sioux Falls</i> , Treas. <i>Columbia</i> , 2; <i>Esmond</i> , 2; <i>Firesteel</i> , Ch., 2.95; <i>Howard</i> , 2; <i>Ipswich</i> , 2; <i>Milbank</i> , 11; <i>Mitchell</i> , 10; <i>Rapid City</i> , 8; <i>Springfield</i> , Ch., 2; <i>Sioux Falls</i> , 27.50; <i>Valley Springs</i> , 6; <i>Yankton</i> , 16.90, <i>Wakonda</i> , 2,	97 35
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JUVENILE: <i>Lake Henry</i> , <i>Helpers</i> , 1; <i>Rapid City</i> , <i>Little Pilgrims</i> , 3,	4 00
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THANK-OFFERING: <i>Lake Henry</i> ,	5 00
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Total, 106 35

TENNESSEE.

<i>Memphis</i> .—Second Ch., Aux.,	4 10
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Total, 4 10

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of <i>Whitewater</i> , Treas. <i>Appleton</i> , 8; <i>British Hollow</i> , 6; <i>Beloit</i> , First Ch., 17; <i>Emerald Grove</i> , 5.23; <i>Lancaster</i> , 9.80; <i>Leeds</i> , 16; <i>Mardin</i> , 1; <i>Madison</i> , 4.99; <i>Milwaukee</i> , <i>Pilgrim Ch.</i> , 3; <i>Oshkosh</i> , 3.65; <i>Plymouth</i> , 1; <i>Pittsville</i> , 6; <i>Shopiere</i> , 1; <i>Wisconsin</i> , <i>Ladies in Convention</i> , 27,	124 92
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JUNIOR: <i>Madison</i> , Y. L.	60 00
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JUVENILE: <i>British Hollow</i> , <i>Golden Text Class</i> , 2.35; <i>Fulton</i> , S. S., 5; <i>Milwaukee</i> , <i>Grand Ave.</i> , C. M. B., 13.50,	20 85
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Less expenses, 205 77

4 10

Total, 201 67

MISCELLANEOUS.

FOR KOBE HOME: <i>N. Y.</i> , A Friend, 1; <i>Rhode Island</i> , Mrs. C. E. L., 1; <i>Vermont</i> , <i>Orwell</i> , Mrs. W. H. L., 1,	3 00
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PER MISS S. POLLOCK, FOR HER WORK: <i>Chicago</i> , <i>South Ch.</i> , 5; <i>Milbank</i> , <i>South Dakota</i> , 5.50; <i>Wahpeton</i> , <i>North Dakota</i> , 4.85; <i>Boulder</i> , <i>Colorado</i> , 4.40,	19 75
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Self-denial box, 3; sales of leaflets, env's., etc., 22.12,	25 12
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Total, 47 87

Receipts from Oct. 10th to 31st,	12,331 38
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Previously acknowledged,	44,357 91
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Total for the year ending Oct. 31, \$66,689 29



VOL. XX.

FEBRUARY, 1890.

No. 2.

TURKEY.

HINDRANCES IN THE FOREIGN FIELD TO MISSIONARY WORK.

BY MRS. EMILY F. MONTGOMERY.

ASKED to write an article on the "Hindrances in the Foreign Field to Missionary Work," the largeness of the subject impresses me; also the probability that the special causes of hindrance vary in different localities. Yet this I have often felt when reading sketches of the work in India and China, or even Africa and Micronesia,—“How like our people and work that is!” The outcome of ignorance is the same everywhere, so quite likely some, at least, of our “hindrances” in Turkey may be common to all.

Among the nominal Christian races, I should put first, or rather as all-inclusive, a grand failure rightly to apprehend the full import of Matt. vi. 33. Among the various Mohammedan sects, as I have come in contact with them, I have felt that their conception of God as supremely merciful, put with their utter practical ignorance of any just government or governor, would make it slow work for them generally to grasp the idea of the heinousness of sin and the need of an atonement,—though I did meet one Mohammedan woman who seemed deeply to realize this. Among the peasant people and the wandering tribes of Koordish shepherds, there often seems to be such a general

stagnation of thought, a perfect apathy regarding the possibility of anything different for themselves, that a suggestion of a change is likely to be met with a light laugh and a shrug of the shoulder, at the very ludicrousness of anything so preposterous. In fact, some of them seem too degraded to know their degradation. "What could be better," they have said, "than our free, wandering life in tents, milking our goats and making butter and cheese? Houses would be a nuisance, and to put our children in school would condemn them to a very prison." They look upon missionaries somewhat as we might upon people from another planet. "Your customs are good for you, and ours for us."

Alas! alas! What market for heavenly wares among such! And yet, if we could live with them long enough to prove our love, they have woes enough to make them amenable to Christian sympathy, and the Holy Spirit's energizing and convicting power has repeatedly been proved in amazing degree.

To go back to nominal Christian sects, the absolute lack of the essential elements of a "home" among them militates strongly against the rapid growth of Christian principles. Our homes are private sanctuaries; theirs (I am speaking of the common classes) are wide open to profane gaze, and the "housetop" is indeed often their best closet. But even then, there is danger that an habitual mounting the ladder in sight of neighbors may beget a spirit of self-righteousness. Family government, even where the ubiquitous mother-in-law offers no interference, loses much of its sanctity when every word of exhortation or remonstrance is sure to be overheard through the wide cracks in the rough board partitions between the different "homes." Sometimes five or six of these apartments adjoin, with a *lewan*, or broad piazza, in front, which is common work and playground for as many families. No wonder that the children sometimes quarrel, and that mothers are prone to side with their own, and alienations ensue. And no wonder that women say to us, "If we had several rooms, as you have, we could be better Christians." Rather the wonder is, not that there are a few, but so many, strong, pure, Christian homes dotting the Empire where the gospel has had free work.

A physician from a distant city happened once to call at our house as we were expecting Mr. Montgomery home from a tour, and noticing the little preparatory garnishing of the home and children, said, "My soul is squeezed at the contrast between your ways and ours! Imagine me arriving at home! Any preparation? Nothing! Too well I know the dirty, dark room, and if the children are not too smutty for me to touch I am thankful," and he gave a hard little laugh at the picture he had conjured. The many little

courtesies and attentions that make our homes so delightful, are utterly lacking with the average Oriental. A long-time Protestant merchant, even, expressed astonishment at hearing Mr. Montgomery say "thank you" for something I had handed him, asking, "Did you need to say it? Wouldn't she know it without it?" After explanations he laughed merrily, and said, "I believe I'll try it at home; but wouldn't my wife be amazed! I think she would be ashamed."

Another hindrance is the prevailing low tone of thought of the common Oriental. So many centuries have their thoughts groveled among coarse and indecent things, that the ruts are worn deep. It is hard for them, even with effort, to place their thoughts upon "whatsoever things are lovely." Indeed, the general and horrible impurity both of speech and action grew sadly upon me with each added year of my stay in the Empire, and I often wondered through how many generations the gospel must filter before the taint would wholly be dispelled. Very few, comparatively, are the priests, I suppose, who contribute for the mass of corruption the salt of example, or even of precept.

The petty round of concerns which occupy the toilsome life, particularly of women, does not tend to stir thought or quicken brain development. "Let us eat and drink, for to-morrow we shall die."

I have sometimes wondered what for a medical curiosity would be a dried brain taken from a living body. Hardly one in hundreds of either men or women who is amazed at the sewing machine they are all curious to see, would think of inquiring the principles upon which it works. "Wonderful! wonderful!" they say; and with the very next breath ask, "Is it true that some people can take all their teeth out at once and put them back again?" They listen to the achievements of electricity and steam, but they would give equal credence to the announcement that there was a daily post between America and the moon!

The word "behold what manner of love the Father has bestowed, that ye should be called the children of God," seems sometimes to touch them about as would the tidings that if they could reach a railroad the cars would carry them forty miles an hour. They as little expect to realize one as the other, and both are alike incomprehensible to them.

A bevy of women stopped at our house one day on their way home from a service in a neighboring Armenian church, and I asked, "What did your priest speak to you about to-day?" One of them replied, with a careless laugh: "What do I know? There is a hole in the top of my head: what he put in leaked out by the way"; and the rest tittered at the smart speech.

Much of our "Bible-woman's" work is among the ignorant classes; there-

fore pray for them, for they need it sorely. The labored attempts of some women to learn to read is beyond all praise. The poor, unused brain does not work readily, and often the woman must snatch her time for study from baby cares and family toil, amid, perhaps, the coarse jokes of friends and neighbors who attempt to condone their own lazy and criminal indifference in the matter by taunting her with lofty ideas of becoming "learned."

With some, "the care of this world and the deceitfulness of riches choke the word." Said a well-to-do business man, an Armenian, "I am convinced that the truth is with you Protestants, but it doesn't come to our work." And a Greek gentleman of the same class once said to me, "If I should become such a Christian as you describe it would ruin my business." Often among the women of this class the petty frivolity of their lives is a grave hindrance to any serious thought. With them it is literally a "marrying and giving in marriage" of their children that absorbs their energies and time. In some localities the very religiosity of the women is a temporary hindrance. Their devout instincts are quick to take alarm at the supposed apostacy of their husbands when they begin to attend Protestant services, and they apply the "continual dropping" principle vigorously. A man must have the courage of conviction indeed to be willing to face the hectorings an Oriental woman is capable of devising. The priests take good care to fan this spirit faithfully. I knew of a man who diligently sought the new way one month, and then turned back wearied with the fight. One day when three or four Christian brethren had gathered at his house to search the Scriptures, "whether those things were so," his wife filled a hollow reed with red pepper, and, passing swiftly around the little circle, blew of its contents into each face. This woman was at one of my neighborhood prayer-meetings last year, loud-voiced in speech, and unseemly in act.

Do you say this is a dark picture? One hardly looks for a leaf of delightful helps in a chapter on hindrances. It might be wholesome and profitable for us to take an atlas into our closets some day, and make a devout and prayerful study of the land that yet remains to be "possessed" in Asia and Africa, and then gird our loins afresh. Dear readers of *LIFE AND LIGHT*, the bringing of the heathen nations to a knowledge of Christ surely "means business" for every one of us. A few fitful efforts and spasmodic prayers will by no means suffice. But shall we faint? A thousand times, no! Yet it is well for us to calculate with what we have to grapple. Even after the gospel light has penetrated dark lands, it holds true in character building now as ever, "here a little, and there a little." And since the mouth of the Eternal God hath spoken it, "I will give thee the heathen," let us work with that superb faith that already sees the grand accomplishment.

Shall I mention one more "hindrance"? Can it be that anything here is instantly felt in lands that are far off? I believe it wholly. Too much prayer is withheld! Thank God for the loyal army of devoted workers we have; still, among the multitudes who have professed his name and yet withhold close, personal service and contact with the heathen, we must seem like a few harmless lunatics mounted on hobby-horses.

TURKEY.

LETTER FROM MISS ANNA FELICIAN.

Many of our readers will remember Miss Felician, a native teacher in Marsovan, who visited this country some years ago with Mrs. Tracy, and will be glad to read the following letter, written to friends in our New Haven Branch:—

MY DEAR AND HONORABLE SISTERS: It is almost six years since I parted from you, but I have not forgotten one of you, and I remember your holy meetings, especially the great meeting that you had when I was there. Many times I have remembered how you labor and pray for your sisters in foreign lands, and it has had influence here; but ours is like a smoking flax now, for as yet we only labor for our own land.

We have decided to have a missionary meeting once a month. Mrs. Tracy has urged this many times, but the difficulty was the want of a leader. Now we have chosen Mrs. Filian, our preacher's wife; she is able to do such work, and is an excellent woman. I am scarcely ever able to go to these meetings, because we have so many guests. This week we reckoned up our year's visitors, and found that they were nearly four thousand. Many come that we may go to their homes, and when we go we have opportunity to read the Scriptures. These days one woman comes often to speak about her married daughter, who is ill. She says, "I don't wish to go home; I wonder at your girls, they speak so softly, they sew so nicely, and they are so obedient." I said, "Would you like the girls to sing for you?" and we sang, "Jerusalem, the Golden." She said, "Would that we could go there."

The next day I went to see her. I found three women sitting by the sick one. There was a dish of holy water there, that they had brought from a saint's grave. There was no water near the grave, but they carried it there, and the one who cares for the grave prayed over it and made it holy. For every sickness they have a special saint's holy grave,—one for malaria, one for cutting teeth, etc. In this house there was a little table with a cloth spread on it, and on the cloth a part of the Koran, like a little tract. The

woman was reading, but they did not understand it, and thought it would produce a cure to read it. When I entered the room the woman stopped reading and asked me to talk, and told the others about the hymn. I talked to them about fasting, for this is their long fast of thirty days. They do not eat or drink from sunrise to sunset, but during the night they eat the best of food and visit, so that they spend in a month enough to furnish a year's supply of food. Toward morning four or five men go into the minaret, and, like Balim, they call out Mohammed, and sing. This lasts half an hour, and is fearful. At the same time the women make pastry and nice food for the singers. Every evening the food is prepared by a family in order. At the same time men go through the streets with drum, and fife, and singers, praising the fast, and collect money at rich people's houses. After that they take their food and pray, and the government sends up rockets, and then they go to bed, almost morning. During this fast they send bread to the poor. At the time of this fast the women can go to the mosque every day at noon, and a sermon is preached for them, and they are told that the woman is made to serve the man; that he has the right to beat her, to divorce her, or to take another wife. For this almost every Turkish woman who comes to me is of a sad heart.

This sick woman whom I am now visiting has been married a year and a half, and her husband has done nothing for her. She has worked and supported him. Now that she can no longer work, she has come to her mother's to be cared for. While I was there a relative came, scarcely twenty years of age. She had two children; her husband had left her. She also had come to her mother's house. She asked, "Why do Christian men love their wives more than ours?" I said, "Yours marry for money, and when it is gone the love is gone." Last Friday, when I was coming from meeting, a Turkish woman stopped and asked me where I had been; I said, "To meeting." She said, "Relate to me what you heard." I said, "The subject was the ten lepers." Oh how little is our gratitude to God for all his gifts. They would not let me go until I had told them all. So it is on every Sunday and week day; they stop me in the street to tell them about the sermons.

I wish to tell you about my Sunday-school class. They number twenty, and some of them have little children, and cannot always be present. One is a blind girl, who reads the Bible with her fingers. She has committed much of it to memory. All my scholars prepare their lessons very well; they sit with happy faces, ready to answer questions. Last Sunday the lesson was about Mary anointing Jesus' feet. In the lesson they were very earnest, and they stopped often to talk. They said: "Until now we have given sparingly, but now we will give twice as much. We do not find any

difficulty in finding means to get what we need for ourselves, but we have trouble to find money to give to Christ. Whatever we do we can never equal Mary." Last Sabbath, after sermon, the brethren asked the sisters to remain to talk about their giving to the church. A deacon said: "We hear about the women of America doing so much for Christ. It is sad that the women of Turkey think they cannot do much. Christ always praised women's work, but he did not mention men's good works."

This year our boarders are not as many as last year. A large class (fifteen) graduated last year, and a good many who were not to finish their course went out. This year, also, some others have left on account of parents' illness, or to teach, so that only twenty-four boarders remain. There are forty-five day scholars. This year there are six in the senior class, and in many places they are waiting to become teachers. We hear of a good many girls who are coming next year. The girls who go out labor very earnestly. At Christmas time we visited Hadji Keny. They wished us to send them a teacher; as we had none ready we sent a girl from the junior class, about sixteen years old, thinking it would not be a loss to her, as she learns very quickly. We only feared that she would not be able to govern the school; but since she has gone there we hear only praise of her. We fear they will not be willing to give her back to us. The sisters there show great love for their teachers. Once we wished to change their teacher, and they would not consent. We went with Mr. Smith and called the officers of the church, and they gave their consent, but the women and children cried as though it were a funeral. The teacher we wished to send to a city where she had relatives, whom she had not seen for ten years, and they were very anxious for her to teach their school, and they promised to board her without expense to her. Many times we have great difficulty in finding safe places for our girls to board, so that we are always glad to send them to relatives.

This school has great influence everywhere, in this city and others. Wherever I go they praise it. One of the graduates of last year was a Gregorian-Armenian. Now she is a teacher in their school. I asked her, "Do you teach our hymns in your school?" "I do not teach any others but yours, and I also have a Bible lesson." One day I went to a priest's house; he also praised their own school, and said he went from time to time to see that the young teacher did not teach error, but everything was right. "Would that we had many such teachers. When my daughter finishes with her, I shall send her to the boarding school." We have now several Roman Catholic girls in school who are preparing to be teachers.

Every Friday afternoon the girls who are now Protestants have a prayer-meeting in Miss Fritcher's bedroom, led by one of the boarders. There are

nine of them. I hope they have received the truth in their hearts. Pray for them. Besides this the boarders have prayer-meetings on Sundays, the older ones by themselves; and one of the older girls leads the meeting of the younger girls. The older girls read "Saints' Rest" and other spiritual books together.

On Wednesday evening Miss Fritcher reads Pilgrim's Progress to the girls in her room, and once a month they have a missionary meeting, led by Miss Jennie Smith, in which the older girls relate about China and Japan, what they have read in English, and even the little ones have something to tell. They have a treasurer and secretary, and give one cent a week. Sometimes they are dressed as Chinese.

We send warm thanks to the ladies who have given money to our school, to free us from our trouble. The girls send their thanks and loving salutations to all the ladies. May you live in the Lord.

CHINA.

EXTRACTS FROM LETTERS FROM MISS MORRILL, PAO-TING-FU.

THE city of Pao-ting-fu, as many of your readers probably know, is the provincial capital, and in political importance ranks high. Li Hun Chang, the present Viceroy of China, has a residence here, and a part of the year honors us with his royal presence. He is an old man now, but still attends to the many duties of his responsible position with his wonted vigor. Report says that in interviews with him he has acknowledged himself convinced of the truth of our doctrines, but does not accept them for himself. These officials are an exceedingly difficult class to reach; for they

" See the right, and approve it, too,
Condemn the wrong, and yet the wrong pursue."

Realizing as they do they cannot serve God and mammon, that in becoming a Christian they are falling from their high worldly estate, they decide the cost is too great, and turn away, saying, "*T'êne-i-hui'ih.*" Often this desire to "wait a little" is due to the man's dread of involving his family and relations in the disgrace incurred in losing his position. Out here there are countless relations in one household. My teacher told me there were "sixteen mouths" in his family,—his father and mother, wife, brothers, and other relatives more or less removed.

The mission owns property here, both in the city and in the south suburb. It was in the latter locality that we have wrestled with those mysterious first exercises, and which have convinced us there is no "royal road to learning Chinese." Our residences here were not erected for dwelling houses, but for hospitals. At either end of the court are two long brick buildings, substantially built,—men's and women's wards respectively; while in the middle is a smaller building to be used as a dispensary. In the court are some Chinese rooms used by the servants, and also as storerooms. West of this property we have lately purchased additional acres, and hope in time to see our homes, the chapel, boys' and girls' schools, all established there, leaving this place free for its original purpose, and yet removing the work from the crowded city to the fresh air of the suburb. A dispensary and street chapel is to be maintained in the city, that no opportunity may be lost for ministering to the needs of this people. How strange the one-story buildings would look to you home folks! But here in the interior, a two-story or even a story-and-a-half house is rarely seen. The Chinese idea is that those living in the upper rooms overlook their neighbors, and so bring them before the public. Because no one must "live in the eyes of the world," Chinese homes are surrounded by walls. You will find three or four families living in the same court, as these inclosures are called, and protected by a common wall.

The material used in building these is mud mixed with lime and straw. (The masons are a poverty-stricken looking class of workmen; but they have straw to alleviate their woes, so do not have to perform the impossible.) Do not say how homely black mud walls must be; for these are not as dark as your fancy paints them,—a light brown color, not so offensive to the eye, and the natives use the same thing in building their houses. They often add a little ornamental design to the edge of the roof. Some of the patterns are very pretty. Coming down the river I saw sixteen different designs. The little shrines and temples dedicated to the river gods are specially fanciful, and look very pretty as you catch a glimpse of them beneath the protecting shades of the willow or the date palm.

Have any of you ever eaten fresh dates? The other day my pedagogue brought me some in his *shou chin* (pocket-handkerchief); curiosity and politeness overcame my scruples, and I partook of the fruit. They have rather a pleasant flavor, and were it not for the novel fruit-dish in which they were served, I should have liked them.

One of my earliest childhood recollections is a picture of Samson carrying away the gates of Gaza. My theories on the subject of walled cities have been slightly modified since. Pao-ting-fu has a very fine wall, in almost perfect repair, and about forty feet high. There are four gates, named after

the respective points of the compass. They are very particular about closing them promptly at eight o'clock in the evening, and do not open them until sunrise the next morning. So woe to the unlucky wight who is on—for him—the wrong side, for he cannot gain an entrance or an egress for love or money. They are not as strict at Tungcho; you can go out or in at any hour. Over each of the gates are little houses, and on the wall are small towers both for use and ornament. During mission meeting a party of us missionaries walked on the Tungcho wall, scaling it in a place where it is broken down, and had a delightful view of the country. But here no one ventures to mention a desire to do such an unseemly thing. You will rejoice with me in the fact that our wall maintains a condition of rectitude and moral integrity in the eyes of travelers. My attention was called to a round corner in the Tungcho wall, and also to the same thing in a small city on the Pao-ting-fu River. Whenever a parricide is committed in a Chinese city, the people show their deep abasement by tearing down the square corner nearest the infamous person's abode and building it up round. Recalling the geometrical statement about the four corners of a square, I was told the punishment was so severe for the offense, and the disgrace so heavily felt, that the supply of corners is never exceeded by the demand. Our wall has four true corners! Our most direct way of going into the city from here is to cross the "Bridge of Lions" and enter the South Gate. These lions adorn the stone parapet of the bridge, and look about as much like little pug dogs as the king of beasts. This crossing-place is popularly known as the Beggars' Bridge; and it is no misnomer when you view the decrepit wretches who beseech the passers by for a little cash.

There is a funny story told about the waterfalls below the bridge. The natives firmly believe that a golden cow had her residence there, and gave good luck to the city by her presence. Once a covetous Celestial came up from Tientsin with the dark design of winning this animal for his native heath. He brought with him a particular gourd, which it was rumored the golden beast regarded as a valuable addition to her watery fare. The cow came out, ate the bait, but alas! returned to her abode; and the man returned without his prey. Like honors, valuable possessions sometimes come to those who seek them not. Mr. Pierson owned a cow which sickened and died. Desiring to put it entirely out of the power of the natives to get possession of the diseased meat, he had the animal skinned and brought out here for burial. Then the story went abroad that the golden cow had left her home under the falls to enter the grave of the missionary cow. At that time the station was negotiating for the land here, and obtained it on most favorable terms. The natives hinted the success was due to the aid of their favorite,

and watched the erection of the buildings with deep interest. No accident befell the station, and it was all attributed to the oversight of the city's guardian.

September 1st was a "white day" with us. Ten persons were baptized and received into church fellowship. How glad we were to have so many to share with us the privileges of the Lord's Supper. Three names were also given, the owners desiring to serve the usual probation for church membership. It seems so much to you home friends to hear of this fruit of labors; but remember these people have only made the beginning, and often the hearts of the workers are discouraged by finding how ignorant they are in spite of their renouncing the rites of idol worship and turning unto our God. We need more workers so much. No one can deny the claims of the Sunrise Kingdom and its attractiveness, but oh that those who contemplate entering this work would look beyond to the Celestial Kingdom, where so many are waiting to hear of the celestial country to which we are journeying!

ITEMS.

A CHINESE Christian recently asked Archdeacon Moule how many clergymen there were in England. Being desired to guess, he said, "It's a little country; perhaps fifteen hundred," and being told there were forty-five thousand, said in astonishment, "Forty-five thousand! then you can well spare one thousand for China."—*Spirit of Missions*.

MISTAKEN DEVOTION.—In one of the great temples in Japan the devotion of the worshipers consists in running around the sacred building one hundred times, and dropping a piece of wood into a box at each round; when, the wearisome exertion being ended, the worshiper goes home tired and very happy at the thought of having done his god such worthy service. Are there not some Christians whose activity is very similar to this, and of about as much value? They are on the street, running to all sorts of meetings, and ever bustling from place to place. They feel and talk as if they were rendering most valuable service, and solace themselves in their weariness with the comfort that they are doing great good and will have a rich reward. Yet really they are accomplishing nothing. Their exhausting labor is really only running round and round the temple; no cause is advanced by it; God's name is not honored by it.

Young People's Department.

THE KINDERGARTEN IN SMYRNA.

BY MISS NELLIE S. BARTLETT.

The following account of the Kindergarten in Smyrna will be of special interest to many of our younger readers who contribute for its support. Aside from the school for children there is a most successful training class for teachers, from which the graduates go into kindergartens in other mission stations in Turkey.

It is the custom of many Smyrna people to send their little children to spend the day in private houses, where the lady in charge looks after them either in the house or in the street, and tries to keep them quiet without neglecting her own work, receiving for each about twenty-five cents per month.

It may have been on account of this practice that the Lord directed the first mission kindergarten in Turkey to be started in Smyrna, where the parents are glad to have their children learn something useful, as well as to "sit still." Miss Page having given us the use of a sunny room in the girls' school building, on February 26, 1885, seven little children gathered for work and for play. One little girl was brought every morning on her brother's back, because she was a cripple, and could only get about on her hands and feet. Her face was the sunniest of all; she came in rain or shine, and was everybody's favorite.

At this time all but the two English children were obliged to exercise much patience, for whatever was told them went through the mouth of an interpreter; yet this did not prevent their bringing little friends to visit us, who soon became members of the 'garten, and in a few weeks the seven had increased to twenty-five. At first we had only a forenoon session, as do the kindergartens in America; but it soon became evident that according to this plan it would be impossible to compete with the street schools, so the all-day system was adopted, which gives us better moral results.

The children are mostly Armenians, from three to eight or nine years old, and from all grades of society. The tuition ranges from eighty-four cents per month, to five cents brought every Monday morning; while the parents of those too poor to pay anything, assure us again and again that their prayers will bring blessings enough upon our heads to repay us.

After six months our numbers outgrew the room then occupied, and in addition to it we were given the use of the chapel, which served us well,—although I still feel a little grudge against the stained windows, which cheated us out of so much of God's precious light. It was at this time that one of the little three-year-old girls would cover her eyes and cry bitterly each time we went out to play. I could not understand it until we called at her home and found that she had been born, and always lived, in a room where there was very little light, and it was the sunshine which hurt her eyes. She also looked as if food, as well as light, had been a scarcity.

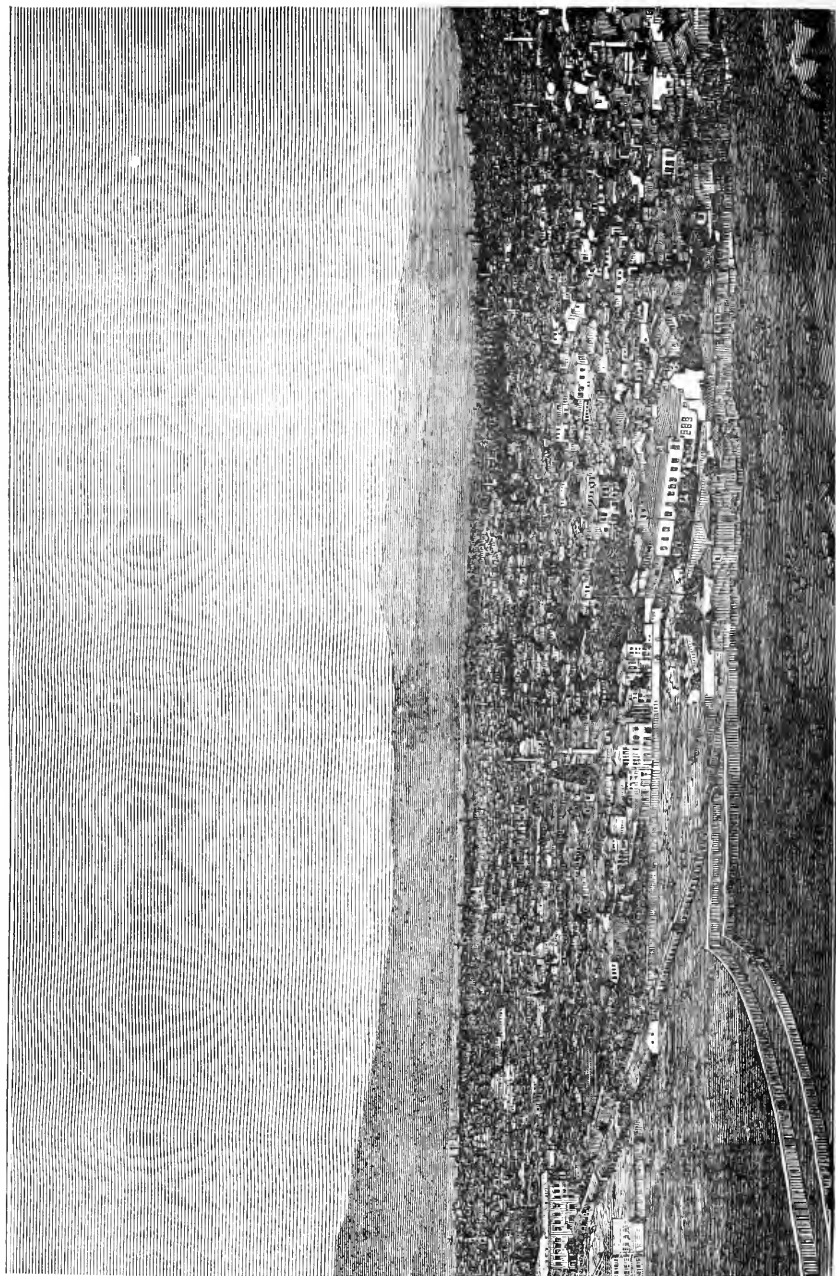
In February, 1886, the Children's Friend Society provided us with ample rooms, and a nice large playground, which is thoroughly appreciated. The teachers take turns in coming at half-past seven, to keep the little ones out of mischief until the exercises of the day shall begin; but in the summer their happy voices are heard in the garden long before that hour, their mothers having sent them off with breakfast in hand. The one great objection raised against the kindergarten is, that the children are sent home too early, as the parents find it troublesome to have them around so long before dinner, which in Smyrna is seldom served until eight in the evening.

Last year our number was seventy-eight, and the children were taught in five divisions, four of them by Armenian teachers, and the English department by Miss Blackler, who is this year in charge of the kindergarten.

The great secret of the success of the work is the faithfulness of these Christian teachers, and their strict adherence to the first principle of the kindergarten,—that the only rod of correction to be used is the rod of love.

Each morning all divisions unite in thanking the Heavenly Father for his tender care, and asking his loving help, after which they sing their joyful songs. Then follow the morning talk, gymnastics, the gift, lunch for the younger ones, games in the garden, and the occupation. The afternoon session also opens with singing. Do you who are mothers and kindergartners appreciate the blessing you have in such a wealth of beautiful hymns and songs written in the English language for your little ones? The lack of these in Armenian and Turkish, is the greatest hindrance we have. Kind friends have translated a few, but the easier ones are taught in English. The difficulty of learning the words does not seem to diminish the children's enjoyment of these songs, which they sing over and over, at home and in the street.

The "khan" court is the yard used in common by the forty families whose forty rooms open onto it. It has been pleasing to notice the contrast, as in one corner of this court a circle of children are playing in harmony some kindergarten game, while not far off is a group of loud and angry boys who



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care not for each other's feelings. I might say that God and his love is taught in each of the lessons of the day, even in sewing; for did not he give us the beautiful flowers with bright colors? and did not he put the iron in the mines that we might have needles with which to sew?

Though the children enjoy hearing of the wonders of their own little bodies, of animals, the world we live in, etc., it is the bi-weekly Bible talk for which they most often ask, and which they are so much pleased to tell at



SMYRNA KINDERGARTEN CHILDREN.

home. In some cases this is the only pure and simple gospel which the parents hear, and although but few of them are Protestants, all are glad to have their little ones learn of Jesus and his love. To the older children, reading and writing is taught for a part of the day, to prepare them to enter the primary department of our boys' and girls' schools, which many of them do.

Word just comes that in the delay of the arrival of readers for the

English division, the prophecy of Daniel is being read, and one little Armenian boy eight years old claps his hands with delight, as he is specially interested in some portion. He is the one whose face was so radiant when at last allowed to come to Sunday-school, his convincing argument to his mother having been, "The other boys do; why shouldn't I?" Our winter vacation includes January 18th, which is the Armenian Christmas, and the joys of a year ago will long be remembered by the kindergarten children of Smyrna who were invited to spend Christmas Eve with the American consul and his wife. The very youngest and the little lame girl rode; but the rest of the fifty walked, though it was more than a mile. Some of the children were from the very poorest of families, and imagine their happiness when they found themselves in a richly carpeted room, and before them a "Jacob's Ladder" covered with evergreen, and reaching to the ceiling. It was brilliant with candles and shining angels, and, moreover, was loaded with pretty toys and cornucopias of candy for all, while, in addition, the most needy received warm garments. Golden walnuts, even, were thrown among the little flock, which they sought to catch with open hands and mouths. Little mothers with their dolls and pets, and the boys with steam-engines, knives, picture-books, etc., had wonderful stories to tell for a long time afterward.

As the kindergarten opens to us the homes of all our pupils, we long for more time to visit them. The parents are yearly invited to some public exercises. Last spring these exercises occupied the afternoons of a week. Monday and Tuesday the two younger classes gave samples of their daily work, and the parents were much pleased with their attention and promptness. Wednesday the training class of kindergartners had their closing exercises, and were awarded diplomas. Thursday and Friday the three older divisions carefully followed directions in different gifts and occupations, and became enthusiastic over their Bible, natural history, and number talks. The audience were delighted at the naturalness with which some read, and all seemed deeply interested in their progress.

The success of the mission kindergarten has stimulated the Armenians of the city to begin one of their own, though as yet its doors are not open to the poor. Our great work is character building; for are not these children the very ones who a few years hence will move the world for good or for evil? From the beginning God has given many encouragements by the way. One dear little boy, so attentive, obedient, and loving, would hardly be recognized as the same who but a year ago disturbed all near him by running around at his own sweet will, and who if corrected would kick, and scream, and throw himself about, even if it did hurt him. One day he put his little fist through a large pane of glass in the door of the little room where he

had been asked to quietly think of his deeds. But since he was induced to confess and ask forgiveness for turning the faucet to see the kerosene run, he has seemed a different child.

For years there have been in Turkey good schools for young men and women, and for children over five years of age, while into a few of the primary classes the missionary mothers have, with great enthusiasm, successfully introduced some kindergarten methods, the materials having been sent by friends in America. But for the poor unfortunates who are less than five, the street school, with its daily lessons in flying into a passion, striking, deceiving, lying, cursing, swearing, stealing, cruelty to animals, and even to each other, was the only one which was provided (except in Smyrna), and it was always full to overflowing, with never a dearth of instructors; for as each pupil mastered a new point, it was his immediate pleasure to teach it to all his companions. But now, Smyrna kindergarten is not hiding its candle under a bushel, but rays from it are reaching out and lighting different parts of the Turkish Empire. For three years in Erzroom and Constanti-nople there have been bright lights, for two years in Mardin, while now in Cesarea, Marash, Afion-Kara-Hissar, and I hope in Trebizond, the candles are lighted.

Pray, and teach your little ones to pray, that the light of a Saviour's love may reach the heart of every child in Turkey.

Our Work at Home.

BIBLE READING.

SOME HINDRANCES TO MISSION WORK IN BIBLE TIMES.

BY MRS. J. O. MEANS.

I. *Satan's Devices.*—The first missionary to the Gentiles was often hindered in his tours by the Arch Enemy. "We would have come unto you once and again," writes Paul to the Thessalonians, "but Satan hindered us" (2 Thess. ii. 18). "We are not ignorant of his devices" (2 Cor. ii. 11). "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. vi. 12). Satan still hinders mission work by fostering ignorance, self-indulgence, and worldliness at home, and by myriad machinations in heathen lands. He can be overcome only by Paul's method: Believe him down (1 Peter v. 9). Pray him down (Eph. vi. 11,

18, 19). Even the great apostle asked the church to single him out in prayer. Much more may our absent missionaries expect us to pray for them, acquainting ourselves with each case so far as we can, making it our own, and overcoming their adversary by our faith and prayer.

2. *Human Opposers.*—The early missionaries were hindered by lukewarm friends and by active foes. Some of these were like Alexander the coppersmith, who did Paul much evil; and some were like Demas, who forsook him, having loved this present world. To the whole church at Corinth Paul could speak not as unto spiritual, but as unto carnal, even as unto babes in Christ (1 Cor. iii. 1). Some were backsliding Christians, “disorderly, working not at all, busybodies”; and they of the house of Chloe had declared to Paul that there were contentions among them.

If these human hindrances existed in the early missionary churches, how was it in the world outside? See Romans i. 30–32. The heathen world has not changed since that day. Our friends hardly dare describe the sin and cruelty they see, nor the imperfections of the converts whom they love. What can we do to help them bear this burden? Still, nothing more availing than to heed the reiterated entreaty of that olden time (2 Thess. iii. 1, 2). And they will be delivered. Christ shall reign till he hath put all enemies under his feet; that Wicked One shall be destroyed by the brightness of his coming; every knee shall bow, and every kindred, tongue, and people shall serve him. (1 Cor. xv. 25, 2 Thess. ii. 8, Phil. ii. 10, Rev. v. 9, 10.)

HOME HINDRANCES.—A CHAT WITH DISCOURAGED WORKERS.

BY LUCY WHITE PALMER.

THE evening is stormy,—so very stormy that we may with a good conscience turn our backs on the out-door world. “The children are nestled all snug in their beds,” and the gudeman is busy over some of those “odd jobs” which he has long been saving for a rainy evening. It is just our chance for a quiet chat, dear, discouraged fellow-worker, over some of the hindrances which our home life puts in the way of our efforts to do missionary work. Let us draw the curtains closer and our chairs nearer, and unburden our tired souls to one another.

There is a discouraged look upon your face to-night, and I can guess the reason why. You did so want to go to the branch meeting to-day! It promised a feast of good things; and, to crown everything, the Branch’s own dear missionary, whom you have so long wanted to know, was to be there,

and to speak. But Charlie is just getting over the croup, and the baby is fretful with her teeth, and the help (by courtesy so called) seems utterly helpless and unhelpful. And so the home field seemed your province for missionary effort. And you are thinking, "It's always just so, and there is no use in my trying to do anything. A woman with so many home cares as I have can't do missionary work, and ought not to be asked to,—so there!"

And almost you have decided to give up the whole thing and not care. Have I not guessed right? Ah, I thought so!

Let us dare to think of the matter a little, even if it is discouraging. Perhaps you may come to the belief that I hold in my better moments—that it is the privilege, and the right, and the duty of all women, even of busy house-mothers, to take some share in the great missionary efforts of our day,—some share, their share; not the share of active, direct administrative work which may fall to other, less hampered, women. If you are poor, your share is not that of the rich woman; if you are care-burdened and child-burdened, your share is not the share of the single woman with leisure at command; if you are sick and weak, your share is not the share of the well and strong. But some share, some active interest, you should have for your own best good and the furtherance of the work. It is a saying which has a large heart of truth, that to get anything done you must go to the busiest person. Certain it is, I am sure, that the larger part of our woman's missionary work is done by the women who have home hindrances; and those work best who have in greatest degree the subtle art of turning hindrances into helps.

But about those own particular hindrances of yours, which have brought that discouraged look to your face.

You are not strong,—are ill so often. How can one do missionary work when one is sick? I don't know anything about that hindrance, you are sure, or I would freely excuse you on that ground. Well, if I do not know, I will try to imagine it. First of all I will heartily sympathize with you in the trial. Yes, it must be hard to lie by when you would fain be up and doing; to fold the hands when work is waiting. But, dear friend, the ground must be enriched before it can bring forth harvest; the pitcher must be filled at the fountain before it will have wherewith to quench thirst; one must learn before he can teach. Perhaps that weary illness was the Master saying, "Come aside, and learn of me." And, now you think of it, you did learn some things that made mission work more significant to you. When the doctor was so kind and attentive in that last illness, and saved your life by his unremitting care, you thought of the women in the Eastern harems, whose lives might be lost before a strange physician would be allowed at

their bedsides, and your heart ever since has been more tender toward those poor sisters, more ready to respond to appeals in their behalf. And when, once, you were lying, weak but happy, with a little fuzzy head nestled close by your side, and heard the proud father say rapturously, "I'm so glad it's a girl!" your whole heart went out in pity toward that Chinese mother whose baby girls were drowned at her very bedside by their father, and you thanked God for this Christian land where girls are welcome; and you vowed to do all you could to make a place for them in China. Don't you remember! And how can you measure what good to yourself and others was in those prayers, and promises, and thankful tears? "More things are wrought by prayer than the world dreams of," and we can pray for the work and the workers from a sickbed.

But you are well, now, and still the chances for work seem as limited as ever by the pressing cares, the every-day duties, the perplexities of the servant question, and all the rest of it. It is walking in the valley for you; no time to get up to the heights.

Yes; I know. I am a housekeeper, and I have a speaking acquaintance with the servant question, and I realize how inharmonious, sometimes, seem the claims of home and foreign work. And, verily, we cannot do as much, in a direct and active way, so trammled, as we could otherwise. It would be foolish to expect it. But if we cannot walk on the heights of full and uninterrupted activity in this work, we can scatter many fruitful seeds in the valley. Your grocer calls while you are busy in the kitchen.

"O, by the way, Mr. Brown, won't you please remind your wife of our ladies' missionary meeting this afternoon at Mrs. Gray's? I find I can't go myself, and do you suppose she would be willing to read this little poem in my stead?" And so Mrs. Brown goes, and takes an active part, neither of which had she intended to do; and how much of your time and energy has that taken?

"But perhaps Mrs. Brown doesn't go?" Very well, that is her loss; but be sure that your effort for her was not wasted.

Or, again, you are in Boston, busy in a day's shopping. Take just a moment to drop in at the Board Rooms and lay in a stock of leaflets. It won't cost you much of time or money, and a leaflet is so handy to tuck into a letter, you know. It may lead others into the more active work from which you are debarred.

Or, once more, let the pile of papers and magazines on the centre-table, from which you snatch a half-hour's reading now and then even on a busy day, include the LIFE AND LIGHT, and *Mission Studies*, and the *Mission Dayspring* for the children.

You cannot study them as you would like to, and as they deserve; but the bits which you glean from the wayside, as it were, will give you something valuable to think of, interesting to talk over with the next friend who calls, helpful to report at the next meeting of the auxiliary, if you can go.

But you think that is a big if. When I speak of your going to auxiliary meetings, or, in fact, doing anything else in this work, I surely forget that you have a family of young children! I don't realize what constant interruptions they bring, how heavy is the drain upon your time and strength, how confining is a mother's work! That alone is sufficient to excuse you from missionary work, you think. And once more I freely admit that it is sufficient to excuse us from very much of the active, outer part of the work. I say "us," because, as we are having a confidential talk, I don't mind telling you that I can calculate to a nicety the amount of racket a given number of small boys can produce. I have even some experience of the fact at which Mark Twain hinted when he remarked (I trust in no unamiable spirit) that "twins are a riot." But I often remember with comfort the counsel of Mrs. Porter, that wise mother and veteran missionary, now sainted, to a young mother who feared, as you and I sometimes fear for ourselves, that she might be wronging her children by engaging in missionary work: "My dear, I should fear for you if you should resign. Your missionary work is a constant education to your children. You will not neglect them."

Let us be glad of the children, not only for their own sweet sakes, but because in them we have given to us a grand field for missionary work. Into our hands is given the task of raising up the next generation of missionaries, and of those who shall support them.

This work is our opportunity, and is as directly missionary work as leading an auxiliary meeting, and of far greater importance. Let us set this distinct aim before our eyes,—to educate and inspire our children to an active interest in missions. I do not say let us set them apart as missionaries. I do not think we have a right to do that. How do we know that God wants our sons in the foreign field? He may mean that they shall make the money to support some one else there. Our daughters may be more successful as mothers to missionaries than as missionaries. Let God call them to their special work, but let us fit them for it, whatever it may be, by kindling in their hearts the flame of missionary enthusiasm and personal consecration.

"How can I do this?" you ask. In many ways, all simple and natural. In the first place, let your own heart and the home atmosphere be full of that which you wish to put into them. Children breathe in moral germs as readily as they do the physical germs of which we hear so much. They tend naturally to be interested in what really interests their parents. Now why not

mingle references to mission work in your table conversation as naturally as allusions to business, or art, or literature? Why not read to the children from *Mission Stories* once in awhile, as well as from the countless books of silly tales which flood the market, and too largely your nursery? Why not put some missionary pictures into that scrap-book you are making for them? Why not encourage them to keep and enjoy a mite-box? Why not take your little daughter, or even your little son, with you to a branch meeting, sometime, presenting it as a special privilege and treat? Why not, as they grow older and more thoughtful, study with them the history, customs, social, intellectual, and religious life of various countries, and see how these have been modified by the introduction of Christianity? Why not, in short, take half as much pains to educate them in this as you do in other matters which you consider valuable for them? That was your class motto in college, you remember—*Cur non?* Why not?—and it meant great things to you then of lofty aspiration. Why not put it to some practical use now?

And so, dear fellow-worker, hindered by illness, and servants, and cares, and babies, let us, in spite of our hindrances, just do the very best we can, and not presume to fret because it's little.

LEAVES FROM OUR BRANCHES.

So many autumn leaves have come to us in the shape of reports of annual meetings in our branches, our space compels us to condense them more, and give them less promptly than we could wish. We have endeavored to preserve the main features of the reports, and we trust the information and suggestions will be none the less acceptable because a little late.

THE annual meeting of the *Barnstable Branch* was held in Wellfleet. Those present were specially delighted to see and hear their missionary, Miss Fannie E. Burrage, of Talas, Turkey, who has been supported by the Branch for seven years. "The love of what is ours," says the report, "prompts those who are workers in the cause of missions to feel an added interest in the missionary who so quietly, yet comprehensively and earnestly, gave valuable information concerning her work among the girls in the school at Talas." Another interesting feature was the thank-offering service, which brought \$52.14 into the treasury. Added to this were other thank-offerings, which made the amount given for the Bombay Home \$168.14,—more than twice the sum (\$75) asked from the Branch.

At the annual meeting of the *Hartford Branch* one auxiliary and two mission circles were welcomed as new-comers, and the treasurer reported the

receipts to be within a few dollars of the five thousand aimed for at the beginning of the year. Mrs. Rand, of Micronesia, was the missionary speaker, and the presence and address of Mr. Karmarkar, the converted Brahmin, added much to the programme. "To see such a miracle of God's grace, and to hear his thrilling words, brought far-away India very close to every heart." According to the custom of several years, the Tolland County workers in this Branch held a very successful meeting at Vernon the following week, at which Mrs. Montgomery, of Turkey, was the missionary speaker, and a thank-offering was received for the Bombay Home.

From the *Essex South Branch* we have the report of an interesting auxiliary anniversary, being the twentieth annual meeting of the society in Tabernacle Church, Salem. The auxiliary was organized Oct. 27, 1869, at the call of the beloved wife of the pastor, Mrs. Mary Barnes Palmer, who was the first president. The first secretary was Mrs. G. A. Pollard, niece of Rev. Samuel Worcester, D.D., and who had returned from twelve years service in Turkey, and Miss Sarah P. Chamberlain was its first treasurer. Much of the later success is due to Mrs. DeWitt S. Clark, the present pastor's wife. "The society, besides other work, has supported a Bible-woman in China, Mrs. Wu for three years, and Mrs. Tsua for seventeen." One of the treasures of the auxiliary is the original mite-box of the first female missionary society of the Tabernacle Church, dating probably from 1810. It came from the first treasurer of the society, the saintly Sarah Caldwell, through Miss Margaret Henderson, who received it from Rev. Augustine Caldwell: the maker of the box was Mrs. Caldwell's husband, Mr. Ebenezer Caldwell. The money raised by this auxiliary during the twenty years has been \$4,024.91, none of it ever having been obtained by entertainments.

Washington and a reception at the White House marked the nineteenth annual meeting of the *Philadelphia Branch* as one to be held in special remembrance. Good and encouraging reports were received from all the societies; and the treasurer, Miss Flavell, announced the year's contribution—\$3,310.60—to be the largest ever received from the Branch. Great interest had been manifested during the year in the special collection for rebuilding the seminary at Aintab, and the news that at last the work there was advancing steadily was received with joy. Miss Anna P. Halsey, the President of the Branch, was unable to be present at the meeting, on account of ill health, and Mrs. John L. Scudder presided in her place.

One of the special phases of work in the Philadelphia Branch is the hearty interest and co-operation shown by the young ladies. At this meeting the young ladies of the "Monday Circle," of the First Congregational Church of Washington, conducted a discussion on the Methods, Difficulties, and

Encouragements of Mission Bands and Young Ladies' Circles. The young ladies spoke very readily and without notes, giving their own experience, which seemed to be that no amount of rain—even in this year of its liberal distribution—had been able to dampen their missionary zeal, or hinder their success. It was also noticeable that in the "Question Box," which was opened by Miss Hetta L. H. Ward, the younger members of the Branch were quick to respond with thoughtful suggestions.

Each session was opened by a devotional meeting, and these meetings were unusually rich and full of help. The evening meeting, under the charge of Dr. Newman, pastor of the church, was addressed by Miss Gertrude Chandler of India, and the Rev. Mr. Lawrence of Baltimore, who has recently made a tour of mission stations. At the afternoon meeting Miss Chandler also spoke, telling of the difficulties women in India encounter in trying as Christians to break through the fetters of social customs, even when they are persuaded that such customs are lowering to their womanhood.

A good story by Mrs. Eckerson, of Closter, N. J., was read at the morning meeting, and Miss Bridges contributed an excellent paper on how to enlarge the circulation of LIFE AND LIGHT. An appeal for the Bombay Home was made by Miss Stanwood, whose words were earnestly seconded by Miss Susan Hayes Ward. Mrs. Scudder read an address by Miss Halsey, adjuring every member of the Branch to dig for the talent intrusted her, and to keep it bright in the service of the Branch, and especially in aid of the overworked officers. Miss Halsey, after nine years of faithful and untiring work as president of the Branch, felt compelled to retire, and her resignation was reluctantly accepted,—Miss Susan Hayes Ward, of Newark, N. J., being unanimously chosen in her stead.

Resolutions of regret at Miss Halsey's resignation, and of thanks to Mrs. J. L. Scudder for having so ably and efficiently presided over the meeting, were offered, and unanimously adopted.

Through the courtesy of Dr. Newman, word was sent to the meeting that although President Harrison was out of town, Mrs. Harrison would receive the ladies at five that afternoon; and the closing meeting was adjourned only to reassemble at the White House, where both Mrs. Harrison and Mrs. Morton met the delegates in the beautiful "Blue Room." The introductions were gracefully made by Mrs. Scudder; and all felt that a beautiful and helpful annual meeting had had a very pleasant termination.

From the New York Branch.—(Home Touring.) An early start on an autumn morning, a short trip by rail, and a pleasant ride in a country "carryall" along a road fringed with late asters and gentians, with a spike of goldenrod here and there, brought two ladies to their first stopping-place in

a short tour which had been undertaken among the auxiliaries on Long Island. One was from the "Isles of the Sea," and had been for years face to face with the work among the dusky natives. After being refreshed by a warm welcome and dainty dinner at the house of the minister, an afternoon meeting was attended. A goodly audience of ladies and children, with not a few gentlemen, listened intently to the words spoken, and crowded about the speakers at the close of the meeting to question the missionary regarding her work, and to gather information relative to forming societies from the lady who accompanied her. In the evening a drive of a mile was taken to a neighboring village, where again the church was filled by an eager, attentive throng. The next morning many calls were received, and it was with regret that a start for the next appointment was made at noon. A drive of fifteen miles across country ended at a village "hotel," where our travelers remained over the Sabbath, speaking to the Sunday-school children in the afternoon, and turning the evening service into a missionary lecture. Again the same interested faces; again the lingering for a personal word, and the substantial acknowledgment of the benefit enjoyed in a generous collection for the cause, as had also been the case in the first instance.

Next morning's skies were unpropitious: rain poured in torrents, but dates must be filled; so gossamers were donned, and an afternoon meeting held in an adjoining town. Notice having been given in the public school, there were many children present, whose bright faces and earnest attention repaid our two ladies for all discomfort experienced in braving the elements. An evening meeting under the same circumstances proved full of inspiration, though small in numbers, and as our tourists turned their faces homeward, they felt that "hand-to-hand" work was the most practical kind of missionary labor, and was likely to be beneficial at home as well as in foreign lands.

C. H. R.

A Vice-President of the Branch writes:—

The New York Branch has some auxiliaries over the border in Pennsylvania, in churches which belong to the New York State Association. With one of these, Le Raysville, "beautiful for situation," Susquehanna Association held its autumnal session, and thither we ladies also repaired for our annual missionary gathering. The meeting really began on the way, at Nichols, where we left the cars, and lasted through the whole three hours and more of our stage ride, climbing up and up the long hills of Bradford County; and it didn't seem like a long meeting, either. If anyone really wants to enjoy a missionary thoroughly, and to learn all about her home life and work, and its surroundings, with an unlimited opportunity of asking questions, let her be in a stage load with Mrs. Rand, of Micronesia, and her wish

will be fully gratified. Those who were thus privileged on that September day will long remember the pleasure.

The meeting proper was at the M. E. Church in Le Raysville the next forenoon, when about fifty ladies were present from ten different churches. We were remarkably favored in having addresses from Secretary Daniels, and Rev. Robert Chambers, of Erzroom, besides our sister, Mrs. Rand. "Too many good things at once," as the child said, for we hadn't time to hear them half we wanted to.

Besides this meeting of the Association, a brief campaign, arranged by Secretary Daniels, included visits to the churches of Neath, Potterville, West Warren, and East Smithfield, in Pennsylvania, and Candor and Berkshire, in New York, with afternoon and evening meetings and addresses, either by himself or Mr. Chambers and Mrs. Rand. Scranton, Pennsylvania, had been visited before, and Mrs. Rand had there addressed a large meeting of ladies, and an auxiliary was organized, from which we hope to hear much good in the future.

Thinking of the toils and fatigues incident to such a campaign, one cannot help wondering whether our missionaries do not have to work harder to interest us Christians at home, than in their tours among the heathen in their foreign field,—and this when they come home to rest, too! To rise early, to take trains, to ride all day in the cars, or wait for hours wearily at stations, or, if away from the railroad, to be carried a few miles by private conveyance to dinner at one place, tea at another, and still another for the night, with afternoon and evening meetings sandwiched in, and dark rides over strange roads, rough or smooth, up hill and down,—such are some of the experiences our missionaries find on these tours in the home-land. May the harvest richly repay all the toil of the seed-sowing!

Norfolk and Pilgrim Branch.—You ask for a leaf, and only yesterday a leaf fell at my feet, serè and withered, and I did not save it. I thought my hands were full, and some one else might see and care for it, and, saving it from the dust, carry it home for winter cheer. But they did not, and now you cannot even see its beauty of outline, its fair promise of youth and growth, its veins of golden yellow, its delicate tracery of fibre, its heart of fire burned to ashes on its edge, for it is gone—cast out by hands that should have cherished and nourished it, and made it live.

Alas! alas! what shall I say unto my Lord when he comes seeking fruit, and finds none hiding under our leaf? Will he look on me as he did once with his look of scorn on the withered tree, and order it simply "cut down"? or will it be the look of pity such as he gave to Peter, and give another chance? I know not. I only know I have been unworthy to be

trusted to tend a leaf of his garden, and it grieves me. I will go home and find the place where the leaf fell off, and trusting to the promise of nature that another leaf, yea, two, shall grow where this fell out, and remembering God's promise to "watch and tend it every moment, lest any hurt it," will claim both with earnest asking.

I will watch the early bud cuddled in its winter blankets, protect from chilling frosts, water with repentant tears, tend with careful hand, and bring another leaf in the early spring to do its work.

WOMAN'S BOARD OF MISSIONS.

Receipts from Nov. 18 to Dec. 18, 1889.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

<i>Maine Branch.</i> —Mrs. W. S. Dana, Treas.	
Bangor, Y. L. M. B., 50; Wiscasset, Ladies' Centre, 4, S. S., 2.17; Alna, S. S., 2; Newcastle, Aux., 21; Thomaston, Aux., 17, Morning Star Circle, 10; Sumner, Cong. Ch., 2; Warren, Cong. Ch., S. S., 2, A Friend, 50 cts.; Piscataquis Co., Conf. Coll., 4.80; Greenville, Aux., 24; Andover, Aux., 7.06,	146 53
Total,	146 53

NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Miss A. E. McIntire, Treas. Epping, Friends, 2; Exeter, Aux., 11.50; Hanover, Aux., 45.60; Keene, Second Cong. Ch., Missy Gardeners, 18; Kensington, Morning Seed Sowers, 10; Lyme, Aux., 22.20; Lyndeboro, Aux., Thank-offering Boxes, 17; Milford, Aux., 5; New Ipswich, Aux., prev. contri. const. L. M. Mrs. C. M. Brooks, 10, Hillside Gleaners, const. L. M. Mrs. Hattie P. McKown, 25; Northwood, Aux., 10; Rindge, Aux., const. L. M's Mrs. J. L. Merrill, Mrs. G. G. Williams, 50.35; Tamworth, Aux., Miteboxes, 3; Tilton, Aux., 6; Warner, Aux., 5; Wolfboro, Aux., 3.70,		244 35
Total,	244 35	

VERMONT.

<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Barton Landing and Brownington, Aux., 20; Bennington, Second Ch., S. S., 5; Burlington, Aux., 40; Charlotte, Y. P. S. C. E., 5; East Corinth, Aux., 9.50; Dorset, S. S., 15; Enosburg, Y. P. M. C., 10; Hartford, Aux., 2.25; Middlebury, Aux., 100; New Haven, Y. L. Working Club, 15; Peru, Aux., 5; Rupert, A Friend, 2; Springfield, Aux., 20; Williamstown, Aux., 4.25; St. Johnsbury, North Ch., Aux., 43, South Ch., Y. L. M. S. of wh. 50 const. L. M's Miss Persis D. Hewitt, Miss Laura Watson, 65,		361 00
Total,	361 00	

MASSACHUSETTS.

<i>Acton.</i> —Evangelical Ch.,	4 00	
<i>Andover.</i> —West Parish, Juvenile Soc'y,	25 00	
<i>Andover and Woburn Branch.</i> —Miss E. F. Wilder, Treas. Lowell, First Ch., Aux., 136; Union, Aux., High St. Ch., 59.40, Elliot Ch., 81.60, John St. Ch., 59; Woburn, Aux., 90, Woburn Workers, 30; Andover, Aux., 259; Lexington, Aux., 42.65; Stoneham, Aux., const. L. M's Mrs. E. A. Freeman, Mrs. Etta Cannell, Mrs. Sarah E. Chase, Mrs. Sarah A. Dean, 100,		857 65
<i>Barnstable Branch.</i> —Miss A. Snow, Treas. West Yarmouth, Aux.,	4 00	
<i>Berkshire Branch.</i> —Mrs. C. E. West, Treas. Housatonic, Aux., 14.25; Monterey, Aux., 20; Pittsfield, First Ch., Aux., 131.85, Mrs. H. M. Campbell, 45; Williamstown, Aux., of wh. 25 by Mrs. Lucy C. Lincoln, const. L. M. Mrs. C. M. Winchester, 212, Branch for Bombay, 50.60, Erratum: The 5 reported from Miss Morley in the Nov. LIFE AND LIGHT was a mistake. The 5 should now be credited to Mrs. Campbell, making her donation 50.	473 70	
<i>East Dillieria.</i> —Three Children,	30	
<i>Essex North Branch.</i> —Miss C. A. Osgood, Treas. Newburyport, Aux.,	125 00	
<i>Essex South Branch.</i> —Miss S. W. Clark, Treas. Lynn, Central Ch., Aux., 25, Swampscott, Aux., 7; Beverly, Dane St. Ch., Aux., 150,	182 00	
<i>Falmouth.</i> —Second Cong. Ch., Thank-off.,	7 51	
<i>Franklin Co. Branch.</i> —Miss L. A. Sparhawk, Treas. Conway, Aux., 5; Greenfield, Aux., 26.38; South Deerfield, Aux., 10; Northfield, Aux., 7; Orange, Aux., 10; Sunderland, Aux., 5,	63 38	
<i>Hampshire Co. Branch.</i> —Miss I. G. Clarke, Treas. Greenwich, Aux., 20; Hadley, Aux., 24; Hatfield, Aux., 52.63; Northampton, First Ch., div., 85; North Hadley, Aux., prev. contri. const. L. M. Miss Hattie H. Smith, 7.75; Southampton, Aux., 31.43, Cheerful Givers, 30, For Bombay, 59.49,	310 30	
<i>Middlesex Union Conf. Asso.</i> —Mrs. A. R. Wheeler, Treas. Westford, Aux., 5; Concord, Bowker Home Soc'y, 1.07, Aux., 33, M. C., 40; Townsend, Aux.,		

const. L. M's Miss Mary Adams, Mrs. Mary E. Peckham, 50; Littleton, Aux., 10,	139 07		
<i>Norfolk and Pilgrim Branch.</i> —Mrs. F. Shaw, Treas. Plymouth, Mary Allerton's, 32; Rockland, Miss M. N. Shaw, 2; South Weymouth, Union Ch., Aux., 100; Easton, Aux., 31.75; Hingham, Aux., 23.70; Halifax, Aux., 20; Weymouth and Braintree, Aux., 15; North Weymouth, First Ch., Aux., 3,	227 45		
<i>Palmer.</i> —A Friend,	5 00		
<i>Springfield Branch.</i> —Miss H. T. Buckingham, Treas. South Hadley Falls, Aux., 12.30; Holyoke, Second Ch., Wide-Awakes, Boys, 5.50, Girls, 14.50,	32 30		
<i>Suffolk Branch.</i> —Miss M. B. Child, Treas. Arlington, A Friend, 1, Y. L. F. M. S., 53; Auburndale, Y. L. Soc'y, 50; Boston, Central Ch., Aux., 118.80, Union Ch., Aux., 32.14, Mt. Vernon Ch., E. T., In Memoriam, 100; Charlestown, Winthrop Aux., 111.70, First Ch., 5; Chelsea, Central Ch., Aux., 10; First Ch., Aux., 121; Dorchester, Second Ch., Y. L. Soc'y, 40.05, Village Ch., Y. L. M. C., 5, Harvard Ch., Jun. Aux., 50; Franklin, Mary Warfield Soc'y, 8; Hyde Park, Aux., 32; Medway, Aux., 1; Needham, Willing Workers, 5; Newton Centre, Aux., 62.25; Roxbury, Eliot Ch., Aux., 93.35, Immanuel Ch., Aux., 53.15; Somerville, Prospect Hill Ch., 5; Waltham, Aux., 20; Watertown, Aux., 7; West Somerville, Day St. Ch., Woman's Missy Soc'y, 10; Brookline, Aux., 27,	1,021 44		
<i>West Wareham.</i> —Mrs. J. H. Clapp,	70		
Total,	3,478 80		
LEGACIES.			
<i>Peabody.</i> —Legacy of Jane L. Stevens,	100 00		
<i>Marion.</i> —Legacy of Elizabeth Taber,	1,000 00		
<i>Springfield.</i> —Legacy of Mary Adams Brewer,	1,000 00		
RHODE ISLAND.			
<i>Providence.</i> —Legacy of Mrs. Maria L. H. Cady,	4,000 00		
CONNECTICUT.			
<i>East Conn. Branch.</i> —Miss M. I. Lockwood, Treas. Colchester, Aux., 1; Dan. Johnsonville, Y. L. M. B., 5; Groton, Aux., 5; Ledyard, Newell Soc'y, 6.50; Taftville, Aux., 12; Woodstock, Y. L. M. S., 10; New London, First Ch., Aux., 44.85, Second Ch., Aux., 49.62; Norwich, Park Ch., Aux., 50, Broadway Ch., Aux., 86.37,	270 34		
<i>Hartford Branch.</i> —Mrs. G. R. Shepherd, Treas. Bristol, Aux., 25; Buckingham, Aux., 5; Hartford, Miss E. R. Hyde, 5, South Ch., Aux., 7; Hebron, Aux., 25.25; Rockville, Mrs. Geo. Maxwell, 25; South Coventry, Aux., 8.39; Tolland, Aux., 7,	107 64		
<i>New Haven Branch.</i> —Miss J. Twining, Treas. Bridgeport, Pearl-Seekers, 10; Deep River, Aux., 10; Litchfield, Daisy Chain, 90; Middletown, First Ch., Aux., 41.25, Ten Times One Circle, 17; Millington, Aux., 5; New Britain, South Ch., Aux., 92.67; New Haven, Centre Ch., Aux., const. L. M's Mrs. Frank K. Sanders, Mrs. T. L. Day, 261.50, Ch. of the			
Redeemer, Aux., 33, United Ch., Aux., 40; Plymouth, Aux., Mrs. Harrington, const. L. M. Mrs. Riley Ives, 25; Sharon, Aux., 15.68; South Norwalk, Cheerful Givers, 20; Waterbury, Daisy Chain, 33; Woodbridge, Aux., 20,	714 10		
Total,	1,092 08		
NEW YORK.			
<i>New York State Branch.</i> —Miss C. A. Holmes, Treas. Buffalo, First Ch., Aux., 5; Elton, Welch Ch., Aux., 10.50; East Smithfield, Pa., Light-Bearers, 8.56; Fairport, Aux., of wh. 25 const. L. M. Miss Minnie M. Murdoff, 35, Pine Needles, 35; Little Valley, Aux., 5; New Haven, Aux., 30; Poughkeepsie, Aux., 20; Rochester, Plymouth Ch., Aux., 50; Syracuse, Geddes Ch., Willing Workers, 13.55; Warsaw, Aux., 54; Buffalo, W. G. Bancroft M. B., 20, Dr. R. H. Hambleton, 20. Ex., 6.61,	300 00		
<i>Patchogue.</i> —L. I. Aux., Thank-offering,	20 00		
Total,	320 00		
FLORIDA.			
<i>Winter Park.</i> —Miss'y Soc'y,	11 40		
Total,	11 40		
MICHIGAN.			
<i>Ann Arbor.</i> —Infant Dept. Cong. Ch.,	6 21		
Total,	6 21		
WISCONSIN.			
<i>Hartland.</i> —Ladies,	2 50		
Total,	2 50		
CANADA.			
<i>Canadian.</i> —W. B. M.,	615 00		
Total,	615 00		
TURKEY.			
<i>Harpoet.</i> —Eva Chedigian,	82		
Total,	82		
CHINA.			
<i>Tungcho.</i> —Woman's Miss'y Soc'y,	10 33		
<i>Pao-ting-fu.</i> —Mary and Sarah Pierson,	25 00		
Total,	35 33		
General Funds,	6,314 02		
Leaflets,	39 55		
Legacies,	6,100 00		
Total,	\$12,453 57		
MISS HARRIET W. MAY, Ass't Treas.			



LETTER FROM MRS. HOLBROOK.

MAPUMULO, NATAL, SOUTH AFRICA, July 4, 1889.

Dear Friends of the Woman's Board of the Pacific:—

FROM this far-away land I seem to-night to hear the ringing of bells, the boom of cannon, and — shall I say it? — the blast of his horns, as “young America” again celebrates its “glorious Fourth”; but it is only memory’s echo, and again I turn back to the present, and long for the time when poor, down-trodden, sin-crushed Africa shall witness a far grander day than “young America” now celebrates,—freedom from the awful shackles which bind her millions to superstition, darkness, and death. I wonder when that blessed day will come when Christ shall make this people free! I wonder, too, if it is a bit of egotism to compare our mission band with the pilgrim fathers, who labored and suffered that they might plant the principles of high and righteous living in the bosoms of those who were to follow them in rearing a great nation!

The months have fled so fast that too many have slipped by since I last wrote you, and perhaps I cannot better apologize for my long silence than by telling you of some of the events that have busied heart and hand during those months.

For nearly a year Mr. Holbrook has been able to do but little public speaking, and sometimes has given up even ordinary conversation on account of a throat trouble, brought on by overwork and anxiety; consequently I have tried in a small way, as best I could, to fill up this gap, taking two more meetings each week,—the inquiry class and the preacher’s meeting,—beside extra work on the Sabbath. In addition to this, our loved Miss McMahon had, during the summer, such severe attacks of illness that her physicians feared a complete breakdown if she remained longer in this debilitating climate, so she has left us, and we miss her so much. After the last serious attack she had my husband was quite ill, and, as soon as I could leave, I

went down with the children to see Miss McMahon to Durban, on her way to America.

When on the trip home our baby Ruth was brought very near the gates of death, and there were days and nights of anxious nursing; but our hearts were filled with gratitude that she was spared and again we were at home in safety. Since then life has been very full, and the calls of duty most numerous. Perhaps I have told you too much of these experiences which have made this year a trying one, but you may be the better able to pray for us.

Another of our dear missionaries, Mr. Tyler, and his two loved daughters, have just returned to America, and we shall miss them—oh, so much! Just last Sunday, during the general meeting (which I could not attend) at “Adams Mission Station,” still another veteran missionary was called home,—Mr. Robbins. It is for him a blessed release, as he is at last free from the suffering which for many months he has been called upon to endure.

In spite of the serious drawback of illness among the workers, God’s work has gone on. In our own part of the field we have some unusual signs of encouragement. On two of our outstations schoolhouses are being erected, and the heathen people are doing a large part of the work themselves. In one of these places there is a kraal school of some fifty pupils, and a great desire on the part of the chief that his people be taught. We hope some from these outstations may soon be inquiring the way of life. This year, too, we have seen an added interest in our women’s meeting, and for some time a large number of the kraal women were constant attendants; for a few weeks now they have for some reason stayed away, and I wish you would especially pray that the interest they have shown may not be simply transient. Three of these heathen women express an earnest desire to leave their sins, and have joined the inquirers’ class. One of these is an old woman who has spent a life of sin in the practice of witchcraft. “Witch doctors,” they are called, and many, perhaps most, of the Christian people think it impossible this degraded, half-crazy (as they have thought her) creature can be really in earnest to leave her superstitions. Still, she comes from a long distance very regularly to the services, and listens earnestly to all I try to teach her in the inquiry class. We cannot tell how long her good resolutions will hold out, but hope she may be another brand plucked from the burning. Surely, if such as she repents there is hope for the most vile.

This year, instead of giving a weekly offering, the people were anxious to give it all at one stated time, and we were surprised to see how much was given. I tried to interest the children in giving, also, and they brought baskets of corn, etc., to sell us, that they might get some money for their offering. They sat together on the Sunday for the gift, and when I counted over

their contribution we were all surprised to find more than nine dollars! This, with the other offerings, will amount to between eighty and ninety dollars. Some did not give as much as they ought, but many gave from extreme poverty. One old woman, who not long since united with our church, though not feeble from age, was obliged to go far away in Zululand on foot to see a sick relative. On her way she stopped and brought twelve cents as her gift to the Lord. We could not but think of the widow's mite, for I am sure that widow in the olden time could not have been poorer or more feeble than this poor creature. One of our preachers, William, who is also poor, during the year lent two oxen, the only ones he had, to help take our church bell for repair to Durban. High water came on the way back, and both animals were drowned. We tried to induce the people to unite with us in paying back the value of these oxen, but few of them saw their duty in the matter, and though we did our best, he never received back their full worth in money. But when the Sabbath for the offering arrived William was there, and after service, as we were talking of the sum given, he said in his broken English: "It is good; me tell you what I give. God take my oxen; I take the money you gave me, give it back to God. I give one pound, me wife give five shilling, Betam (his son) he give two. The money for my cattle I give it back to God. I velly happy to do so."

I wondered how many white Christians the world over who had lost so much and so large a share of his little all as William, would think it his duty to give a larger contribution on this account.

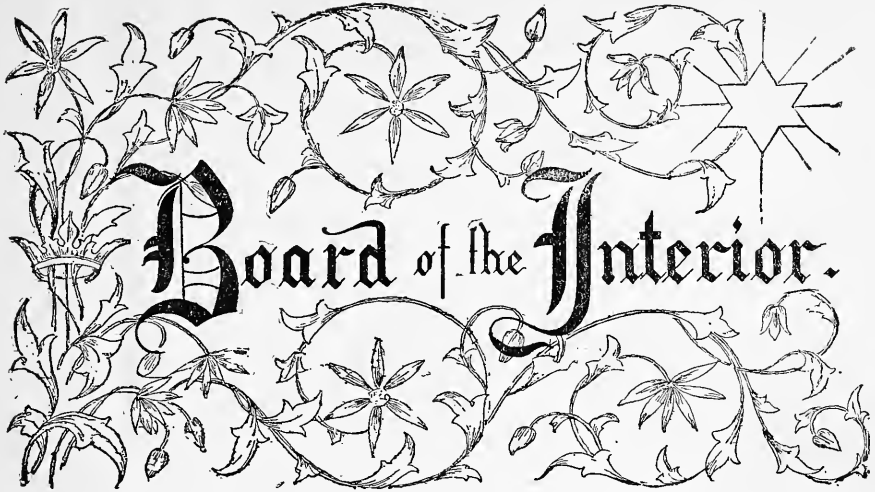
Others have been saving for nearly a whole year that when the time came they might have the money ready. A number of the girls have worked for me in order to get money for their offering. It would have done your hearts good to see the joy on their faces, and lips, too, when they were told the whole sum.

But from my letters you must not think that these people are saints above all others. They have their weak points, and sometimes it is a sore trial to bear with them. I have just come from a preachers' meeting some two hours in length, in which I wrestled long and earnestly with William and some others to induce them to enter into the work of building one of the new kraal schoolhouses which our most headstrong and independent preacher had started without consulting Mr. Holbrook or the church. But it was all to no purpose. They could not help. Their hearts were hardened against the burden which said obstinate man had started to carry. "Let him do it, now he has begun it," was all the encouragement I could get from several.

Thus you see the ups and downs, lights and shadows, in our mission work, and you need to pray that our faith and courage remain unshaken through all the way which our Master leads us.

SIXTEENTH ANNUAL REPORT OF TREASURER.

<i>Received from</i>		Oakland—Market Street Church,	\$24 00
Antioch—Auxiliary Society, \$17.10; Sunday-school, for expenses of Morning Star, \$5,	\$22 10	Oakland—Eighth Avenue Church, Auxiliary Society, \$37.50; Wide-Awake Circle, \$20;	
Alameda—Church (1887, \$19; 1888, \$39.50), \$58.50; Sunday-school, for Morning Star,		\$15; Infant Class, \$7.50,	80 00
\$5,	63 50	San Francisco—First Church, Cephas Society, \$300.20; Sunday-school, for Morning Star, \$50; Morning Star Band, two years,	
Berkeley—Auxiliary Society,	82 15	\$7 20,	357 40
Benicia—Auxiliary Society, \$15; Sunday-school, for Morning Star, \$8.30,	23 30	San Francisco—Plymouth Church, Auxiliary Society, to constitute Mrs. Mary H. Scudder a Life Member, \$156; Sunday-school, for Morning Star, \$10,	166 00
Bethany, San Joaquin County—Church, \$2.50; Sunday-school, for Morning Star,	5 00	San Francisco—Bethany Church, Earnest Workers,	53 25
Clayton,	10 50	San Francisco—Third Church,	50 00
Cloverdale—Auxiliary Society, \$35.50; Gleaners, for two scholarships in Ponape school, \$25.50; Sunday-school, for Morning Star, \$5,	66 00	San Francisco—Fourth Church, Christian Endeavor Society, for Scholarship in India,	15 00
Eureka,	22 00	<i>Additional Sunday-schools contributing to expenses of ship Morning Star:—</i>	
Forestville,	12 70	Rocklin,	5 00
Green Valley,	18 00	San Francisco—Olivet Church, Sunday-school,	1 60
Grass Valley—Auxiliary Society, \$28.50; Sunday-school, for Morning Star, \$25,	53 50	Ferndale,	5 00
Lodi—Church, \$17.45; Sunday-school, for Morning Star, \$5,	22 45	Etna,	1 00
Los Angeles—First Church, Ladies' Missionary Society,	48 00	Douglas Flat,	40
Martinez—from four Friends,	11 00	Murphys,	5 00
Marysville—Miss Flint's Chinese Class, Pescadero—Church, \$3; Sunday-school, for Morning Star, 2.25,	5 25	<i>Miscellaneous Contributions:—</i>	
Prescott, Arizona,	13 60	Contribution at Alameda,	32 40
Pasadena—Woman's Missionary Society, \$13.25; South Pasadena, First Church, \$11.50,	24 75	Legacy from Los Angeles,	10 00
Rio Vista—Auxiliary Society, \$25; Thoburn Memorial Fund (of which \$10 is a special offering from Miss Flora Dexter), \$35; Sunday-school, for Morning Star, \$5,	65 00	Miss Eva Maurice, Ellensburg, Wash.,	1 20
Redlands,	10 00	Tolman Band, Mills Seminary,	20 00
Riverside,	50 00	Field Seminary, Oakland,	50 00
Santa Barbara—Church, Benevolent Fund, \$28.04; Auxiliary Society, \$111.62,	139 66	Mrs. Richards, for Scholarship in India,	15 00
San Jose—Auxiliary Society,	40 00	A sincere Friend from Sacramento,	5 00
Sonoma—Auxiliary Society, \$11; Sunday-school, for Morning Star, 3.75,	14 75	Mrs. Nelson, Merced Falls,	5 00
Sacramento—Auxiliary,	26 35	Mrs. Wright, Black Diamond,	2 00
Saratoga—Auxiliary,	35 00	Mrs. Samuel Perkins, to constitute her grandson, Donald Campbell Perkins, a Life Member,	25 00
Santa Cruz—Auxiliary,	50 00	Young Ladies' Branch, special contribution,	25 00
San Jacinto,	10 00	Oregon and Washington Branch,	519 99
San Bernardino,	35 50	Young Ladies' Branch,	702 40
San Diego,	122 00	Total receipts since September 1, 1888, (\$56 93 short)	\$4,262 07
Tulare,	3 75	Cash on hand September 1, 1888,	227 18
Tacoma—Young Ladies' Missionary Society, \$7.80; Christian Endeavor Society, \$4.61,	12 41	Total,	\$4,490 05
Vacaville,	13 00	<i>Disbursements:—</i>	
Walla Walla—Lenten Collection of Post Sunday-school,	6 00	Paid Dutton & Partridge for printing Programmes, etc.,	3 25
Woodland—Auxiliary,	50 00	Expenses for Postage, Stationery, etc., for two years,	21 20
Oakland—First Church, Auxiliary Society, constituting Mrs. E. S. Donaldson, Mrs. E. T. Tuttle, Mrs. E. W. Wilkins, Mrs. C. B. Parcels, and Miss Mattie E. Baker, Life Members, \$607.20; Sunday-school, for Morning Star, \$41.90,	649 10	Expenses on Column in <i>Pacific</i> ,	50 00
Oakland—Plymouth Avenue, \$204 (of which \$25 from Mrs. Dwinell to constitute Mrs. Wm. Dwinell, of Sacramento, a Life Member); Sunday-school, for Morning Star, \$8.50,	212.50	Treasurer's Book,	1 00
Oakland—Golden Gate Church, Live Oak Society, \$25; Birthday Society, for Morning Star, \$4.06,	29 06	Paid Mrs. Bunnell for Work in Berkeley, Sent to L. S. Ward, Treasurer A. B. C. F. M., for Scholarship in Mrs. Perkins's High-Caste School in India,	40 50
		Sent to L. S. Ward, from Mrs. S. Perkins, for support of Bible Women in Madura Mission, India,	50 00
		Total disbursements,	\$170 95
		Cash on hand at date,	\$4,319 10
		MRS. R. E. COLE, Treas. W. B. M. P.	
		Oakland, Sept. 1, 1889.	



TURKEY.

LETTER FROM MISS ABI L. PRESTON, PHILADELPHIA, BULGARIA.

DEAR HOME FRIENDS: What a strange place this is! We have really gotten into another world now. The city is in the midst of an extensive plain, mountains in sight both north and south. Several rock hills, which rise from this plain, seem to have been thrown up and let fall. They are not connected, but simply projecting from the level plain. On one of these and on the plain immediately around it is the city. I cannot make you see these queer houses, with their red tile roofs and their projecting windows, corners, etc. Some roofs almost meet across the street. The doors do not open on the street, but there is a gate opening into a passage or a court, and we enter the house from this. There may be a little yard with trees and garden inside of this inclosure. At night this high gate or door is locked, and the premises are thus protected. One of the families here, Mr. Marsh, of Grinnell, lives in an old Turkish house. I took a real fancy to it; it would be visited in America as a real curiosity. It seems light, and airy, and homelike. It is on one of the highest parts of the rock. These houses seem more like the houses of England which were built a thousand years ago. The buildings are stone or brick, plastered on the outside. The streets? Well, yes, they are crooked and narrow; in the newer parts wider, in many of the older parts only wide enough for an ox-cart. They are paved with rough stones, and of course on the hill very steep. Here, since the railroad arrived, they have carriages. At the depot there are a lot of them at train time, mostly old

ones brought down from Vienna. But civilization came with the "iron horse." Many of the people dress as Europeans, but there are a great many Turkish and other costumes. They look so queer, and some of them pretty and picturestic.

They carry water on horses, in great leather bags, one on each side of the horse; the water comes from the river Maretsa, near by. The missionaries filter it.

I have been to see the market; and what a queer sight it is! There is one market day in the week, and every conceivable thing is brought to market. The street has a sort of roof over it, and there is a raised counter above the sidewalk where goods are displayed; and then below this, on the narrow stone sidewalk, women and men sit with their wares, all the way from silk and silver to brooms. Fruits and vegetables are in profusion. Perchance an ox-cart is driven through this street; then you almost hold your breath for fear the wheels will run over the feet of the salesmen, who sit on the edge of the walk on either side, and again the wares seem endangered. Whatever you buy is given you without being wrapped up. It is very common to see some one carrying a piece of meat through the street.

One realizes more of Bulgaria's troublous times than is easily done at home. Just now reserve troops are all called out,—soldiers everywhere. Probably means nothing but drill, and desire to know how quickly they can be collected; and then it may mean more—nobody knows. They come out very quickly,—within twenty-four hours.

Again Miss Preston writes:—

October 4th, en route from Trebizond.—Our party, consisting of Mr. and Mrs. Richardson, Miss Mary Ely, Miss Powers, a native teacher and myself, left Trebizond October 2d at half past one. Dr. Parmelee and family accompanied us an hour on the road, then bade us good-bye, and we journeyed on amid the mountains. The Black Sea was lost from our view very soon after leaving Trebizond.

We had an old, lumbering carriage, which is probably making its last journey, and we only hope it will not play the part of the "one-horse shay" before the journey closes. We also have two saddle horses and a fourgoon. A fourgoon is a lumbering, awkward, native covered wagon, drawn by four bony horses hitched abreast. We have it for the freight. We are accompanied by a zabtieh (a guard or police), who carries a sword, musket, etc., wears a uniform, and looks quite picturesque. If anything is stolen on the road we can recover damages, on account of the zabtieh's presence.

We stop at kahns on the way. The first night the driver rode ahead and "engaged rooms" for us. There was the one room with the dirt floor and a

platform about two feet high on each side, a chimney with a hole in it called a fireplace, and a bench with two native kegs for water; these had leaked, and the consequent moisture had fostered a fungus growth. Outside there were stables, and ox-carts, and donkeys and drivers, and mountains, and a Roman bridge, and a swift mountain torrent. We put our traveling beds upon the platforms while our supper was preparing and the horses being taken care of. We ate by the light of a candle. While we were gathered around the little native tables* one of the ladies exclaimed, "There is a scorpion;" and behold, there on the wall near us was a full-grown scorpion. We called the "inn-keeper" and asked him to take charge of it. He took it up, not gently, with the tongs, and carried it out. We had been wishing to see a scorpion, and were glad of the view when it was not too near. We are now beyond the region where they are found.

This afternoon we have journeyed up a narrow valley, some of the way just wide enough to accommodate a little mountain stream and our road. High up, on a seemingly inaccessible pinnacle of a mountain, is an old castle, built right on up from the perpendicular rock. There seemed to be underground passages leading to it. It is said to be Genoese. How I have wished for means to investigate some of these places of interest! We very frequently see Roman bridges. They are in a good state of preservation. Our road passes over one of them, but usually they are not quite in the right place for the modern road. They are wide enough for a wagon to cross over. They are used by the mountaineers. Many walls of solid rock stand out on the mountain sides and summits. From one of these walls an owl was hooting as we rode past in the mingling of moonlight and twilight. The kahn is rather an uncomfortable affair over the stable, but I slept very sweetly,—only waked once.

Erzroom, November 4th.—Erzroom is situated on a plain, which extends forty miles in length and about twelve in breadth. The city is at the foot of the mountains. We are about five thousand feet above the level of the sea. The mountains looking over the city are crowned by forts. The city is walled, and soldiers guard the gates. The buildings are of stone or mud, plastered, with flat roofs. The mountains are fine, but bare and brown, and the city looks much the same color. The mission house is quite a large stone building, and is very comfortable; most of the rooms are large and sunny. The roof is flat, and is a good place for exercise. I enjoy it with

*These tables are, many of them, of zinc, and about a foot and a half high. The natives have only one dish in the middle, and help themselves, "dipping their fingers in the dish" with one another.

its fine views. Mountains surround the entire plain ; I love to watch them. Sometimes the clouds play over them, and sometimes settle down among them. The weather has been very fine, much like Indian summer at home.

Of course the people, and customs, and costumes are all very strange, but one soon grows accustomed to these things. I suppose there have, on an average, a hundred camels a day passed the mission house, and the pack horses, and the donkeys, and the Koords, and the goats, and the people look very strange to my American eyes.

Yours very truly, ABI L. PRESTON.

[We get an idea of the caravans which traverse those mountain passes, when Miss Preston tells us of one which her party met, consisting of 370 camels laden with Persian rugs, skins, tobacco and other goods. Her journey up the River Gihon, one of the rivers of the Garden of Eden, was one of the pleasant things in this journey which we are obliged to omit.]

AFRICA.

EXTRACTS FROM MRS. COTTON'S HOME LETTERS.

BENGUELLA, W. CENTRAL AFRICA, Oct. 9, 1889.

DEAR PAPA : Miss Bell writes from Komandongo, Bihe, September 24th, "We are quite anxious to hear from you. . . . The last day of August we had a little picnic for the children. Fourteen boys and eight girls went with us to the Kulieve to fish. This was our first picnic. Just as we started home a heavy rain shower came up,—the first rain since I came to Bihe. We were not very successful at the fishing ; still we enjoyed the day, and the rain did us no harm."

At Bailundu the missionaries say there are some men who may come down. Mrs. Sanders, Harry, and I will be ready to start any day they come, but it is probable that we will have to wait until Mr. Sanders can gather a caravan and come down with it. This will doubtless be a month or six weeks. This waiting has taught me one thing ; namely, that the evangelistic work, and not our own comfort, is the first thing to be considered. At first we expected to take everything with us and have a nice home ; but the number of carriers has been reduced and reduced, until now Mrs. Sanders, Harry, and I have decided to go if only fifteen men come. Eight men will carry Mrs. Sanders and me, two the tent, two or three the beds, two food, and the other man or two our clothes, which will be only a change or two. The surgical instruments and clock will also go if possible.

Mr. Sanders saw a letter yesterday which said that a surveyor was coming down to see if it would be possible to build a railroad from Benguella to

Bihe. This is pleasant to think of, but I fear it will exist only as a pleasant thought for years to come,—the Portuguese are so slow. Fortunately they are sometimes compelled to do something. North of here they have gotten into trouble because they did not improve the country, and they are afraid they will lose this also unless they build a railroad.

October 12th.—Your letters of September 1st came this morning. When the steamer came in we all walked down to see it. It is the first of that long-anticipated line of steamships. When we go to Bihe we shall get but one mail a month, which will be a very long time to wait. Here we have two each month, and even that does not seem very often. I have complained about the poor food in Benguella sometimes, but it seems to agree with us. I think you should try this climate. There is certainly no excitement here to try your nerves, and no Sunday-schools to visit. Sometimes even in the daytime you can stand in our back yard and not hear an earthly sound but the birds. And, by the way, the birds here never sing. They have a “call,” which, though very pretty, is always the same. You can scarcely imagine the forlornness of this place: not a blade of grass,—only sand. In three directions are native villages, and in the other is the beach. We cannot see as this long waiting here is helping on the missionary work, but perhaps it is for our discipline, like Paul's three years in Arabia.

Our mules came Monday, and are splendid animals. Thursday Mr. Sanders and Mr. Lee started inland, with five men. They could take only a blanket each, a change of clothes, and a box of food. Such is one phase of missionary life. If it rains so much the worse; still they must keep on when once they have started. They will be only nine or ten days on the road, as they go with the mail men, and must travel rapidly.

October 17th.—Your letters written September 4th came to-day. Mrs. Sanders also received a letter from Mr. S. It was sent by some one on the road coming this way. He said their mules were going very well, and that they were progressing nicely on the journey. He will be back in five or six weeks probably, but we cannot tell how long it will be; for it will depend entirely upon how difficult it is to get men.

I want to tell you about the birthday present I received from the three native boys who live with us. They saw Mrs. Sanders making a cake, and asked who was coming. She told them that the next day would be my birthday, and they talked it over, and went to buy a bottle of perfumery. They bought hair-oil by mistake, not knowing the difference, and Mr. Sanders went back with them in the evening to exchange it. In the morning, when we were at breakfast, one of them came into the dining room, and I held up the bottle and told him to see what a nice bottle of perfume I had.

He grinned, and vanished into the kitchen, and we heard the other boys ask him what I said. Afterward I let them all smell it, and put some on their shirts. One of them said he had sent all his handkerchiefs inland, and another went out and got a great big blue bandana. He has other small ones, but for some reason wanted it on this one. These native boys know nothing about their birthdays or how old they are. Mrs. Sanders has set the 17th of this month as the day for her boy Charlie. Mr. Arnot brought him from the interior of Africa, and gave him to Mrs. S. five years ago to-day. Charlie's mother was a black woman, but his father an Englishman. His father was going back to England, and, of course, did not want the boy, and his mother turned him out; so Mr. Arnot took him. He was seven then; so this is his twelfth birthday. He is to have a holiday, and a new white coat, and a cake. Harry and I will give him something, too. These native boys are bright and intelligent. They are learning English now. I am to teach Charlie medicine when we get to Bihe, so he can be a helper in the work when he is older. He was delighted when Mrs. S. told him. He has a sweet voice, and Mrs. Fay will teach him to play and sing.

This morning a gentleman was here, and found in our back yard a plant with a berry, which, when roasted, is very much like coffee. We are going to take some berries to Bihe; for if it grows it will be a good drink for the natives when they are Christianized, and give up their beer. One great trouble has been that when they gave up beer there was nothing for them to drink.

Must stop now and fix some medicine for Mrs. Sanders. The folks here have so many colds that I can try all my different medicines on them.

With much love to all,

Yours ever,

GERTRUDE JACOBS COTTON.

LETTER FROM MISS GRAHAM.

AINTAB, Nov. 14, 1889.

DEAR MRS. MILLER: Miss Pierce and I made a visit to the seminary this morning before school. The walls are up, the roof finished, and the carpenters have made a good deal of progress. As we walked up the newly made stairs from the basement to the garret, it seemed as if a few weeks would see us all there again. Such a busy scene—plasterers, painters, carpenters, and masons! We expect to be there in April, using the two weeks' vacation then to move in.

This winter we have a little more room on the hill, by having a partly finished room over the woodshed finished. It is quite a large room, and helps wonderfully. This year we have a large school,—forty-four day pupils and

twenty-eight boarders. We only intended taking twenty girls in the house this year, but somehow these were all girls we wanted very much indeed,—promising, and so eager to come. We had to disappoint a few, as we could not possibly find a place for another girl to sleep.

The revival has had quite an influence on our girls, and many of them show plainly that they are striving day by day to be more like Him they have chosen to be their leader. Careless, thoughtless girls last year have matured, and put a great deal of earnestness into their studies; and then there is such a pleasant, good feeling among them!

We have had a little sickness this year, but not so much as last year; and I myself am rejoicing that my summer vacation has evidently overcome the malaria that troubled me so much during the last few months.

This year I have a very interesting class of women in the Sunday-school at the Third Church. In a month or so I shall go from there to the hospital, and so use up all the Sunday forenoon. To-day we expect Mr. Riggs back from the coast, where he went about two days ago to meet Mr. Blakley.

As we go back to our new building, the troublesome thought about furnishing comes up to trouble us. Many things were completely destroyed, or so nearly so as to be quite useless.

It is only two weeks from to-day to Thanksgiving. How much we have to be thankful for, and how many services the Lord has bestowed upon us during the past year!

My lesson-time approaches, and I must stop now. With very much love,
from

ANNIE D. GRAHAM.

For the Bridge Builders.

THE BIBLE IN A CHINESE PALACE.

PANG CHUANG, May 22, 1889.

WE have in our church in Peking, under Dr. Blodget's care, a zealous and warm-hearted tailor. Tailors are not thought much of in China. This one not only read his Bible, but wished his apprentices to, and one of them took a New Testament about with him to snatch a crumb from it as he could. Being a good workman, this tailor was sent for to work on the trousseau of the future empress of China. I say future, because this occurred before the Chinese New Year, and before her marriage. While at work in her father's palace the tailor apprentice had his book open. The grand-

mother—a remarkable woman and head of the establishment—came along and asked him about it, and told him to explain it to her. He protested he had no learning, and she told him to tell what he could. So he read a few verses and explained, and she expressed herself much pleased, and thought it a very good doctrine. The man told her to what church he belonged, and that they had there a magic lantern with views of Bible scenes. She sent an invitation to have it shown at her house, so Dr. Blodget sent Teacher Zen Hai, a young helper recently graduated from Yung Chow, with the pictures. The grandmother and all the household were assembled. The old lady was delighted with the scenes. When she saw Christ twelve years old in the temple, she said, “What a fine-looking young scholar!” The helper explained about his being the Saviour of the world, and came at last to the picture where he hung on the cross. The old lady sighed deeply, and said, “What a pity for such a good man to be so cruelly used by those wicked people!” The Chinese are full of wonder. For years it has seemed impossible that a knowledge of Christ should ever penetrate to the haughty, imperial palace of China, or reach the heart of one seated on the Dragon Throne. And to think that the tiny edge of this wedge was pushed into place by a *tailor*, of all people! The Christians have prayed with a new faith for those in authority.—*Mrs. Emma D. Smith, in “The Pacific.”*

A LITTLE DAUGHTER-IN-LAW IN CHINA.

BY MISS ELLA J. NEWTON.

WHEN a Chinese girl is married we do not say she becomes a wife, but a daughter-in-law. This, doubtless, takes its rise from the fact that the young bride becomes at once an inmate of her husband's home, and is practically the servant of his mother. In some cases she is loved and treated kindly, but often she is the drudge of the household; and her hard life is only cheered by the thought that sometime she, too, may be a mother-in-law, and be served as she now serves. In some parts of China so many of the baby girls have been drowned, that wives are scarce and expensive, and many a man remains unmarried because he cannot raise the fifty, seventy-five, or a hundred dollars necessary for the betrothal, to say nothing of the expense of the wedding. Others borrow the money and involve their friends, or struggle on for years to pay the debt. And so various means are resorted to to avoid this difficulty. Sometimes two mothers who have baby girls exchange them, or one is bought for a small price, or perhaps given away, if very young. Such a little girl is brought up in the family of her future husband, and taught to work and care for the younger children. Her food and cloth-

ing cost but little, and when she is old enough the parents have a wife all ready for their son. In such cases the young people have, at least, the advantage of being somewhat acquainted with each other, while in the ordinary betrothal they are entire strangers.

Girls of this class, called *sing mo kiang* (little daughters-in-law), often come to our boarding school. One of these, named Hi Hi (double happiness), was a member of our last graduating class. Her father-in-law was dead, and the family consisted of her mother-in-law, her future husband, and little Hi Hi, who was about ten years old when the old grandmother brought her to school one day. Plain in features and in dress, and timid and retiring in disposition, she did not readily win her way to favor either with teachers or pupils. Moreover she was not a brilliant scholar or remarkable in any way, but as the years passed by the slow process of physical, mental, and spiritual development went on. Her mother-in-law was a stanch heathen, but the influence of Christian relatives had much to do with strengthening Hi Hi in her purpose to be a follower of Jesus. Her mother-in-law feared if the wife of her only son became a Christian, there would be no one to carry on the ancestral worship of the family. This opposition hindered Hi Hi for a long time, and we could not understand why she was so unwilling to speak of those things in which we were sure she felt so deep an interest. But at last the reserve was broken through, and she expressed her wish to be baptized and confess her faith in Christ without the permission for which she had waited so long, declaring herself ready to meet the consequences. Nearly a year ago she, with four others, completed the course of study, and left the school with which she had been so long connected. The others went to Christian homes; but our hearts ached for her when she said good-bye, begging us to pray for her in the new life of temptation on which she was entering. Not long afterward she was delighted to have a position offered her as teacher of one of our Christian day schools, in which she is still doing good service. May God give her strength to serve him faithfully, and lead many souls out of darkness into light!

For the Coral Workers.

THE CHILDREN'S LETTER FOR 1890.

DEAR CORAL WORKERS: Let us have a motto this year. I choose it because I am the oldest Coral Worker. It has only three words, and each of them has just four letters. Your leader will print it on the blackboard,

EARN, SAVE, GIVE.

How many will earn, save, give, to teach the heathen children about Jesus? Hands up! Good! Now let us talk about each of these three words.

EARN.

What do we call people who never try to earn anything for themselves? Yes, LAZY. Print it on the board under the first word of our motto.

Did any of you ever earn any money? Hands up again. Well, it is easy for you to earn money because you have so many servants.

“Oh no!” I hear some Coral Workers say; “my mother does not keep any servants at all.” I do not know anything about your mother, but I know that the most of you have twelve servants. Two of them are large. They can go upstairs to bring your mother’s work-basket or your father’s slippers. They can go to the post-office or the stores, or the coalbin, or the woodpile. If you live in the country they can take the cows to pasture. They can go anywhere you tell them to go.

The other ten are *little* servants, but they can plant flower seeds, and potatoes, and pop-corn. They can hoe them, too, and make pop-corn balls. They can bring chips, feed chickens, weed onions, sew, knit, dust chairs and make scrap-books. Now you know what they are.

I know a boy named Fred who lives on a farm, far West, in sight of the Rocky Mountains, who earns missionary money. But his servants cannot all serve him. One limb is partly paralyzed, and it is hard for him even to walk across the floor. One hand is bent, and five of the little servants hang quite limp and weak. “How can he earn money?” I hear the Coral Workers say. With only one hand he churns, splits kindling, and does many things. He had a lot of pretty cards, and I saw him send part of them to some poor Sunday-schools on the other side of the mountains.

SAVE.

What do we call people who spend all their money and never save any? Yes, WASTEFUL. Put that under the word SAVE on the board.

It is harder to save money than to earn it. There are so many things we want, and we want them so much, the only way is to lay aside the missionary money in a bank or little box. Then we do not forget that we have given it to Jesus, and we never spend it for ourselves.

Do you know where the Congo River is? I saw not long since a picture of a little girl named Maud, with pretty curly hair and a blue dress. Her mother told me that when she was about ten years old she heard a missionary tell about the heathen people he had seen near the Congo. She went home from the missionary meeting and began to save money in her bank. How

many doll's things, and ribbons, and candies she did want, but not one would she buy, because she wanted to save the money to teach the people.

About two years after she was ill, and thought she was not going to get well again. And she did not. She said "Mother, I saved that money to teach the heathen on the Congo, and you must send it to the missionary." "Yes; it shall be as you say," her mother said. So after Maud died they opened her bank. How much do you suppose there was? Eight dollars!

Her mother sent it to the missionary's brother near New York. He said, "It's no use to send the money; the people do not know what money is." So he bought bright red, and pink, and blue print with it, and sent it to the missionary. The missionary was glad. He had long wanted a boat, so that he could go far up the Congo and tell of Jesus in more of the villages. Now he could trade off the calico for a boat. He got the prettiest canoe he could find, and painted it on the outside.

Then he said, "It must have a name." What do you suppose he named it? Yes, he painted "Maud" on it in bright letters; and now the Maud goes up and down the river carrying the news of Jesus. We cannot all have canoes, but we can all help to keep the fine big Morning Star going.

GIVE.

Did anybody ever give you anything? What? How was it at Christmas? How was it on your birthday?

Is it generous always to take and never give anything away? What do we call those who never give anything? STINGY. Write the word under our motto.

What if the Saviour should come
To visit your mission band,
And with love that chased all your fear away,
Beside your leader should stand?

We should ask him to tell us of Bethlehem town,
The strange little town on the hill,
And of all the glory that shone around,
When the angels sang "Peace and good will."

And next we should ask for the little lad
That gave his fishes and bread,
Because he had heard the Master say
That the people ought to be fed.

And as we heard him how glad we should be
That we have so much to give,
To send news of Jesus to heathen lands,
That his dear little lambs may live!

Now let us have two beautiful verses on giving. Let us all learn them.

"Freely ye have received, freely give."

"It is more blessed to give than to receive."

On behalf of the Woman's Board of Missions of the Interior,

Your friend, SARAH POLLOCK.

PLAN OF WORK FOR MISSION BANDS OF THE W. B. M. I.

Seven Thousand Dollars for 1890.

COURSE OF STUDY.

January, February.—China and the Bridgman School.

March.—Africa and the Umzumbe Home.

April, May.—Japan and Kindergarten.

June, July.—India and the Village Schools.

August.—Micronesia and the Morning Star.

September.—Thank-offering.

October, November.—Turkey and the Hadjin Home.

December.—Review, or Christmas Exercise.

Annual Letter to the Children, 1890.—Send to Secretary W. B. M. I., 59 Dearborn Street, Chicago, for as many copies as you need for distribution in your band.

NOTES.

It was very pleasant to the ladies of the W. B. M. I. to welcome Miss Day to Chicago, after her eighteen years of service in the Amanzimtote Seminary, South Africa. Miss Day expects to spend the winter in Oberlin.

Miss Laura Tucker, who went to Turkey nine years ago, working first with Mrs. Coffing at Hadjin, and later at Adana, was married to Rev. J. H. Seelye, of Constantinople, in St. Louis, November 14th.

Miss Mary P. Wright, who recently returned from Marsovan, Turkey, expects to spend the winter at Auburndale, Mass.

Miss Lizzie E. Kirtland has already begun her work in Smyrna, where she has joined "a very delightful circle" of workers.

Miss Omstead is at work in her new home in Constantinople.

The Morning Star, that was not expected at Honolulu before spring, made its appearance November 18th. Its speedy return was caused by the illness of Miss Ingersoll and Miss Crosby, who are both in Honolulu. The Star returned December 2d to begin the yearly tour of the islands.

She brought news of the illness of Mrs. Forbes on the way out, but Mrs. Logan writes of being "quite well," and of greatly enjoying her "surprise bag" of one hundred and five letters, from which she allows herself only one a day, sometimes two on Sunday. Her good health may be partly due to a box of "powders" prepared in Buffalo, of which she takes one daily. That for August 14th was as follows: "And the Lord shall guide thee continually, and satisfy thy soul in drought; and thou shalt be like a watered garden, and

like a spring whose waters fail not." The Star is expected to complete its round and return about the usual time.

Miss Fletcher, who came up in the Star last spring, is thoroughly restored in health, and joyfully anticipating her return when the Star goes in the summer.

We clip this from a paper read at the meeting of one of our State Branches:—

In a beautiful lake in one of our Eastern States is a place known as the deep pit, and almost certain death would be the fate of any one falling into its dark waters. A party of boys enjoying themselves in the shallow water, drew near unconsciously to this dreaded spot, when one, straying beyond the others, entered its deep waters and disappeared from sight. The horrified boys were speechless with fear, when one with wonderful presence of mind, exclaimed, "Boys, let us join hands while we go down and bring him up." They clasped each other's hands, and with a grip that knew no faltering they clung together while they plunged into the deep water and rescued their drowning companion.

In China and Japan, on the Cilician Plain and in the land of the Hindu, are deep pits of heathenism, and our brave missionaries call out to us to join hands with them while they go down to raise them up from superstition and woe. Are we holding back, or only reaching out faltering hands? Should not we of Missouri and Nebraska, Michigan and Iowa, join hands with our whole interior, and reaching across the waters clasp with ever tightening grasp those whom we have sent, as they go forth to rescue perishing souls?

GIVE EVERY ONE A CHANCE.

This little story is taken from the report of Mrs. Bosworth, State Secretary of Nebraska.

OUR parish is on the very outskirts of Congregationalism in Nebraska. We found a church made up of almost anything but Congregationalists. The people know little of Congregationalism, still less of our denominational work. Burdened with debt,—church and personal,—and the constant, silent appeal of the unfinished church building, distressed and on the verge of ruin by the failure of crops, they did not present a very promising field to a canvasser for money.

Yet it was not right that they should be denied the blessing of helping those worse off than themselves. And so the pastor's wife—don't expect your pastor's wife to do it; it is your business; but this time it could not be helped,—and so the pastor's wife started out with book and pencil. No large subscriptions found their way into the book. The largest was \$1.00, the

smallest five cents. Nearly half only gave ten cents each. I hope the home missionary ladies will forgive her, but this time she could not find it in her heart to ask those poor homesteaders, out of their poverty and distress, to help other enterprises in the State no more needy than themselves. But for those beyond, who have no pastor, no church even with a debt on it, no Bible, no "glad tidings," they gave their littles, not one refusing, not one objecting. And so it came about that from that frontierest of frontier churches, in that wind-scorched, sun-baked, kiln-dried Republican valley, over eleven dollars have gone into our treasury within the year, and neither church nor individuals will ever miss the money. First and always give every one a chance to do something.

Ask God for what God gives. Ask him for wisdom, to prepare hearts to receive you, for grace of speech, for courage, for patience with people's dullness, for meekness under refusal, but never ask him to do your work. He will not do it.

Home Department.

STUDIES IN MISSIONARY HISTORY.

CRISIS OF MISSIONS.—THREATENING HINDRANCES.

European Interference: What embarrassment to the missions in West Africa through the French? What hindrances from German occupation in Micronesia? From Spanish?

Romanism: What influence in Japan? Korea?

Mohammedanism: In Turkish Empire. What interference with schools? The press? Importation of literature? (See "Missionary in the Orient," *Missionary Review*, November, 1889.) Africa: Arab interference with mission work.

Buddhism: Attempted revival in Japan.

Infidelity: In India; in Japan.

Slavery in Africa: Condition of things in the interior. (See article in *Scribner*, June, 1889, and Professor Drummond's "Tropical Africa.") How have attempts at remedy ended? (See "A Sad Failure," *Advance*, December 5th.)

Intoxicating Liquors: See "Importation of Liquors into Heathen Lands," *Mission Studies* for January.

For information on all these points see *Mission Studies* for February.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM NOV. 1 TO DEC. 18, 1889.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. <i>Chenoa</i> , 5; <i>Chicago</i> , Miss Jones, 1.65, C. L. W., 10, First Ch., 31.50, Warren Ave. Br., 4, Lake View Ch., 3.33, New Eng. Ch., 5; <i>Kewanee</i> , 5; <i>Moline</i> , 12.22; <i>Melvin</i> , 2.25; <i>Oak Park</i> , 85.93; <i>Park Ridge</i> , Miss A. C., 1; <i>Pecatonica</i> , 1.20; <i>Rockford</i> , As. Coll., 5.28; <i>Ravenswood</i> , 10; <i>Sterling</i> , 9,	192 36
JUNIOR: <i>Chicago</i> , Kenwood Ave. Ch., 37.05; <i>Evansston</i> , 24; <i>Washington Heights</i> , 5,	66 05
JUVENILE: <i>Abingdon</i> , Busy Bees, 12; <i>Chicago</i> , Ashland Ave. Br., Lookont Club, 4; <i>Chesterfield</i> , Willing Workers, 13.12; <i>Geneseo</i> , King's Children, 10; <i>Peoria</i> , First Ch., Mission Builders, 25; <i>Roodhouse</i> , Busy Bees, 50 cts.; <i>Victoria</i> , Lamps of Love, 2.34,	66 96
THANK-OFFERINGS: <i>Chicago</i> , 1, 1, New Eng. Ch., Mrs. G. H., Birthday Gift, 5, South Park Ch., Aux., 12; <i>Dover</i> , 7.11; <i>Park Ridge</i> , Blessing Box, 1.50; <i>Peoria</i> , First Ch., Aux. and Jun., 56.35; <i>Rantoul</i> , 11.50,	95 46
FOR KOBE HOME LAND: <i>Chicago</i> , New Eng. Ch., 15; <i>Springfield</i> , As. Coll., 1; <i>Waverly</i> , Earnest Workers, 8,	24 00
SUNDAY-SCHOOL: <i>Roseville</i> ,	12 50
Total,	457 33

IOWA.

NOVEMBER REPORT.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. <i>Bear Grove</i> , 4.75; <i>Cedar Falls</i> , 3.45; <i>Dubuque</i> , First Ch., 52.20, Immanuel Kirche, 10; <i>Magnolia</i> , 2.50, Mrs. Mary Hillis, 5; <i>Mason City</i> , 13; <i>Newel</i> , 12.28; <i>Peterson</i> , 5.30; <i>Wells</i> , <i>Madison Co.</i> , Mrs. I. W. Brownell, 50 cts.,	108 98
JUNIOR: <i>Sabula</i> ,	2 00
JUVENILE: <i>Dubuque</i> , Macedonian Band, 5; <i>Grinnell</i> , Busy Bees, South Branch, 25 cts.,	5 25
SUNDAY-SCHOOLS: <i>Red Oak</i> , Busy Bees, Class,	5 66
THANK-OFFERINGS: <i>Newel</i> , 7.60; <i>Newton</i> , 17.47,	25 07
Total,	146 96

DECEMBER REPORT.

<i>Atlantic</i> , 5.50; <i>Des Moines</i> , Plymouth Ch., 13.38; <i>Hampton</i> , 20; <i>Humboldt</i> , 7.85; <i>Mt. Pleasant</i> , 1.68; <i>Muscatine</i> , 75.50; <i>Rock Rapids</i> , 1.50; <i>Traer</i> , 5,	130 41
JUVENILE: <i>Decorah</i> , Mission Circle, 10; <i>Grinnell</i> , Busy Bees, West Branch, 12.40; <i>Hampton</i> , 10; <i>Muscatine</i> , Seeds of Mercy, 5; <i>Storm Lake</i> , Willing Workers, 5,	42 40
SUNDAY-SCHOOLS: <i>Grinnell</i> , Infant Class, Birthday Boxes, 2.65; <i>Belle Plaine</i> , 1.44; <i>Stuart</i> , 9.10,	13 19
THANK-OFFERING: <i>Gilman</i> , Mrs. A. S. Houston,	5 00
Total,	191 00

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. <i>Ft. Scott</i> , Mrs. Has Clark, 27; <i>Wichita</i> , per S. P., 2.50; <i>Kirwin</i> , 5; <i>Partridge</i> , 12.92; <i>Lawrence</i> , Plymouth Ch., 8.50; <i>Topeka</i> , First Ch., 8.85, A Friend for Kobe Home, 1,	65 77
JUNIOR: <i>Topeka</i> , Helping Hands,	50 00
Total,	115 77

MASSACHUSETTS.

<i>Newton Centre</i> .—"A," for Miss Alice Little,	13 00
Total,	13 00

MICHIGAN.

NOVEMBER REPORT.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. <i>Church's Corners</i> , 34; <i>Constantine</i> , 10; <i>Flint</i> , 20.29; <i>Grand Rapids</i> , First Ch., 32.85; <i>Manistee</i> , of wh. 25 const. L. M. Mrs. Lilian Mauzy, 27.16; <i>North Dorr</i> , Ladies' Industrial Society, 10; <i>St. Clair</i> , 25; <i>Salem</i> , Second Ch., 15; <i>Sandstone</i> , 11.88; <i>Union City</i> , 5, Southern Conference, 8.85,	200 03
THANK-OFFERINGS: <i>Flint</i> , 20.02; <i>Grand Rapids</i> , First Ch., 22.05; <i>Manistee</i> , 55.41; <i>Owosso</i> , 43; <i>Sandstone</i> , 8.12,	148 60
JUVENILE: <i>Covert</i> , Band of Hope, 1; <i>Ransol</i> , Mission Band, 6.37, Children of a Home Missionary, 35 cts.,	7 72
SUNDAY-SCHOOLS: <i>Detroit</i> , Mt. Hope, 4.98; <i>North Dorr</i> , 1.50; <i>St. Clair</i> , 16.16,	22 64
Total,	378 99

DECEMBER REPORT.

<i>Alamo</i> , 8; <i>Alpena</i> , Anon, 5; <i>Benzonia</i> , C. D. S., 1.50; <i>Chelsea</i> , 3.25; <i>Detroit</i> , Woodward Ave., 25; <i>Imlay City</i> , 8.25; <i>Manistee</i> , of wh. 25 is to const. L. M. Mrs. Jeannette Long, 41.40; <i>Stanton</i> , 6; <i>West Adrian</i> , 5,	103 40
THANK-OFFERING: <i>Chelsea</i> ,	9 65
JUNIOR: <i>East Saginaw</i> , Y. P. M. C., 100; <i>Grand Rapids</i> , Y. P. S. for Bridge Fund, 15,	115 00
JUVENILE: <i>Detroit</i> , Fort St., Helping Hands, 2; <i>Litchfield</i> , Busy Bees, 2,	4 00
SUNDAY-SCHOOLS: <i>Kalamazoo</i> , E. Ave. Mission S. S., Mission Band, 8; <i>Three Oaks</i> , Infant Class, 16,	8 16
Total,	240 21

MINNESOTA.

NOVEMBER REPORT.

BRANCH.—Mrs. G. A. Wheaton, 628 S. E. Fourth St., Minneapolis, Treas. <i>Minneapolis</i> , First Ch., 40; <i>Northfield</i> , 25,	65 00
JUVENILE: <i>Faribault</i> , Coral Builders, 20; <i>Mazeppa</i> , Amy Runnels, 35 cts.; <i>Minneapolis</i> , Plymouth Ch., Cheerful Giv-	

ers, 5; <i>New Utm</i> , S. S., 7.55; <i>Stillwater</i> , Little Gleaners, 3.76; <i>St. Paul</i> , Pacific Ch., Sunbeam Mission, 11.45; <i>Waterville</i> , S. S., 1; <i>Winona</i> , Elmer Chapel, S. S., 75 cts.,	49 86
Total,	114 86

DECEMBER REPORT.

<i>Glyndon</i> , Thank-off., 2; <i>Mazepa</i> , 6.50; <i>Minneapolis</i> , Fifth Ave. Ch., 6.40, Plymouth Aux., 144.86, Plymouth Ch., 207.90, Bell Fund, 162.50; <i>Northfield</i> , 69.77; <i>Owatonna</i> , 15; <i>Springfield</i> , 7,	621 93
JUVENILE: <i>Ada</i> , S. S., 1; <i>Excelsior</i> , S. S., 6.10; <i>Lake City</i> , S. S., 2; <i>Waterville</i> , S. S., 1.45,	10 55
Total,	632 48

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Carthage</i> , 35; <i>Eldon</i> , 5; <i>Lebanon</i> , 10; <i>Meadville</i> , 2.45,	52 45
JUNIOR: <i>St. Louis</i> , Compton Hill Ch.,	9 80
JUVENILE: <i>Amity</i> , Mite-box Band, 19; <i>St. Louis</i> , Pilgrim Workers, 37.55,	56 55
THANK-OFFERING: <i>Meadville</i> ,	5 10
KOBE HOME LAND: <i>Kansas City</i> , Mrs. J. K. Burnham, 10,	10 00
Total,	133 90

OHIO.

NOVEMBER REPORT.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Chatham</i> , 5; <i>Cincinnati</i> , Columbia Ch., 20; <i>Hudson</i> , 4; <i>Kirtland</i> , 6; <i>Tallmadge</i> , 25.68; <i>Toledo</i> , Central Ch., 12.31, First Ch., 110; <i>West Andover</i> , 4.12,	187 11
JUVENILE: <i>Elyria</i> , Little Helpers,	25 00
THANK-OFFERINGS: <i>Cincinnati</i> , Columbia Ch., 8.42; <i>Hudson</i> , 10.50,	18 92
Total,	231 03

DECEMBER REPORT.

<i>Brownhelm</i> , 5.60; <i>Cleveland</i> , Euclid Ave. Ch., 150; <i>Coolville</i> , 9.39; <i>Medina</i> , 15,	179 99
JUNIOR: <i>Springfield</i> , Y. P. S. C. E., 5; <i>Toledo</i> , First Ch., Y. P. M. S., 50,	55 00
JUVENILE: <i>Bellevue</i> , Never-Give-Up Society, 4.34; <i>Coolville</i> , M. B., 1.56; <i>Lindenville</i> , Buds of Promise, 6.20; <i>Windham</i> , 75 cts.,	12 85
SUNDAY-SCHOOL: <i>Kelley's Island</i> ,	5 00
	252 84
Less expenses,	55 44
Total,	197 40

PENNSYLVANIA: *Aux. to Ohio Branch.—Conneaut*, 7 00

NORTH DAKOTA.

BRANCH.—Mrs. E. H. Stickney, of Harwood, Treas. <i>Carrington</i> , 8.50; <i>Grand Forks</i> , 5; <i>Jamestown</i> , Mrs. M. S. Wells, 3,	16 50
JUNIOR: <i>Grand Forks</i> , Mission Circle, Mr. C. S. Teel, const. L. M., Arvilla Marie Teel,	25 00
Total,	41 50

SOUTH DAKOTA.

NOVEMBER REPORT.

BRANCH.—Mrs. W. R. Kingsbury, of Sioux Falls, Treas. <i>Bloomington</i> , 1; <i>Chamberlain</i> , 10; <i>Henry</i> , 14.20; <i>Valley Springs</i> , 4;	29 20
JUVENILE: <i>Higmore</i> , Cheerful Givers, 2; <i>Yermilton</i> , Mission Band, const. L. M. Harriet S. Lathrop, 25,	27 00
Total,	56 20

DECEMBER REPORT.

<i>Buffalo Gap</i> , 3; <i>Redfield</i> , 6; <i>Sioux Falls</i> , 10.20,	19 20
Total,	19 20

TENNESSEE.

<i>Chattanooga</i> .—L. M. Lawson, Christmas Gift,	1 00
Total,	1 00

VERMONT.

<i>Bennington</i> .—Mrs. E. Hubbard, Thank-offering,	2 15
Total,	2 15

WISCONSIN.

NOVEMBER REPORT.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Brandon</i> , 1.50; <i>British Hollow</i> , Mrs. E. L. Davies, 10; <i>De Peu</i> , 5; <i>Fond du Lac</i> , 15; <i>Green Bay</i> , Aux., const. L. M. Mrs. Eugene Woodruff, 25, Mrs. Butler, 12; <i>Kenosha</i> , 25; <i>Madison</i> , 5; <i>Milwaukee</i> , Grand Ave. Ch., 45; <i>Oshkosh</i> , 10; <i>Portage</i> , Mrs. Armstrong, 2; <i>Roberts</i> , 5; <i>Stoughton</i> , per Mrs. Christie's Lecture, 2; <i>Waukesha</i> , 15,	177 50
JUNIOR: <i>Green Bay</i> , S. School,	14 00
JUVENILE: <i>Milwaukee</i> , Pilgrim Ch., Little Helpers, 10; <i>Whitewater</i> , Primary S. S. Class, 3.84, Morning Star Band, 75 cts.,	14 59
Total,	206 09
Less expenses,	4 12
Total,	201 97

DECEMBER REPORT.

<i>Arena</i> , 2.70; <i>Berlin</i> , 10; <i>Emerald Grove</i> , 1.50; <i>Ft. Howard</i> , A Friend, 5; <i>Leeds</i> , 6.75; <i>Mukwonago</i> , 4.50; <i>Racine</i> , Collection at the District Conference, 5.31; <i>Waukesha</i> , E. A. Perry, 10,	45 76
JUNIOR: <i>Arena</i> , Y. L.,	13 89
JUVENILE: <i>Eau Claire</i> , Cheerful Givers,	7 50
Total,	67 15
Less expenses,	11 34
Total,	55 81

MISCELLANEOUS.

Collection at 21st Annual Meeting, Kansas City, for Kobe Home, 84.28; Adv., 10; J. W., 50; Sale of leaflets, 31.51; Envs., 7.25; Thank-off. boxes, 24.74; etc., 2.66,	210 44
Total,	210 44
Receipts from Nov. 1st to Dec. 18th,	\$3,418 20



VOL. XX.

MARCH, 1890.

No. 3.

CHINA.

WORK AMONG WOMEN IN THE FOOCHOW MISSION.

BY MISS ELLA J. NEWTON.

THE missionary work in any field cannot be said to be established on a substantial basis when the women are not being reached; for the planting of right ideas in the minds of the children must be done largely by the mothers, and the cases are rare where those who in childhood have breathed nothing but an atmosphere of superstition and idolatry, can in later years divest themselves of it, and become intelligent, symmetrical Christians.

The seclusion of women in China makes work of this kind more difficult, and, in the very nature of the case, the gentlemen missionaries are practically excluded from it. The ladies of the Foochow mission early realized the importance of this branch of the work, and gathered for instruction and personal influence a few little girls, thus forming the nucleus of our Girls' Boarding School. As doors were opened to them they also visited the women in their homes, and occasionally the boldest among these women ventured upon the mission premises, to see the strange way these foreigners lived, and ask all sorts of curious questions. This kind of work has been continued, with little intermission, to the present time. Very few of these women can read, and their minds are exceedingly shallow. They seldom come with any real desire to hear the gospel, and much wisdom and tact are required to introduce it in a way to attract and hold their attention. Often when they seem deeply interested in some phase of "the old, old story," carefully selected to meet their need, they suddenly interrupt with questions

entirely foreign to the subject, and to Western minds very impertinent. These questions must be quietly answered, and then the scattered ends gathered up, and another effort made to impress their minds with the truth. Too much must not be attempted at once, lest they carry away simply a confused idea of the whole, and retain nothing definite. But in a company of women there are often some who have come from a distance, and it may be their only opportunity to hear of Jesus, and so a great longing fills the heart to tell them so much about it that perhaps an utter failure is made. Some too plainly show that they care for none of these things, but usually one or two in a large company will carry away grains of truth which prepare the way for further instruction. The curious crowds that gather round are often a hindrance to teaching the women in their homes; but sometimes the missionary lady, accompanied by a native Bible-woman, is invited into an inner room, where she can sit down quietly and tell the simple story to hearts already open to receive it. The real joy of such a privilege no words can express; and while comparatively few of these women have through such teaching overcome the terrible obstacles that stand in their way, and openly confessed Christ, yet there are those who pray in secret, and whose weak faith the Lord will surely own. One case comes to mind, of an old lady who has long desired baptism, but, though within sound of the church bell, she has never been allowed to attend the Sabbath service. Still, in her own room, in her poor, ignorant way, she keeps the Lord's day, and sends word to the missionary ladies that she is still holding on, and that they must remember her in prayer. Her Bible has become her constant companion, and once she tied it round her person, under her loose garments, to prevent its being taken from her by opposing relatives.

A great deal of this work, both of visiting from house to house and receiving companies of Chinese women, has been done by ladies still on the field; while some have sown widely, and left the harvest for other hands to gather in. Mrs. Osgood's name is still a household word among women whose courage never brought them to the point of forsaking all for Christ, and Mrs. Hartwell contracted the fatal fever amid the filth of Chinese homes.

The Woman's School, within the past few years, has added another evangelizing agency, from which there is reason to hope much in the future. Dr. Woodhull, with her medical students, nearly all trained Christian workers, finds access to homes otherwise closed to the gospel, and the success of the healing art makes it easy to point the sin-sick soul to the Great Physician. Woman's prayer-meetings and Sabbath-schools, either connected with churches or held in private houses, are helping on the general work, as are also day schools taught by educated Christian women, who are able through the children

to gain an influence over the mothers. Nor would we omit another important agency; namely, touring among the out-stations, instructing the ignorant Christian women, and encouraging them to work individually for their neighbors and friends, and also giving impressions of truth to the heathen, whom curiosity brings together at every point. For the past three years special services have been held for women in connection with the annual meeting of the mission at Foochow, and the results have been very gratifying. Teachers of day schools, wives of native preachers, and private Christian women, come together and spend time in prayer and consultation, and go back to their homes encouraged by mutual sympathy to make more earnest efforts during the coming year. Very few Bible-women have been employed by the mission as yet; partly from the lack of suitable material, and partly because the missionary ladies have not time to properly instruct them, superintend their work, and go with them from house to house. Those who are engaged in school and medical work have their hands more than full already, and it is for this, varied by occasional tours among the country stations, that the mission is earnestly calling for two more ladies. They should have gone last autumn, but they have not yet been found. Where can these ladies be? Why are they letting this golden opportunity pass by unimproved? It is not a life of ease and luxury, and there is very little romance connected with it, but it is a grand opportunity to fulfill the Master's great command, and the rewards he gives his faithful servants are great beyond what our thought can comprehend. "Pray ye the Lord of the harvest that he will send forth laborers into his harvest," and be willing he should send you, or those who are dearest to you, if he will.

INDIA.

THE STORY OF TWO WIDOWS.

BY MRS. EDWARD S. HUME.

SOME time ago one of our women became a widow.

The old man, her husband, died, after many months of suffering, at the hands of native doctors, in connection with an abscess on the liver. His widow was obliged to have her head shaven, her bangles broken, all ornaments removed, and never more may she wear even the small apology for a jacket worn by Hindu women, and which is something of a covering. For a year she may not be seen on the veranda of their house, nor once come out of their house, where men outside the family may see her, until her husband's body has been one year in ashes. On the body, when it

was removed for burning, were laid her hair and the mustache of the son who performed his burial rites. After this was done, neither the widow nor the son were allowed to touch any one else. The son was kept on the veranda, on a mat by himself, for thirteen days; whilst his widowed mother and sister were seated within, with a widowed sister of the old father, wailing out their lamentations. It is the custom of these Kihatriyas (the Warrior caste) to mourn with great demonstration for thirteen days, then to feast all their special circle in their caste, in memory of the departed. They are visited by friends during these days of mourning any day of the week, and all hours of the day, except on Wednesdays and Saturdays. These two days they are left alone; and a blessing it is that they may have a day now and again in which to rest, for their lamentations are most heart-rending and exhausting. The moment a woman of their caste comes in to visit the mourners they burst into cries of anguish, then wail out in tune and rhyme the merits of the deceased. Some musical voices make it very pathetic, and one is moved to tears immediately. Then again a voice is very harsh, and the excess of noise, and action of throwing the body backward and forward, makes one feel that much of it is an outward show. You can imagine the overcoming exhaustion that must follow. And with all this, the widow may have only one meal of food. She is cursed and ridiculed forever, and for one year may wear only one garment,—a piece of unbleached cotton cloth. After that, she may when going elsewhere wear a red cloth.

A few months later another woman of the same caste was left a widow. She was a much younger woman, and I had felt some hope that she need not be shaven. She was at her mother's, with her husband and children, when he died. The death occurred at eight o'clock on Monday evening. They could not (according to their rules) carry the corpse to his home, four miles away. On the other hand, the widow cannot be allowed to remain in her own home, with her mother and friends. She must not step out of the house for one year's time after her head is shaven. The body must be buried within twelve hours after death. Under the circumstances, therefore, the poor woman was hurried into a carriage (as soon as the body was taken away), and taken back to her husband's home. Fortunately for her she retains her hair for another year. One year from the day of her husband's death she must perform certain rites, and the priest may force her to be shaved. But she has not escaped her sorrows. She was a stout, pretty woman during her husband's life. In ten days after she became a widow I went to see her, and the change in that time was terrible to see. I had taken a hymn-book upstairs, hoping to sing a hymn about Peace to her, for she loved music. But her mother-in-law seemed horrified, and said, "No one may sing to a

widow." I asked what made her look so? The women said she had had fever for two days. She herself told me that she had had very severe chills, so I offered to bring or send some fever mixture. But they said, "No, on no account. She could not have a dose of medicine, not even if she were to die for the want of it." I asked why, and was told that they believed that if a widow dies within the thirteen days of the first mourning, she is thought to have been especially beloved of her husband. She may not, therefore, during that time, do any thing that would even seem to be a desire to live. Taking suitable food or nourishment would be doing that. She must, therefore, only mourn for him, if perchance his spirit may come to take her to be with himself. If she dies during these thirteen days she is blessed. This poor woman was housed in a little attic tenement, her portion of which is under a low sloping roof, with only a square opening for light in the roof itself. The access to this place is up a rickety ladder staircase. She may only come down these stairs and go into a little back open court in the early morning for bathing.

When her month of chief mourning was over I went again to visit her, and found that her two sons had insisted on her putting on a warm flannel jacket, and had defied caste rules sufficiently to consider her cough too serious to be neglected. She is most faithful toward her children, seeking to have them study, and her unmarried daughter, a little girl, regularly attends the school. Both her married daughters can read well. She said to me: "You people are happy and free. Your religion teaches kindness, and you help widows. Look at what our people compel." These poor widows are treated in ways that cannot be told,—taunted with all that is mean and low. Their food is sometimes prepared with water in which a priest has washed his feet, or even worse than this. Do we at all realize such a pitiful condition?

CEYLON.

SOME BIBLE-WOMEN IN CEYLON.

We give below some letters selected from a number received by the secretary of one of our Branches, as indicating what the gospel is doing for women in Ceylon. It is a work in which all who have supported a pupil, or a Bible-reader, or a village school there, may feel that they have a share. They were accompanied by an explanatory letter from Mrs. Smith, who superintends their work, and who says:—

I SEND these letters of thanks and of present work which the Oodoopitty graduates have written to the kind friends who have done so much in these past years for the education of these poor girls,—these jewels which have been taken out of the mine of heathenism, and polished for use in the King's

crown. Oh! it is such a grand work: and if every one of these ladies feel as grateful as I do for the privilege of educating these girls, they will rejoice that the Lord has made them co-workers with him in this particularly interesting and remunerative work. For is it not remunerative that the girls have become teachers, and are daily—by their conversation—trying to lead these women, their neighbors, and friends to Christ? One of these girls said a few weeks ago, “It was a great trial at first to commit to memory so many Bible chapters and Psalms, but now I love it, and oh how happy it makes me!” All these teachers have grown in grace as they grow in Bible knowledge. I do not mean that they were at all deficient before, but when the graduates return from the hearty Christian sympathy of the boarding school into their prayerless homes, naturally they relax their efforts, and their interest wanes, unless some one helps them to keep hold of the hand that is stronger than theirs. These girls have all been urged to give up their poverty, and marry some heathen, who is glad to procure such a wife without large dowries. But thus far here at Tillypally only three girls have married heathen; of these, one has always been allowed to come to church with her family of children. Another, the daughter of the Village Vedan (government office), and now a widow, comes frequently; her little daughter is a particularly beautiful child, and often comes to Sunday-school. Years ago an opportunity came to the mother for a Christian marriage, but the heathen parents would not consent, but married her to a heathen. Poor child! how much she went through of sickness and sorrow, learning that “the wages of sin is death.” She is well now, and her child is very dear to me,—such an affectionate little one my heart goes out to the bright, sweet face and the arms around some little cousin’s neck, leading along the little ones so carefully. I often meet her in the lanes as I return from the Sabbath afternoon prayer-meeting, and I always speak to her of the Saviour, who wants to take her in his arms and bless her. May she be one of his own dear ones. The money which has been so kindly given for our girls’ day school we are very grateful for; may the Lord help us in all these appropriations. The effect of a girls’ school in a village is so beneficial, and it is such a comfort to be able to teach the gospel daily to these little ones! Please thank the Societies who send this aid. May God bless them individually as well as collectively.

ERLALY, JAFFNA.

Dear Madam,—If I want tell you something of my early days, will have to quote the following verse of David, “Behold, I was shapen in iniquity, and in sin did my mother conceive me.” My parents were very bigoted Sivites when I was a little girl, but God was well pleased that I

should be brought up by a Christian mother; and he who made Saul to become his humble follower, made my mother also to become a true Christian. But my father died without accepting Jesus when I was a little girl. I was taught by my uncle, and in the year 1880 I had the privilege of joining the Female Boarding School at Oodoopitty through your kind favor and that of Mrs. Smith, and finished my course there in the year 1885. I am always grateful to all my benefactors.

Now I am appointed to teach some fifteen women in the village in which I live. Three of the women are able to read the Bible; the remaining twelve are learning the alphabet. The majority of the women are superstitious. There are some women who, though they gladly listen to what I say, and accept them to be true, but are standing back simply because they are not willing to make a public profession. There is a woman and her mother who have clearly understood that Jesus only is their Saviour, but owing to the objection of a relative they are hindered from joining the church. I am exceedingly sorry to find such cases in the women whom I teach. But I believe unto the Lord that many of them will soon be received to the church.

ERLALY, JAFFNA.

Dear Madam,—I am one of the girls who, for the first time, joined the Female Boarding School at Oodoopitty. Before going to that school I was utterly ignorant of my salvation. I was 14 when I was admitted to the school.

My parents were very superstitious. But it was through God's favor that I was privileged to get my education in a Christian boarding school, and at the same time to know of my dear Saviour, Jesus Christ. Since I began to know clearly of my salvation, it was my constant desire that my parents also ought to know that precious salvation. Therefore in all my letters to them it was my greatest aim to write to them to leave off their superstitious ways, and to accept Christ as their Saviour. Not only that, I tried my best to lead them to Christ, when I had to remain at home for my vacation. I am glad that my endeavors toward my mother and grandmother were not in vain, because both of them were admitted to the church. But I am sorry to say that my father did not become a Christian. When I had some two or three months to graduate in the school, my father proposed a heathen marriage for me. But the Christians did not think it best to do so, and they also spoke with my father about the matter. But he was firm in his undertaking; the Christians also were obliged to consent, and the marriage took place in a Christian way. Though I was connected with a heathen man, I never yielded to heathen practices, but tried to hinder my husband from going to heathen temples, and performing other ceremonies.

My five children whom God kindly granted me were baptized in his name. When the things were going on in such a way, I had the misfortune to lose my husband by a sudden illness. Even in such a pitiful state I was comforted by the voice of God, who said, "I will never forsake thee."

When my husband was living it was rarely that I went to my neighborhood and spoke with the women about Christ. But now I am employed as a Bible-woman in four of the villages belonging to Erlaly, and I have fully consecrated me to this work. I have to do two kinds of work among the women,—teaching them to read, and preaching to them the gospel. If you should know the religious condition of these women, you cannot but be exceedingly sorry. They don't know what is truth; and if they were asked what is civilization, it is a great puzzle to them. Therefore, you can imagine how hard it would be to bring these women to a better state.

Now I am teaching forty-four of the women, of whom twelve are able to read the Bible, while fifteen others can recite Bible verses and hymns. One of the women, named Nagamuttoo, is almost persuaded to accept Christ. There are some other women who say that idolatry is useless, but even though they tell so, they do not seem to have any inclination toward Christianity. Occasionally the residing missionary at Tillipally and his wife, and also some of the Christians, come and preach to these people and encourage us in our work. When we hold prayer-meetings in some places, we will have not less than thirty in attendance in each meeting. On every Sunday evening prayer-meetings are conducted in most of the village schools belonging to Erlaly. In the last six months I have held 425 prayer-meetings in different places, the attendance being, females 1,300, males 125, and children 325.

In conclusion, I thank you very much for your favor, and humbly ask you to remember us all in your prayers.

SCRAPS FOR OUR WORK-BASKET.

For those who take up the study of the topic for the month,—Woman's Evangelical Work in China,—we make the following extracts, gathered here and there.

WOMAN'S work in China! What is it? The training of Bible-women; the oversight of schools; the visiting from house to house in native cities or villages, leading the hearts of the desolate women who have already heard of the one God to a better knowledge of him, and telling the old, old story to such as have never heard it; meeting in chapels the small companies that assemble for instruction; dispensing simple remedies for the alleviation of the diseases of the body, or more extensively entering into that surgical and

medical practice that requires skill, nerve, and care,—these constitute the generally acknowledged woman's work, and no casual observer can appreciate how much is demanded in order to enter on any department of this work.

The majority of women plod on in the same grooves of ignorance and toil trodden by their ancestresses for ages. They work hard for their husbands and children, and some of them know what it is to have scanty food and hard blows; for their husbands, as well as their mothers-in-law, seem to think with the royal personage who said, "Women are like cutlets; the more you beat them the better they are." Deprived from childhood of those things which are the mother-tongue of our imagination, the working-women are usually dull. The chief changes they have known are those from one season to another,—from heat to cold, and from cold to heat again. The only dates they remember are those of the great feasts, when they worship the ancestors or the gods, and one date besides to which they perpetually recur,—that of the civil war, when rich and poor were overtaken in the same ruin. Their lot has its mitigations; they are often wonderfully cheerful, but still it is a hard one. And its end? There are many fields of long grass on the outskirts of Chinese cities, the surface covered with coarse coffins bound around with coarser matting, or perchance, at intervals, the coffins are concealed by mounds of earth. There is not a gravestone, not a tree, not a flower, save where some wild weeds blossom as if in pity. Over these solitary places pass the "sailing shadows of the screaming crows." There, many of the poor working-women rest at last. The sight is full of sadness,—unavailing sadness, except for the increased earnestness with which it turns us toward the dwellings of the living, for whom effort is yet possible, and who may yet be taught that

"Seeking them Christ's worn feet hasted;
On the cross his soul death tasted."

The task of becoming acquainted with Chinese women is, in Peking, for instance, not an easy one, owing, it is said, to the former presence of hostile foreign troops. Through the more persistent misrepresentations of the *literati*, also, their excessive timidity—which is one of the characteristics of Chinese women—has become exaggerated, and one at once perceives that the Western lady is looked upon by her Chinese female neighbors not only as an object of suspicion and dislike, but, what is worse, as something uncanny.

A missionary writes of an old lady eighty-four years old:—

Our conversation soon turned on the fact of her age, and our desire that even now she might accept of salvation through Jesus, and prepare for a blest eternity with him. But she at once turned away and carelessly said, "I'm going to the bad place when I die, and I don't care." These dreadful

words from an old woman who needed the solace of religion, aroused within us the feeling that she must come to the light; so we labored with her, urging upon her the claims of the Saviour, and what he had in store for all those who love him. Her granddaughter tried all her persuasive powers, saying, "Grandma, I hope to go to be with Jesus when I die, and I want you to be there too, and not in the place of suffering." Directly the old woman got up and went home. But the next day she came again, wearing a subdued look, and said: "Last night I could not sleep, for I kept thinking over all that you said to me, and I thought I did not want to be separated from my granddaughter by and by. Tell me more about the good place, and how I can believe in the Saviour." Then we felt that her mind was opening a little. So, in simple language, she was told the story of the cross, of Jesus' saving power, and we found she had a heart that could be touched. She clung to us and said: "I love you; I want you to stay here and teach me. When you go away, God will go, too, and then what shall I do?" But we insisted that she must not lean on us; that God would stay with her if she would let him, and if she would remember his commandments to do them.

Concerning the work of the China Inland Mission, J. Hudson Taylor says:—

In the large and important Province of Kiang-si, with its fifteen million of people, we have scarcely had any male workers. Station after station has been occupied and worked by the women, together with their native Bible-women, in some cases a native preacher and his wife assisting them. Forty villages and towns were visited in one quarter. Nothing has been more striking of late years in missionary work, than the way in which God has blessed the work of the women in China.

There is a great opening for truly consecrated women in China. Whatever the population of China may be, there are certainly millions upon millions of women and girls who are accessible only to the efforts of lady workers.

Young People's Department.

WORK FOR YOUNG LADIES' SOCIETIES.

It is generally conceded that the most interesting session at the annual meeting of the Board in January, was that for young ladies, on Thursday morning. The earnest welcome given by Miss Stanwood at the beginning, not only to the meeting, but to the work in all its length and breadth; the bright addresses and stirring appeals of the young missionaries; the pathetic

story of need told by native representatives of the women for whom we work in India and Turkey; the few touching words from two young ladies soon to leave for mission fields, and the thrilling address of Mrs. Alice Freeman-Palmer,—will long be remembered by those who were present. We wish it were possible to reproduce the spirit and power of the meeting for those who could not attend. To those who have the responsibility of carrying on the work, there was great inspiration in the audience of young ladies who nearly filled the body of the church. When we consider the hundreds who were there as representatives of the thousands in our churches, the future of this foreign missionary work looks very hopeful. Already, in less than a week since the meeting, we hear of two who wish to be missionaries if obstacles can be removed, and of the prospective organization of a young ladies' society in a city church.

It was stated that the officers of the Board propose to establish a Young Ladies' Department, and that a committee would be appointed as soon as possible to take the matter in hand. For the special foreign work it was suggested that as soon as practicable this department should assume the support of the medical work of the Board, which at the present time is as follows:—

Running expenses of the Hospital at Foochow, China	\$ 300.00
“ “ “ Dispensary at Tung-cho, China	450.00
“ “ “ Dispensary at Madura, India	480.90
“ “ “ Training School for Nurses, Kyoto, Japan,	550.00
For a new building for the Dispensary in Madura	2,000.00
For the Hospital building in Foochow	750.00

Will you undertake this work, dear young ladies? Some of it has already been assumed by societies in our Branches, and cannot all be put into your hands immediately, but we hope it will be done as soon as practicable and convenient. Neither do we ask you to change any of your present pledges, nor to confine yourselves, by any means, to medical work. It will be more interesting to have a variety of objects for your efforts, and there is no department in the foreign field that does not need your aid. For this year we wish to ask you, in addition to what you are now doing, to undertake to raise the amount mentioned for the buildings at Madura and Foochow,—\$2,750, to be divided into shares of ten dollars each.

The Hospital at Foochow is under the care of Miss Kate C. Woodhull, M.D., and has been made very real to us by her vivid descriptions in late numbers of LIFE AND LIGHT.

The Madura Dispensary, so long under the care of Mrs. Capron, and now in charge of Dr. Pauline Root, is in great need of larger and better quarters. The work accomplished in its present unfavorable surroundings may be seen

from extracts from late mission reports. In 1887 we find the following figures :—

Number of cases	.	.	.	.	.	.	.	.	8,128
“ Europeans	.	.	.	.	.	.	.	.	36
“ Eurasians	.	.	.	.	.	.	.	.	99
“ Native Christians	.	.	.	.	.	.	.	.	2,841
“ Mohammedans	.	.	.	.	.	.	.	.	1,049
“ Hindus	.	.	.	.	.	.	.	.	4,103

Of these figures the report says : “While a good number of the patients were from among the native Christians, the large majority were Hindus and Mohammedans,—a fact which proves that there is less prejudice and fear of a European dispensary, even though it may be a mission dispensary. The poverty of the people, and their need of nourishing food, had not a little to do with the large number of cases treated. While many of the patients were almost hopeless cases, the very fact that they are seen, their symptoms carefully noted, and none sent away without some medicine in their hands, is a proof to them of our care for their welfare, and wish to help them.”

Dr. Root writes in the same report :—

During the two years I have spent in Madura I have found the houses of the high castes freely open to me. Daily I receive calls to visit the houses, or treat the caste and Gosha women at my own private office. In many cases, owing to distrust of English medicine, I have had to be very strict, and have declined to attend the patients, because they refused to carry out my orders. As a rule I am treated most courteously, and some of my best friends are among the Brahmin and other high-caste women. On the 1st of July I began to attend in person the daily clinics for women. The dispensary work up to that date had been carried on principally by my native assistant. Personally and professionally the work has been a pleasure to me, and the faces of some of the chronic patients have become familiar and interesting. Among these are many sad cases of homeless, helpless invalids, some of whom are lepers. For these I hope some day to provide an asylum where they may find a comfortable home, instead of begging from door to door and sleeping in the streets.

Since July 1st Miss Houston has kindly allowed certain of her Bible-women to attend the daily clinics, and they and others of the Christian women have read the Bible and talked of Christ to the patients. They report to me from day to day, lightening my heart by many interesting bits of conversation drawn out by the Bible-readings. I expect soon to have Bible-women whose work will be exclusively in connection with the medical department. The small hospital ward has been fairly well patronized, prom-

ising better patronage when there shall be better accommodations. Mr. Rama Subbaiyar has offered me a suitable piece of land for a caste dispensary, giving it, I am glad to say, in a truly generous spirit, without condition as to our manner of working.*

Some of the difficulties of the medical work in general are mentioned as follows:—

We have patiently to bear with many of the inconveniences of ancient and Oriental custom. The patients who take six days' medicine in one to get well the sooner; who chew up pills as if they were sugar-plums, instead of swallowing them direct; who are astonished if they are not ordered to observe all the strict diet of the native doctors, and so die of starvation, if not of disease,—are not all extinct. But worse than all this is the evil habit too many of the natives have of trying all sorts and kinds of native doctors and native treatment, including city, town, and village doctors, Hindu, Mohammedan, and cow doctors, and old women, until there is very little of them left but skin, bones, and torture before coming to the dispensary. And they expect to be cured in a day. Among the many, however, are a few patients loyal to the dispensary and to European treatment, and it is a pleasure to see the improvement these make.

Patients coming from villages, especially if these are at a distance of five miles or more from the dispensary, are, as a rule, furnished with a week's supply of medicine. As they return to their villages, their bottles are often discovered by their native doctor,—the family physician,—who, perhaps, tells them that if they touch a drop of the medicine the wrath of the god is sure to fall upon them; or else that this mixture of the white doctor is simply to make them break their caste; which disinterested advice will often cause the bottle to be hung up in the house merely to be looked at. But that this is not always the case is proved by the fact that many come back to the dispensary vastly improved in health, and beg that the same mixture may be repeated.

The last report gives the number of new cases as 12,709; of old and new as 20,551.

Dr. Root also says:—

An unusual number of complicated and difficult cases among women and children have been treated with, I rejoice to say, favorable results in all but two cases. The Hindus have seemed to me less conservative than formerly, and have been less averse to patronizing the dispensary and hospital.

The hospital building, though without beds, has been well patronized all the year by Brahmīns and Mohammedans, as well as by those of other castes. It accommodates from eight to twelve patients with their friends, and at

* We understand that it is for this dispensary that we are asked to give \$1,000.

various times during the year this number has been complete. I recall one period of three weeks when the hospital, being full of Christian patients, we had three serious surgical cases from heathen families, representing the jellalah, goldsmith, and Brahmin castes. This was so remarkable that, with enthusiastic zeal, Bible-women, Christian teachers, and others talked with these women daily about God and his love. It was rare in those days to look into the rooms without seeing some earnest worker reading and talking. At this and other times Miss Chandler and Miss Swift have kindly spoken and prayed with the patients.

More and more I am convinced that in this way, by quiet talks and reading in the retirement of the hospital, far beyond all opportunities in (so-called) private houses, we have the open sesame to the women's hearts.

The Bible-woman has, as always, read and explained portions of the Bible at the daily clinic, and has through this intercourse with the people obtained access to a few houses.

There has been serious illness in our mission circle and among the hospital assistants, but we have had no deaths, and it is with the deepest gratitude to God that I acknowledge the healing which has come from his hand. I also, with all our mission, rejoice in the safe return of our mission physician, and that he has brought with him one of the many so much needed helpers for our work.

CHILDREN'S WORK.

FROM the Children's Mission Circles we wish to ask for \$2,500, to build a home for young lady missionaries in Pao-ting-fu, North China. It is to be built on land purchased for the mission outside the city, and will be occupied by Miss Morrill, who went out a year ago, and by her associate, whom we hope to secure before the autumn. We have not yet obtained the schedule of parts of the building that we expected for this number, but we shall hope to give it in the *Dayspring* for April. Miss Pierson, who returned from Pao-ting-fu, has graphically detailed the plans for the children in the March number, and will give them more information from time to time. We have also procured some attractive Chinese mite-boxes to be used for the contributions, which may be had on application to Miss A. R. Hartshorn, No. 1 Congregational House, Boston. Their price is five cents each, or fifty cents a dozen.

We have great faith in the children, and we believe they will, as always, come to our help to provide a comfortable home for our missionaries, and attractive place where Chinese boys and girls may see what it is to have a clean, bright, cheerful home.

Our Work at Home.

—BIBLE READING.—

PATIENCE A CHIEF REQUISITE IN MISSIONARY WORK.

BY MRS. J. O. MEANS.

THE Christian worker, whether at home or abroad, finds a patient continuance in well-doing absolutely necessary. No flash of enthusiasm or sudden burst of impulsive effort suffices to arouse a sleeping church or to save a sinful world. It is an easy thing, for instance, to set out in a glow of love and zeal to win all Christian women around us to take part in our missionary endeavor. But we "have need of patience" when the effort fails, and only the same select few gather at our eager call. It is easy also in private prayer to exult in a full assurance that the kingdoms of this world shall become the kingdoms of our Lord. But when we come down from the mount of vision, and obstacles multiply, and progress is slow, and the blessing tarries, we want to be strengthened with all might according to His glorious power *unto all patience*. (Col. i. 11).

It was after Abraham had patiently endured, that he obtained the promise. Dr. Moffat, after his long missionary experience, and from the height of his ninety years, was bidding Godspeed to a young missionary just going forth, and he reiterated this one charge: "Have patience, have patience, have patience." St. Paul named patience first among the signs of his apostleship. The "signs and wonders and mighty deeds" which attested to his character as a true ambassador of Christ, took the second place. (see 2 Cor. xii. 12). He could say to Timothy, thou hast known my patience. (2 Tim. iii. 10).

And when Paul gloried in the churches of God over some of his converts in foreign lands, it was first for their patience and then for their faith. (2 Thess. i. 4).

We can do nothing better than to follow those early disciples as they followed Christ, in his divine endurance of the contradiction of sinners against himself. We are to be their companions not only in tribulation, but in the kingdom and patience of Jesus Christ. (Rev. i. 9). Let us run with patience the race that is set before us. (Heb. xii. 1). Let patience have her perfect work. (James i. 4). In all things approving ourselves as the ministers of God in much patience. (2 Cor. vi. 4). See also, (James v. 7, 8, 10, 11).

Great rewards are promised to this virtue, so humble yet so high. It is the patient soul that is acceptable to God; he knows its temptations, gives

it support in affliction, faith amid discouragement, and final victory. (Rom. v. 3, 4, 5; 2 Pet. i. 5-8; 1 Pet. ii. 20; Rev. ii. 2-3; Rev. iii. 10).

“Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.” (Rom. xv. 5, 6).

ANNUAL MEETING.

BY MRS. S. BRAINARD PRATT.

THE twenty-second annual meeting of the Woman's Board of Missions was held, Jan. 14 to 16, 1890, in its old-time trysting-place, Mt. Vernon Church,—a spot grown very dear and familiar to many lovers of the Board.

A “clear shining after rain” welcomed the one hundred and fifty-one delegates to the business meeting on Tuesday,—a meeting of great excellence and unanimity, presided over by Mrs. Judson Smith, Vice-President.

WEDNESDAY MORNING.

Long years of experience made us all sure that the storm of the next two days was but the Lord's “stormy wind fulfilling his word”; so, though the clouds were dark, the faces were shining that gathered on Wednesday morning to the public services of the day.

The devotional meeting in the chapel, led by Mrs. C. H. Daniels, of Brooklyn, was one of great tenderness, where we sought that strength which is made perfect in weakness.

The public service in the church was opened at ten o'clock by the President, Mrs. Albert Bowker, who for the twenty-two years of the existence of the Board, has failed but once to preside at its annual meeting. The Scripture read was Mary's song of praise, and Mrs. Fenn, of Portland, led in the opening prayer.

The annual report of the Home Department was given by the Home Secretary, Miss Abbie B. Child. The report of the Treasurer, Miss Ellen Caruth, was presented by Miss Harriet W. May, Assistant Treasurer. The receipts from contributions for 1889 were \$94,690.90; from legacies, \$17,419.33; total, \$112,110.23.

After singing, the reports were given from various branches, as follows: Andover and Woburn by its Treasurer, Miss Wilder; Barnstable by Mrs. Clark, Secretary; Berkshire by Mrs. Warriner, Secretary; East Connecticut by Miss Gilman, President; Essex North by Miss Brown, President; Essex South by Miss Butman, Secretary; Franklin County by Miss Chaffee, Delegate; Hampshire County by Miss Tyler, Secretary; Hartford by Mrs.

Richards, delegate; Maine by Mrs. Fenn, President; Middlesex by Mrs. Cook, Secretary; Middlesex Union Conference Association by Mrs. Wheeler, Secretary; New Hampshire by Miss Mack, Secretary; New Haven by Mrs. Cady, Vice-President; New York by Mrs. Daniels; Norfolk and Pilgrim by Mrs. Thayer, Secretary; Old Colony by Miss Brayton, Secretary; Philadelphia by Miss Ward, President; Rhode Island by Mrs. Wilkinson, Secretary.

After the report of the New Haven Branch, as mention had been made of the protracted illness of its President, Mrs. Burdett Hart, it was voted that a telegram expressing sympathy be sent her from the meeting.

A missionary address of great beauty followed, from Mrs. Montgomery, of the Central Turkey Mission. She told us what the full moon said to her at night: of the familiar scenes it had looked upon; the old homes it had visited; the meetings it had shone upon; the weary workers it had followed to their homes; the graves it had kissed. She pities people at home who can only supply by their imagination the scenes which to the missionaries are so real. Mrs. Montgomery gave vivid pictures of the work in Hadjin, Marash, Adana, and Aintab, and left as a text with the audience the verse in the second Psalm, "Ask of me."

WEDNESDAY AFTERNOON.

The afternoon session opened with singing; after which, greetings were received from other Boards. Those of the New England Branch of the Methodist Board were presented by Mrs. Odell; those of the Baptist by Mrs. Waterbury, formerly a missionary to India. A message was read from the Canadian Board; and the greetings of the Board of the Interior were given by Miss Mary P. Wright, one of their missionaries, who then spoke of the girls' school at Marsovan, to which place she carried the audience by an imaginary journey. Other Branch reports followed: Mrs. McLean, Secretary, represented the Springfield Branch; Miss Jones, Secretary, spoke for Suffolk; Mrs. Wild, President, for Vermont; and Mrs. Clark, Secretary, for Worcester County.

A solo, "I come to Thee for rest," was rendered by Mrs. A. B. Stockbridge.

The next speaker was Miss Anna Y. Davis, from Kobe. She spoke of the great changes in Japan in the last ten years. Then there were connected with our work but fourteen churches, with 400 members, whose contributions were \$1,000; now there are forty-nine churches, with 8,000 members, whose contributions are \$35,000. Miss Davis told the story of a Japanese who directed that four blossoming trees should be planted around

his grave, thus attracting attention, and leading strangers to ask who was buried there, that when they learned it was a Christian, they might be attracted to Christianity.

A survey of a part of the foreign field was given by Mrs. J. A. Haskell, one of the Corresponding Secretaries. The report included Africa, Papal lands, India, Ceylon, and Japan, and was one of great interest.

Mrs. F. M. Newell, of Stamboul, spoke of Constantinople as a grand place to reclaim for Christian worship, and then gave an account of the work in Gedik Pasha, where their home has gained the name of "the much-used house." We do not wonder at the title when we hear of the two day schools held there, the prayer-meetings, the evening school, the Sunday-school with its 400 children and young people, and of the 3,000 callers who have visited it in a year.

Mrs. Stimson, of the Shansi Mission, spoke of her nine years' work in this youngest of the missions of the American Board. They were almost hated at first by the people, who said they should not stay there, but who soon learned that they came not as foes, but as friends. She told of one old woman who came with hatred in her heart; but when she found her hostess smiled upon her instead of scowling, she brought others, till Mrs. Stimson had had the joy of sitting on the carpet in her own house and talking with thirty-five women at one time. The missionaries have adopted the native dress, and changed a native house only enough to make it a comfortable home for themselves. She made an earnest appeal for more helpers.

Mrs. J. F. Hill, Corresponding Secretary, gave a delightful *résumé* of the work of the year in the remaining fields occupied by the Board—China, Micronesia, and Turkey. This paper, with that of Mrs. Haskell and the report of the Home Secretary, will be printed together as the Annual Report of 1889.

Mrs. Karmarkar, a young Hindu lady, was introduced to the audience, but without addressing them, as she was to speak the following day.

Miss Borden led in a closing prayer.

WEDNESDAY EVENING.

A pleasant social reception was held on Wednesday evening in the parlors of Park Street Church, giving opportunity for forming acquaintances with new friends, and renewing them with old ones. After supper, Rev. Dr. Gregg, presiding, introduced Rev. Dr. N. G. Clark, Foreign Secretary of the American Board, who made a brief address, and Rev. Edward G. Porter, of Lexington, who interested the audience with an account of missions and mission stations visited in his recent tour around the world.

THURSDAY MORNING.

The devotional meeting was led by Mrs. Fenn, of Portland, and those who were privileged to attend, felt a grand uplifting for the further services of the day. The public session was called to order by the President at ten o'clock, and the Scripture lesson was read from the 148th Psalm. In recounting the mercies calling for praise, Mrs. Bowker briefly reviewed the early history of the Board, and left as her legacy with those present the word which had come to her at the first annual meeting, "Fear thou not, for I am with thee: be not dismayed, for I am thy God." Prayer was offered by Miss Bridgman, of Northampton.

The forenoon was devoted entirely to the interests of young ladies, large numbers of whom filled the body of the house. The first address was by Miss E. Harriet Stanwood, who made an earnest appeal to the young ladies to give themselves, with all their varied gifts of youth, enthusiasm, culture, humor, accomplishments, energy, to this grand work of winning the world for Christ. She mentioned the proposed plan of passing the medical work of the Board into the hands of the young ladies.

Miss Susan E. Tyler, of the Zulu Mission, was the next speaker. She gave some of the difficulties in learning the language, particularly the "clicks," which are so puzzling and hard to acquire. She told some of the strange Bible questions the Zulus ask,—questions easier to ask than answer.

A solo, "If I were a Voice," was delightfully rendered by Miss M. E. B. Roberts, of Wellesley College; after which Miss Julia Bissell, of Ahmednagar, spoke of the great need of medical work by women for women in India, quoting the saying of another, "The medical work is the sweetest, saddest, noblest work in which a woman can engage." The opportunities for Christian work in connection with the practice of medicine are unlimited. Miss Bissell has come home for a medical course of education.

Mrs. Karmarkar, the young Hindu lady who was introduced the evening before, was the next speaker, telling in well-chosen English the story of the sad lives of child wives and child widows of India. By the last census, she said there were 79,000 widows in India under nine years of age. Mrs. Karmarkar is studying in the Woman's Medical College, Philadelphia, and her husband in the Hartford Theological Seminary.

Mrs. Vaitse, a young Greek lady who was formerly a pupil in the Broosa School, spoke of the debt of gratitude she owed the dear American ladies who had led her to the Saviour. She told of the dead formality of the Greek Church, where the Bible is never read in the modern tongue, and in that way its meaning is sometimes strangely distorted. She illustrated this by the story of an old man who gathered from the Bible-reading that the Lord ordained thieves, and therefore it was not wrong to steal little things.

Two young ladies under appointment were present,—Miss Wilkinson for Japan, and Miss Clark for W. Central Africa. They were introduced by the President, and both spoke a few earnest words that went to the hearts of all.

Miss Grace Kimball, from Van, said it was just eight years since, with six others, she stood on that platform, on the eve of leaving for their various fields. The united term of service for the seven represented fifty-six years of honest, earnest work for the Master.

She gave the reasons which had determined her to come home for a course of medical study, and then to go out better equipped than before to carry the life and spirit of Christianity to those who so much need it. She made an appeal to girls to think seriously of the foreign work as a life where character and culture will stand for more, and go further, than at home.

Mrs. Alice Freeman-Palmer gave an eloquent closing address, urging the girls to be brave enough to ask themselves honestly the question where their place in life was. To those who wanted to go to the foreign work, but could not, she said they could be like the Old Guard at home. To those who were waiting for a call, she said they had had to-day as loud a call as the good God out of heaven would ever give them. She urged all to face the problem and solve it; to prepare now for life at forty, and at sixty; to prepare for a large and happy womanhood for Christ.

THURSDAY AFTERNOON.

Miss Ella J. Newton, from Foochow (missionary of the Board of the Interior), made the opening address in the afternoon. She spoke of the foundation work that was being done in China; and though they were sometimes discouraged at its seeming slowness, yet when they followed their pupils to their homes, and saw them in turn carrying the light to others, the teacher saw that they were really multiplying their own lives through them. She told the story of a Christian young man who worked for years to pay for his little wife twice over, that she might be educated with unbound feet, and so be free to carry the gospel to others.

Miss Nellie Bartlett, from Smyrna, came bringing the *salaams* and the thanks of the little ones of the kindergarten school. She spoke of this work for the children as not only having such refining and elevating influence on their lives, but as being an entering wedge to so many homes and hearts.

Miss Julia Bissell and Mrs. Karmarkar then sang a Marathi translation of "How Sweet the Name of Jesus Sounds," to a Marathi air; also, "He Leadeth Me," the audience joining in the chorus.

Mrs. G. H. Gutterson, of the Madura mission, spoke from the standpoint of a missionary wife who had been occupied in keeping a Christian home in a heathen land. She spoke of the many virtues of Hindu women,—their neatness, devotion to husband and children, their faithfulness to duty, their courtly manners. They live up to the rules of their religion, and if they once take Christ into their hearts, we shall see a high style of Christian living.

Mrs. Rand, from Ponape, made the last missionary address. She paid a hearty tribute to the noble Christian natives who have done so much to evangelize the islands. In the Caroline group, consisting of seventy-five islands, sixteen have received the gospel. In these, with a population of 20,000, there are thirty churches, with a membership of 2,800. Four thousand are in the schools, and more than 5,000 in the Sunday-schools.

Mrs. L. R. Norton, for the Committee on place of Meeting, reported an invitation to hold the next annual meeting at Hartford, Conn.; and it was voted that the invitation be accepted.

Mrs. Henry Fairbanks, for the Committee on Nomination of Officers, then recalled the fact that the resignation of Mrs. Albert Bowker as President had been tendered at the last annual meeting, but that at the unanimous request of the Board she had consented to retain the position until to-day. Mrs. Fairbanks spoke of the great service of Mrs. Bowker, and of the high appreciation in which she would ever be held, and presented her name as Honorary President. This was indorsed by a rising vote. She then presented the name of Mrs. Judson Smith as the choice of the Committee for President, rejoicing that she was so well known and appreciated through her valuable services as Vice-President as to need no indorsement from the Committee. Mrs. Smith was unanimously elected. The other officers were elected as usual.

One of the pleasant surprises of the day, and to none more unexpected than to the retiring President, was an address by Mrs. J. A. Copp, one of the officers of the Board from the beginning, who spoke in just and tender words of the long and incalculable service of the President, and the love and honor in which she would always be held by her co-workers.

Miss Child presented another surprise, which had been preparing for a year, in the erection of a building in Bombay to be known as the Bowker Home, and to which the Branches had all contributed as an extra love-offering.

Mrs. Bowker replied from a heart so full that she had no words to say; she could only wish they might read her thoughts. She gratefully acknowledged and appreciated their kindness, and could say that in the twenty-two years of the history of the Board, she could not recall a word from any co-worker which had grieved her, or which she could wish unsaid. She then

introduced the new President, Mrs. Judson Smith, who was greeted by the Chautauqua salute, and who entered the new position with a short and fitting address.

Miss Gilman expressed the thanks of everybody to everybody for the enjoyments of the meeting, and the audience united in singing,

“The whole wide world for Jesus.”

Mrs. Lemuel Gulliver led in the concluding prayer, and with the doxology all felt that an eventful chapter in the history of the Woman's Board had closed.

MUTUAL RELATIONS OF THE WOMAN'S BOARD OF MISSIONS AND THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

BY MRS. JAMES L. HILL.

SUCH facts as these have now been much observed, and are extremely suggestive:—

1. There is evidently among young people an enlarged desire for missionary intelligence. A librarian in the public library of one of the largest cities of Massachusetts said to a prominent Christian worker: “What is it you have been doing to awaken so much missionary inquiry among young people? We have been obliged to add several missionary volumes to our library, and in some cases to obtain duplicate copies.” An increased number of periodicals—and these are quick to detect what the religious public wants—is supplying missionary information.

2. Much of the incitement to missionary interest and effort among young people is from young people. Young hearts fire with enthusiasm other young hearts. The proofs of this are abundant, and carry large responsibility.

3. The officers of mission circles and other organizations of the Woman's Board may well become the missionary committee of the Young People's Society. And of what advantage is this? Much, every way; it gives to the Society missionary flavor, and the Society gives to the missionary work numbers and momentum.

4. The Society exists for forth-putting work in the extension of the kingdom. This is the whole pith and point. It is written into its very name by the use of the word Endeavor. This is the particular thing that distinguishes it from the ordinary prayer-meeting. That society that in unselfish devotion is not praying, “Thy kingdom come,” and laboring and giving in accord with its prayer, is recreant. Such a society has sad need of baptism into the missionary spirit. It does not see the unevangelized world as Christ viewed it.

A society thrives best that prays and works for others, as well as for its own self-centred prosperity. "Lift up your eyes, and look on the fields."

5. Definiteness of form must be given to missionary work if it is to enlist young people. A strong correspondent, whose labors in Society of Endeavor circles have been conspicuously fruitful, writes to us voicing the common desire that our young people in blocking out their work may have the counsel and guidance of those who have wider and riper experience in missionary matters. If we are to lay hold of work, the handle of it must be turned toward us. Another person expresses the same idea in homlier phrase, to the effect that missionary work given over to young people ought to be first "cut and basted."

6. It is great unwisdom to assume any breach between old and young in matters of missionary or other enterprise. Distinctions unrecognized fade. Charitable natures do not strain their eyes to discover such chasms. If in the past they have been talked into existence, cut off now their reason of being. The greatest effectiveness is secured where all the parts of a church come solidly together. The Society of Christian Endeavor adopts for its motto, "For Christ *and the Church*." This sentiment must mean labor in planting the Church in new fields. It signifies, moreover, that we are "many members yet but one body," and "that the members should have the same care one for another."

At the delegates' meeting of the Woman's Board held in the vestry of Mount Vernon Church, Boston, January 14th, Miss Child read an excellent paper on this subject, which was accorded a very hearty acceptance. Her recommendation that a department of work be relegated to the young, and be administered in such a way as to enlist them, was received with particular favor. There are those who are feeling that dispensaries, training schools for nurses, support of missionary, and all allied medical work, might be assigned to the young. It is hoped that the young people in a specific church will undertake the support of one of these objects, the Mission Circle and the Society of Endeavor uniting for that purpose. There are Societies of Endeavor in which a missionary committee ought to be appointed, it being a rule of the Society that committees shall be appointed where definite work for them may be found. A very animated discussion was arrested inevitably at the adjournment of the morning session, a committee having been appointed to embody the results of the conference in a series of resolutions. We subjoin their report:—

Believing the real object of the Society of Christian Endeavor to be the conversion and the symmetrical development of the young people of our churches, and believing that the charge of the foreign missionary work among the young of these churches is

largely in the hands of the organizations of the Woman's Board of Missions, and that there is now before the Woman's Board this broad opportunity of working upon and with new material, still recognizing that the Christian Endeavor Society is a part of the Church, and not of the Woman's Board, and that it ought to do its missionary work not through one but through various church channels, therefore,

Resolved, I., That every Christian Endeavor Society in every Congregational church within the limits of each Branch, should have influence brought to bear upon it by the officers of that Branch and its auxiliaries to inspire missionary interest and consequent liberality through the organized church channels.

WHEREAS, The main question before our Woman's Board is, "How shall we increase and sustain our mission circles?" and, whereas, no definite plan can be laid down for every mission circle leader to follow, therefore,

Resolved, II., That each such leader look into individual cases, preparing special local meetings to arouse interest, or, where need is, making change in local leadership, and, in short, giving prayer and thought to the problem of sustaining the integrity of the mission circle work.

Resolved, III., That we strongly recommend to the Woman's Board the formation of such a special department as Miss Child suggested in her paper, which shall give specific work, and furnish definite and interesting information, to arouse and sustain the enthusiasm of those who will constitute the Woman's Board of Missions of the future.

TIMES FOR PRAYER.

At the delegates' meeting one of the questions sent from Branches was, whether it would be well to appoint a day or an hour of prayer for the Woman's Board, to be observed when practicable by organizations or individuals connected with it. It was voted to set apart Good Friday, April 4th, as a day for special prayer for the outpouring of the Holy Spirit on the mission fields, on the missionaries, the schools, the Bible-women and native Christians, and on the workers in this country. Where it can be arranged we hope our auxiliaries will hold meetings on that day, joining with many Christian believers in commemorating the death of our Lord in a way that we may be sure he would approve, for the promotion of his kingdom in the earth.

It was also voted that the hour from five to six on Sunday afternoon be named as a time of prayer for individuals in their homes, joining with the women of the Presbyterian Board, who have long observed this hour in their foreign missionary society. For a special topic for the month of March, we would suggest the increase of religious interest in the missions in Turkey, especially in Marsovan, from which we have just received tidings of the beginnings of a revival, and where the missionaries ask our prayers that the blessing given at Aintab may come to them also.

An exchange says: "The prosperity of a missionary society is too often

measured by its subscription list. A truer standard to judge by would be its praying list. How many earnest and believing souls are pleading the cause of that society at the throne of grace? The answer to this question will determine whether the society is prospering or not."

THE EXPORTATION OF ALCOHOLIC LIQUORS TO AFRICA.

It is a well-known fact that Christian Nations, especially Great Britain, Holland, Germany, and the United States, are forcing on the weak and ignorant races of Africa, Madagascar, India, Burmah, and the islands of the sea, the terrible curse of intoxicating liquors.

The *New York Tribune* says: "If what is being done in the name of commerce could be regarded as a type and illustration of nineteenth-century civilization, it would be necessary to denounce that civilization as a sham and a conspicuous failure." Canon Farrar declares the liquor traffic to be "far more deadly than the old curse of the slave trade."

It is well known that "the same vessel that carries one missionary to Africa, carries also 100,000 gallons of New England rum." Here is a Christian nation offering with one hand the Word of Life, with the other, dealing death and destruction.

Another writer says: "What policy can be more short-sighted than to employ missionaries in translating and teaching the Bible, while traders are circulating vile rum among the natives so freely that it is almost impossible to assemble a sober congregation." (We quote freely from an article in *Mission Studies*.) This exportation of intoxicating liquors is a mighty hindrance to missionary enterprise, and in many instances well nigh paralyzing.

In considering this gigantic evil with its terrible results, the W. B. M. have been led to inquire, What responsibility have we in this matter? And what course can we take toward the removal of this crying evil?

As Christian women, representing the religious sentiment of the country, we can, at least, unite with other missionary boards in petitioning the Government of the United States to take the initiative in concerted action with other great powers of the world, to crush out this terrible evil. To this end, at the Twenty-second Annual Meeting of the W. B. M., held in Boston on the 16th and 17th of January, 1890, delegates representing a constituency of nearly 50,000 unanimously adopted the following resolutions, recently prepared and adopted by the W. B. M. I.:—

WHEREAS, Alcoholic liquors in large quantities are being exported from the various states of Christendom to Africa and other uncivilized and half-civilized countries, thereby producing most disastrous results, whole peoples

brutalized, missionary labors subverted, and the name Christian reproached; and,

WHEREAS, the United States Government is honored as one of the powers of the world whose example in righteousness is likely to change the action of other great powers; therefore,

Resolved, That the Woman's Board of Missions, at this Twenty-second Annual Meeting, hereby respectfully invite the attention of the Congress of the United States to the foregoing appalling facts, to the end that the Government, in such ways as shall comport with its dignity and Christian name, shall initiate, by treaty or otherwise, such proceedings as may speedily lead to the universal prohibition of alcoholic liquors.

E. T.

WOMAN'S BOARD OF MISSIONS.

Receipts from Dec. 18 to Jan. 1, 1889.

MISS ELLEN CARRUTH, Treasurer.

MAINE.					
North Bridgton.—Cong. Ch.,	5 00				
Total,	5 00				
NEW HAMPSHIRE.					
Franklin.—Cong. Ch.,	10 00				
Greenland.—A Friend,	40				
Orfordville.—A Friend,	40				
Total,	10 80				
MASSACHUSETTS.					
Andover and Woburn Branch.—Miss E. F. Wilder, Treas. Lexington, Junior, Aux., 45; Lowell, Pawtucket Ch., Aux., 25.52; Wakefield, Aux., prev. contri. const. L. M's Mrs. Jennie C. Deadman, Mrs. S. H. Ryder, Miss Lucy F. Greenough, 30; Melrose, Aux., 107.60; Winchester, Aux., 93, Open Door Soc'y, 30, Thank-offering from Branch, 188.10,	519 22				
Burlington.—Aux.,	16 00				
Dunstable.—Pansy M. B.,	10 00				
Great Barrington.—Cong. S. S.,	16 14				
Lincoln.—First Cong. S. S.,	20 00				
Norfolk and Pilgrim Branch.—Mrs. F. Shaw, Treas. Holbrook, Little Lights, 22; North Weymouth, Young Ladies' Circle, 30,	52 00				
Peabody.—M. C.,	5 00				
Saugus.—S. S. Cl.,	1 00				
Suffolk Branch.—Miss M. B. Child, Treas. Boston, Union Ch., Aux., 254.62, Union Workers, 15, Central Ch., Aux., 75, Old South Ch., Aux., 72; Cambridge, Prospect St. Ch., Aux., 112.57; Dedham, Aux., 175.50; Dorchester, Mrs. E. McGregor, 3, Village Ch., Y. L. M. C., 20, Second Ch., Aux., 133.41, Harvard Ch., Aux., 73.45; Foxboro, Aux., 5; Hyde Park, Aux.,					
		26.50; Jamaica Plain, Central Ch., S. S., 30; Newton, Eliot Ch., Y. L. Aux., 12; South Boston, Phillips Ch., Aux., Thank-offering, 50, S. S., 75; Waverly, Faithful Workers, 90,		1,223 05	
		Total,		1,862 41	
		CONNECTICUT.			
Bethel.—A Friend,			5 00		
		Total,		5 00	
		NEW YORK.			
Albany.—A Friend,			40		
		Total,		40	
		PHILADELPHIA BRANCH.			
Miss E. Flavell, Treas. D. C., Washington, Aux., 39.60; Md., Baltimore, Bees, 20; N. J., Orange, Trinity Ch., Aux., 12; Orange Valley, Aux., 5; Pa., Philadelphia, Aux., 24.50, Y. L. M. S., 50, Snow-Flakes, 5,				156 10	
		Total,		156 10	
		TENNESSEE.			
Nashville.—Fisk University,			3 00		
		Total,		3 00	
		UTAH.			
Salt Lake City.—Phillips Cong. Ch.,			3 00		
		Total,		3 00	
General Funds;				2,045 71	
Leaflets,				8 42	
		Total,		\$2,054 13	

Receipts from Jan'y 1 to Jan'y 18, 1890.

MAINE.

Maine Branch.—Mrs. W. S. Dana, Treas. Phippsburg, Cong. Ch., 5, S. S., 2; Topsham, Cong. Ch., S. S., 3; Bath, Woman's F. M. Soc'y, Winter St. and Central Chs., 41.50; North Edgcomb, S. S., 3; New Castle, S. S., 7.17; Rockland, Aux., 21, Golden Sands, 46; Waldoboro, S. S., 2; Washington, S. S., 82 cts.; Waterville, Aux., 38.23; Norridgewock, Aux., 10; Bangor, Aux., 3.25, Y. L. M. B., 3; Madison, Aux., 8.50; Gorham, Aux., 40; Portland, Aux., Thank-offering, 120.50, Second Parish Ch., 33; Williston, Ch., 20; Cumberland Centre, Aux., Thank-off., 28,

435 97

Total,

435 97

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E. McIntire, Treas. Bedford, Aux., Mrs. Lavinia Adams const. L. M. Annie M. Patten, 25; Brentwood, Aux., 10.45, Mayflowers, 3.57; Concord, Wheeler Circle, 78, Mission Helpers, 25; Dunbarton, Hillside Laborers, 10; Keene, First Cong. Ch., Aux., 54, Second Cong. Ch., Aux., 18; Plymouth, Aux., 15, Rainbow Band, 10, Mite-boxes, 10.25; Salem, Aux., 10; West Lebanon, Aux., 16.80, M. B., 20,

306 07

Total,

306 07

VERMONT.

Putney.—Mrs. E. H. Field, 3 80
Vermont Branch.—Mrs. T. M. Howard, Treas. Adv. in Annual Report, 6.50; North Bennington, Children, 5; West Brattleboro, Aux., 2; Bridport, Aux., 5; East Burke, Aux., 8; Plainfield, Aux., 2; Putney, Aux., of wh. 25 const. L. M. Miss Alice E. Shaw, 30; Rutland, Aux., 100, Y. L. M. League, 15; Saxton's River, Merry Rills, 8; St. Albans, Aux., 8; St. Johnsbury, South Ch., Boys' M. S., 15; Vergennes, Cong. S. S., 80; Lower Waterford, Aux., 6. Ex., 105.16,

185 34

Total,

189 14

MASSACHUSETTS.

Andover and Woburn Branch.—Miss E. F. Wilder, Treas. Andover, Aux., 47.40; Chelmsford, Aux., 27; Maplewood, Aux., 10.40,
Ayer.—The Ruths, 10 00
Barnstable Branch.—Miss A. Snow, Treas. East Falmouth, Aux., 5; South Dennis, Aux., Mrs. Mary G. Nickerson, 5, 10 00
Berkshire Branch.—Mrs. C. E. West, Treas. Gt. Barrington, Aux., of wh. 2, A Friend, 5, Thank-off., 100; Housatonic, Berkshire Workers, of wh. 25 const. L. M. Miss Florence Barnes, 117; Lee, Junior Aux., 90.06; Monterey, Aux., 3; Stockbridge, Aux., 15; Williamstown, "I. H. N.," 89.20; Adams, Aux., 55; Dalton, Aux., 185.20; Penny-Gatherers, 27.36; Hinsdale, Aux., 20.60; Pittsfield, First Ch., Aux., 5.99; Stockbridge, Aux., 40, 748 41
Essex South Branch.—Miss S. W. Clark, Treas. Beverly, Dane St. Ch., Aux., 10; Danvers, Maple St. Ch., Aux., 12.75; Lynn, First Ch., Aux., of wh. 25 by

Mrs. C. C. Cobb, 36.75; Middleton, Junior Aux., 5, 64 50
Fall River.—Mite-Gatherers, Central Cong. Mission School, 4 00
Granby.—Cong. Ch., 35 00
Hampshire Co. Branch.—Miss I. G. Clarke, Treas. Belchertown, Aux., 2; Enfield, Missy Soc'y, 40; Northampton, Aux., Edwards Ch., div., 33.36, Jun. Aux., 100, First Ch., Jun. Aux., 55, M. B., 45; Worthington, Aux., 19.50, For Bombay, 5.75, 300 61
Haverhill.—Pentucket M. B., 2, Mrs. L. H. Sanderson, 5, 7 00
Lowell.—Kirk St. Ch., 33 55
Lunenburg.—A Friend, 40 40
Melrose.—A Friend, 10 00
Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Framingham, Florence W. Burchard and Dante W. Horn, members of Schneider Band, 18.81; Milford, Aux., 22.48; Natick, Primary S. S., Cong. Ch., 5; Saxonville, Edwards Ch., Aux., 17.83; Southville, Aux., 80 cts.; Sudbury, Helping Hands, 31, 95 79
Norfolk and Pilgrim Branch.—Mrs. F. Shaw, Treas. Holbrook, A Friend, of wh. 25 const. L. M. Miss Mabel E. Brown, 31, Miss S. J. Holbrook, const. L. M.'s Helen and Gladys Palmer, Annie M. and Elsie B. Clark, 100, 131 00
Shrewsbury.—A Friend, 40
Shutesbury.—A Friend, 40
Suffolk Branch.—Miss M. B. Child, Treas. Auburndale, Aux., 35; Boston, Birthday-gift from A Friend, 100, Union Ch., Union Workers, 16, Shawmut Ch., Aux., Thank-offering, 86.75; Cambridgeport, Wood Mem. Ch., Missy Soc'y, 50 cts., Prospect St. Ch., Aux., 20; Charlestown, Winthrop Ch., Aux., 13; Dedham, Aux., prev. contri. const. L. M.'s Miss Alice F. Marsh, Miss Ada W. Bigelow, Mrs. J. O. Yatman, Miss Loraine Van Wagenen, Miss Jennie P. Daniell, 67.55, Chapel Rays, 3; Dorchester, A Friend, 29, Pilgrim Ch., Aux., 5; Franklin, First Cong. Ch., Wide-Awakes, 28.50, Mary Warfield Missy Soc'y, 25; Jamaica Plain, Central Cong. Ch., Aux., 27, Wide-Awakes, 45; Needham, Aux., 24; Newton, Eliot Ch., Aux., 275; Newton Centre, Aux., 51.10, Mite Mission, 5; Newtonville, Central Cong. Ch., Jun. Aux., 24; Roxbury, Walnut Ave. Ch., Aux., 100, Immanuel Ch., Helping Hands, 40, Aux., 35.74, Eliot Ch., Aux., 100.50, Olive Branch, 4.55; Somerville, Broadway Ch., Aux., 4, Prospect Hill Ch., Aux., 23.50; South Boston, Phillips Ch., Aux., Mrs. Alvan Simonds, const. L. M. Mrs. W. H. G. Temple, 25; Walpole, Aux., 50; West Newton, Second Cong. Ch., F. M. Soc'y, 10; West Roxbury, South Evangelical Ch., Aux., 10.80, 1,284 49
Webster.—First Cong. Ch. and Soc'y, 30 60
Worcester Co. Branch.—Mrs. C. S. Newton, Treas. Royalston, Aux., of wh. 25 const. L. M. Mrs. J. W. Shaw, 50; North Brookfield, Aux., prev. contri. const. L. M. Mrs. Thomas Snell, 55.54; Winchendon, Aux., 10, S. S., 18; Millbury, First Ch., 3; Northbridge, Miss M. C. Taft, 3; Gardner, Aux., 25; Princeton, Aux., 50; Uxbridge, Aux., 11.25; Westminster, Aux., 25; Fitchburg, Rollstone Ch.,

Aux., 112, C. C. Ch., Aux., Thank-off, 21.68; Leicester, Aux., const. L. M. Mrs. Braman Grout, 100; Ware, Ladies' S. S. Cl., 16.60; Athol, Four Girls, 6.26; Wor- cester, Plymouth Ch., Aux., 19.18, Old South Ch., M. C., 7.50, Emily Wheeler Scholarship, 35.30; Sterling, Mrs. Dodge, 1; Rockdale, Aux., 9.40; Warren, Aux., 24.50; Southbridge, Aux., 12; Worcester, Union Ch., of wh. 64.65 A Thank-off., 208.96, Pilgrim Ch., Y. P. S. C. E., 30; Ware, Aux., 202.38; Athol, Aux., 56; Spencer, Aux., 50; Hardwick, Aux., 13,	1,176 55
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Total, 4,027 68

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Miss A. T. White, Treas. Providence, North Ch., M. C., 10, Union Ch., Aux., 25, S. S., 75, Y. L. Aid Soc'y, 15; Slatersville, S. S., 27.44; Barrington, Bayside Gleaners, 50,	202 44
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Total, 202 44

CONNECTICUT.

<i>Coventry.</i> —Ladies' F. M. Soc'y, Cong. Ch., <i>East Conn. Branch.</i> —Miss M. L. Lockwood, Treas. Mystic Bridge, Aux., 10.75; Nor- wich, Park Ch., Miss M. P. Huntington, 15, Second Ch., Aux., 157.16; Pomfret, Aux., 29, M. C., 15; North Stonington, Aux., 19.04; Putnam, Mission Workers, 3; Chaplin, Happy Workers, 40; Daniel- sonville, Aux., 21.16; Wauregan, Aux., prev. contri. const. L. M. Mrs. Bertha Wilson, 17; Old Lyme, Aux., 21; New London, First Ch., Aux., of wh. 25 by Mrs. R. McEwen, const. L. M. Mrs. Adeline C. Allen, 50.04,	70 00 398 15
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<i>Hartford Branch.</i> —Mrs. G. R. Shepherd, Treas. Berlin, Aux., of wh. 25 by Mrs. C. H. Wilcox, const. L. M. Mrs. Frederic Savage, 104.66; Enfield, King St. M. C., 25; Hartford, Centre Ch., of wh. 25 by Mrs. John S. Welles, const. L. M. Mrs. H. C. Ransom, 37 by Miss Louisa Root, of wh. 25 const. L. M. Mrs. James P. Averill, 25 by Mrs. D. H. Wells, const. L. M. Miss Clara E. Wells, 318.90, Pearl St. Ch., S. S., 40, Mrs. Roland Mather, 25, Asylum Hill Ch., 237.70; Plainville, Treasure-Seekers, 10; Suffield, Y. L. M. C., 10; Talcottville, Mrs. C. D. Talcott, 25; Unionville, Mrs. James A. Smith, 25,	821 26 17 82
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<i>Manchester.</i> —Cong. Ch., <i>New Haven Branch.</i> —Miss J. Twining, Treas. Fairfield Co. Meeting offering, 95.63; Bethel, 21.81; Bridgeport, 259.83, Olivet Ch., 13.75; Brookfield Centre, 13.48; Darien, 12.89; Danbury, 20; Easton, 13; Green's Farms, 12.08; Greenwich, 52.29; Monroe, 10; New Canaan, 58.58; Newtown, 12; North Stamford, 9.27; Norwalk, 67.35; Red- ding, 8.30; Ridgebury, 7.71; Ridgefield, 3; Sherman, 4.26; Sound Beach, 18.94; South Norwalk, 6; Southport, 18; Stam- ford, 23.59; Stratford, 18.52; Trumbull, 5; Westport, 27.21; Wilton, 41.78; Litch- field Co., Bridgewater, 10.27; Kent, 26.00; Litchfield, 29.56; New Milford, 14.25; New Preston, 4; Norfolk, 92; Northfield, 7.65; Plymouth, 20; Sharon, 35.53; South Canaan, 3.65; Torrington, First Ch., 15; Winsted, 24; Middlesex Co., Center- brook, 13.15; Chester, 17; Clinton, 27.11;	17 82
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Cromwell, 26.25; East Haddam, 10; East Hampton, Union Ch., 1.25; Essex, 3.65; Haddam, 5.36; Killingworth, 13.85; Middletown, First Ch., 77.19, South Ch., 31; Millington, 1; Portland, 15.25; Say- brook, 17.52; Westbrook, 2.26; West- chester, 2.80; New Haven Co., Coll'n, 49.69; Ansonia, 1; East Haven, 19.31; Guilford, First Ch., 6; Madison, 45; Meriden, First Ch., 12; Milford, 43.50; Mount Carmel, 8; New Haven, Centre Ch., 65.03, Ch. of the Redeemer, 74.53, College St. Ch., 3.16, Dwight Place Ch., 5.66; Fair Haven, First Ch., 42.02, Second Ch., 15, Humphrey St. Ch., Y. L. M. C., 57.63, United Ch., 49.33, Yale College Ch., 12.75; North Haven, 36.96; Wallingford, 28.04; Waterbury, First Ch., 25, Second Ch., 5.25; Westville, 12.38; Whitneyville, 16.17; New Britain, Centre Ch., 5, South Ch., 69.07; Miscel- laneous, 91.70,	2,200 00 40 21 20 2 00
<i>North Greenwich.</i> —Mrs. Amy Downes, <i>Willimantic.</i> —Cong. Ch., <i>Windsor Locks.</i> —A Friend,	40 21 20 2 00

Total, 3,530 83

NEW YORK.

<i>New York City.</i> —Chinese S. S., Pilgrim Cong. Ch., <i>New York Branch.</i> —Miss C. A. Holmes, Treas. Brooklyn, Tompkins Ave. Ch., Aux., 150; Cambridge, Aux., 5; East Smithfield, Pa., Aux., 7.25; Newark Valley, Aux., 22.02; New York, Pilgrim Ch., Aux., 50, Trinity Ch., Tremont Aux., 35; Sherburne, Little Lights, 40; Walton, Aux., 9,	50 00 318 27
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Total, 368 27

NEW JERSEY.

<i>Upper Montclair.</i> —Mrs. B. F. Bradford,	10 00
Total,	10 00

PHILADELPHIA BRANCH.

Miss E. Flavell, Treas. N. J. Montclair, Aux., 21; Newark, Belleville Ave. Ch., M. B., 5; Orange, Trinity Ch., 21.50; Westfield, const. Martin R. Welles member of Cradle Roll, 10; <i>Va.</i> , Her- ndon, Faithful M. B., 9,	66 50
Total,	66 50

GEORGIA.

<i>Thomasville.</i> —Mission Builders,	5 10
Total,	5 10

OHIO.

<i>Wooster.</i> —Miss C. A. Kendrick,	1 40
Total,	1 40

WISCONSIN.

<i>Union Grove.</i> —A Friend,	—
Total,	40

General Funds, Leaflets,	9,143 80 31 70
Total,	\$9,175 50

MISS HARRIET W. MAX,
Ass't Treas.



HOME WORK.

“WE must not be discouraged in our grand work. As long as we have the Saviour’s command back of us we should be very courageous and very strong. Let us work again for the five thousand! Perhaps we shall get it this year!”

So writes one of our faithful Secretaries in view of the disappointment of last year and of the many depressing hindrances to our progress, found not only in the indifference of the many, but also in the unbusiness-like methods of the zealous few whose vigorous activities shoot out in tangents here and there, thus failing to support the organized efforts of the Board, which are so essential to successful labor in the missionary cause. Why do auxiliaries East and West chafe under the careful restrictions which guard the contributions to the Woman’s Boards, and which render every stroke efficient that is given for missions in remote hillside hamlets or in distant valleys, as well as in the centres of Christian and business influence? The mites which, under the smile of the Lord, slip into village treasuries, find a sure path to the heathen world. Donors depend upon auxiliaries, and they, in turn, upon the Branches, or the central treasuries at Boston, Chicago, or San Francisco. The American Board sends out missionaries and assumes needful expense, relying upon pledges which the Woman’s Boards can make with equal assurance if their tributaries will support them by faithfulness in promise and fulfillment. But if the women of our churches refuse to see the need of such exactness, and allow funds which rightfully belong to the Woman’s Board to be deflected to other uses, then those who stand at headquarters feel as if their tread was upon yielding, shifting quicksands, and their promises to the American Board must be conditional and uncertain; while, in consequence, orders for re-trenchment go over the seas to our faithful and overburdened missionaries, instead of permission to enlarge the work, for which their hearts are longing.

At the recent anniversary of the Pacific Board the statement was made that we received less money during the year just closed than came to our treasury during the previous twelve months; and without the surplus with which we began the last fiscal year, we could not have fulfilled our pledges to the American Board, instead of coming up to our anniversary with the record of a grand advance, which was earnestly expected and desired.

We are hoping to-day that this partial failure may be made a stepping-stone to progress during the current year; for surely if our Christian women see

the connection between such a lack of growth and those prevalent methods of work which arouse no enthusiasm in any special direction, they will see to it that no impediments are allowed in future to clog channels through which the streams of gospel blessing should flow out abundantly to save a perishing world.

L. M. F.

FOREIGN SECRETARY'S REPORT.

IN the middle of the blue Pacific rises a body of land three miles in length, called Ocean Island. The name seems almost a mockery, as the island has no natural springs of water. Upon it live two hundred men, women, and children,—a wild, fringe-clothed, loose-jointed people, whose food is coconuts and shark's meat. Near the centre of the island is a cave, approached by winding, tortuous, densely dark passages, upon whose rocky floor, two hundred feet underground, is found in stagnant pools the only water obtainable. It is the women's work to procure this water. For generations they have crawled thither, snake-fashion, on hands and knees, led by the light of their little torches, and brought from thence in coconut shells the precious fluid. The way is known to them alone. The unrecorded misery of those women's lives—how it confronts us at every thought of them! How much it might be lightened by a knowledge of the overflowing fountain of living water!

How many nations there are to-day whose struggles to secure the water which perisheth are equally pitiful, whose spiritual food is but shark's meat! To all such our Woman's Board of the Pacific longs to offer the bread of life! We would say to the world, "Whosoever will, let him drink freely of the living water."

BROOSA, TURKEY.

This past year, as for many years, we have sent funds to our girls' school, and have paid the salary of Mrs. T. C. Baldwin, formerly connected with the school, but now engaged in work among the women in their homes. We have heard with great satisfaction of the improvements in "our" school, where already we have safely invested about fifteen thousand dollars. We have looked, in imagination, upon the bright colors of the new maps, have tried the combined strength and softness of the new iron bedsteads and spring mattresses, and have pronounced it all good. But the best word we get from there is about our girls; what self-reliant teachers; what homemakers; what earnest, useful Christian women they are making,—Rebecca, Maritea, Calliope, Athena, and many others filling influential positions, and helping to bring Turkey to Christ! Oh! my friends, do not such investments pay?

Miss Cull and Miss Wells are now the American teachers in charge of the school, and the same faithful Christian instruction is being given as in the days of Miss Rappleye and Mrs. Baldwin. With the reading, the spelling, the arithmetic, as in all of our mission schools, is given a knowledge of Western home life and civilization, and of the Christ, to know whom is real culture, is real education.

INDIA.

We have had a part here in the school work of Rev. J. C. Perkins and wife, now stationed at Mandapasalai. A boys' boarding school and several boys and girls' day schools bespeak our loving interest. The children of India—the little bejeweled girls in their tiny jackets, and their straight, many-yarded skirts, with their impressible, happy childhood, and their sad, sad future; the boys, with bright faces, and manly ways—how much we can and ought to do for them all!

The boys of the boarding school, by their sweet singing, attract listeners to preaching services held often under the green trees, sometimes in "prayer-houses," more of which are greatly needed to give stability and permanence to the work. In this one station of Mandapasalai and vicinity are two hundred thousand souls, of whom but six hundred are Christians. Mr. Perkins, his wife and sister are the only missionaries. Who will go to the help of the Lord against the mighty?

SPAIN.

There is but one mission station in Spain, manned by the American Board. Its centre is at San Sebastian. The missionaries are Rev. William H. Gulick and wife. Mrs. Gulick has established and cared for the girls' boarding school, which has been a very popular institution, and has accomplished much good. Our W. B. M. P. contributed last year \$500 toward its support. There are now 144 of Spain's future wives and mothers in training here. The school was founded in 1872, and has sent out graduates yearly, who have added much to its reputation. Mrs. Gulick writes earnestly of the many needs of the school; the long-desired building has not yet been obtained; scientific apparatus, a library and endowments in all lines, would return speedily compound interest. It is said that the Pope plans to leave his thousands of rooms at the Vatican for still greater liberty and luxury in Spain. We should re-enforce and strengthen our one Protestant mission by every means in our power.

How many everywhere, like the Samaritan woman, do not at once accept the offered living water! They can see only the well near by, from which their fathers have drunk. Others sip, and turn carelessly away. Some there are who drink long and deep and hurry to their homes, distributing the new, precious gift among their friends and neighbors. All the while patiently, prayerfully stand our missionaries, thankful with a sacred thankfulness if occasionally they hear a voice from out the wilderness saying, "Give me this water, that I thirst not!"

JAPAN.

Many are the voices thus calling from Japan. Miss Effie Gunnison and Miss Flora Denton represent us,—the one in Osaka, the other in Kyoto. Miss Gunnison has become very much interested in school work at Matsuyama, where she has spent a part of the year, and where she would like to be stationed permanently. The need is great, as no missionaries have been stationed there. The Japanese are very anxious for her to live among them. She waits

for another lady teacher to go with her, and for some one to take her place in Osaka, where the school of two hundred girls is well established, and the need does not seem so pressing. She writes in late letters of the presence of God's Spirit in great power among the girls of the Osaka boarding school. In fancy we can see Miss Gunnison as she kneels with circle after circle of the sixty girls whom she mentions as seekers after Christ. How wise, how faithful a helper she must be.

Miss Denton's letters have been full of the religious interest in Kyoto, both in the "Do Shi Sha" and Jo Gakko. Later word still has come of the commencement exercises in both schools and the beginning of the vacation Bible school. Miss Denton's daily programme reads like a railroad time-table: "Rise at five; study Japanese from 5:15-6:15," and so on, for every minute of the seven hundred and twenty. No wonder our missionaries wear out! Teaching the usual studies through all the usual schoolroom hours; in recreation time giving theological students instruction in Isaiah; speaking before Japanese women's clubs; holding prayer-meetings, etc.; then there is always that overhanging mountain of *the language* to be wrestled with, "in season and out of season." The rewards of all this labor in Japan seem to us to be most encouraging. Still, the call from the missionaries there for thirty more helpers at once, shows how much more is waiting to be accomplished by the little force now in the field.

OUR MORNING STAR MISSION.

The great event of the year is the return of Mrs. Logan to her former work at Ruk. All the friends at Micronesia "take heart" upon this remembrance. Her knowledge of the character of the natives and their language gives her an almost unbounded influence over them. The small band of missionaries stationed among these Southern Pacific Islands have need of earnest "upholding" at the hand of Christians in the home land. All honor to the noble Micronesian missionaries in their isolation! Let us give them freely of our sympathy and funds.

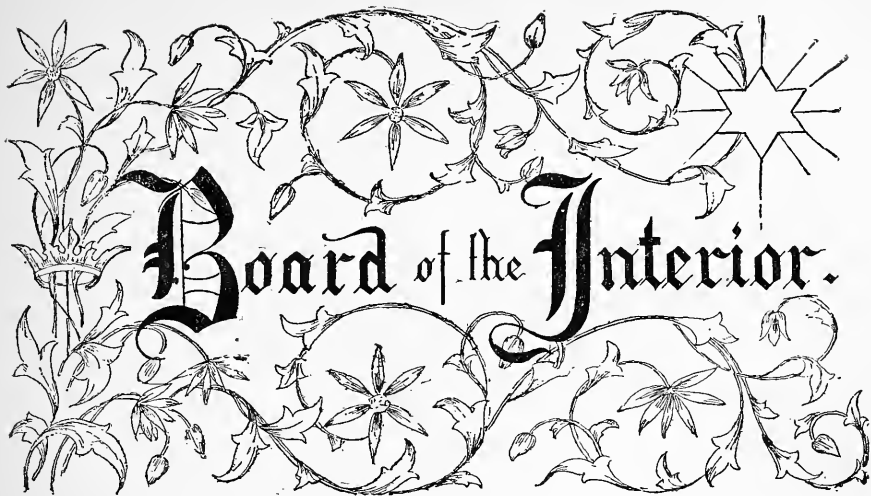
AFRICA.

We have but one missionary in this vast, unknown country, whose map must be changed so often. Mrs. J. C. Holbrook utters her words of gracious gospel invitation to the boys and girls in the station schools, and encourages the blue ribbon recruits; on account of her husband's recent throat trouble, she is now taking the inquiry class and the preachers' meeting. Her heart is saddened as she writes of the losses sustained by the mission in the death of some, and the failing health of others. But sunshine comes as she recalls the faith of the native Christians and the annual thank-offering of the church, paid mostly in baskets of corn, amounting in value to \$90.

To our missionaries comes this word of encouragement: "Whosoever shall give to drink unto one of these little ones a cup of cold water, verily I say unto you he shall in no wise lose his reward."

To the members of our Board there comes this word of exhortation: "With joy let us draw water from the wells of salvation," and labor unceasingly for the "watering of the earth."

ALICE D. JEWETT.



CHINA.

EXTRACTS FROM A LETTER FROM MISS GRACE WYCKOFF.

PANG CHUANG.

DEAR FRIEND: . . . Last Friday I had an all-day trip to two villages. I was greatly interested in watching the busy people; some winnowing the grain on their threshing-floors; some pulling up the roots which remain in the fields and tying them in bundles to be stored away for fuel; others harrowing the ground preparatory to sowing the fall wheat; and others—women and children—picking cotton. The fields have undergone great changes during the past month. The people to whom I went were busy, but they came in from the fields, and I had a pleasant day with them.

Saturday the mail came. I was away in another village holding a prayer-meeting at the time. Gertrude waited for my coming, and we read together the latest news from loved home and friends. Aside from the home letters, I was happy to receive one from the Rooms, telling of the "May Rally" and other interesting items. Later in the evening we enjoyed the W. B. M. I. column in the *Advance*. That column always takes me right back to the rooms where I remember meeting friends.

The Sabbath is past, and the first day of study for this week is over. We have now been at home for three weeks. Mrs. Smith goes away next week for a little rest, and we shall take up her work. When she returns how busy we shall be, planning and arranging for our station class. You must

remember us during these coming winter months. The work will be different in some respects from that of last year, for a number of women have passed the stage of learning simply the character, and will now advance to study of the truths, of the Bible: They ought to make good progress in understanding. Our one desire for them is that they may grow "in the knowledge of our Lord and Saviour, Jesus Christ."

I hardly know what to write you about our work, because so many of its departments are equally dear to our hearts, and we do not know which you would choose to hear of.

A year ago I sent a letter to the young ladies, hoping to interest them in this village, our own Pang Chuang, and asking them to bring this work especially before the Throne of Grace during the year. I am sure they have not forgotten to do so, and their prayers and ours have not been in vain. I think we have some visible answers to these prayers.

Soon after the letter was written a little Sunday-school was started, which has grown to sixteen in number, all but two from heathen families. These little girls have attended regularly. Some little girls who studied with Miss Porter have gradually slipped away by reason of work at home and for fear of the talk of their neighbors. So we tremble lest we should lose our little ones, as they become large enough to be useful at home. I often am reminded of the words, "A little child shall lead them"; and hope that some of our dear little ones may fulfill their prophecy.

During the last winter we were much interested in a sick girl in our neighborhood. She has a spinal trouble. It is nearly a year since Dr. Peck and Mrs. Perkins, who was then visiting here, put her in a plaster jacket. She wore it nearly two months, and in that time was much relieved. But since it has been removed, through the advice of her friends who were opposed to the "Jesus religion," she has had to pass day after day lying on the "kang," unable to sit up or help herself at all. The family belonged to a certain sect; and a meeting was called among them, and the mother of the girl was told that if she and the grandmother would kneel all day for three days the child would recover. Of course she is still as helpless and suffering as ever. They burn incense on the fifteenth of the month for her also. We were informed through some of these neighbors that our presence was not desired, and for some days did not go. But last week we were invited to visit her again. The girl has committed some of our hymns and has read our catechism; but now she has entered the sect to which the others belong, and is very averse to putting on another jacket, though we feel it might be a great relief to her. The Chinese imagine some charm to belong to any such thing which is to be worn.

Our hearts and prayers go out to this family, and we cannot bear to have such heathenish practices right about our homes and within light of the gospel.

There is much to encourage us, and work enough to keep us all busy, and Miss Porter, too, if she were only here.

With much love and kind remembrance to the ladies at the rooms.

G. W.

JAPAN.

A CHEERING WORD FROM MISS DUDLEY.

Miss Dudley, writing from Kobe Woman's Evangelistic School, under date November 23d, gives this encouraging report of the work there:—

I WAS glad to hear from you. Chicago and "the rooms" seem sometimes a long way off. I have watched with interest the financial condition of the W. B. M. I., and have known what a burden of care you must carry. How much I wish that every woman in the Church knew the glorious possibilities which God has certainly opened to us! I am sure there would be no holding back. I am amazed when I think what God has wrought here in the years since you assumed this work. There is much yet to be done, but every year is giving more and valuable help from native sources.

The church here is progressing, and we may look forward to the time when "our child" can walk alone. But to withhold help now would not be the part of the mother or older sister. We must be earnest, and faithful, and helpful.

Our school is in excellent condition. We never had so good a beginning. Two or three are deterred from coming by reason of illness in the family, but will be here soon, we hope; then we are full. We have eight women, wives of pastors or evangelists, some of whose husbands are in direct work or preparing for it. We feel that this is a very important class, and the pastors more and more crave these opportunities for their wives. We have made a long step in advance in the confidence of the Christian public. The six women who graduated in April are all doing good work,—a credit to themselves and the school. I cannot tell you how happy I am about it, or how I long for strength for the work. I took a longer rest than usual this summer, and have felt the gain it has been to me.

Miss Howe has had a never-to-be-forgotten experience in her kindergarten opening. It is beautiful! I go once a week to give the training class a Bible lesson. The rooms are a picture, and to me the whole thing is a fore-

gone success. The churchwomen here are in earnest, and will do all they can, which the building testifies is much. The land rent, a hundred yen a year, they are pledged to meet. The training class being connected with it makes added expense, and it was for this that aid was asked from home.

Speaking of what the Kobe churchwomen are doing, reminds me that the little "Mite Society," formed on the day our women graduated, has raised money enough to support one woman in the school, and they have chosen and adopted her. They mean to push this and make it a general thing.

[This letter, read in connection with the account of this field as given by Mrs Willcox in her annual report, cannot fail to give a vivid picture of work and progress into which it is our privilege to enter by our gifts and prayers. ED.]

EXTRACTS FROM LETTERS.

PRESSING NEEDS.

Extracts from a letter from Miss Maltbie, of Samokov:—

I HAVE been hoping for some time to hear something from the officers of the Board in reference to securing an associate for me. Indeed, I expected that the lady would have been found ere this, and that I should have been put into communication with her. It is now more than eleven years since I returned from America, and I begin to feel that change and rest would do me good, and increase my usefulness in the future; but, of course, I cannot leave my post till another is prepared to assume the responsibility.

We have now more than seventy pupils. I have four assistants in teaching, besides some help from Miss Clarke and others; but Mrs. Clarke's health is so poor that she needs a good deal of her daughter's time. We see much from year to year to encourage us in our work for the dear Master. Of the thousand or more Protestants, several hundreds have been educated in our school; and that the country is feeling their influence, is becoming more and more evident from the opposition to our work. We have now nearly a hundred Pravo Slav children in our Sunday-school, for which we hope soon to have a suitable building erected.

Struggling as we are to keep up the interest and efficiency of our school until the Lord shall send us help, we feel the need of support, sympathy, and encouragement of our Christian sisters in the home land. I wish I could put more clearly before them the relation of this school to this country, and the influence it may exert on the future of this land. There would be no lack of interest, and perhaps some qualified, devoted lady would be found ready to come to our aid. Please remember us before the Lord at your Friday meeting, asking that if it be his will we may soon receive a new associate.

The religious interest of the school is about as usual. Two or three of the girls hope that they have recently found the Saviour.

Extract from a letter from Mrs. O. H. Gulick, of Kumamoto, Japan, dated at Kobe.

I write in the Kobe station while I am waiting for the train to Kyoto. You may wonder why I am in this station at all, so I will explain. Four new ladies have just come out to join our mission, and we need one of them. We have such a very large field, we need very much a lady for woman's work. Miss Julia Gulick and I cannot begin to do all that ought to be done, and sister Julia is not very strong. If a lady came to us now, she would not have language enough to do a great deal of work under two or three years. Fearing that letters might not carry the point, it was proposed that one of the station come up and lay the matter before those interested. It was not very convenient for me to leave home, with raw help in the kitchen, but as the station wished it I did so.

November 21st, Steamer Kowgomam.—I did not have time to finish this letter while in Kyoto and Kobe, and take this opportunity while sailing along in this island sea to do so. I have had a very pleasant visit among the friends in Central Japan, but have not accomplished what I went for. Miss Griswold has commenced work in the Kyoto girls' school, and become interested. She is, however, still willing to come to us if some one will take her place in the school. The worker in Fukuoka says that unless we can put a missionary in that city within a year, he thinks the work had better be passed over to the Methodists and Church Missionary Society, and we withdraw. We have had work there longer than either of these societies, but they have both missionaries there now. If we had lady missionaries to put in there now, they would be a great help. I do not think we shall consent to withdrawing from Fukuoka; we have some good people there now, and I trust the work will grow. Do send us on as many helpers as you can.

I am the only foreign passenger on this steamer. I have a little state-room with two berths in it, and am comfortable enough for a short voyage. Since I wrote you last we have moved into the house I told you we had rented. It is more pleasantly situated, is larger, cleaner, and nicer than the other, and so far has been very comfortable. I expect, however, it will be very cold in the winter, for it is on the river, and faces in the direction the cold winds come, and there are only paper slides, which never fit tight between us and outdoors.

Kumamoto, November 29th.—Yesterday (Thursday) we had Thanksgiving here at our house, when all the station got together and spent the afternoon. We had a very pleasant time. Miss Gulick is still absent touring.

She seems to be enjoying it, for she wrote that she hoped we would be as thankful over our roast fowl and cranberry sauce as she would be over her dinner of fish soup and rice. We expect her home in about ten days; then we shall all stay here during the coldest months, though I suppose we shall have to go to Nagasaki or Kobe in February to have our passports renewed, as the new treaties are not to go into effect as early as we hoped.

SCRAPS.

SIR WILLIAM HUNTER says: "The native Protestant Church in India has ceased to be an exotic, and if the English were driven out to-morrow they would leave a native Protestant Church behind them." In the same address he says: "To the great laboring, toiling mass of the Indian people there could be no more beneficent influence than the daily coming in and going out among them of a Christian missionary and his wife and children. To millions of their Indian fellow-subjects the missionary family was the great daily object lesson of the Christian life."

MOVED by the personal and temporal advantages of one "off-day" in the week, the Hindu shopkeepers of Calcutta have voluntarily started a movement to close their shops on Sunday.

"FATHER, give me the key to your granary, and I will help to answer your prayers," said a boy to his father, who had just prayed that God would care for the poor and feed the hungry. The father was a farmer, and had a granary full of grain, but kept it locked while he prayed the Lord to give food to the needy.

SABBATH-KEEPING IN AFRICA.—A missionary writes that one of their converts, a woman, is so anxious to keep the Sabbath regularly that she has adopted this novel way to keep account of it: she pierced seven little holes in a bit of board, and to that tied a string with a peg at the end. The peg is shifted every day, and whenever it is in the first hole she knows that Sunday has come. How many people in our own land would take such pains to remember the Lord's day with nothing to mark its return?

"THIS band shall never *disband* so long as I remain here and have health and strength," writes a leader. A good motto for many leaders.

"IF thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, 'Behold, we knew it not'; doth not He that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" Prov. xxiv. 11, 12.

THE American Board recently received a letter from the Church at Niigata, Japan, thanking it for "the invaluable gift of the Scudders to us, which we cannot forget, and we would keep it to the kingdom of heaven." This touching reference is to Dr. Doremus Scudder and his sister, Miss Catharine S. Scudder, who recently returned to California on account of the failing health of the latter.

THIS is the way some Coral Workers build their cells in sight of the Rocky Mountains. Their leader says: "Thirty-six were present at the meeting of my mission band to-day, including two of my young ladies who came to assist me. We had a scissors party. After our devotional exercises, which consisted of the repetition of the Beatitudes by one little girl, the twenty-third Psalm by another, two songs, and a prayer, all joining in the Lord's Prayer, recitation by a little girl, and reports, we formed the band into groups and cut pictures from pictorial papers. We shall send away two large rolls, one to Africa, and one to Micronesia. The collection amounted to over a dollar."

For the Bridge Builders.

BALLAD OF THE LAST SUTTEE.

Not many years ago a king died in the Rajpoot States. His wives, disregarding the orders of the English against suttee, would have broken out of the palace had not the gates been barred. But one of them, disguised as the King's favorite dancing-girl, passed through the line of guards and reached the pyre. There, her courage failing, she prayed her cousin, a baron of the court, to kill her. This he did, not knowing who she was.

Udai Chand lay sick to death
 In his hold by Gungra Hill.
 All night we heard the death-songs ring
 For the soul of the dying Rajpoot King;
 All night went up from the women's wing
 A cry that we could not still.

In the golden room on the palace roof
 All night he fought for air;
 And there was sobbing behind the screen,
 Rustle and whisper of women unseen,
 And the hungry eyes of the Boondi Queen
 On the death she might not share.

He passed at dawn—the bale-fire leaped
 From ridge to river-head,
 From the Malwa plains to the Abu scaurs;
 And wail upon wail went up to the stars
 Behind the grim zenana-bars,
 When they knew that the King was dead.
 The dumb priest knelt to tie his mouth
 And robe him for the pyre.
 The Boondi Queen beneath us cried:
 "See, now, that we die as our mothers
 died,
 In the bridal bed by our master's side:
 Out, women!—to the fire!"

We drove the great gates home apace;
 White hands were on the sill;
 But ere the rush of the unseen feet
 Had reached the turn to the open street,
 The bars shot back, the guard-drum beat—
 We held the dove-cote still.

A face looked down in the gathering day,
 And, laughing, spoke from the wall:
 "Ohe, they mourn here; let me by—
 Azizun, the Lucknow nautch-girl, I!
 When the house is rotten, the rats must fly,
 And I seek another thrall.

"For I ruled the King as ne'er did Queen—
 To-night the Queens rule me!
 Guard them safely, but let me go,
 Or ever they pay the debt they owe
 In scourge and torture!"—She leaped
 below,
 And the grim guard watched her flee.

They knew that the King had spent his
 soul
 On a North-bred dancing-girl;
 That he prayed to a flatnosed Lucknow
 god,
 And kissed the ground where her feet
 had trod,
 And doomed to death at her careless nod,
 And swore by her lightest curl.

We laid him down in his fathers' place,
 Where the tombs of the sun-born stand;
 Where the gray apes swing, and the peacocks
 preen
 On fretted pillar and jeweled screen,
 And the wild boars couch in the house of
 the Queen
 On the drift of the desert sand.

The herald read his titles forth,
 We set the logs aglow:
 Friend of the English, Free from Fear,
 Baron of Luni to Jeyulmeer,
 Lord of the Desert of Bikaneer,
 King of the Jungle—go!

All night the red flame stabbed the sky
 With wavering, wind-tossed spears;
 And out of a shattered temple crept
 A woman, who veiled her head and wept,
 And called on the King—but the Great
 King slept,
 And turned not for her tears.

Small thought had he to mark the strife—
 Cold fear with hot desire—
 When thrice she leaped from the leaping
 flame,
 And thrice she beat her breast for shame,
 And thrice like a wounded dove she came
 And moaned about the fire.

One watched, a bow-shot from the blaze,
 The silent streets between,
 Who had stood by the King in sport and
 fray,
 To blade in ambush or boar at bay,
 And he was a baron old and gray,
 And kin to the Boondi Queen.

He spake: "O shameless, put aside
 The veil upon thy brow,
 Who held the King and all his land
 To the wanton will of a harlot's hand!
 Will the white ash rise from the blistered
 brand?
 Stoop down and call him now."

Then she: "By the faith of my tarnished
 soul,
 All things I did not well
 I had hoped to clear ere the fire died,
 And lay me down by my master's side
 To rule in heaven, his only bride,
 While the others howl in hell.

"But I have felt the fire's breath,
 And hard it is to die:
 Yet if I may pray a Rajpoot lord
 To sully the steel of a Thakur's sword
 With baseborn blood of a trade abhorred"—
 And the Thakur answered, "Aye."

He drew and smote: the straight blade
drank

The life beneath the breast.

“I had looked for the Queen to face the
flame,

But the harlot dies for the Rajpoot dame—
Sister of mine pass, free from shame,
Pass with thy King to rest.”

The black log crashed above the white;

The little flames and lean,

Red as slaughter and blue as steel,

That whistled and fluttered from head to
heel,

Leaped up anew, as they found their meal
On the heart of the Boondi Queen!

—*Exchange.*

For the Coral Workers.

THE GATE SCHOOL.

BY MISS ADA HAVEN.

Peking, Nov. 19, 1889.—It makes me a trifle more youthful than usual,—just a little half-minute walk that I take with some children every day. A new gate has been opened on the premises behind Mrs. Ament’s house. That and my day school are at diagonally opposite corners of the compound. I go to that gate every day and ring a bell, which is responded to by a yell on the other side of the gate. Then I unlock the gate; they dip their courtesies, come tumbling in, and then exhort one another not to scream. But running is not tabooed; so they go skipping along on all sides of me like so many little lambs,—if you can imagine lambs as dressed in dirty, blue fleeces. Also I never saw a lamb skip sideways, and that is their favorite mode of progression. Then we go through the courts to the west gate, and ring the bell there, then turn into the gate house. After lessons are over the little folks go skipping back again to their own gate, and I almost want to skip, too; but I can smile with them if I cannot run with them, and it does me good.

REASONS FOR THANKFULNESS.

FROM MRS. COFFING, HADJIN, TURKEY.

OUR Heavenly Father has been so good to us all this year that my heart is full of nothing but thankfulness. First: last year my teacher, Turvanda, was in such poor health, that any day I should not have been surprised if she had left us for the home above. But by timely aid from the doctor, last summer, she is now in better health than for years. Second: The matron, who for years has had four or five attacks of cramp so severe that at times it

has seemed that she could not live an hour, has had but one this year, and that very slight. Third: My own health has improved and improved, until I am as well now as I ever was in my whole life. Fourth: Best and above all, I am thankful for the privilege of working, and the assurance that it has been appointed to me by my Heavenly Father, and that he is using me to bring this people nearer to him. The meetings with the women on Wednesdays and Thursdays are very encouraging. With them I took up Proverbs, because I knew it would give me the opportunity to fight their outward life with a "Thus saith the Lord": and without fear of man I have spoken, and the plainer I have talked of their sins the more they have come. More than ninety are present on Thursday. Pray, pray for me and for them.

Yours,

J. L. COFFING.

In another letter, writing of her last summer's vacation, Mrs. Coffing says:—

I have never had so happy a three months in my life. I did not send the village girls home at all, and they were so busy and good through the vacation.

Then Mrs. Coffing explains that from ophthalmia, sickness, and various disadvantages encountered in their homes, it has always taken a great while in the Autumn to bring the girls up to the school standard. The cost of keeping them with her was not all extra expense, for they could do some work, repairing beds, cleaning, etc., for which she would otherwise have had to employ women. The girls' traveling expenses were cut off, and they gained the advantage of much instruction in housekeeping and other practical matters. So Mrs. Coffing thinks the plan must be permanent, though it gives her much additional care. She has contrived to meet the cost, about \$100, herself this year, but we must help her hereafter. Her letter gives a pen picture of a sewing class gathered about her one afternoon while she was writing to us. Each girl was invited to send a message, and these were some of the messages sent: "We have cut and made ten dresses for ourselves, and seventeen dresses (princess) for the little girls"; "We have filled 54 bedticks, 27 with wool, and 27 with corn-husks"; "We have made and filled 4 new bedticks"; "I have learned to sew on the machine"; "We have made a dress for Mariam (teacher)"; "We have sewed the overseams of 58 pillow-cases"; "Each of us has a flower bed of her own." So the pleasant messages flowed in. And the happy girls, happier than ever when their rooms, being upset for house-cleaning, they took their meals out of doors, spent a pleasanter vacation than ever before.

[And now she gives thanks most of all for the arrival of her helper, Miss Bates. ED.]

FROM A NEW MISSIONARY.

AMERICAN GIRLS' SCHOOL,

SMYRNA, Jan. 17, 1890.

Miss Kirtland writes:—

WE have finished our first term, and the holidays are nearly gone now. Misses Lord and McCallum have been in Athens spending the holidays, so that they have been pretty lonely for me, and I shall be very glad when school opens again. We have had two Christmas trees: one for our own children on Christmas Day, and one given by the King's Daughters on the Greek and Armenian New Year's Day, January 13th, to the poor children. At this last there were about forty present. They all received candy and some little toy, and to a good many of them we gave articles of clothing. Our girls are very much interested in this society, and are working hard for it though many of them are not Protestants. Our tree was a success, and the children were made happy. We had it in the big schoolroom, seating the children in the front seats, and the parents on chairs at the left and right of the platform on which the tree stood, that all might have a good view. The parents seemed to enjoy it as much as the children did.

In spite of being so busy the vacation has seemed long. There has been an epidemic called influenza going through the city, and most of us have had it. I wish to thank you so much for the paper called *Mission Studies*. It is very interesting, and tells me a good deal about missionaries in other lands that I should not otherwise know. The work here is somewhat discouraging, and we hope you will specially remember us in your prayers. The people are so much bound up in this world that they do not seem to have time for thoughts of the world to come. Pray for our girls, that when they go out from us they may carry the light of the gospel not only on their lips, but in their lives. We shall need another teacher next year, as Miss McCallum's health will oblige her to go home. Our matron leaves us also, to go to her mother in Malta. It is a great loss to us; we hope some one will come out from home to take her place. Hoping for remembrance in your prayers, both at the Friday morning meeting, and always,

I am lovingly yours,

LIZZIE E. KIRTLAND.

 HOW MONGOLIANS PRAY.

REV. JAMES GILMOUR, an English missionary who has labored much in Mongolia, gives the following account of how the people pray:—

“Almost nine out of every ten Mongols you meet will have rosaries in

their hands, and be rapidly repeating prayers, keeping count of them by passing the beads through their fingers.

“*They don't know the meaning of their Prayers.*—One of the prayers most commonly used consists of six syllables. Ask one man what these six syllables mean, and he will tell you one thing; ask another, and he will have another version of the meaning; ask a third, and he will most likely give an answer which all will agree in,—namely, that it does not matter what they mean; the efficacy depends, not on the meaning, but on the repetition of the prayer. Acting on this behalf, the Mongols rattle away at their prayers, hoping thereby to make merit which will, among other things, cancel their sins.

“*The Family Praying Wheel.*—In some tents there is a stand on which is placed a large wheel, bearing about the same relation to the hand-wheel as a family Bible bears to a pocket Bible. A thong is fixed to a crank; the inmates take their turn in pulling it; but the aged grandmother, as having most leisure, usually spends most time over it; and the grandchildren keep a sharp lookout, and raise an outcry when, from inadvertence, a wrongly timed pull sends the cylinder turning backward, and, according to the Mongol idea, makes sin in place of merit.”—*The Missionary Outlook.*

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS.

All the lessons of this year will be devoted to the study of evangelistic work among women, as follows:—

March.—North China Mission.

April.—Japan Mission.

May.—Western Turkey Mission.

June.—European Turkey Mission.

NORTH CHINA MISSION.

EVANGELISTIC WORK AMONG WOMEN.

Missionaries of the Woman's Boards: Give names and stations.

Conveyances: Any junior who desires to write an amusing bit of descrip-

tion will find material in "The Sedan Chair," *Mission Studies*, April, 1889; "Winter Ride in Chili-li," *Mission Studies*, June, 1889; "Ride in a Litter," *Life and Light*, December, 1889; "One Afternoon," *Life and Light*, February, 1889; and "A Shipwreck and an Earthquake," *Life and Light*, May, 1889.

Peking: What meetings for women are held each week? Is there any Bible work? See *Mission Studies*, October, 1889, and March, 1890.

Tung-cho: What evangelistic work are the ladies doing? The Bible-women? Daily class?

Pao-ting-fu: What meetings for the instruction of the women? Do the Christian women do anything for others? See letter from Miss Pierson, *Life and Light*, June, 1889, Mrs. Pierson, October, 1889. What new missionary just beginning work?

Kalgan: Work in the villages, *Mission Studies*, January and April, 1889.

Tientsin: What is the opportunity? What new missionary joined the force in 1889.

Pang-Chuang: How many villages dependent on this station for instruction? Give report of the medical and village work, and of the station class for women. See March *Mission Studies*.

Lin-Ching: What are the prospects at this new station?

Medical Work: What evangelistic work is being accomplished through this agency by Miss Murdock, of Kalgan? Mrs. Sheffield, at Tung-cho? Through the Williams Hospital at Pang-Chuang? What is proposed at Peking? What has been done at Pao-ting-fu? This will form the topic of an interesting written paper. Material may be found in the March *Mission Studies*, and in *Life and Light*, October, 1889.

WHAT ONE INVALID CAN DO.

Extract from a letter from a returned missionary at her home in Michigan:—

DEAR MRS. LEAKE: I take great pleasure in forwarding for the Kobe Home debt, the inclosed order for \$8.00. It is cap money." (That means that it is the proceeds of the sale of little penwipers in the form of a Turkish fez, from the sale of which she has realized more than \$17.00.)

"I expect to earn more, but long to have this at work. I am heartily glad that I cannot do this bit of earning for Christ without the aid of others, for I do believe that these little caps, consecrated as they are to his service, will do more than their trifling money value. Even such slight expenditures of time, or money, or loving acts for him bring to the giver such harvests of love and blessing.

“I am gaining rapidly in health, and enjoy all that comes into my life. Even the past weeks of weakness are heaped up blessings, because of clearer vision and sweeter heart-communion. Knowing through the beautiful past what blessedness he hides 'neath seeming disaster, can say as never before,

‘Not only for the gifts bestowed,
But more for what Thou dost withhold,
I thank Thee, Lord.’”

THE ANNUAL UNION MEETING.

THE Annual Union Meeting of the Woman's Boards whose headquarters are at Chicago, was held on Friday of the Week of Prayer, January 10th. It was on the same day with the Woman's Union Meeting in London, and nearly all the topics for prayer were the same as those of our English sisters.

No meeting of the year ever seems to bring us nearer to the General Assembly of the first-born than this. Two subjects, among many presented there, abide with us as reasons for thanksgiving. One of these is the establishment of missionary training schools—of which there are now two in Chicago—one under Methodist management, the other, Mr. Moody's, with Mrs. Capron at its head. These are homes where missionary candidates are not only trained, but tested, and where they learn how to meet many emergencies that may arise in missionary work. Ought not every young lady who looks forward to missionary life to have a few months of training in one of these schools? As one said: “Why not test them here, where house-to-house visitation is combined with Bible study? If any failure is to be made, it would far better be here than in distant India or China.”

Another cause for thankfulness was the report brought by Mrs. Capron of the zeal and devotion of some of the native converts, two Bible-women having been sent to a needy district in Madura, and supported there for some time past, by the plans and gifts of native women.

A report of work among the Jews was given by the ladies of the Reformed Episcopal Church,—a report full of encouragement and of the signs of the latter-day ingathering of Israel.

“Sweet Spring, full of bright days and roses,
A box where sweets compacted lie,
My music shows ye have your closes,
And all must die.

“Only a true and virtuous soul,
Like seasoned timber, never gives;
But though the whole world turn to coal,
Then chiefly lives.—*Herbert.*”

THE BIBLE IN OTHER BOOKS.

It is stated in the memoir of the Haldanes that at a certain literary party the question was started, "Supposing all the New Testaments had been destroyed at the end of the third century, could their contents have been recovered from the other writings of the first three centuries?" The question impressed the mind of Lord Hailes, who subsequently remarked: "On returning home, as I knew I had all the writers of those centuries, I began immediately to collect them, that I might set to work on the arduous task as soon as possible. I have been busy for two months searching for chapters, half-chapters, and sentences of the New Testament, and have marked down what I have found, and where I have found it, so that any person may examine and see for himself. I have actually discovered the whole New Testament, except some seven or eleven verses, which satisfies me that I could discover them also."—*Bible Society Record*.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM DEC. 13, 1889 TO JAN. 13, 1890.

ILLINOIS.		MAINE.	
BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. <i>Alton</i> , Ch. of the Redeemer, 9.50; <i>Amboy</i> , of wh. 25 was Christmas-off., 31.10; <i>Ashkum</i> , 1.20; <i>Chebanse</i> , 4.30; <i>Chicago</i> , New Eng. Ch., R. A. W., 100, Covenant Ch., 41.27, Lake View Ch., 1.90, Union Park Ch., A Friend, 12.50; <i>Dwight</i> , 5; <i>Elgin</i> , First Ch., 5; <i>Galesburg</i> , First Ch., 42.74; <i>Geneseo</i> , 55.70; <i>Hamilton</i> , 1.50; <i>Ivanhoe</i> , 10; <i>Lisbon</i> , L. M. K., 2; <i>Oak Park</i> , 25.71; <i>Ottawa</i> , 50; <i>Princeton</i> , 28.45; <i>Rosemond</i> , B. F. Warner, to const. L. M's Mrs. H. K. Warner and Mrs. Elva D. Warner, 50; <i>Thawville</i> , 5; <i>Springfield</i> , Little Helen's Memorial, 3.65; <i>Udina</i> , 4.75; <i>Western Springs</i> , 1.65; <i>Wilmette</i> , 13.75; L. A. F., 3.75; <i>Woodburn</i> , 5; <i>Wythe</i> , 15,	530 42	<i>Bangor</i> .—Mrs. J. B. Sewall's S. S. Class, 5 00	
JUNIOR: <i>Cambridge</i> , First Ch., Y. P. S. C. E., 10; <i>Geneva</i> , Y. L. S., 35; <i>Granville</i> , Y. P. S., 14; <i>Hamilton</i> , Y. P. S., 5; <i>Hinsdale</i> , Y. L. S., 25; <i>Rockford</i> , First Ch., Y. L. S., 14.80, Y. P. S. C. E., 30; <i>Wilmette</i> , Y. P. S., 18.20,	152 00	Total,	5 00
JUVENILE: <i>Joy Prairie</i> , Mission Band, 5; <i>Providence</i> , Workers and Gleaners, 5.75; <i>Rockford</i> , Second Ch., Sunshine Band, 8.70,	19 45	MASSACHUSETTS.	
THANK-OFFERING: <i>Galva</i> , Aux.,	19 77	<i>Palmer</i> .—Mrs. Oscar Marcy,	75
SUNDAY-SCHOOLS: <i>Roseville</i> , 32 cts.; <i>Western Springs</i> , 1.65,	1 97	Total,	75
Total,	723 61	MICHIGAN.	
		BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. <i>Cadillac</i> , First Ch., 26.85; <i>Charlotte</i> , 22.50; <i>Ceresco</i> , 9; <i>Detroit</i> , Woodward Ave. Ch., 33; <i>Greenville</i> , 14.50; <i>Grand Blanc</i> , 9; <i>Kalamazoo</i> , 34.16; <i>Olivet</i> , 13.16; <i>Romeo</i> , 54; <i>Sandstone</i> , 6.65; <i>Watervliet</i> , 3; <i>Webster</i> , 10.35; <i>Union City</i> , 10.67,	246 84
		JUNIOR: <i>Detroit</i> , Woodward Ave., Y. L. M. S.,	26 00
		JUVENILE: <i>Detroit</i> , First Ch., Sunbeam Band and Opportunity Club, 80; <i>Sandstone</i> , Children's Band, 2.50; <i>Watervliet</i> , Mountain Rills, 2.10,	84 60
		SUNDAY-SCHOOLS: <i>Cheboygan</i> , 1.08; <i>Greenville</i> , Mrs. Ellsworth's Infant Class, Morning Star Band, 2.75; <i>Lansing</i> , 11.35,	15 18
		Total,	572 62

MINNESOTA.

BRANCH.—Mrs. G. A. Wheaton, 628 S. E. Fourth St., Minneapolis, Treas. <i>Alexandria</i> , 16; <i>Austin</i> , 6.70; <i>Benson</i> , 5; <i>Mantorville</i> , 4; <i>Minneapolis</i> , First Ch., 30; <i>Vine Ch.</i> , 5; <i>New Richmond</i> , 5; <i>Northfield</i> , 32.15; <i>St. Paul</i> , <i>Bethany Ch.</i> , 5, <i>Plymouth Ch.</i> , 25, 133 85
JUNIOR: <i>Northfield</i> , 19; <i>Rochester</i> , 5, 24 00
JUVENILE: <i>St. Paul</i> , <i>Plymouth Ch.</i> , 10 00
SUNDAY-SCHOOLS: <i>Benson</i> , 6.38; <i>Lakeland</i> , 2.50; <i>Rochester</i> , 7.06, 15 94
THANK-OFFERING: <i>Rochester</i> , 44 50
Total, 228 29

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Kansas City</i> , <i>Clyde Ch.</i> , 8.50, <i>Fourth Ch.</i> , 3.50; <i>St. Louis</i> , <i>Pilgrim Ch.</i> , 114.37, <i>Ch. of the Redeemer</i> , 10, <i>First Ch.</i> , 11.50, 147 87
JUNIOR: <i>Kansas City</i> , <i>Clyde Ch.</i> , <i>Cheerful Givers</i> , 13; <i>St. Louis</i> , <i>Pilgrim Ch.</i> , 75, <i>Compton Hill Ch.</i> , 28.30, 116 30
JUVENILE: <i>St. Louis</i> , <i>Pilgrim Workers</i> , 13 10
Total, 277 27

NEBRASKA.

BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. <i>Arberville</i> , 5; <i>Blair</i> , 5; <i>Camp Creek</i> , 2; <i>Columbus</i> , 5; <i>Exeter</i> , 9.50; <i>Fairmont</i> 10; <i>Fremont</i> , 18.20; <i>Irvington</i> , 5; <i>Kearney</i> , 11.50; <i>Milford</i> , 5; <i>Neligh</i> , 7.50; <i>Norfolk</i> , 24.85; <i>Nebraska City</i> , <i>Personal Gift</i> , 1; <i>Omaha</i> , <i>First Ch.</i> , 3.50, <i>St. Mary's Ave. Ch.</i> , 12.80, <i>Hillside Ch.</i> , <i>Ladies' Aid Soc'y</i> , 1.25; <i>Scribner</i> , 2; <i>Syracuse</i> , 10; <i>York</i> , 7.90, 147 00
JUNIOR: <i>Omaha</i> , <i>Plymouth Ch.</i> , O. C., 15; <i>St. Mary's Ave. Ch.</i> , 9.05, 24 05
JUVENILE: <i>Ravenna</i> , 20 00
SUNDAY-SCHOOL: <i>Greenwood</i> , 24.46; <i>Fontanelle</i> , K. D., 2.60, 26 06
Balance brought down, 23 26
240 37
Less expenses, 83 25
Balance on hand, 157 12
Branch total received, 27 12
130 00
<i>Nebraska City</i> .—Mrs. F. N. Lawrence, 1 00
Total, 131 00

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Cincinnati</i> , <i>Walnut Hills Ch.</i> , 50; <i>Cleveland</i> , <i>First Ch.</i> , 18.55; <i>Hudson</i> , <i>Ch.</i> , 10, <i>Aux.</i> , 2; <i>Lyme</i> , 16.20; <i>Obertin</i> , 42; <i>Springfield</i> , 32; <i>Tallmadge</i> , 11.57; <i>Windham</i> , 6.75, 189 07
JUNIOR: <i>Cleveland</i> , <i>First Ch.</i> , Y. P. S. C. E., 4.48; <i>Lindenville</i> , Y. P. S. C. E., 2.50, 6 98
SUNDAY-SCHOOL: <i>Obertin</i> , <i>Second Ch.</i> , 20 00
THANK-OFFERING: <i>Windham</i> , 18 25
Total, 234 30

SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, of Sioux Falls, Treas. <i>Deadwood</i> , 9.70; <i>Vermillion</i> , <i>Thank-off.</i> , 4, 13 70
JUVENILE: <i>Valley Springs</i> , <i>Cheerful Workers</i> , 4 00
Total, 17 70

NORTH DAKOTA.

BRANCH.—Mrs. E. H. Stickney, of Harwood, Treas. <i>Cooperstown</i> , 5 00
JUVENILE: <i>Buxton</i> , <i>Pearl-Gatherers</i> , 5; <i>Harwood</i> , <i>Cheerful Givers</i> , 8, 13 00
Total, 18 00

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Bloomington</i> , 6, <i>Mrs. M. A. Beardsley's Birthday Gift</i> , 1; <i>Beloit</i> , <i>First Ch.</i> , 15.59, <i>Second Ch.</i> , 16.90; <i>Clinton</i> , 8; <i>Edgerton</i> , 6.11; <i>Elkhorn</i> , to const. L. M. Miss Millie A. Hand, 40, <i>Thank-off.</i> , to const. L. M. Mrs. W. W. Byington, 40; <i>Green Bay</i> , to const. L. M. Mrs. Olmstead, 25; <i>Hammond</i> , 2.50, <i>Mrs. Fithian's Christmas Gift</i> , 10; <i>Kilbourn City</i> , 11.90, <i>Mrs. M. M. Jenkins</i> , 12.50; <i>Mondou</i> , 5.04; <i>Madison District</i> , 5.17; <i>Oshkosh</i> , 8; <i>Ripon</i> , to const. L. M. Miss Thome, 25; <i>Sau Prairie</i> , 3.51; <i>White-water</i> , 44.95, 287 17
JUNIOR: <i>Beloit</i> , <i>First Ch.</i> , <i>King's Daughters</i> , 25.30; <i>Fox Lake</i> , <i>Downer Coll. Girls</i> , 6.71; <i>Milwaukee</i> , <i>Grand Ave. Ch.</i> , Y. L. M. C., 25, 57 01
JUVENILE: <i>British Hollow</i> , S. S., 2; <i>Berlin</i> , <i>Young Conquerors</i> , 7.72; <i>Elkhorn</i> , <i>Little Sunbeams</i> , 25.50 to const. L. M. Alice Mand Allen; <i>Green Bay</i> , C. M. B., 1; <i>Oshkosh</i> , <i>Zion Ch.</i> , <i>Willing Hands</i> , 3.85, 40 07
384 25
Less expenses, 17 68
Total, 366 57

ALABAMA.

<i>Talladega</i> .—College, <i>Little Helpers</i> , 10 00
Total, 10 00

CONNECTICUT.

<i>Bristol</i> .—Miss Bowman's S. S. Class, 11 00
Total, 11 00

MISCELLANEOUS.

Collection, <i>Union Meeting</i> , Jan. 10th, 2.50; <i>M. S.</i> , interest, 3; <i>K. G.</i> , room rent, 5; <i>Sale of leaflets</i> , 31.36; <i>env's.</i> , 10.37; <i>boxes</i> , 5.24; <i>chart</i> , 60 cts., 58 07
Total, 58 07
Receipts for month, 2,454 18
Previously acknowledged, 3,448 20
Total since Nov. 1st, \$5,902 38



VOL. XX.

APRIL, 1890.

No. 4.

THE ladies of the Woman's Board have established a series of missionary prayer-meetings, to be held on Friday mornings at eleven o'clock, at the rooms of the Board, Nos. 1 and 2 Congregational House, Boston. All friends of the cause will be cordially welcomed, and it is hoped that the gatherings will prove a rallying place for any ladies who may be in or near Boston at the time of meeting, and that it will be mutually helpful to the Board and its organizations.

For the hour of prayer on Sabbath afternoons from five to six, during the month we suggest woman's work in Japan, in view of the reaction mentioned in Miss Daughaday's letter.

We trust all our organizations are planning to observe the special day of prayer—Good Friday, April 4th—appointed at the annual meeting of the Board. Since this is the one day in the year set apart for this purpose, it hardly seems best to select any special field or topic for the meetings. Shall we not have united supplication for the one great need in all departments of our work, for each individual connected with it—the manifest, guiding, subduing, omnipotent power of the Holy Spirit. “Ask and ye shall receive, that your joy may be full.” May we not believe that the movement for prayer in various ways connected with the Board is of the Spirit?

Recent letters from the five missionaries who went to Japan, under the care of our Board, during the last summer and autumn, speak of the continued wonderful openings for work in that country. In all their letters there is the same refrain, “I am well and happy, and so glad I am here.”

We read that two Japanese princes, with their wives and numerous retinue, are just now in Italy, studying the art treasures in its famous galleries. One almost envies the new delights that must come to these representatives of an essentially artistic people, as they see for the first time the marvels that have been so long familiar to us. Yet what is this compared with the revelations possible to them of the unknown heights and unfathomable depths of a Christianity that is so much a part of ourselves that we do not realize its power? Can we wish them any greater happiness than that described by Miss Powers on another page?

The first subscription for LIFE AND LIGHT received from mission lands without the agency of any of our missionaries, was received a few days ago from a pupil in one of our schools in Japan. The letter which accompanies it says: "I have been very much interested for reading so many an articles contributed from the sisters in the world, and therefore I have decided to be one of the subscribers, and will hereafter be rejoiced to introduce our school-mates into your acquaintance, and try to let them be a subscriber that may be within my power as possible.

"Please kindly get the separated P. O. money order, summed 72 cents, payable through your local P. O. (General, Milk Street), and impatiently waiting your valuable paper will come when issued, and oblige. Be grace and peace of our Lord God with you. Believe me as ever, dear sister,

Yours very sincerely, ———."

The *Boston Transcript* of Feb. 11th has the following: "Nothing more remarkable in religious affairs has been witnessed in recent years than the turning of the so-called 'liberal' religious bodies to missionary effort among the heathen. The Unitarian Mission in Japan has not been six months established, and the Universalists are following it up by sending out one of their brightest Boston pulpit lights, the brilliant and energetic young Rev. George L. Perin. A substantial fund of about \$50,000 guarantees the support of the mission for five years at least, and this has been raised with much enthusiasm among the laity of a communion not particularly wealthy. The most interesting matter at the Universalist Club's send-off for its missionaries last night at the Thorndike, was the Rev. Dr. Griffis' startling picture (and his authority is unsurpassed) of the moral degradation, notwithstanding the æsthetic refinement, lucidity, and sweetness of the Japanese, in which they live, mainly the consequence of the base Buddhist view of woman as a mere convenience of man. Almost everything yet remains to be done to plant there the vital, saving principle of domestic life. Unless this can be done Dr. Griffis believes the new Japanese Government by self-rule will not not only survive, but will not even take root."

We need now five young ladies for places actually waiting to be occupied in work among women in Japan. Who will go? For many reasons what we do must be done quickly.

Many of our readers who, in common with all the missionary world, are mourning the death of Mr. Joseph Neesima, of Kyoto, Japan, will be glad to know that his life is to be written by Prof. Arthur Hardy, of Dartmouth College. The story of such a life from so brilliant a pen will form one of the brightest gems of missionary literature.

It is quite the fashion nowadays to decry fairs and entertainments as a means of raising money for benevolent purposes. While we do not by any means consider this the best means of raising money, yet there are two sides to this question as to all others. The "other side" is well defended by Miss Anna Dawes, in the *Congregationalist*. Let all who raise their money in this way read and take courage.

Everybody has heard of the student volunteer movement, but possibly everybody does not know that it has become a permanent institution. It is now regularly organized, with a general executive committee, a "traveling secretary," who is to visit colleges so far as practicable, an advisory committee, and it is hoped soon to have a corresponding member or committee in every State or province where the movement has been introduced. In the year ending in August, 1889, six hundred new volunteers were secured, and over forty institutions promised to undertake the support of an alumnus. Their total contributions amount to \$26,000. To-day there are recorded three thousand eight hundred and forty-seven volunteers ready, or preparing, to proclaim the unsearchable riches of Christ in every land. The watchword of the movement is, "The evangelization of the world in this generation."

The Committee on Young People's Work, mentioned at the annual meeting, are Mrs. J. Frederick Hill, Mrs. F. E. Clark, Mrs. C. C. Creegan, Miss Kate G. Lamson, Miss Minnie C. Woods. They will be happy to receive any suggestions or communications from young ladies' societies or mission circles. All letters may be addressed, No. 1 Congregational House, Boston, Mass.

A missionary writes of her progress in learning the language: "I am happy to assure you that I have passed the point of smiling only, and some time since learned to scold in ——-. Perhaps you will not consider that a good or necessary accomplishment, but it sometimes proves so, even with girls as good as ours."

In contrast with the violent opposition shown to our work in Western Mexico, as described on another page, we have most encouraging news

from Chihuahua, in Northern Mexico. The number of boarders in the girls' school has increased from four to ten,—the extreme limit allowed by the present accommodations,—and there are over thirty day scholars. All the boarders are professing Christians, four having united with the church the first Sunday in January. There is great need of another missionary teacher there to share with Miss Dunning—who went to Chihuahua a year ago—in the care of the school, and to relieve Mrs. Eaton for important work among the women. This difficult field needs our strong, unflinching encouragement.

We suppose there are still some benighted people who think that missionaries live in luxury, and that money sent for their work is wasted. To these, if any such there be, we commend the following from a missionary teacher in one of our boarding schools in Turkey. It is a plea for an added appropriation. She is the only American teacher in the school, and her salary is \$286.

“We are obliged to have more and better teachers, as we have raised the standard of the school. The music teacher has twenty pupils, and the tuitions pay her. The kindergarten I pay for in full from my own money in America. We have help for only thirteen girls, and have fifty-five boarders. Now if it is possible for the Board to help us out, their money will be put to a good use. My first impulse was to send away one of the new teachers. My next was to go over all departments of the work and see where we could economize. I can't find a place where we can save anything.

“I am very sharp about the fires and lights. The cook in the missionary family says there is nothing left from the school tables. He would like something for his cow, but never can get anything. The music scholars practice in my one room, when I do not have classes there. They also practice in the teacher's rooms and their sitting room. Wood is very expensive here, and for that reason we do not have extra fires for the music pupils. We have been in the habit of giving soap to the girls, but now we oblige them to pay for it. I am taking my meals with the girls twice a day, and in that way have saved some from my salary to help on the school. I do not see any other way to save except to give up my dinners with the missionary family, and I am very ready to do it. I have liked to get away from the noise of the girls, and have a little social time with the family, but I am so well now I can give it up and not suffer, I hope.

I have such bad nights—sometimes not more than two hours sleep—that I am obliged to take sleeping medicine. This medicine and just the food the girls have I must pay for; all that I can save besides will go for the school. If possible give us help; if not, we will do the best we can. The girls do all

their own work ; not a cent do I pay for work in the house. May I ask you to thank the ladies of the Woman's Board for all they have done and are doing for the school. If I have said too much I am ready to be forgiven. It is hard when there are so many ready to come and such a work opening, not to be able to carry it on for want of funds. We are ready to do all we can, but we must have your help and prayers."

It is needless to say that the request was granted. Now will some one send us the money for it?

JAPAN.

LIGHTS AND SHADES IN JAPAN.

BY MISS ADELAIDE DAUGHADAY.

[Abridged.]

AMONG the Christian women of Japan the question often arises, Of all the contending forces in the field, which shall win? We all feel that truth is mighty, and must ultimately prevail ; but we know that God works by human agencies, and if we who are at the front are not untiring in energy, unswerving in devotion and vigilance, and if the Church of God—that potent force behind us, the thought of which warms our hearts, strengthens our hands, and fills us with faith and courage—comes not up to the help of the Lord, to the help of the Lord against the mighty, the work in Japan may be put back a century, if we ever gain the final victory.

Let us briefly enumerate some of the very encouraging signs of the times, that you may more fully understand how they affect the work and stimulate the worker. In the first place, except for some lingering spirit of persecution in the breasts of individuals here and there, the people are as free to study the Bible and attend Christian services as in America. It is one of the greatest causes for gratitude that not only in Japan the gospel can be freely proclaimed, but that even in China the attitude of the Government is no longer hostile to the spread of the truth. Again, the present intense desire for foreign civilization and education is a powerful aid to the missionary. His society is courted, his advice sought, his dress and manners imitated, and all mission schools are full to overflowing. The Mikado, regarding English as the language of commerce, has proclaimed that hereafter it shall be the second language of the country, thus supplanting the cumbersome Chinese, to which so many years of their lives must be devoted in order to do only fairly well.

One of the greatest reforms from the darkness and error of the past, is the com-

plete change in the national thought in regard to the position of woman. Until within a very few years the idea of educating a girl seemed the height of absurdity; but now, fathers seem to be as pleased at the progress of their daughters as of their sons, and are willing to give to both the best advantages that their means allow. There is the distance of many centuries between the sentiments of the prince on his annual journey to Yedo to do homage to the Shogun, that led him to issue the order, "All men must prostrate themselves at my approach; but the women are as insects in my sight; I do not care what they do," and the present attitude of mind of the people in regard to female education; yet this great change has taken place in less than a decade. Does it not seem as if the Almighty were removing the stumbling-blocks out of the way, and making the path straight for the glorious and rapid advancement of Christianity?

Let us consider for a moment some of the dark shadows upon the bright picture we have drawn. Of course, as the human heart is the same in every land and age, there is in a heathen country, the same as here, vice in its myriad forms to be assailed. Many of those who, by reason of natural intellectual power or because of education, have renounced entirely the worship of idols, are yet unwilling to accept the true faith because of its requirements. They do not wish to abandon the pleasures of sin, and as in mercantile and official circles they are brought into contact with many unchristian foreigners, they become more and more confirmed in evil habits, and say, "We wish civilization without Christianity," forgetting if they transplant the fruits without the tree, sooner or later they must come to naught.

I have spoken of the possibilities of English literature as a powerful agent for the propagation of a pure religion; it can also be used in the service of Satan. Already infidel books in English, as well as translations, are being sown broadcast throughout the country, and will soon produce a noxious crop that will require the most indefatigable labor to destroy, if it be ever completely done. Roman Catholicism, also, with its pomp and ceremony, and by a free use of foreign money, is luring many into its fold.

As my work lies chiefly among the women and girls of the country, of course I am especially interested in them. Many native gentlemen, as well as some foreigners, have said in my presence that the Japanese women are naturally so silly they are very poor material to work upon. I beg leave to differ from them. Ignorant, untrained minds all over the world, of either sex, are weak and uncertain in their workings. I am often surprised at the great eagerness the women show for knowledge, and their perseverance in trying to acquire it; and among our schoolgirls we very seldom need to urge

them to study, but we are instead constantly endeavoring to hold them back and make them work more slowly and thoroughly, and not neglect sleep and exercise. Now that at last the opportunity is given them for education, so intense is their desire for it that they wish to learn everything, and all at once. As a nation the Japanese have remarkable concentration of thought,—they make the most attentive audience imaginable,—and this faculty is a wonderful aid to them now in their effort to gain foreign learning.

We are delighted beyond expression at the result of the mission schools for girls. Our graduates make most excellent teachers, and efficient workers as Bible-women, trained nurses, and as wives of our young pastors. We realize so fully then what an educator true religion is. The Christian women, many of whom are too old to receive direct benefit from the schools, have developed an executive ability in organizing and carrying on evangelistic and educational work, that has been a surprise and a revelation to the men. Many are also evincing a marked literary talent, and are contributing to the leading periodicals of the Empire. Recently I was present at a very large meeting of the Woman's Home Missionary Society, held in Osaka. It is undenominational, so was attended by members of all the churches of the city, as well as by delegates from surrounding towns and villages. The strong, devotional spirit manifested in the earnest prayers and remarks, the good order, promptness, and business-like manner in which questions were discussed and conclusions reached, as well as the quiet dignity of those who presided and took part, made me exclaim, "Behold one of Christianity's greatest triumphs!"

In a recent letter Miss Daughaday writes of their New Year's celebration, and adds:—

We have not been called upon this year by so large a number of government officials as usual. This is due, no doubt, to the reaction in the sentiment of the people against foreigners and foreign customs. The conservative element is more outspoken than it has been for many years. Their invectives against the education of woman, and of the efforts being made by the most progressive men to elevate her to her proper position in society, are producing much discussion. In common with other girls' schools we have had a falling off in numbers, but not to the same extent as those directly under foreign control.

Japan seems to have reached a crisis in her history. Probably the present year will be a more momentous one than any other since the Restoration. The enfranchisement of a people accustomed for ages to be ruled despotically is a tremendous experiment, and one attended by much peril. There is also political agitation occasioned by the pending treaty revision. . . . Owing to

the disquiet now reigning in the country, mission work does not seem to be quite as fruitful in results the past year as in the preceding three or four years, but most of our Christians remain our loyal adherents. Their firmness at this time goes far to contradict the opinion as to the fickleness of the Japanese people.

Among the New Year callers our four English graduates of last summer came as a class, wearing the class badge. They said to me: "Your children have come back to you. Will you talk to us about God and our duty, and pray with us before we again separate?" One had come from Kyo^o and one from Okayama, about one hundred and fifty miles apart. It was a happy reunion. . . .

BULGARIA.

THE BIBLE-WOMEN IN THEIR CLASS.

BY MISS E. M. STONE.

THIS year, eight of thirteen sisters who have been engaged in Bible-work in different parts of Bulgaria and Macedonia, gathered again in Samokov for their annual training class during the month of July, and with them their two teachers. By the courtesy of the teachers of the Girls' Boarding School, we were invited to gather early enough to attend its examinations; a privilege which our sisters were not loth to accept, and during that week we were the guests of the school.

It is with a peculiar satisfaction that the members of the Bible class find themselves invited back, from year to year, to the familiar school precincts of Samokov, and there, casting off the care which has so heavily pressed upon them during their year of oftentimes lonely work for the Master, they find refreshment for body, mind, and soul; take sweet counsel together, consult over gospel truths and methods of working, and return to their work with new courage and consecration because of their little respite from it.

There was no diminution in the interest of the simple, unvarnished tales of the work which God had intrusted to our sisters during the year. Is it a small thing that in a village where a young girl is the only worker, there being no preacher, ten souls should have been added to the church at the communion which marked the close of her year of work? Her success will not be wondered at when we understand how willing she was to do anything by means of which she might be able to reach some soul. Passing through a village street one day, and seeing a woman at a window in the second story of a house, salutations passed between them; and encouraged by the woman's eagerness, she inquired if she would like to talk with her. The woman

replied yes, but that she could not invite her to come in at the gate because some of her relatives lived in the same yard, and she was not willing to have it known that she talked with the Bible-woman. "How can I come in, then?" asked the girl. "Can you climb up here?" The girl looked at the stone wall of the house and thought she could not; but here was a soul ready to be taught. Could she not try to reach her? She made the attempt, and by means of a neighboring branch and the helping hand of the waiting woman, climbed in at the window. We may be sure that the conversation which followed was an earnest one upon both sides. At its close the Bible-woman made her exit again by the window. The visit was repeated in the same secret manner, until the fearful inquirer became the fearless, rejoicing disciple of Jesus, and six or seven other souls in the same yard became his followers.

The fruit which is being borne by the children's meetings, which are now maintained by all our workers, in the development of a fine sense of honor and integrity among the young boys and girls, was illustrated by the experience of one of our youngest teachers. One day she drew up a promise of fidelity in keeping the rules of the school, and told her scholars that if the majority of them were willing to sign it, she would take them at their word, and burn the stick with which she had sometimes been obliged to enforce obedience. The promise and the signatures were hung up in a conspicuous place by the teacher's table, and amid great rejoicing the children watched the burning of that stick in the stove. So faithful were they in fulfilling their pledge, that no other stick was required in the school during the remainder of the school year.

These are but two incidents out of a multitude which showed the whole-souled consecration of these younger and older sisters to their work for Christ and the souls of their countrywomen and children.

If the review of the year's work of a few simple Christian women is so thrilling, what will be the grand ingathering when our Lord himself shall say, "Come in, ye blessed of my father"?—*Missionary News (Bulgaria)*.

TURKEY.

LETTER FROM MISS HARRIET G. POWERS.

ERZROOM, January 10, 1890.

WE are really in the midst of a revival! The Spirit *is* in our midst, *our* midst, and we so unworthy for his indwelling. I have shed more tears the past few days than in months before, and these are tears of joy. Oh, the privilege of such tears! Can heaven give us anything much sweeter? I

have been laid aside from work almost wholly these two months and more. The Lord has called me apart into a desert place to teach me something of the privilege of prayer. It has been good for me. His ways are best, and he leads the blind by a way they know not.

The first part of the Week of Prayer went by without any gleam of light. There was a perfunctory discharge of duties on the part of some, and neglect on the part of others. A few have been praying and working, and now we stand with our hands upon our mouths and see the Lord's work. "My soul doth magnify the Lord."

The movement has been among the young men. It has been such a grief to see them growing up careless and hard. Think of the joy of seeing them get up and confess their sins! It is so seldom that we see a real sense of sin. Their consciences seem truly awakened, and they have vowed to serve the Lord henceforth.

Pray that they may be kept, not from temptation, but strong to resist it. Words fail me, and tears almost blind me, and my heart keeps saying, Thank God! thank God!

When our six girls (and three young men) were received to the church April '86, after that winter of delightful, though quiet work among the girls, I thought perhaps I should never again be so overwhelmed with gladness; but this is even better.

There has been a good deal of quiet interest in our school for some weeks; and now to hear that twenty-four or so of the young men and lads have consecrated themselves to God, with such conviction of sin, such faith and love—oh, it must stir the whole community! And I am privileged to stand and look on! I am so thankful I came back; I would not be anywhere else now for the world! Dear friends, you must help me thank God; I have not words enough, or strength enough, or time enough! When we sit on the banks of the river clear as crystal, we shall have time enough,—how delightful!—and we shall remember, shall we not, such times as these? I shall remember dear, ugly, dreary, blessed Erzroom, and the joys a kind Father has permitted me here. I am so thankful for the native pastor, who has labored long and faithfully, and in the midst of severe trials and discouragements.

"Praise the Lord, O my soul, and all that is within me bless his holy name." Oh, how unworthy I am of this joy, this privilege! And still I am not satisfied; there are several of the older men and women, professing Christians they are, too, for whom I pray. If they should be re-converted, it would be a yet greater evidence of God's power and goodness. We will wait patiently on the Lord.

At half-past one to-day the girls and teachers went to the women's meeting, and though it is nearly four o'clock, they have not yet returned. I hope it means that they, too, feel that God is in their midst, and the paltry hour usually given has been inadequate to their needs. I hopefully and lovingly await their report.

January 15th.—The meeting yesterday was a very affecting one. Quite a number of the women and girls confessed their sins, not only to God, but against one another, and on the spot begged forgiveness of those they had hurt or injured, and solemnly promised with God's help to lead different lives hereafter. One was a Gregorian woman, whose husband is also deeply affected. When such a man as he weeps at home, when one of the neighbors is quietly talking to him, it means a great deal. The more I hear the more thankful I am.

I am thinking of having a meeting to-morrow with the women, to try to organize them into workers. Oh, if I only had the strength to work! but perhaps I should only mar!

January 17th.—The work is going on. Yesterday's meeting was conducted by the native pastor. It was a meeting of confession and consecration. This forenoon the teachers had a meeting for girls only; they say it was very interesting and profitable. I hope to have one with the church-members on Monday, perhaps. To see tears streaming down the faces of those who have seemed utterly indifferent for years, and hear them talk of being great sinners—it is the Lord's doings, and marvelous in our eyes!

MEXICO.

PERSECUTION IN MEXICO.

One of our missionaries in Mexico writes as follows:—

I HAVE written some of you about an interesting work in one of our villages, and our little school of twenty where we have such unusually bright children. We have been hoping to form a church there, and the work seemed to be growing rapidly, with no persecution as in other villages. The work has been in progress three years, and public services have been held, but at Christmas and other special occasions they have come to us. This year it was decided that we should go to them, and the church voted to send out candies, nuts, and other articles for the boxes, and the people themselves would provide a tree and do what they could.

My husband started off on horseback with the packages, and when he arrived he found the people in a grand state of preparation—rooms decorated, tree ready, and all the children in an embryo of curl-papers, from which they

emerged triumphant in the evening. Did you suppose little Mexicans never had frizzes? They do, and look very cunning. I wish you could see a picture of some of these little things.

The exercises passed off delightfully. The children had an exercise called "The Glories of the Christ"; there were songs, recitations in English and Spanish, and my husband gave them an earnest talk. The room was crowded, about seventy being seated, and there was a quiet, orderly crowd about the door. Some of the principal residents of the village were present, and professed great interest in the proceedings. Altogether it was a very interesting occasion. If I could have sent off the letter I meant to write at the time, you would have rejoiced at the prospects then; but the downfall soon came.

In about three days in came our faithful helper and his wife, who have charge of the work there, to say that there were rumors abroad that an armed band was about to fall upon them. It seems that two sons of a former *cura* were present at the Christmas exercises, and gave an account of them to the priest. On Sunday he preached a most terrible sermon, and wept in the pulpit, warning the people against the wicked Protestants, and the crowd rushed out in rage. All day Sunday they had filled the streets, carrying arms, and had sent I know not how many threatening notes to the Christians, saying they would exterminate them if they did not leave. But they were all faithful, and determined not to give up their faith; and while they held service the faithful wife of our helper watched outside in the street, to warn them. The next day she and her husband slipped away, and came to us for counsel. We thought then that it would end in talk and perhaps a few stones, as happened many times before, and advised them to keep together and not show fear. In two days more, however, the helper and several men came to us hurriedly to say that all hope was at an end, and the whole company of believers had been obliged to flee, barely escaping with their lives. It seems that the crowd had become more and more excited, and a mob had formed, or rather several mobs, as the streets were full of armed men. They had made an alliance to destroy all the Protestants, and were bound to get the helper, at all events. They set fire to the door of the service room, but it was put out by the mayor himself, who had no influence with the angry people. The wealthy men of the town gave kerosene for the fire, and they even went out of the village to a little farm where one of the believers and his family lived and where some of the people had fled, to set his house on fire. They broke open another house hoping to find the helper there, destroyed the man's loom and all the house contained, leaving him in utter destitution and with no means of support.

In the meantime the helper and several of the men had escaped from the house. A boy got the horse for them, and they started for our house. His good wife, whose equal I have never seen for perseverance and determination, and devotion to her husband, followed him a long distance on foot, wrapped in a blanket, and walked among the armed soldiers who were in pursuit of him, hearing their oaths and threats. Now comes a strange providence. The helper and his companions lost their way in their haste, and got into a by-path. The soldiers followed the road, of course, missed them, and had to return without them. All that night the helper's wife ran back and forth, warning the people, helping them pack up what they could,—not forgetting to bring the school clock and all the most valuable things that were portable. She would take out a small company until they were safely started, and then go back for others, and finally they all waited in a safe place until the whole company, about thirty, were together. A few stayed in the village.

The next day they all arrived, some on horses, some on donkeys, and some on foot. One poor woman, who had consumption, almost died on the way. Our house is large, and there was room for all, as they were not particular about accommodations. In the printing-office, in the washroom and stable, they spread their mats, and soon put their corn to boil for their tortillas. . . . So here they all are—not in the house now, as they have hired a small one for the use of the community, and here they will stay till we see what the Mexican Government proposes to do about this matter. As long as no one was killed, there is not much that can be proved; and yet who wants to stay and be killed, so that we can have something to complain of? It seems as if all the promising work in the village had been crushed out in a few days, and it will be months before anything can be done in that section. And what shall we do with these poor people? Here they are without homes and no work. We cannot get work for them, because the Protestants are hated here as much as they are there, only they do not dare attempt any violence in a large city.

A trusty messenger sent from here reports the people as still in an excited state, firing upon the empty houses, and threatening those who remain. One poor woman coming in from a farm with a donkey-load of produce, went into a store, and left her donkey for a few moments. When she came out the load was on fire, and the poor donkey scorched. We hear that two hundred have sworn to spare neither money nor labor to exterminate the Protestants.

Will you not unite in prayer for this persecuted band of Christians, that they may be firm? Not one has retracted, although their friends and enemies have bribed and threatened. It means something to be a Christian here.

A decorative border surrounds the text, featuring several lilies in various stages of bloom, some with long, slender leaves. Small butterflies are scattered throughout the design, particularly near the top and bottom edges. The background is filled with delicate, leafy branches.

IMMORTALITY.

BY ELLA G. IVES.

O soundless, shoreless sea!
What heart can fathom thee,
Thou depth of mystery!

O wide and solemn sky!
What starry splendors lie
In thy infinity!

O virgin peak, the throne
Of God's high thought! alone
He climbs thy dim unknown.

O glorious cloud! what sight
Can hope to pierce thy white
Entabernacled light! -

O splendor of the cross!
O gold undimmed by dross!
All other gain were loss!

EASTER, 1890.

MICRONESIA.

PICTURES FROM MICRONESIA.

[Extracts from Miss Crosby's Journal.]

Those of our younger friends who built the school building in Kusaie, in Micronesia, have had their attention turned principally to that place. We think now they may like to have a glimpse of some of the other islands and the doings of the Morning Star. We regret that our space does not allow a more extended view, but we must take these as specimens of the whole. Miss Crosby writes:—

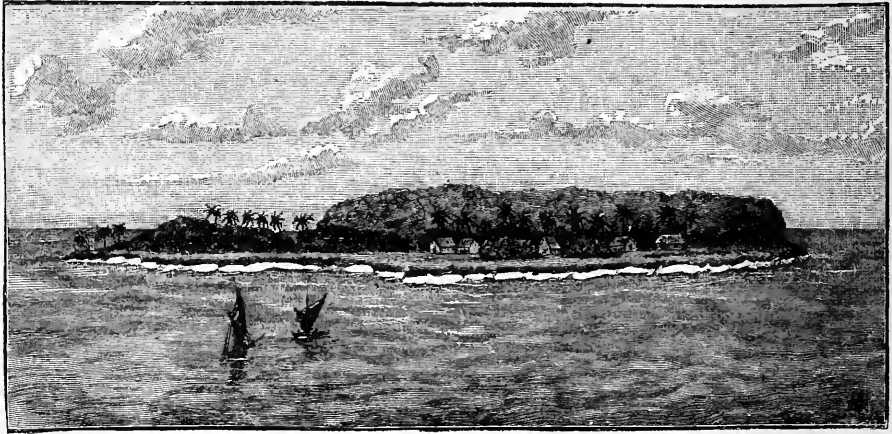
WE spent Saturday P. M. at the station, then at evening steamed over to the Mission Station, where we have been ever since. Sunday services were held on shore with the natives, about four hundred being present. The work here under Jeremaia is in a very prosperous condition. During the past year thirty-five have united with the church, and many others among both old and young are inquiring what they must do to be saved; and the word that comes to us here from the islands is very encouraging.

Monday the ship was alive with natives from stem to stern. Doctor and Mrs. Pease went ashore on business, while I remained with the girls. It is pleasant to recognize the faces of those whom we met here last year, and to see them light up at sight of us. One of the natives brought me a *men in yokive* (a love gift) in the shape of a hen. One of the children wanted to know if it was the "kind of a hen that lays eggs."

A small schooner belonging to one of the chiefs is anchored here, and just at dusk a Wojae chief came on board to ask for teachers. We hear of a Wojae woman here who has been carrying the gospel to Lae, an island comparatively near Wojae, going there in a canoe every Thursday, so that now the people there at Lae are asking for teachers.

This woman started with one or two men and a boy for Lae a short time ago, and in some way they lost their reckoning and drifted away, and were on the sea in an open canoe for some months,—I know not how many,—but when they were finally picked up one of the men had died, and the others in the canoe were almost dead. The islanders never go even a short distance in their canoes without taking food with them, as there is always danger of drifting away to sea. No one can doubt the genuineness of that woman's religion in persevering in carrying the gospel to those who did not have it, in the face of all these difficulties. She has had no instructors, has had no chance to fit herself to teach others, but of her own accord, as soon as she heard of Christ, she hastened away with it to others. Her "missionary zeal" is to be recommended to home Christians, and especially to those who wish to wait until they are better fitted for Christ's work.

. . . Just at the setting of the sun we made the passage, and anchored at the mission station at Rube. It was a beautiful moonlit evening, the waters of the lagoon reflecting almost perfectly the stars in the sky overhead, while the new moon made a narrow path of light across the waters, meeting and fading away into the dull, red glow of the setting sun; and surrounding all were the palm trees on the atols, while here and there on shore a fire gleamed in the distance. Here and there a small canoe darted from some atoll, and swiftly and silently approached the "Star" like some dark-winged bird of night. In the midst of it the captain exclaimed that he did not want canoes coming off after dark. The natives, however, were soon swarming over the side of our boat; but they did not stay long, and we all retired early to rest, so



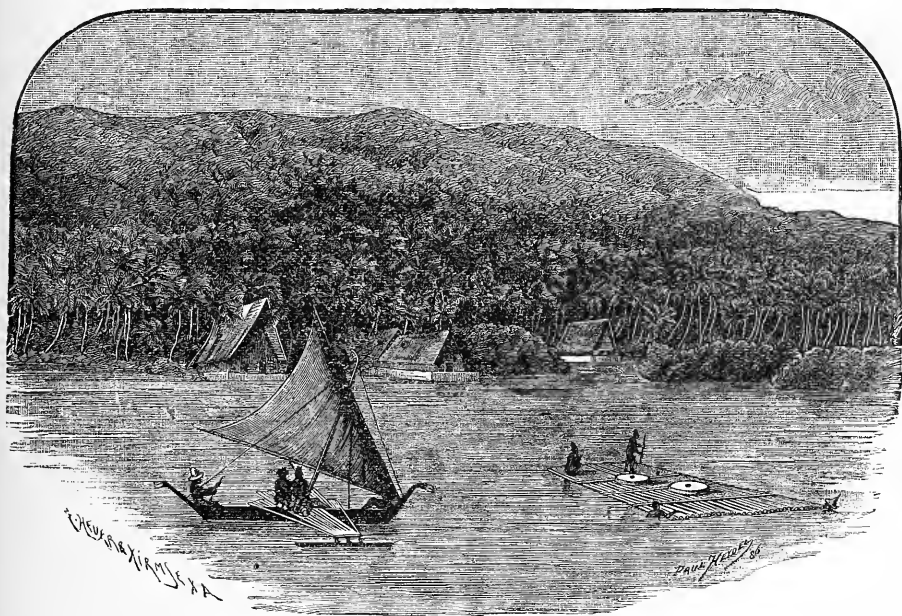
ISLAND OF MILLE.

as to be ready for the morrow. . . . Sunday a preaching service was held in the church at nine o'clock. Canoes were coming from the other islets all the morning, and so a large number were present. The church was full, and will hold six hundred. Dr. Pease preached; then after a little singing of the new hymns they had Sunday-school. About noon a squall sprang up, and continued all the afternoon. The boat was sent back to the ship for a tarpaulin; but in spite of that and the waterproofs, the rain came in such gusts that it was rather a wet party who finally came back to the "Star." I had intended taking the natives ashore to the afternoon meeting, but of course it was out of the question.

Mille, September 24th.—We came here Friday about noon, reaching the mission station and anchoring. Here we found Pastor Joseph and Thomas,

his assistant. Loktof and Lejnan are teaching in another part of the island. All day Saturday we were shut up, or rather down, in the cabin, because of a hard rain, which began with a squall of wind, but has continued all day. The day might have been very monotonous were it not for the fun we got dodging the raindrops as they came down from the deck. The floors in both cabin and dining room were so wet all day that we had to wear our rubbers.

. . . This (Mejure) is to me a new island. I believe there used to be a mission here, but for the last six years it has been unoccupied, probably for lack of a sufficient number of teachers.

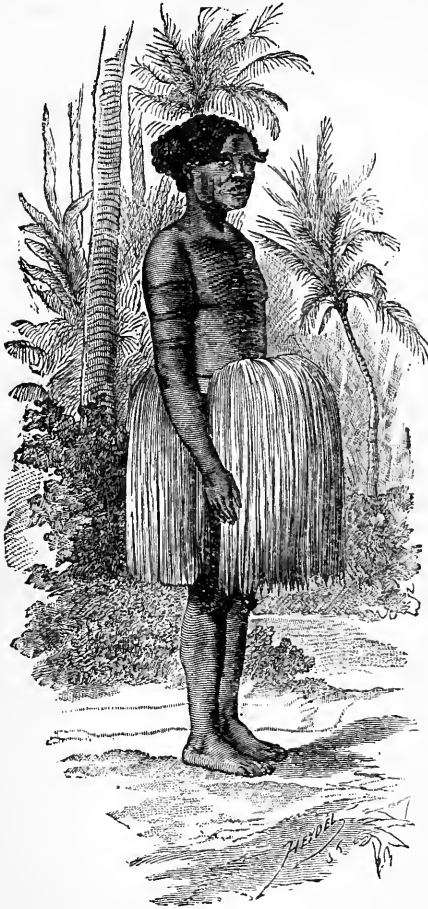


HARBOR OF THE ISLAND OF YAP.

This morning, Saturday, we had a good wind, so we sailed down to the place where the old mission station used to be. We are to leave a teacher here. As soon as we were anchored some traders and a number of natives came on board. It is a strange fact that no matter how many years a trader may have lived on an island, not one of the natives wear clothes; while the first indication of a teacher or a missionary is that they all begin to clothe themselves.

To-day the natives who came on board were in almost every stage of dress

or undress, except being absolutely naked; they are not allowed on board in that condition. Some of them had a handkerchief tied around them. The great chief of the island, a very large, fleshy man, was naked above the waist, and a strip of mat and a white cotton short skirt around the waist.



A MARSHALL ISLANDER.

He is very glad to have the teachers come, and promises they shall not lack for food. When the boat went ashore this morning he was found sitting on his throne in great state, according to the native idea, to receive them. This throne is a board about two feet square. He was very glad to have the teacher come to him, and promised to take good care of him, and feed him well, which is quite an item in these islands.

Sunday we had a meeting out under the trees, as there is no church here as yet; but the chief promises to build one, and also a house for the teacher, —Deacon Laramun, from Ebon,— and wanted the “Star” to come back very soon and see if he had not done as he promised.

Kusaie, October 24th.—At last! Such an experience as we have had since leaving Namerik! Squalls and headwinds have been the order of the days. At first we had a pretty fair wind by heading two points west of our course, but as soon as we stopped steaming and tried sailing, the squalls began. Monday morning, when we had expected to be steaming into the harbor at Kusaie, we could just make

out the tops of the mountains just above the horizon, and even the captain was not quite sure but they might prove to be clouds after all. It was so squally and cloudy all day we were in doubt where we were. The wind was now dead ahead, blowing directly from where we supposed the island lay. At night the captain tried steaming, and we went to our berths happy

in the thought of being home to-morrow. But alas for human expectations! "To-morrow" dawned only to reveal through the mass of heavy clouds the island—but twenty or thirty miles away. Then began a struggle with the wind and current. We beat and steamed to the north of the island—a head-wind there; so we went to the south—a head-wind there. It was no use; the wind blew directly from the island in every direction. We were as patient as we could be "so near and yet so far," and we had need to be. All day Tuesday, all night, and till Wednesday night, we were trying to make that twenty miles, with every sail set and all steam on. When we succeeded in getting near the island we had to go round it, as we were on the east side of it. It was dark by the time we were anchored, but it was impossible to stay on the "Star" another night when we were so near home. So we took the big boat and some of the natives to row, and the native girls, Dr. and Mrs. Pease, the children, and I came ashore.

We were welcomed by a brilliant illumination of the schoolhouse on the hill, a lamp being placed in every window, even in the attic. Miss Little and the Gilbert Island girls were down the hill to meet us. Miss Smith followed later with her hands full of food for a late supper for us. As we were on our way here from the "Star," we passed a canoe, one of the occupants of which called out, "All well on the 'Star?'" We said "Yes," and he replied with "All same dead on Kusaie." We were very much startled, as you may suppose, but were relieved to learn that only the old king, or Torgusa, was dead; he had died with rheumatism of the heart quite suddenly.

Our Work at Home.

RESPONSIVE BIBLE READING.

BY MRS. J. O. MEANS.

1. "*What saith the Scripture?*" (Rom. iv. 3). "Thus it is written . . . that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke xxiv. 46, 47).

2. "*Lord, what wilt thou have me to do?*" (Acts. ix. 6). "Go ye into all the world, and preach the gospel to every creature." (Mark xvi. 15).

3. "*O my Lord, I am not eloquent, neither heretofore nor since thou hast spoken unto thy servant.*" (Ex. iv. 10). "And the Lord said, Is there not Aaron the Levite, thy brother? I know that he can speak well; . . . and he shall be thy spokesman unto the people." (Ex. iv. 14-16).

4. "*Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us?*" (Isa. vi. 8). "Then said I, Here am I; send me." (Isa. vi. 8).

5. "*Behold, I send you forth as lambs among wolves.*" (Luke x. 3). "Be not afraid nor dismayed by reason of this great multitude, for the battle is not yours, but God's." (2 Chron. xx. 15).

6. "*Who hath believed our report?*" (Isa. liii. 1). "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. lv. 11).

7. "*We know not what we should pray for as we ought.*" (Rom. viii. 26). "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." (Matt. ix. 38).

8. "*Lord, teach us to pray.*" (Luke xi. 1). "When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth." (Luke xi. 2).

9. "*Yea, all kings shall fall down before him: all nations shall serve him.*" (Ps. lxxii. 11). "He shall bear the glory, and shall sit and rule upon his throne." (Zech. vi. 13).

10. "*Of the increase of his government and peace there shall be no end.*" (Isa. ix. 7). "As truly as I live, all the earth shall be filled with the glory of the Lord." (Num. xiv. 21).

11. "*Doth his promise fail for evermore?*" (Ps. lxxvii. 8). "All the promises of God in him are yea, and in him Amen, unto the glory of God by us." (2 Cor. i. 20).

12. "*So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory.*" (Ps. cii. 15). "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." (Rev. vii. 9-11).

LEAVES FROM OUR BRANCHES.

AMONG the commendatory remarks upon our last annual meeting, none were more frequent than those referring to the excellence of the Branch reports given on Wednesday. As they contain the pith and marrow of the work in the home churches, we give a brief glimpse of each one, so that those who read may get some idea of its strength and richness. No meagre outline, such as our space permits, can be in any way an adequate representation of the time, and effort, and prayer that has been required to accomplish the results, but it may serve as a foundation for the building of the imagination,

Andover and Woburn Branch.—While the evidences of the prosperity of the Branch are mainly internal, external evidences of growth are not wanting. These are specially seen in an increase in young ladies' societies, and in the fact that the receipts for the year, \$3,028.96, were larger, and came more promptly into the treasury than ever before. Successful meetings have been held, and thankful for the encouragement of the past, the officers look with a good assurance of hope for better work and larger results in the year to come.

Barnstable Branch.—“We welcome with joyful hearts our new auxiliary at West Yarmouth, and the formation of a junior circle at Provincetown. The receipts of the year amounted to \$434.07, the Bowker Home Fund, \$116.58. At our annual meeting we received a fresh impetus by hearing from our missionary an interesting account of her work. We realize more and more how much the meeting together has to do with the progress of this world-wide work. The young ladies' circles have done nobly in their efforts to expand the treasury; our little children are becoming earnest, happy workers; the circulation of LIFE AND LIGHT has increased; and when we consider the earnest, devoted workers in our Branch, we feel a thrill of encouragement and new vigor urging us onward.”

Berkshire Branch.—Financially the year has been a prosperous one, our treasurer reporting \$3,102.94, a larger amount than ever before, one auxiliary having an increase of \$100. Lights and shadows have been unusually marked in our experience as a Branch the past year. Last January we reported three missionaries in the field,—Miss MacMahon in Africa, Miss Daughaday in Japan, Miss Wells in Turkey. The first shadow was the enforced home-coming of Miss MacMahon; but the bright side came when Miss Pixley went to South Africa. From Miss Wells came a letter telling us she was coming home to be a missionary to one instead of the many. We sorrowfully give her up, and yet we rejoice with her in her anticipated happiness and service here. Miss Daughaday is faithfully carrying on her work in Japan, and is a great inspiration to us. Miss Morley, our foreign secretary, has been compelled by a change in her home to sever her connection with us. Her work in the Branch, from its formation, has been faithfully and efficiently done; and we know that wherever she is, she will be an earnest and active worker for her Master. The death of Mrs. Chadbourne, for seven years the loved and honored president of our Branch, came to us as a sharp and sudden bereavement. The Branch owes much to her wise and careful guidance during the first years of its existence, and she will be held in grateful and loving remembrance.

Eastern Connecticut Branch.—The territory of the Eastern Connecticut Branch extends over two counties, in which are 58 churches. Its constitu-

ency is made up of 38 auxiliaries and 19 mission circles. Four other societies contribute to its treasury. At the annual meeting, in June, the sum of \$3,221.69 was reported as given during the year, which was a gain of \$400 over the previous year, and the first gain since 1884-85. At the first meeting of the year the old but ever new question was discussed, "How can we interest and draw more women to our auxiliary meetings?" The discussion resulted in the adoption of the following resolution: "That each member of our auxiliaries shall try to multiply herself by two during the year, taking for her motto, two times one are two." Where this has been followed out with any degree of faithfulness, increased numbers and interest has been the result. One auxiliary president has been so pleased with the working out of this motto in her society, at the last quarterly meeting she urged the ladies to extend their personal effort to neighboring churches without auxiliaries. This has already been tried with good success.

Essex North Branch.—This Branch completed its tenth year last May; it now has upon its rolls 15 auxiliaries and 7 mission circles, representing 19 different churches. "In May the first mission rally of young people's societies was held, under the direction of our most efficient secretary of young people's work. The day was crowded with good things. The devotional service at the close of the morning session was specially interesting; it was marked by such a spirit of willingness to take part either by prayer or text of Scripture, that every moment was occupied. Again we mourn the loss of one of our most earnest and faithful workers—one of the officers of our Branch, Mrs. R. H. Seeley. Closely identified with the Branch since its formation, she has been by the peculiar grace and inspiration of her presence, as well as by her earnest, consecrated life, a witness for Christ continually."

Essex South Branch.—Under the leadership of its new president, Mrs. C. Burnham, the Branch has had a prosperous year. The annual report of the secretary showed a gain of 52 members, and 24 new subscribers for LIFE AND LIGHT; 4 new mission circles have been formed, making a total membership of 700; the contributions have exceeded those of last year by \$100. The total receipts in the treasury were \$2,691.45. Missionary week was observed by many of the auxiliaries; in some places the Baptist, Methodist, and Congregational churches united, and their assemblings were like pentecostal seasons of rejoicing. There has never been a time when the spirit of missions has so pervaded the churches, awakening a deep interest in the hearts of the people.

Franklin County Branch.—Four interesting meetings have been held during the year. At the August meeting an appeal was made for the Home in Bombay. A quick and ready response was given to this invitation by the

different auxiliaries, so that in a short time more money was raised than was needed. They have 14 auxiliaries, 3 junior auxiliaries, and 3 mission circles. It was voted at the last annual meeting that \$300 be appropriated for the support of Miss Mary Pixley, of South Africa.

Hampshire County Branch.—This Branch has had the pleasure of welcoming home its missionary, Mrs. J. T. Gulick, of Japan, and of sending one of its members to that country—Miss Mary B. Daniels. Auxiliary reports show a slight growth in numbers and constant interest in the work. The treasurer's report for the year, ending Jan. 1, 1890, gives the amount as \$2,953.12.

Hartford Branch.—The Hartford Branch embraces two counties, and lies between its sister Branches New Haven and Eastern Connecticut. It numbers 45 auxiliaries and 27 mission circles, two of which were added the past year. One feature of the year has been the increase of thank-offerings, the funds being applied toward rebuilding Aintab Seminary and the new building at Bombay. The Branch pledged \$500 for the latter, but nearly \$600 has been contributed. The receipts in the treasury reported at the annual meeting were several hundred dollars in advance of the previous year. "We confidently believe that the seed of gospel truth sown in the hearts and minds of the girls in the boarding schools and the children in the day schools that we support, will spring up and bear fruit until the desert shall rejoice and blossom as the rose. In unwavering faith in the blessed promises of the Lord, whose word will not return unto him void, we shall continue to pray, and give, and work."

Maine Branch.—This Branch has 90 auxiliaries and 92 mission circles, and the receipts in the treasury for the year were \$4,348.47. "Miss Hamlin, our first missionary, is now Mrs. Lee, and is no longer under our support. Two new missionaries have been added to our list. Miss Morrill, of Portland, has taken up the work in China, and already we have good news from the scenes of her labors. Among the gifts for her outfit, which was furnished by the Portland churches, was a voluntary gift of fifty dollars from Chinese laundrymen, who were moved by the fact that she was going to teach women in China. Miss Ladd, of Bangor, a highly accomplished young lady, has gone to take the place of Miss Kimball at Van,—thus continuing our record that all our missionaries are 'home grown.'"

Middlesex Branch.—In this Branch "the formation of a new mission circle, increased contributions, and a general desire to assume more pledged work, indicate a growing interest. One of the helps of the year has been our little paper, 'The Middlesex Branch,' containing brief reports from the auxiliaries and mission circles, what the Branch has done and would like to do, missionary intelligence, and a valuable suggestion corner. The vice-

presidents have been appointed a visiting committee, to encourage and strengthen the smaller societies, and promote friendly interest. Before the year closes we hope to have a secretary for mission circles. The contributions, including special sums for Aintab and Bombay, are \$1,032.59."

Middlesex Union Conference Association consists of ten auxiliaries, one junior auxiliary, and four mission circles. The annual meeting was held in Groton, September 18th, and was full of interest and profit. The receipts were \$379.55. One interesting feature was a vacation society of boys and girls, formed for the summer to raise money for the Bowker Home, which was very successful.

New Hampshire Branch.—The vice-presidents have been active and hopeful; the county meetings have given inspiration to old and young; the condition of auxiliaries is generally hopeful, and some of the mission circles are marvels of ingenuity in their plans. They have now on their roll 104 auxiliaries, 9 junior auxiliaries, and 64 mission circles. The receipts, \$3,883.72, are considerably smaller than usual, owing to the tardiness of some contributions, which will be included in the next year's receipts. The annual meeting of the Branch was made unusually interesting by the presence of one of its own missionaries, Mrs. F. M. Newell, whose relation of work in Constantinople thrilled every heart.

New Haven Branch.—The marked features of the year have been at opposite extremes—a decided advance in work, and repeated losses in workers. Death and removals have sadly crippled the working force; but among the bright things are the establishment of a Bureau of Exchange, from which 1,318 letters have been sent out, besides 500 from the mission circle department; the accession of Mrs. E. R. Montgomery, of Adana, Turkey, for the time a home worker; and the financial success in raising \$2,200 for the enlargement of Marsovan school building. This sum was raised wholly outside the regular work, largely by the use of mite-boxes; and the treasurer states emphatically that societies using mite-boxes have increased, rather than diminished, their usual gifts. The success of this method for special and additional work seems to have been clearly demonstrated, and is heartily recommended to others. The hope that the amount might be raised by new contributors, those not connected with auxiliaries, has not been fully realized, although in many cases this end has been secured. The receipts for the year ending in May, were \$12,210.

New York Branch.—The receipts of this Branch for thirteen months, ending November 15th, were \$8,090.60, and the pledge of \$1,000 for the Bowker Home was met with an overplus of \$29. "There is encouragement that our Branch has eight active workers in the foreign field; but en-

couragement is coupled with humiliation in the face of another fact,—that not yet one tenth of the women in our churches have turned a sympathetic glance toward heathendom. Women's meetings have been held in connection with nearly all the association meetings of ministers, and in many other places. Under the careful oversight of the secretary for mission circles four new ones have been formed, and some of the faint-hearted have been roused to new effort. The children's meetings have been marked by an unusual attendance; and when the call for leaders shall meet with adequate response, a new impulse to foreign missionary work will be felt throughout the Branch."

Norfolk and Pilgrim Branch.—The Branch holds its "living, giving, and praying interest in missions close in hand, and in good measure. The quarterly meetings are 'better every time.' Of the missionaries supported, Mrs. Chandler comes and Dr. Holbrook goes, and we 'welcome the coming and speed the parting guest.' The schools, and scholarships, and Bible-women and their varying interests keep the members busy in work and prayer. An extra call now and then, like a new baby in a full household, only brings out a little more love and self-denial, and room is gladly made for it. The heart is never crowded, and these "little extras are strangely winsome and drawing. The auxiliaries are doing honest work, and the juniors are following close behind, even 'stepping on their vulnerable heels.' We have no new methods of work, no new ways of winning workers. The need of the day is the spirit that always abounds in the work of the Lord."

In the *Old Colony Branch* there is "a growing conception of the work to be accomplished, increased ability to grapple with difficulties, and more fertility in expedients." The receipts were \$2,190.52. Two inspiring meetings have been held during the year, and work in the auxiliaries is hopeful. In eleven mission bands are three hundred and fifty workers under efficient leaders, and mutual acquaintance and interest have been established among them through the efforts of the superintendent of mission circles. A good stimulus was also received from the gatherings held during "missionary week."

The Philadelphia Branch has been specially interested in the rebuilding of Aintab Seminary, and has contributed over \$600 for that purpose. The whole amount raised by the Branch was \$3,310.60,—the largest amount ever given. Miss Mary Dunning has gone from the Branch as a missionary to Chihuahua, Mexico, thus forming a connection with a new field of work. Miss A. P. Halsey, the president who for nine years worked so faithfully for the Branch, felt it necessary to resign, and Miss Susan Hayes Ward, of Newark, N. J., was elected in her place. At the annual meeting a "look-out committee," formed from the active young ladies in the Branch, was

appointed to look after and assist weak societies, and to form new ones in churches where none exist

Rhode Island Branch.—Work in this Branch shows lights and shadows, as in every properly shaded picture; but light predominates. In addition to the pledged work, valuable boxes of clothing for school and family use have been sent to Japan, India, Micronesia, and Ceylon. A request for a Christmas box for Miss Twitchell, in Constantinople, met with a response from almost every organization in the State, resulting in three large boxes containing over twelve hundred articles. A Mission Circle Rally in October was a great success. One auxiliary and five mission circles have been formed during the year. The receipts, including a legacy of \$500, were \$4,613. The Woman's Board has lost a valued friend and officer in the death of Mrs. A. D. Lockwood, for seven years president of the Rhode Island Branch.

Springfield Branch.—The sixteenth annual report of this Branch is hopeful and encouraging. There has been no increase in the number of organizations, but several have had large additions in members, and have grown in efficiency. The receipts were \$3,691.23. In looking forward to a new year of work, all are deeply conscious that unless the Lord be with them vain will be the efforts to serve him.

Suffolk Branch.—This Branch has been saddened by the loss of its beloved president, Mrs. L. F. Warner, and other valuable workers. The experiment of inviting all the auxiliary officers to a meeting with the executive board for consultation and mutual help was most successful, and will probably be made one of the regular gatherings of the year in future. The reports of the "visiting committee" prove more and more the value of their work in strengthening the tie between the various organizations. The Branch now has 52 auxiliaries, 23 junior societies, and 31 mission circles; the receipts for the year were \$14,404.60, and it supports 19 missionaries, 9 Bible-women, 16 schools, and 16 scholarships.

The Vermont Branch has been greatly favored the past year in the large number of returned missionaries who have been going to and fro in the State. A series of meetings held by Dr. Creegan, assisted by several missionaries, were largely attended, and of the deepest interest. Last year there was much rejoicing over the treasury, filled to a higher mark than ever before,—\$5,042. This year it has fallen to \$4,387, owing mainly to business depression. The motto for the year is "Forward!"

Worcester County Branch.—This Branch has 51 auxiliaries and 32 mission circles. Its quarterly meetings have been large and interesting, and the receipts were \$5,523.38. It supports 6 missionaries, Bible-women in Africa and India, schools in India and Turkey, besides scholarships and various miscellaneous work.

WOMAN'S BOARD OF MISSIONS.

Receipts from Jan. 18 to Feb. 18, 1890.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. W. S. Dana, Treas. Bangor, Aux., 5; Bath, Central Ch., 50; Calais, Aux., 13.30; Gorham, Aux., 60; Machias, Cheerful Workers, 52; Portland, Y. L. M. B., 50; Westbrook, Second Cong. Ch., 16.32; Wilton, Cong. Ch., 5, 251 62

Total, 251 62

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E. McIntire, Treas. Chichester, Friends, 3; Concord, Aux., 35, Light-Bearers, 5; East Sullivan, Friends, 10; Lisbon, Aux., 5; Manchester, Hanover St. Ch., Aux., 10. Ex., 66.60, 1 40

Total, 1 40

LEGACY.

New Hampshire Branch.—Legacy of Mrs. Robert Bradford, Franctown, 250 00

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Alburgh, Aux., 4; Benson, Aux., 25; Dorset, Aux., of wh. 25 const. L. M. Miss Maria R. Holley, 36; Lunenburg, Aux., 5; New Haven, Aux., of wh. 25 const. L. M. Mrs. Wm. M. Pateh, 27.10; Rutland, Aux., 5; St. Johnsbury, South Ch., Aux., 20, North Ch., Aux., 54.10; Underhill, Aux., 7.50; Waterbury, Aux., 4.35. Ex., 5.50, 182 85

Total, 182 85

MASSACHUSETTS.

Andover and Woburn Branch.—Miss E. F. Wilder, Treas. Maplewood, Maple Bees, 20; Lowell, Pawtucket Ch., Aux., 11.30; Wakefield, Aux., of wh. 38 from Mission Workers, 51; Reading, Aux., 31; Andover, Aux., 14.18; North Woburn, Aux., 10.23; Malden, Aux., 88.80, 226 51

Attleboro.—First Cong. Ch., 1 62

Barnstable Branch.—Miss A. Snow, Treas. Waquoit, Aux., 2 00

Berkshire Branch.—Mrs. C. E. West, Treas. Dalton, Young Ladies, 27; Housatonic, Aux., 15.21; Pittsfield, First Ch., Aux., 8.15; Richmond, Aux., 10; North Adams, Aux., 30, A Special Gift, 5, 95 36

East Douglass.—Cong. Ch., 8, Earnest Workers, 20, 28 00

Essex South Branch.—Miss S. W. Clark, Treas. Lynn, Central Ch., Aux., const. L. M. Miss Kate R. Richardson, 25, First Ch., Y. L. Aux., 10; Danvers, Primary Ch., Maple St. Ch. S. S., 10; Peabody, South Ch., Aux., of wh. 25 by Mrs. L. W. Thatcher, const. L. M. Miss Lydia P. Trask, 117.88, 162 38

Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Greenfield, Aux., 12.45; Montague, Cong. Ch., 7; Miller's Falls, A Few Ladies, 1.50, 20 95

Hampshire Co. Branch.—Miss I. G. Clarke, Treas. Amherst, Aux., of wh. 5 from an invalid, 200 const. L. M.'s Miss Harriet Montague, Miss Mary L. Snell, 243, Junior Aux., of wh. 100 const. L. M. Miss Anna L. Wright, 158; East Amherst, Aux., 20; Enfield, Missy's Soc'y, 10; Easthampton, Aux., prev. contri. const. L. M.'s (100) Mrs. H. A. Gregory, Miss Lydia M. Hannum, 176.25; Hadley, Aux., 3; Hatfield, Wide-Awakes, 27.23, Y. P. S. C. E., 5.25; Haydenville, Busy Bees, 20; Williamsburg, Aux., of wh. 50 by Mrs. Helen James, const. L. M.'s Miss Clara A. Nichols, Miss Nettie E. Bisbee, 79.82, 747 55

Malden.—Two Friends, 10 00

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Hopkinton, Aux., 2; Wellesley, Aux., 16.61, 18 61

Middlesex Union Conf. Asso.—Mrs. A. R. Wheeler, Treas. Groton, Aux., 10; Lexington, Aux., of wh. 25 by A Friend, const. L. M. Mrs. Lucy M. Whiting, 58.58; Harvard, A Friend, 5, 73 58

Norfolk and Pilgrim Branch.—Mrs. F. Shaw, Treas. Thank-offering, 252.70; North Carver, Ladies of Cong. Ch., 6; Holbrook, Y. P. M. S., 8.15; Rockland, Aux., 43.27; Duxbury, Y. P. S. C. E., 2.75; Plymouth, Mary Allerton's, 2; Halifax, Two Donors, 1.23; Braintree, Aux., 2.50; Wollaston Heights, Little Sunbeams, 5, 322 60

Old Colony Branch.—Miss F. J. Runnels, Treas. Fall River, Willing Helpers, 44; Attleboro, Boy's Br. of Lenses, 1; Attleboro Falls, M. B., 5; Edgartown, Aux., of wh. 25 by A Friend, const. L. M. Mrs. Mary Buckman, 40, 90 00

Springfield Branch.—Miss H. T. Buckingham, Treas. South Hadley Falls, Aux., 20; Monson, Aux., 20; Springfield, First Ch., Aux., 57.36, South Ch., Aux., 98.29, Junior Aux., 27.66, Memorial Ch., Aux., 12, 235 31

Suffolk Branch.—Miss M. B. Child, Treas. Aburndale, Miss L. L. Mitchell, 1, Jr., Y. P. S. C. E., 4, Aux., of wh. 25 const. L. M. Miss Martha Blood, 70, Willing Hands, 6; Boston, A Friend, 2, Mrs. Charles Stoddard, 20, A Friend, 2, S. E. T., In Memoriam, 25, Shawmut Ch., Aux., 58, S. S. through M. C., 20, Park St. Ch., Aux., 50, Echo Band, 7; Berkeley, Temple M. C., 2, Mt. Vernon Ch., Aux., 22, Y. P. M. S., 85, Old South Ch., Bartlett Band, 18, Union Ch., Aux., of wh. 50 by Mrs. Charles P. Adams, const. L. M.'s Miss Lucy A. Drown, Mrs. C. W. Baldwin, 98.31, Central Ch., A Friend, 50, Aux., 26.55, S. S., 11; Brookline, Harvard Ch., Aux., 45.50; Cambridge, Miss S. K. Sparrow, 5; Shepard Memorial Ch., Aux., 19, North Ave. Ch.,

Aux., 19; Cambridgeport, Mrs. R. L. Snow, 5, Pilgrim Cong. Ch., Y. L. Aux., 34.35, Chelsea, Central Cong. Ch., Aux., 10; Dorchester, Harvard Ch., Aux., 8.85, Village Ch., Y. L. M. C., 17; East Somerville, Mrs. Henry Howard, 5; Franklin, Mary Warfield Miss'y Soc'y, 5; Hyde Park, Aux., 19.79; Jamaica Plain, Aux., 133; Medfield, Cheerful Workers, 2; Newton, Eliot Ch., Y. P. S. C. E., 50, Aux., 160; Newton Centre, First Ch., S. S., 21.32; Newton Highlands, S. E., 5; Norwood, Aux., 10; Roxbury, Eliot Ch., Aux., 6, Highland Ch., Aux., of wh. 25 by Mrs. Stephen N. Stockwell, const. L. M. Miss Clara M. Ziegler, 25, Walnut Ave. Ch., Aux., 50; South Boston, Phillips Ch., 75; Waverly, Aux., 19.75; Wellesley Hills, Cong. Ch., 1, Aux., 109; West Newton, Second Cong. Ch., Ladies' Miss'y Soc'y, 100, 1,547 42	
<i>Wilmington.</i> —A Friend,	4 00
<i>Worcester Co. Branch.</i> —Mrs. C. S. Newton, Treas. Worcester, Piedmont Ch., Aux., 90, Salem St. Ch., Aux., 13.01; Oxford, Woman's Miss'y Soc'y, of wh. 25 const. L. M. Mrs. Anna H. Rich, 25.15; Warren, Aux., 10.79; North Brookfield, Y. P. S. C. E., 6.75; Blackstone, Aux., 10;	
Spencer, Aux., 25,	180 70
Total,	3,766 60

LEGACY.

<i>Essex South Branch.</i> —Legacy of Miss E. G. Kelly, through Lynnfield Centre, Aux.,	300 00
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CONNECTICUT.

<i>Birmingham.</i> —Mrs. S. E. M. Brewster,	10 00
<i>Hartford Branch.</i> —Mrs. G. R. Shepherd, Treas. Glastonbury, Aux., 229.30, Friends, 25; Hartford, Pearl St. Ch., Aux., 135.50, Asylum Hill Ch., A Friend, 10, South Ch., Aux., 1; Wethersfield, Aux., 2; West Hartford, Aux., 100, A Friend, 50,	552 80
<i>New Haven Branch.</i> —Miss J. Twining, Treas. Bethel, Aux., 48.50; Bridgeport, Aux., of wh. 25 in memory of Mrs. C. R. Palmer, const. L. M. Mrs. Geo. F. Prentice, 67.86, North Ch., Memorial Circle, 60; Bridgewater, Aux., 26.55; Canaan, Aux., 10; Cromwell, Aux., 160.05; Haddam, Aux., 15.50; Kent, Aux., of wh. 25 const. L. M. Miss Mamie Smith, 29; Killingworth, Aux., of wh. 25 const. L. M. Mrs. L. L. Nettleton, 26.50; Litchfield, Aux., 15.57; Meriden, First Ch., Aux., of wh. 25 from Boys' M. B., 25 const. L. M. Mrs. Emily H. Johnson, 150; Middletown, First Ch., Aux., 25, South Ch., Aux., 100; Morris, Aux., of wh. 25 const. L. M. Mrs. H. R. Stockbridge, 29; New Britain, Centre Ch., Aux., 153.25, Little Givers, 27.32, South Ch., Aux., by Mrs. W. H. Smith, const. L. M. Miss Mary D. Eastman, 25; New Haven, Centre Ch., Aux., 17.22; Fair Haven, First Ch., Aux., of wh. 25 by Mrs. Burdett Hart, const. L. M. Mrs. Marietta Atwater, 25 by Mrs. Sarah Morris, const. L. M. Mrs. Harriet H. Hemingway, 149.65, Second Ch., Aux.,	

51.21; New Preston, Aux., 30; Northford, Aux., 38; Sherman, Aux., 13; South Canaan, Aux., 10.60; Stamford, Aux., of wh. 25 const. L. M. Miss Louise E. Chase, 87; Stratford, Aux., 53.59; Torrington, First Ch., Aux., 23.80; Washington, Aux., 40; Westville, Aux., 29; Winsted, Aux., of wh. 25 by Mrs. M. C. Alford, const. L. M. Miss Lottie M. Seymour, 86,	1,598 17
<i>Putnam.</i> —Second Cong. S. S.,	25 00
Total,	2,185 97

NEW YORK.

<i>New York City.</i> —Calvary Presb. Ch., Progress M. B., Mrs. Buell,	5 00
<i>New York State Branch.</i> —Binghamton, Aux., 34, Ladies, First Cong. Ch., 100; Buffalo, Pilgrim Ch., Aux., 8; Brooklyn, Puritan Ch., Aux., 75, Central Ch., Aux., 161; East Bloomfield, Aux., 5; Elmira, Aux., 60; Flushing, Aux., 20; Lockport, Aux., 20; Norwich, Aux., 25; Oswego, Aux., const. L. M. Mrs. B. W. Bacon, 25; Paris, Judd M. B., 9; Smyrna, Aux., const. L. M. Mrs. L. F. Buell, 25; Syracuse, Danforth Ch., Aux., 10, Geddes Ch., Willing Workers, 3; Sherburne, Aux., 25; Schenectady, Aux., 18,	623 00
<i>Riverhead.</i> —Bnds of Promise,	2 50
<i>Saratoga Springs.</i> —Y. P. S. C. E., New England Cong. Ch.,	5 00
Total,	635 50

MISSISSIPPI.

<i>Winona.</i> —Mrs. C. H. Pond,	3 60
Total,	3 60

DISTRICT OF COLUMBIA.

<i>Washington.</i> —Ministering League, First Cong. Ch.,	10 00
Total,	10 00

OHIO.

<i>Wadsworth.</i> —M. Jennie Hard,	1 00
Total,	1 00

CANADA.

<i>Waterville.</i> —P. C., Ladies' Miss'y Soc'y, Cong. Ch.,	4 00
Total,	4 00

MEXICO.

<i>La Barca.</i> —Little Pilgrims,	5 06
Total,	5 00

General Funds,	7,047 24
Leaflets,	49 87
Legacies,	550 00
Total,	\$7,647 11

MISS HARRIET W. MAY,
Ass't Treas.



JAPAN.

MISS GUNNISON'S field of labor was changed last fall from Kobe to Matsuyama, and she writes to the young ladies' branch: "I am so happy and comfortable in my little Japanese house. Mr. and Mrs. Noyes are very near, and we can visit without going upon the street. We have an opening in the fence, and a footpath through a small bamboo grove helps to make us very neighborly.

The girls' school here has about fifty pupils at present, most of those in whom I became interested last fall being still here. . . . You will be interested in hearing about some of the persons of whom I wrote last year. There was the old lady who took my story book for her little grandson. The mother of the child was greatly pleased, and attended church quite regularly thereafter during my stay in Matsuyama. Not long afterward, however, the whole family, excepting the grandmother, moved to a city several miles from here, and I was afraid this woman would cease to be even an inquirer; but great was my joy the other day to learn from the old lady that her daughter-in-law had accepted the faith, and that her son also had begun to study the Bible, and had changed very much in his manner of living. . . . One of the members of the highest class in school has become a Christian since last year, and another member of the same class who never attended church last fall has been a regular attendant all this year.

"There is one dear old lady here of whom I must write a few words. She is over seventy, is much bent, and is very hard of hearing, but her face is so pleasant to look upon, being lighted, as it were, with the love and joy that are in her heart. There is something quite superior about her, too; one would know that she is not from the lower ranks of society. But this dear old lady works every day from morning to night in a weaving establishment next to the church for about two or three sen a day; and what do you think

she does it for? It is not because she has no relatives to support her, but because she wants to give the church money that she has earned herself. May God bless her! Could we find a more telling example of love and devotion to our Master?

“There is still a strong opposition to Christianity here, not so much from Buddhists as from atheists, and the leaders of education in this city all entertain materialistic views, and from appearances I judge that they would like to get control of our girls’ school. Pray for the Christians that they may not falter in their endeavors to make this a Christian school.”

IN MEMORIAM.

WITH deep sorrow we record the death of our beloved fellow-worker, Mrs. Seth Richards, one of the Vice-Presidents of the Pacific Board, which occurred at her home in Oakland, February 5th. The beautiful completeness of her Christian life, which found expression in many lines of service, endeared her to all who were privileged to feel its influence, and her dying testimony, “It is all peace!” foreshadowed the blessedness of that life upon which she has entered to be “forever with the Lord.”

Our February meeting took the form of a memorial service.

L. M. F.

PRESIDENT’S ANNIVERSARY ADDRESS.

[Given at Tulare, Nov. 7, 1889.]

Dear Friends of the Woman’s Board of Missions for the Pacific:—

Across the mountains lies a vast stretch of desert land, and as one passes through it on a swiftly moving train, nothing is revealed to the eye from hour to hour but the dull hues of sage bush, and the sullen windings of brackish streams along whose banks no upspringing verdure cheers the longing vision.

All is utter desolation—as if the ashes of a dead world were there reposing in hopeless barrenness for all coming time. But suddenly appears the glory of waving treetops, green grass ripples in ecstasy, roses unfold their crimson petals to the sunshine, and one stands with bated breath in the presence of this surprising beauty, while yet the eye may look off and see vast reaches of desert touching the horizon on every side.

With a thrill of wonder the fact is learned that water alone produces this marvelous change, and that latent within the sterile plains are possibilities of waving harvests and dropping fruit toward which a nation may yet turn for sustenance, if the problem of irrigation for that vast tract of country can be solved,

What a forceful semblance of the dark lands that are lying dead in trespasses and sins, toward which our thoughts are turning to-day! But the life-giving waters are not locked in distant hills; they are flowing full and free, and our weak hands are appointed to turn the streams of blessing upon the thirsting earth, until "the wilderness shall blossom like the rose."

Shall we rise to our high privilege, or shall we contentedly sip the cooling waters ourselves, as we stand upon an oasis in this dead world, and forget the hungering and the thirsting beyond? The Holy Spirit alone can give life for death, fruitfulness for sterility, hope for despair. Shall we open up the appointed channels for his triumphal workings? Shall we fulfill his conditions for a rich blessing in our own souls, and enter into the sacred experience of "those who turn many to righteousness"?

Thus, and thus only, can we "know the love of Christ, which passeth knowledge, and be filled with all the fullness of God." Christ died not for ourselves alone, but for all mankind; our Christ, in whom we daily and hourly rejoice "with joy unspeakable"; our Christ, whose infinite glory we hope to see when our eyes are closing upon earthly scenes, and whose presence will make our heaven!

A Chinese woman was dying, and a missionary sought to reveal a Saviour to her dull vision. "But not for me," she moaned; "no one would care so much for us." Again and again the assurance of salvation was repeated, and at last she grasped the wondrous truth that the Lord Jesus died for her; and then, with one supreme effort, she exclaimed, "Why don't some one tell the women of my province?" and she was gone. Ah! no wonder the remembrance of four million down-trodden women rested like a burden upon her newly-awakened soul! Shall we feel it less who have known so long the sweetness of God's grace?

Absorbed by the pleasures of life, and even by the duties that lie near at hand, we are apt to forget the mute appeal of the heathen world when we submit the question to the crucial test of the great light that streams from Golgotha. Who was it that said, "Go, disciple all nations"? It was He who emptied himself of the glory of heaven, "which he had with the Father before the world was," and "became obedient unto death, even the death of the cross."

It was He who had rested in the sealed and silent tomb, and who, having laid down his life, had "power to take it again," and compelled the awe-stricken apostles to exclaim in trembling joy, "The Lord is risen indeed!"

It was He who had indicated his supreme power and his universal presence by appearing unheralded when his timid followers were assembled within closed doors. He it was who made the hearts of men burn within

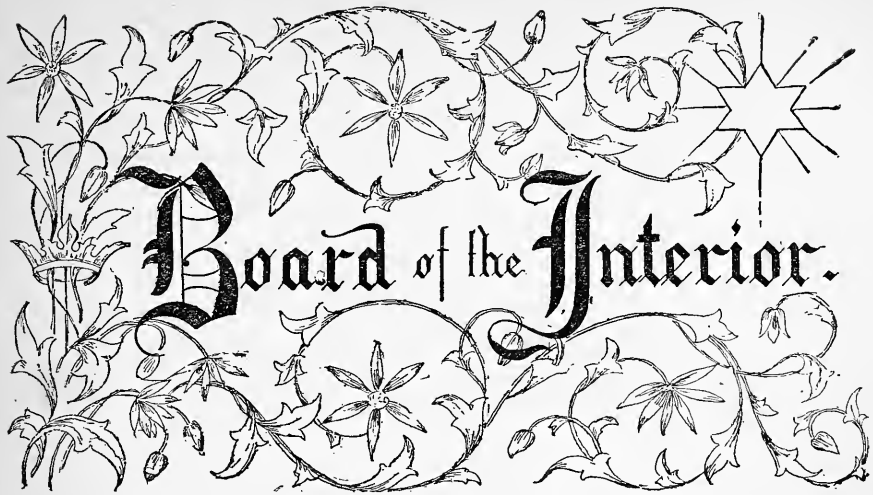
them as "he opened to them the Scriptures" while the sunset light fell upon the road to Emmaus. It was the same Lord who had breathed upon the disciples, saying, "Receive ye the Holy Ghost," and who had led the wondering eleven as far as Bethany, "where, in that last, tender moment of his visible presence upon earth, the command was given, and with it the gracious promise, 'Lo, I am with you alway, even unto the end of the world,'"—a promise which perpetuates the commission, and links even ourselves to-day with those who received that sacred trust on Olivet. Upon us, too, falls the Saviour's unceasing blessing, for we read, "While he blessed them he was parted from them, and carried up into heaven." Then with prophetic inspiration of his messengers, with priestly intercession and with kingly power, he guards the Church which was saved by his own precious blood. We find, then, a simple command to preach the gospel to every creature, given by the infinite Redeemer,—a command which cannot be qualified or weakened in its force. We have no right to limit this ministry by the borders of California or by the boundaries of our vast country, though moral deserts here stretch out beyond our vision, and though mountain chains of difficulty seem to shut in the progress of truth.

Many bluntly say, "We have heathen enough at home, and have no right to send our money to foreign lands." Ah! no language can magnify our duty to this country that we love, no words can measure its possibilities for good or evil in the future years; but in simple obedience to Christ we are to labor not only here, but everywhere in this world for which he died.

The apostles began to preach in Jerusalem, but they did not leave the streams of hope and blessing to trickle out from that centre of influence; but they went themselves, over land and sea, with the gospel message to the waste places of the earth. Well might that little band have said, from a human standpoint, that the work was useless, visionary, and as puerile as carrying a cup of water to cool Sahara's burning sands; but they knew whom they believed, and the mingled command and promise, like a shaft of light, seemed to cleave for them a pathway "to the uttermost parts of the earth."

Let us remember that the supernal radiance which guided the footsteps of the apostles, shines in divine lustre upon the tracks of progress to-day which lead out the Church to give the same sweet gospel to a dying world.

The burden, the blessed privilege, lies upon us, and we cannot escape it. The Macedonian cry is sounding in our ears. Shall we not arise from apathy, and, taking up the little duties in our path that touch this blessed work, cry continually to our great and glorious Leader, "Here am I, send me"?



JAPAN.

LETTER FROM MISS MEYER.

SENDAI, JAPAN, Dec. 17, 1889.

THIS will not reach you in time for the New Year, but it will not be too late, I trust, to carry you my good wishes for 1890. It seems but yesterday when in Germany I first wrote 1880. With what increasing speed the days go by as our years increase! As I am away from all the old landmarks, I don't realize, unless I stop to think, how old I am getting to be. But when you receive this letter, the time for moralizing on the New Year will be past, and the indulgence I might claim at your hands on the first day or days of the year, you will hardly feel like having.

So let me plunge *in medias res*. Our station is increased by one, who or which—in the estimation of its parents—is, beyond dispute, the principal one of us all. Margaret Jean White arrived in Sendai the 15th of October, and brought exceeding great joy into the household in which she now occupies a conspicuous position. Dudley's faith in prayer was greatly strengthened by her arrival, and all the children in the station greeted the baby with great delight.

Mrs. Curtis is greatly improving. She daily walks to school in the morning with me, which with the return walk is nearly a mile, and again in the afternoon for a constitutional. We are all much more particular here than people ordinarily are at home about taking regular and sufficient exercise, which accounts, I think, for the fact that we can accomplish so much more than at home. If it were not for the very trying summer, I should still be very much in love with the Japan weather. Nine months of the year, at

least, in Sendai are healthful and pleasant, but the three months of the summer are hard anywhere. It was pleasant on the mountain, but malaria lurks under all that decaying vegetation. I am still taking medicine to get effects of the summer out of my system.

Miss Bradshaw, who came to us as a worker among the women, and who promises to be well adapted to that kind of work, being especially happy in winning the children, has been in Kobe for the last three months touring with Misses Barrows and Dudley and seeing their work in the Woman's Training School. She took a severe cold, and the doctor doubts the advisability of allowing her to spend the winter here. She has not been in the station long enough to have become as attached to it as I, but yet I shall feel very sorry for her to have to go, and sorrier for us to lose her. I trust she will find on trial that Sendai climate agrees with her as it does with the rest of us.

The season is late with us this year, but to-day, the 17th of December, I sit here with scarcely any fire, and the sun pouring in at the windows. Last year at this time we had snow, but there is none now visible even on the mountain-tops.

At last mission meeting I was put on a school committee with others. So after Christmas I am going to Tokyo and Yokohama to visit mission and government schools (so far as I can have access to them), and then go on to our central stations to visit the schools at Kyoto, Osaka, and Kobe. This will be both profitable and pleasant, as I have not as yet had any opportunity to see our work south, being there only a short time in the summer, when the schools are all closed. If possible I shall try to write up the trip and my observations in the school.

Our school holds its own, but can at present do no more. We miss Mr. Ichiban very much. He is enjoying his studies in New Haven, and will return to us enough stronger to compensate for his absence. We still have all the classes at the house for instruction in the Bible. It is really quite amazing how popular the "Pilgrim's Progress" is with the Japanese. In one class I have fourteen,—that is the entire class of the fourth year,—and another class of nine, consisting largely of teachers in the public schools. In the last-named class I often use an interpreter, one who is himself an earnest Christian, and thoroughly in sympathy with the subject. My class in German Bible I enjoy very much. I have also taught two young women the Bible through an interpreter.

Our pastor, Mr. Miyake, who was for so long a time in the United States, and there made addresses in Japanese, has recently brought his bride here. Mrs. M. is a graduate of the Kobe Girls' School, and speaks English very

After our rest four other subjects were presented us: Christian Benevolence, The Duties of a Wife, The Training of Children, and Pundita Ramabai gave us an account of her work. With the exception of Mrs. Hume, all were women of India. The papers, or talks, were from ten to fifteen minutes long, and were profitable and interesting. There was a spirituality in some of the papers that was comforting and strengthening, and the practical tone of the others was none the less helpful. The Pundita gave us one of her animated talks, and interested us all in her work by telling of its conception, the difficulties she had met, the generosity of American friends and her gratitude for it, and her hopes for the future. There are now twenty-five in her school, seventeen of them boarders in her home, and of these eleven are widows. Although her work is not denominational, yet it is doing a work that other missions cannot do. The daily devotions and Scripture lessons are not compulsory, but nevertheless very well attended. While not all her methods are like ours, necessarily, yet I feel that she should have the cordial support and sympathy of the Christian community. I have written more fully on this subject, because many friends have written to me asking my opinion of the Pundita's work.

At the close of our session it was gladdening to hear the cordial expressions of pleasure and helpfulness which the meeting had afforded, and it was the unanimous opinion that frequent meetings of such character would be strengthening and inspiring. To you there may seem nothing unusual in such a programme; but as an Indian brother here said, "This is something new under the sun for women to have a meeting to themselves of such a character." But to women of India, everything that comes for their advancement, comes as a new thing."

Concerning the more quiet and personal work among the women here, you will be glad to know that doors are being opened to us on every hand, and, what is better, we are welcomed in making regular visits, although we take the gospel in our hands and speak out of it with a full heart to the women assembled. The audiences vary from two and three to fifty sometimes, the larger numbers usually including men and children. Three women have lately expressed their belief in Christ; but they ask, and most naturally, too: "What can we do? If we profess Christianity, and are baptized, we must leave our homes. We have children whom we dearly love,—some of them little ones; what will happen to them? Is it right for us to leave our husbands and our children to heathenism? Is it not better for us to remain at home and teach them about Christ, and bring them up as Christians, which we can do if we are not baptized, and then when they are older all be baptized together, or, at least, we can leave them better than?"

Now, if we become Christians what can we do? We have no way to earn a livelihood; we have no wish to be dependents on missions."

Dear friends, pray for us, pray for yourselves, that you and we may know what to do for these inquiring souls. After you have prayed with tears and with heartache for these women, then write us what we shall do? And may the Lord give us wisdom!

Yours very sincerely,

ANSTICE ABBOTT.

TURKEY.

TIDINGS FROM A NEW MISSIONARY.

A friend kindly sends us some notes describing Miss Olmstead's arrival in Constantinople, and her first experiences:—

THE steamer lay at anchor in the Golden Horn, waiting for the permits of health officers before her passengers could land. They were surrounded by small boats, one of which contained two young ladies, who called out for Miss Olmstead. Then she knew she was met from the college, and felt so grateful for the kindness. The matron and one of the teachers—Miss Prime and Miss Melvin—had come for her. The oldest and most trusted of the menservants, in gorgeous attire, accompanied the ladies, and conducted them through the custom officials with an expeditiousness they had not hoped for. The officials are very particular, even to books, and none were allowed to pass without a careful examination. However, none were confiscated. Miss O. is delighted with her new home and its inmates. She wrote in her first letter: "Ten days in my new home, and it seems like ten months. From the first day it seemed perfectly natural to be here, and Miss Patrick assured me they could not regard me as a stranger after expecting me so long." She wished we could all see what a beautiful home she had come to, "not only in its surroundings, but in the spirit that reigns within." They took her to their Christian hearts, and felt that she was one of them. Over the principal, Miss Patrick, she was especially enthusiastic, speaking of her as "admired and loved by all the teachers," and added: "All the teachers are energetic, efficient, and earnest. We may well be proud of our faculty, six in number. Beside the faculty proper we have many instructors, resident teachers in Greek, Armenian, Bulgarian, and music; also four masters who come from Robert College to teach the advanced class in three languages." Her work was at first quite elementary, so as to give her more time for the study of language, and make it easier while she was getting acclimated. Her teaching was in English History, grammar, penmanship, gymnastics; a Sabbath Bible class and two weekly classes, besides her share

in the general school work. All teachers lunch daily with the girls, and take turns in presiding and taking charge at dinner. At the French table no English is allowed to be spoken.

Speaking in one letter of a Sunday Bulgarian reading class she has charge of, she says: "Any new, bright, and instructive story that is good, we are glad to get hold of." She is devoting her energies toward acquiring the language of Bulgaria, "which is necessary for the benefit of my own work, but perfectly useless outside of the colleges." She admires the Turkish language greatly; already can understand it somewhat, and hopes before long to be able to shop at the bazars alone. Her first Sunday spent away from Scutari was at Stamboul, visiting during the short recess at the Bowen's, whose home is near the Bible House.

Writing from there on Sunday, Miss O. says:—

I have seen a kind of missionary work to-day here and at Gedik Pasha, where Miss Twitchell is, that seems in many respects more like real missionary work than ours, for it is all in a foreign tongue. Over at Scutari we have such a little colony of Americans that once in a while we have to be reminded that our work is really a foreign one, and for a people thoroughly Oriental, although for a time adopting our language and conforming to our customs. Mrs. Bowen said they usually had five services in the chapel each Sabbath, some of which she attended. After the Turkish service, went with Mrs. Bowen to call upon Miss Twitchell, in her school of the city missionary work. They meet in a large dwelling house, and have an average attendance of two hundred children of all ages.

Miss Olmstead was especially pleased with the primary department, where the little ones sang beautifully, recited the Commandments and the Lord's Prayer. "All appeared so interested and answered so promptly," she writes. She is going to take up the International Lessons with her own Sabbath-school class, which is of the younger girls; and in her weekly Bible class every Thursday and Friday is taking a course in Acts, and later intends to study Old Testament history. She is happy in her work, and longs to fit herself to do it more effectually.

FOREIGN NOTES.

A letter from Miss Dr. Ingersoll, now in San Francisco, says:—

THE Spanish are engaged in building a road around the island of Ponape. It will be a great undertaking, as the ground is everywhere covered with forests and a dense undergrowth, or with great stones as hard as iron. They are doing it all themselves, as the natives will not do anything for them,

and have several miles done. The Spanish want the road so that they can transport their cannon and men from place to place by land. The natives will not use the road, for they seldom go anywhere where they cannot go in a canoe.

West Central Africa :—

The latest word from Mr. and Mrs. Cotton tells us that they have reached their home in Bailundu, and are at present occupying a room in Mrs. Webster's house in the same compound with Mr. and Mrs. Stover. Their own house will not be ready before next October; but the boys are already preparing a garden for them where they may expect a variety of vegetables and small fruits. Mrs. Cotton has already found many opportunities to help the sick by her medical skill.

In a letter to Mrs. S. J. Humphrey from Mrs. Prof. J. Emerson, dated Paris, France, December 13, 1889 :—

I went last spring to Smyrna, Constantinople, and Broosa, and into the homes of missionaries. How thrilled I was by their work, and by that they cannot do! I was glad that I could not remember the time when I did not love foreign missions, and I wish I could, or some one could, or some power could, make every woman in our blessed America do her very best, in prayer, time, strength, and means, to help them on. If they only would do so, how the hallelujahs would ascend to heaven and descend to earth! But you live in a foreign missionary atmosphere, and I shall only weary you by this strain, which rests me, because it inspires me to think of what could and can be done by the women of America. There are none like them in the world! . . . Remember me to the president of your society, and tell her I could wax eloquent upon missions, after my fourteen months of observation abroad. These demoralized French women—and the men, too—how they need missionary work!”

For the Bridge Builders.

DEAR YOUNG FRIENDS: We like to tell you sometimes what certain favored ones of your band are doing, and so we print for you a paper read a few days ago at a Chicago meeting of young people, hoping that you may read it with yet greater interest because it was written while the dear President of the Doshisha was on his sick-bed awaiting his summons to higher service.

REV. JOSEPH NEESIMA.

ON Monday morning, January 27th, there came a cable despatch to Boston saying, Neesima is dead. The wonderful career of this man is the subject of this paper.

He was a native Japanese, born in Yedo, in 1844. Brought up in a pagan family and taught idolatry, he nevertheless became convinced that his own religion could not give him the help or hope he needed. By 1864 he was twenty years of age, yet had never even seen a Christian person nor heard of the gospel, but he felt that the idols he worshiped were vanity; that there must be something greater, higher.

Before this time Neesima had eagerly read a translation of Robinson Crusoe, and was filled with an intense longing to run away. His religion taught great deference and obedience to parents, so he asked his father if he might run away. His father emphatically said "No." The boy submitted. Later he found a geography, which roused within him a great desire to see America. Yet he must obey his father.

While in this state of mind a Japanese friend lent Neesima what he called a strange story, which he wished Neesima to read. The book was a story of the Bible, written by some missionary. When Neesima read therein, "In the beginning God created the heaven and the earth," it was a revelation to him. "This is the God for whom I have been looking; this is the true God."

With a desire to worship this new and true God, came a renewed desire to go to America. He thought that this great God put it into his heart, and that a Heavenly Father should be obeyed rather than an earthly father, so he ran away. Not daring to attempt escaping from the nearest seaport—Yokohama—he went to the other side of the island, where he found a vessel going to China. If he had been discovered getting on board he would have lost his head, but one night he managed to elude observation, and was taken to Shanghai. He then served one year as cabin-boy on a coasting vessel, and finally obtained a similar position on a vessel bound for America. He became a great favorite with the captain, who named him Joseph, on account of the favor in which he was held by all who knew him.

At last he reached Boston. "What are you doing here, and why did you come?" said one of the sailors in Boston Harbor. "I have come for an education," said he. "But an education in this country costs a great deal, and where will you get the money?" "I do not know," was the simple answer. He prayed to the great Creator, for he did not know God as a personal Redeemer and Saviour. But his prayers were answered.

The ship was consigned to the Hon. Alpheus Hardy. After the captain had made the necessary arrangements about the cargo, he told Mr. Hardy of the lad on board, and asked what he should do with him. He spoke so well of Neesima that Mr. Hardy said, "Send him up." The captain "sent him up," and thus God brought Mr. Hardy to Neesima's assistance. Mrs. Hardy

was so much interested in the boy that she spent her pin-money to send him through Phillips Academy and Amherst College. Then he went through Andover Seminary, winning the respect and love of all who knew him.

Thus ten years passed. During his stay in America he acted as interpreter for the Japanese Embassy, and thus became intimately acquainted with the Minister of Education at Yedo, who was then investigating systems of education in this country and in Europe. It was through this minister's influence that he was allowed to return to his native land when he had completed his education.

In September, 1874, Neesima was ordained in Boston, President Seelye of Amherst preaching the sermon. A month later he went to the meeting of the American Board at Rutland, Vt. There, as he said farewell, he pleaded earnestly for the establishment of a school in Japan to educate young men for Christian service among the Japanese. At once about \$3,500 was raised.

His speedy return to Japan was soon followed by the founding of the Kyoto Training School, known as the Doshisha, meaning the One Endeavor. It was through Neesima's influence that five and a half acres were secured as a school site in Kyoto—that centre of idolatry, with its six thousand temples and more than ten thousand priests. It was by Neesima's personal application to the Minister of Education at Yedo that he was permitted to start a Christian school in which missionaries might teach.

The Doshisha opened in November, 1875, in a rented building, with eight scholars and two teachers,—Colonel Davis, from the Chicago Theological Seminary, and Neesima. Soon a third was added. Neesima taught Harmony of the Gospels, Geometry, Natural Philosophy, and Astronomy. The school flourished, buildings were added, numbers increased, until at the end of a decade, 1885, there were seven buildings, one of which was a brick and stone recitation hall, while the others were built in cheaper Japanese style.

The school has a board of Japanese trustees, called the Doshisha Company. It has gained the confidence and respect of the Government officials, and is favorably known all over the Empire. The native churches contribute largely to it. In 1885 the pupils in all the courses numbered 190, and in 1888 there were 564 students.

Neesima came again to this country in 1885, spoke at several churches and seminaries, and returned to Japan in November, 1886. Since then his health has not been good; yet he has been recently successful in broadening the Doshisha into a university, and securing for its endowment \$60,000 from Japanese officials. This is the consummation of his life work; and who can estimate the benefit which Japan will receive from Christian education thus introduced into its very midst?

AMELIA M. FISK.

For the Coral Workers.

KINDERGARTEN WORK IN JAPAN.

FROM MISS ANNIE HOWE.

A letter recently received from Miss Howe gives a pleasant description of the new building and yard provided for the Kindergarten and Training School for kindergarten teachers in Kobe. We are not able to put before our readers the plan of the building, but copy the list of its different rooms and furnishings:—

FROM a graveled yard containing a large swing and sand-pile, the main building is entered by a large hall, with hooks for hats, as in our own schools. On either side this hall are large rooms,—one for work, the other for play. The former is furnished with kindergarten tables and organ, and lighted with long, sliding windows, and having stoves for heating. The playroom, similarly lighted and warmed, has a cabinet for minerals, butterflies, and natural curiosities. Another room has a sink and fifteen cunning little wash-bowls for washing the little hands, and closets. A staircase leads to an upper room where I meet my training class.

The building is extremely pretty, with clean pine finishing, guiltless of oil, stain, or varnish. The outside walls are mud covered with white plaster; the inside is a pretty tint of gray plaster. The front door, like all Japanese entrances, has sliding panels of glass (they are commonly of paper). The windows are lovely,—long and narrow, divided into four sections which slide. Shelves underneath hold the children's plants; while I have a large plant in the middle of each room,—a fern in one, a calla in the other. In one room are curtains of pinkish muslin, and in the other white. Under one window of the playroom are low cabinets for minerals, butterflies, and other treasures, and over the window is a large framed picture of Fræbel, which was given by a Japanese friend. The tables were made after I came out here, and are just like those in use at home. Benches are used instead of chairs, and the women of our churches made cushions for them, covered with chintz. The Japanese do not dress the lower part of the body so warmly as we do, and when they sit in foreign style, the cushions are needed to supply the added warmth. The building faces east, the workroom having east, and south, and west windows; the playroom east, north, and west. The yard is very pretty, facing the east, and with the bright sun there all the morning. It is graveled all over, which makes it dry for the plays of the children, who delight in its swing and sand-pile. A stone wall with large boulders protruding artistically, and with ferns set in the crevices, makes a charming

foundation for the bamboo railing on top. The gateway is formed of two perfectly matched trunks of trees with the bark on, and the gate is formed of interwoven branches; it is very beautiful. Near the wall pretty shrubs are set, and so altogether the "Glory Kindergarten" is a very pretty and attractive place.

The songs which Mr. Matzuyama has been translating prove a great blessing. The children sing like little birds, and enjoy the songs and the gestures greatly. I hope to have Fræbel's Mother Book translated this year, that I may be able to give lectures upon it next year.

And now I would like to give you a programme of one day's work. We have prayers at eight o'clock with the training class; then spend the time until nine in preparation for the coming of the children. They are seated by nine, and we have the kindergarten prayer, songs, and a story till half-past, at which time two classes go to the playroom, while two others have some occupation in the workroom. At ten these classes change places; at half-past ten all go into the yard for twenty minutes. During that time the assistants open all the windows for fresh air, and put the plants at the children's places. When the children come in from the yard they water their plants, and then have some gift or occupation till half-past eleven, when they go to the playroom and march for fifteen minutes. At quarter before twelve the babies go home, while the three older classes of children go back to the other room to find their lunch-bags on the table. They are not touched till after the blessing, but then no time is lost, I assure you.

I come home at that time for my dinner, but return by half-past twelve, sometimes at one, to find the children nicely seated and singing. At one an occupation keeps them busy till half-past one, then games till two, when a lot of happy little faces turn to me for "*jayonara*" (good-bye), and then I give my attention for an hour to those of the training class who have not been that day in the kindergarten; and then after half an hour's singing lesson I depart, to prepare lectures and work for another day, and to study the language, which still takes much of my time.

TO THE BOYS' MISSION BANDS.

MY DEAR BOYS: I suppose the girls think all the LIFE AND LIGHT belongs to them, but they must not forget that you "Busy Bees," "Pine Needles," "Coral Workers," and "Little Builders," are doing a great deal for the Morning Star Mission in a very quiet way. Boys are quiet when their hearts are at work and the very best things they do they never tell about. Now there is a mission band of boys in Chicago I never heard of

till I heard around by the way of Aintab, from a native teacher to whom they have sent some money to buy clothes for the poor little children in her "Beggars Schools." I have asked for some extracts from her letters for you. First she writes about the mothers and fathers of her dear little children.

"Such husbands and wives have always their subjects to speak of "bread" or "what to eat," and I think they have a right to do so because I know many of such families remain hungry for three or four days. The other day a woman told me what a dinner she prepared for her four children a few days ago, that after three days' hunger she thought her children, the oldest one only six years old, were going to die. So she remembered that they had two handfuls of course barley meal. She rose up, kneaded it, and not having any salt she put in instead some salt old pickle vinegar, and gave the dough to them to eat without cooking, as she had no fuel to cook it. When the poor children tasted it they threw it up, and they passed that night hungry again.

"When I had written so much of my letter I went to school and told the children that I am writing to a friend in America who is interested in them, and asked them if they have anything to tell her. They said they have many *salaams* to send her. Then I asked, 'What else do you have to tell her?' They all were silent and could not think of anything else. I believe the reason that kept them silent was their not expecting any help from so far a place. Then again I asked, 'Would you like her to help you in your needs, and what are they?' Now all the mouths were opened to say, 'O yes, yes, we have a great many wants.' The first said with a loud voice, 'Books,' the other, 'Yes we need many books.' Others say, 'Pens,' 'Paper,' 'Slates,' etc. Then a boy screamed, 'A better schoolroom, Miss Rebecca, I am sure this one is quite an old one and it is not lawful to sit or study in such an one. Surely it will come down over our heads pretty soon and kill us all together.' We all could not help laughing at his words spoken in a very funny manner. This boy had a right to say so because he had been relieved from a very great danger yesterday by obeying a command of his teacher. She called him to her and he obeyed though it was not pleasant for him, and before he turned back to his place a big piece of heavy board came tumbling down from the top of the room just to the place where he was sitting a moment before. Every one was very afraid. Some little ones were trembling and almost crying from fear, and they wanted to run out, but soon they found that only two of the boys were hurt a little on their shoulders. We must surely repair the roof again a little this week in some way, till we get money from you, or else it is a very dangerous thing, as Moses said, to have those sweet, precious children come to that old, old schoolroom.

"At last a big girl answered my question that they need your fervent prayer first of all, and more than anything else, because, she said, prayer is the first condition of having all the other blessings.

"I am afraid I trouble you by writing so much, but what shall I do, my dear, my heart and my mouth are so full with the wants of our lovely children."

A later letter, dated Jan. 8, 1890, tells the story of some help that was sent from this little band in Chicago.

MY DEAR LITTLE FRIENDS: It was in June I had heard about you and your newly formed missionary society of the name of Krikorian.

"Such a class of little boys, and especially their missionary society, called by my name was a very pleasant thing to me, and to all my little ones. I wish you were by me now, then I would shake hands with you and say thank you to each one of you. You do not know how much we all loved you by reason of that society. What a good influence you gave to all my children in that way. I am sure they will grow to be like you and will be able to help themselves and others by and by. But for the present you can see a great difference between you and these children of Aintab in everything. I am sure you are not as poor as these, or else you would not be able to help them \$2.96 for their clothing. Was it not a great blessing you could do that? I think you know this precious word in the Bible that to give is more blessed than to receive, so you must be happier than my little children.

"Now, with this letter I and all the pupils in my both schools send you our thanks and love and gratitude for all your goodness and help to us, especially for the Krikorian Society, and the \$2.96 as the result of it.

"My little brothers, I wish to write you a long letter, and tell you great many things about our 'Beggars Schools' and other poor miserable people, and also some very interesting spiritual work among them, and make you glad, but as I have very many things to do, I shall call this letter enough for this time. May you grow in grace more and more every day, and become the strong instruments in God's hands in the future, when you grow up to be men, to carry on his kingdom in this world."

Your most grateful friends,

MISS REBECCA and her schools.

[Now, dear boys, if you want to make other poor children happy in their schools, work together, earn, save, give, and send your money to the treasurer of the Woman's Board of Missions of the Interior, 59 Dearborn Street, Chicago. The last LIFE AND LIGHT will show you the Children's Plan of Work, and tell you about the schools in China, India, Africa, Turkey, and Japan, which are supported by children's money. Ed.]

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS.

April: Japan Mission.

May: Western Turkey.

June: European Turkey.

July: Papal Lands.

All the lessons of this year will be devoted to evangelistic work among women.

JAPAN MISSION.

EVANGELISTIC WORK AMONG WOMEN.

Lady Missionaries: Name and locate them.

Kobe Evangelistic School: When opened? When built? What is the aim? The plan of study? See *Mission Studies*, April, 1889; *Life and Light*, February, 1886.

Tours of Miss Barrows: In the province of Tajima; of Tamba. *Life and Light*, January, 1890.

Tours of Miss Dudley: At Imabari, *Life and Light*, April, 1884. At Akashi, *Life and Light*, December, 1884.

Woman's Work at Kobe Station: Woman's Missionary Society.

Woman's Work at Kyoto Station: How much did the women give toward a girls' school in Macbashi?

The Medical Work in Kyoto: The Training School for Nurses. See April number of *Mission Studies*. Hospital work. Sunday-school in connection with this. See annual report of W. B. M.

Woman's Work at Okayama Station: What work is the Woman's Society doing? Give incidents. See Mrs. Cary's letter, *Life and Light*, April, 1889, and September *Mission Studies*, 1889.

Woman's Work at Kumamoto: Mrs. Gulick's work; Miss Gulick's. *Life and Light*, July and December, 1889, and *Mission Studies*, July, 1889.

Woman's Work at Osaka: How do the Christian women try to reach out to others.

Travel in Japan: How do the ladies reach the women in the Interior? Describe the jinrikisha; the basha; the tea-house or hotel. See *Life and Light*, March and July, 1889; and December, 1885.

Bible-women: Give a sketch of one. See *Life and Light*, October, 1885. Give incidents of their work.

AN ARAB SAYING.

Remember, three things come not back:
The arrow sent upon its track,—
It will not swerve, it will not stay
Its speed; it flies to wound or slay.

The spoken word, so soon forgot
By thee, but it has perished there:
In other hearts 'tis living still,
And doing work for good or ill.

And the lost opportunity
That cometh back no more to thee.
In vain thou weapest, in vain dost yearn:
Those three will nevermore return.

—C. E. B., in "Plymouth Chimes."

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JAN. 18 TO FEB. 18, 1890.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. <i>Big Rock</i> , 15; <i>Champaign</i> , 10; <i>Canton</i> , 41.85; <i>Chicago</i> , Miss E. L. R., 5, Douglas Park Ch., Mrs. R. A. J., 3, First Ch., of wh. 25 from Mrs. A. B. Groves const. self L. M., 68.69, Leavitt St. Ch., 17, Plymouth Ch., 156.33, Union Park Ch., of wh. 25 from Mrs. H. E. Morton, const. L. M. Miss C. E. Morton, 25 from Mrs. H. W. Rice, const. L. M. Mrs. C. T. Hayward, 25 from Mrs. R. L. Greenlee, const. L. M. Miss G. E. Greenlee, 25 from Mrs. A. Farrar, const. L. M. Miss C. Earle, 25 from Mrs. I. N. Camp, const. L. M. Miss J. B. Jackson, 330.90, Mrs. R. G., 25; <i>Evanston</i> , 25.15; <i>Geneva</i> , 13; <i>Granville</i> , 14.75; <i>Galesburg</i> , First Ch. of Christ, 37.50; <i>Hinsdale</i> , 60; <i>Harvard</i> , 5; <i>Moline</i> , 19.55; <i>Mendon</i> , 15; <i>Millburn</i> , 10; <i>Neponset</i> , 11.25; <i>Polo, Ind.</i> , Pres. Ch., 4.95; <i>Rockford</i> , First Ch., 45.92, Second Ch., 116; <i>Rantoul</i> , 5; <i>Sheffield</i> , 2.70; <i>Waukegan</i> , 8; <i>Woodstock</i> , 16.50; <i>Loda</i> , 10,	1,093 04
JUNIOR: <i>Big Rock</i> , Helping Hands, 10; <i>Geneseo</i> , Zenana Soc., 25 const. L. M. Miss Odella Blackston, 35; <i>Galesburg</i> , The Philergians, 22; <i>Huntley</i> , Co-Workers, 1,	68 00
JUVENILE: <i>Bowen</i> , 3.50; <i>Boda</i> , Cheerful Workers, 5; <i>Chicago</i> , Covenant Ch., Star Soc., 21.45, Warren Ave., 5; <i>La Grange</i> , Cheerful Workers, 10; <i>Prospect Park</i> , Happy Helpers, 5,	49 95
SUNDAY-SCHOOLS: <i>Chicago</i> , Oakley Ave., Primary Dept. Christmas-off., 5.53; <i>Dundee</i> , 6; <i>Hinsdale</i> , 50; <i>Moline</i> , S. S., Mission Helpers, 16,	77 53
Total,	1,288 52
IOWA.	

December 18th to January 18th.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. <i>Berwich</i> , 3.50; <i>Chester Centre</i> , 6.45; <i>Charles City</i> , 16.69; <i>Cresco</i> , 7.45; <i>Cherokee</i> , 20; <i>Des Moines</i> , Plymouth Ch.,	
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8.50; <i>Grinnell</i> , 58.75; <i>Gilman</i> , 5; <i>Iowa City</i> , 25; <i>Le Mars</i> , 8; <i>Montour</i> , 6.72; <i>Manchester</i> , 20; <i>Monticello</i> , 3.65; <i>Newton</i> , 7.53; <i>Osage</i> , 2.10; <i>Odebolt</i> , Mrs. O. N. Bagwell, 2.50; <i>Rockford</i> , 1.52; <i>Stuart</i> , 20; <i>Storm Lake</i> , 5,	228 36
JUNIOR: <i>Grinnell</i> , 7.43, Seek and Save Soc., 97 cts.; <i>Toledo</i> , Y. P. S. C. E., 4.18,	12 58
JUVENILE: <i>Decorah</i> , Mission Circle, 5; <i>Grinnell</i> , Busy Bees, West Branch, 9.81, East Branch, 8.12; <i>Gilman</i> , Little Jewels, 9; <i>Mason City</i> , Willis and Morris Knapp, 1; <i>Onawa</i> , Cheerful Givers, 3.60; <i>Osage</i> , Coral Workers, 5.77,	42 30
SUNDAY-SCHOOLS: <i>Denmark</i> , 15; <i>Des Moines</i> , Plymouth Ch., 23.49; <i>Ottumwa</i> , First Ch., 2; <i>Stuart</i> , 2.27,	42 76
THANK-OFFERINGS: <i>Charles City</i> , 15; <i>Grinnell</i> , Busy Bees, West Branch, 44.50; <i>West Mitchell</i> , Mrs. Jason Chambers, 5,	64 50
KOBE HOME: <i>Ottumwa</i> , Mrs. Lillie Pinkerton Watson,	1 00
Total,	391 50
January 18th to February 18th.	
<i>Alden</i> , 2.68; <i>Corning</i> , 5; <i>Des Moines</i> , Plymouth Ch., 19.17; <i>Eagle Grove</i> , 4.25; <i>Magnolia</i> , 3.25; <i>McGregor</i> , 7.60; <i>Onawa</i> , 2.50; <i>Ottumwa</i> , First Ch., 3.20; <i>Sabula</i> , 4; <i>Sheldon</i> , A Friend, 1; <i>Sioux City</i> , First Ch., 28.50,	81 15
JUNIOR: <i>Clay</i> , 7.85; <i>Grinnell</i> , Junior, 13.63; <i>Iowa</i> , College, Y. M. C. A., for Miss Heald, 59.45, Y. W. C. A., 21.65,	102 58
JUVENILE: <i>Charles City</i> , 1.50; <i>Eldora</i> , Coral Workers, 10; <i>Grinnell</i> , Busy bees, West Branch, 5.58; <i>Muscatine</i> , Seeds of Mercy, 3.26,	20 34
SUNDAY-SCHOOLS: <i>Big Rock</i> , 6.13; <i>Onawa</i> , Birthday Boxes, 5,	11 13
Total,	215 10

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. <i>Downs</i> ,	4 65
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JUVENILE: <i>Wichita</i> ,	5 00				
—, A Friend,	6 00				
		Total,	15 65		
LOUISIANA.					
Woman's Missionary Union, Mrs. C. S. Shattuck, of Amite City, Treas. <i>Hammond</i> , 1; <i>New Orleans</i> , Howard Ch., 1, Belle Place Ch., 1,	3 00				
		Total,	3 00		
MASSACHUSETTS.					
<i>Newton Centre</i> .—A., for Miss Little,	25 00				
		Total,	25 00		
MICHIGAN.					
BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. <i>Ann Arbor</i> , 1.75; <i>Benton Harbor</i> , 3; <i>Benzonia</i> , from Miss C. D. Spencer, for Kobe Home, 8.80; <i>Detroit</i> , First Ch., 104.50; <i>Grand Rapids</i> , First Ch., 51.05, South Ch., 4.65; <i>Galesburg</i> , 5.96; <i>Olivet</i> , 1.05; <i>Pontiac</i> , 8.23; <i>Red Jacket</i> , 12; <i>St. Ignace</i> , 1; <i>South Haven</i> , 6.95; <i>Three Oaks</i> , 1; <i>Vermontville</i> , 14.67,	233 76				
THANK-OFFERING: <i>Dorr</i> , from Miss S. Osborn,	75				
JUNIOR: <i>Memphis</i> , Y. P. M. S., 2.50; <i>Reed City</i> , Y. L. M. S., 10,	12 50				
JUVENILE: <i>Addison</i> , Mission Band, 5; <i>Detroit</i> , Woodward Ave., King's Cup-Bearers, 9.41; <i>Flint</i> , Willing Workers, 6,	20 41				
		Total,	267 42		
MINNESOTA.					
BRANCH.—Mrs. G. A. Wheaton, 628 S. E. Fourth St., Minneapolis, Treas. <i>Clearwater</i> , 3.25; <i>Glyndon</i> , 2.50; <i>Hawley</i> , 2.63; <i>Minneapolis</i> , First Ch., 30; <i>Northfield</i> , 50; <i>Princeton</i> , 2; <i>St. Paul</i> , Park Ch., 40,	130 38				
JUVENILE: <i>Ada</i> , S. S., 90 cts., <i>Glyndon</i> , Band and S. S., 6.05; <i>Hawley</i> , S. S., 4.37; <i>Minneapolis</i> , Bethel Mission S. S., 10, Lyndale, Cheerful Workers, 1.25, Park Ave., King's Children, 27.12; <i>Silver Lake</i> , S. S., 9.65; <i>Rochester</i> , C. T. B., 3.11; <i>Waterville</i> , S. S., 78 cts.,	63 23				
		Total,	193 61		
MISSOURI.					
BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Bevier</i> , Miss Fannie Hudelson, 5; <i>Honey Creek</i> , 3.50; <i>St. Louis</i> , Pilgrim Ch., 53; <i>Trenton</i> , Mrs. Anna Felton, 2,	69 50				
		Total,	69 50		
OHIO.					
BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Cincinnati</i> , Walnut Hills Ch., 27.37; <i>Elyria</i> , 71.44; <i>Ironton</i> , 1.45; <i>Mt. Vernon</i> , 7; <i>Toledo</i> , First Ch., 110; <i>Zanesville</i> , First Ch., 15; <i>Oberlin</i> , A Friend, 10,	242 26				
JUNIOR: <i>Cincinnati</i> , Helping Hand Soc., 13.20; <i>Lindenville</i> , Y. P. M. S., 10; <i>Lyme</i> , Y. P. M. C., 20,	43 20				
JUVENILE: <i>Cincinnati</i> , Central Ch., Willing Workers, 50; <i>Medina</i> , M. B., 5; <i>Ravenna</i> , M. B., 30,	85 00				
		Total,	370 46		
PENNSYLVANIA: Aux. to Ohio Branch.—					
<i>Allegheny</i> , First Ch., Y. P. S. C. E.,	25 00				
		Total,	395 46		
SOUTH DAKOTA.					
BRANCH.—Mrs. C. S. Kingsbury, of Sioux Falls, Treas. <i>Clark</i> , 10; <i>Pierre</i> , 3.50; <i>Yankton</i> , 8.72,	22 22				
JUNIOR: <i>Yankton</i> , Mission Band,	30 00				
		Total,	52 22		
ROCKY MOUNTAIN.					
BRANCH.—Mrs. C. S. Burwell, of Denver, Treas. <i>Crested Butte</i> , 2; <i>Denver</i> , First Ch., 100, Second Ch., 5, West Denver Ch., 15, South Broadway Ch., 3.80; <i>Highlandlake</i> , 5; <i>Manitou</i> , 5,	135 80				
JUNIOR: <i>Denver</i> , Second Ch., King's Daughters, 2, Park Ave. Ch., King's Daughters, 10, West Denver Ch., Y. P. S. C. E., 6.75; <i>Highlandlake</i> , Y. P. S. C. E., 80 cts.,	19 55				
JUVENILE: <i>Denver</i> , Park Ave. Ch., Mission Band, 7; <i>Manitou</i> , Mission Band, 5,	12 00				
THANK-OFFERING: <i>Highlandlake</i> , Mrs. F. P. Woodley,	10 00				
		Total,	177 35		
By \$25, previously acknowledged, Orsanna Aintabulyans is const. L. M., by Mrs. M. L. Taylor, of Colo. Springs, in memory of her daughter, Esther C. Strong,					
TENNESSEE.					
<i>Memphis</i> .—Second Ch., Aux.,	5 00				
		Total,	5 00		
TEXAS.					
<i>Dallas</i> .—First Ch., Aux.,	10 00				
		Total,	10 00		
WISCONSIN.					
BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Bristol</i> and <i>Paris</i> , 25; <i>Brandon</i> , 5.75; <i>Delavan</i> , 17.75; <i>Eau Claire</i> , to const. L. M. Mrs. P. Truax, 25; <i>Fond du Lac</i> , of wh. 1 is thank-off., 24.24; <i>Racine</i> , 12.25,	109 99				
JUNIOR: <i>Kilbourn</i> , Union Y. P. S. C. E.,	11 90				
JUVENILE: <i>Fox Lake</i> , Coral Builders, 5.30; <i>Potosi</i> , S. S., Birthday-off., 3,	8 30				
FOR KOBE HOME LAND: <i>Green Bay</i> , Y. L. M. C.,	5 00				
		Total,	135 19		
		Less expenses,	12 70		
		Total,	122 49		
CANADA.					
<i>London</i> .—Mrs. L. A. Bruce,	5 00				
		Total,	5 00		
CONNECTICUT.					
<i>New Haven</i> .—Centre Ch., A Lady, for Kobe,	1 00				
		Total,	1 00		
NEW YORK.					
<i>Plattsburgh</i> .—Fred and Mary Miller, for Morning Star,	20				
		Total,	20		
MISCELLANEOUS.					
Sale of leaflets, 15.90; envs., 3.06; boxes, 12.63; chart, etc., 1.60; K. G., 5,	38 19				
		Total,	38 19		
Receipts for month,	3,276 26				
Previously acknowledged,	5,902 38				
		Total since October,	\$9,178 64		



VOL. XX.

MAY, 1890.

No. 5.

THE friends of Aintab Seminary who have given so generously for the re-erection of the burned building, will be glad to know that the teachers and pupils hoped to get into their old quarters about the middle of April. Notwithstanding their cramped condition in their temporary abiding-place, more full-pay pupils have been received than ever before. There are now thirty graduates of the seminary teaching in various places. An average of seven or eight new girls take up this work every year.

WE have received a loud call for a lady physician to go to Ahmednagar, India. There are many good English hospitals in India, but—Lady Dufferin's new hospital for women in Madras not excepted—Christian women cannot be received in them, because they are supposed to be of low caste. A woman of high caste originally, if she becomes a Christian, is classed with those of low caste, because she associates with them. Mrs. Bissell, of Ahmednagar, writes: "I am sometimes tempted to wish I could be where there is less care for the sick. The Christian community is so large here, with the schools and other work, this care is very constant. Cases that we cannot take to the hospital come upon me in great measure, as the people are not able to call even a hospital assistant, who would ask a rupee for each visit. When one is called, the care of seeing that the directions are carried out is not much less than to have the whole charge."

AMONG the significant events that show the progress of co-operation in missionary work is, that at the same time that Rev. Arthur Pierson is hold-

ing meetings in England and Scotland for the purpose of rousing an interest in foreign missions, Dr. H. Grattan Guinness and his daughter, of London, are on a visit to this country on a similar errand. Dr. Guinness' object in returning to this country in February, after a visit to his family in London, is to interest people here in the great Soudan region,—the vast Mandingo-speaking country extending across the western shoulder of Africa from Sierra Leone to the Niger. The "Regions Beyond," in speaking of this visit, says: "We, the English-speaking race, are not several peoples, but in the deepest sense one. We all occupy the same position, and that a peculiarly honorable one as to the service of Christ on earth. To us in the main, under God, the world in its widest extent must look for the gospel. We are to the modern world very much what the Jews were to the ancient world. . . . The power, the wealth, and the will to carry out Christ's great commission, lie mainly with English-speaking Protestants on both sides of the Atlantic."

OUR readers will be glad to know that the religious interest in Marsovan, Turkey, still continues, and is extending from the college and girls' school to the church and to those outside. Under date of March 1st Mrs. Tracy writes: "You will be glad to hear that the religious interest continues here. . . . Extra meetings are being held in the church. They are for half an hour only, just before sunset. The first evening there were two hundred present, and the numbers have steadily increased; there were more than double that number last night. The prayers are short and earnest, and there are many of them. We hope for a great blessing in the church and congregation. Our students are interested, and it does us good to see the large company going every evening. The ladies who are not able to go have a little meeting at the same time in our sitting room. I wish you could have been with us at the last communion, when such a great company stood up to partake. It was an impressive sight."

To a student of the condition of things in the nations of the earth, two articles in the *Century Magazine* for April must have been of special interest. What might be called the two extremes of heathenism were in sharp contrast—the horrors of inter-tribal slavery in Africa, with its savage accompaniments, physical torture, brutality, and cannibalism, and the artist's letter from Japan describing the wonders of lacquer, and bronze, and decoration in one of its temples, showing the taste and refinement of an old civilization. It is to these nations with all these varied stages of civilization that come between, that we are commanded to send the gospel of Christ. What Stanley calls the "gospel of enterprise," is penetrating into the centre

of these countries with great rapidity. If only the true gospel, the "good news," so wonderfully adapted to the needs of every inhabitant of the globe, could be carried to them, with the same rapidity, what wonderful transformations we should see! With the direct command of our Lord that this should be done, with the promise of his presence in the attempt to do it, with the needed power and wisdom to be had for the asking, what remains to be added but the willing heart. If we had the willing heart of the Christian Church, of the men, the women, and the children in it, this work could be done before the close of the present century.

OUR readers will remember the case of Rukhmabai, the young Brahmin lady who for herself and her country-women made such a brave fight against the cruel laws by which a betrothal in childhood compelled her to a marriage to a drunken, worthless fellow whom she abhorred. The English courts in India refused her plea for liberty, as they would not interfere with the Hindu customs; but the prevailing power of money was stronger than law,—the man was bought off, and she was finally free. Rukhmabai is now in England, and an Exchange says of her: "She is a shy little creature, but evidently very intelligent, and her soul is set on doing something for her poor down-trodden country-women. She is working to get the law altered in regard to early marriages, and is securing legal advice as to how it is to be done. For the first time in her life she played a game of tennis here, and she said it was also the first time in her life she ever remembered running. It is forbidden girls in her country to laugh or run after they are nine years old." Let us try to imagine for a moment what this condition is,—not for a few isolated cases, but for millions of women and girls.

MRS. DE FOREST, of Sendai, Japan, writes of the following remarkable movement in Japan. What it will bring to the daughters of that country none can tell who have not known by actual observation the terrible customs that rest as a curse upon them. Mrs. De Forest says: "I wonder if it is since I wrote you that there has been a discussion about licensing disreputable houses in Sendai and the Provinces. Many Christian women attended this discussion; they applauded the speakers when something was said which they approved, and cried 'No! no!' when they disapproved. To our surprise it was voted that within three years these houses should be abolished. So long a time is allowed to adjust property claims. One man to-day, whose wife is a Christian, said that Christianity was a good thing for the country, especially for the women. Hitherto they have had no chance to develop, but now Christianity gives them this chance in a way of which no evil can be said."

TURKEY.

GIRLS' BOARDING SCHOOLS IN THE WESTERN TURKEY MISSION.

Since the topic for the month is Woman's Work in the Western Turkey Mission, a short notice of the different girls' boarding schools may be of interest to our readers. Our space will allow but the briefest mention, but what is given may serve as a foundation for papers on this most important department of our work.

THE CONSTANTINOPLE HOME.

WE give this title probably for the last time to our institution in Constantinople, because it is one beloved by many of its friends in this country, although its real title is now "The American College for Girls in Constantinople." In accordance with a request from Constantinople it has been made a regularly incorporated college, with a charter from the Massachusetts Legislature; and while there is to be no marked change in the general routine, it is hoped that the standard will be gradually raised to compare favorably with higher institutions in this country. We give below a very brief sketch of its history, taken mainly from a more extended account prepared by Miss Caroline Borden, which may be obtained from the Board Rooms.

The origin of this institution was from Dr. N. G. Clark, of the American Board, in a call for three thousand dollars to establish a Home in Constantinople, which should be a centre of Christian work for women and girls in that city and vicinity. The first session of the school opened in October, 1871, with three pupils, in a rented house in Stamboul, Miss Julia A. Rappleye being the teacher. The sense of the need of such a school established on a firm foundation was so great, a request was received from the mission the following year for a fund of fifty thousand dollars to erect a suitable building—a sum nearly twice as large as the total amount received by the W. B. M. from contributions in 1871. Believing we had been called unto the obedience of faith among nations, we said, "We will arise and build, for the Lord hath promised to work with those whom he has called." In August, 1872, a beautiful site containing about two acres was purchased in Scutari, a suburb of Constantinople, and the building went forward. January 6, 1876, the teachers and pupils moved into the new building called "The Home," designed to be the permanent home of the institution, and consecrated to the Master's use, over whose entrance hall shine forth the words, "This house for God." Three years later there were fifty-six boarders and thirty-two day scholars in the school. The building soon became too small to accommodate the increasing numbers, and Barton Hall was erected, at an expense in land and building of forty thousand dollars.

The year 1889 completes eighteen years of this institution, and numbers seventy-one graduates on its roll, most of whom have given evidence of being born into the kingdom of Christ. More than half of this number have been valuable teachers and wives of pastors. There have been twelve nationalities represented in the school, ten at one time,—Armenian, Bulgarian, Hungarian, Spanish, German, Danish, Jewish, English, American, French. There have been sixteen Mohammedan girls in the school. A large number of Greeks have been pupils. The usual attendance under Christian instruction in the high school and preparatory department and the kindergarten numbers one hundred and forty-five. Since 1879 the annual income of the school for board and tuition received from pupils has averaged about eight thousand dollars.

In 1876 a foreign missionary society was organized in the school, which has averaged in annual gifts from forty to sixty dollars. There are three King's Daughters societies in the Home. In the spring of 1889 the most powerful work of grace in the history of the school was experienced.

“No recital can duly measure the influence which has gone abroad from this institution. It is impossible to tell of the Christian truth carried to homes in many parts of the empire, from the Tigris River to the Danube, and from sea to sea, by the hundreds of pupils who have gone abroad, and of the tone of intelligence which these educated girls have scattered throughout the land.”

THE SCHOOL AT SMYRNA.

BY MISS MARY L. PAGE.

Smyrna is a large and wicked city; it has been called the Paris of Turkey. It is therefore pre-eminently the place for a school, and the missionaries started one in 1881, with only a handful of scholars. They were bright and eager to learn, especially the English language; and the teachers who went out from America the next year to take charge of the school, found a most interesting group seated on rough, antiquated benches, in an old Turkish house.

A large room on the second floor served for general schoolroom, and one across the hall for a dormitory. Here, in the midst of the noise and confusion of the streets,—hand-organs grinding, donkeys clattering over the stones, and venders of every article under the sun shouting out their wares,—in the heart of the busy city, the American school grew and thrived until it numbered one hundred scholars.

To-day, in place of the old Turkish house, whose roof let in more rain than sunshine, and whose walls were shaken by earthquakes, there stands on the same spot a large new building, convenient and commodious, built by the

Board. It is of common stone, covered with plaster, and painted. Opening out of it is the house occupied by missionaries and teachers, and adjoining is our dear little church, a model of neatness and beauty. These buildings occupy a square, and are surrounded by high walls, to keep out intruders and robbers. In the centre is a garden, where orange and pomegranate trees, with roses and flowering shrubs, make an oasis in the desert of hot, dusty streets.

If you walk into the schoolroom some bright morning you will find all the nationalities gathered for prayers,—Armenians, Greeks, and sometimes dark-eyed Jewesses. Whatever may be the language of the service, you will hear the familiar words of some English hymn. “I will sing of my Redeemer,” never sounded sweeter to me than here. You would be surprised, perhaps, to see the sweet, intelligent faces of the girls; for the dark, sullen look soon leaves them, and a new light shines in their countenances. If you go around into the different classrooms, you will find the pupils gathered for the study of the Bible, each in her own language. Seated around a Christian native teacher or missionary, they daily discuss the precious truths and words of Christ. It is hard for them to apply these principles, to be honest, and speak the truth, but many, we believe, have become real, true Christians, and it is touching to see how hard they try to be good.

Steadily on through the day is heard the hum of recitations, from the *alpha beta* of the little Greeks, and reading one-syllabled Armenian words that fill the mouth and nearly choke a foreigner, but in no wise trouble these infants, up to botany, astronomy, and geology, which are taken in English with the American teachers.

Those who finish the course study the classics of their own language, the Armenians going back to their ancient tongue, which they preserve most patriotically. The Greeks read Homer and Plato, lingering long over the construction of the sentences; for “one may study Greek a hundred years and then die without knowing the language.” These study also algebra, geometry, and mental science; French, too, comes in for a share of attention; and music, for which they pay extra. Sewing and fancy work must be taught, but they prefer American and English patterns and stitches, instead of their beautiful lace and embroideries.

Many from the country villages, and also from the city, have neither time nor means to remain through the six years' course; but we try to give them some practical knowledge that will help them in their lives, make their homes brighter, and cause them to realize there is something worth living for besides dress and gossip. Those who graduate mostly become teachers and pastors' wives, and their influence for good is incalculable. Last

summer six dear girls went out with their diplomas to practice the school motto, "Not to be ministered unto, but to minister."

The chief hope of the school is in its boarding department, as the pupils are longer away from home influences; yet only about one third of the whole number have been boarders.

The Turks are very much afraid of us; even the other nationalities feel they must be on their guard. One of the infant department said to a new scholar, "You will like these teachers; they are very kind; but you must not listen to all they say, for they will make you a Protestant." The boarders learn to love the home life of the school. They share in the domestic duties, each working one hour a day. They have learned, too, to think of others, and have formed a society of King's Daughters, which is also a missionary society, where they make useful and fancy articles to raise a little money. It is a pleasant sight to see them gathered on an evening busily working, while a teacher reads a story of far-away lands where there is no Bible, and to hear them at the close of the meeting praying, each in her own tongue, for the gospel to be sent to those people. What shall we say of those who have graduated indeed from the school and this life, and gone up higher? The Father has called some who, but for the Smyrna school, might never have known of Christ's love. Dear friends, this work, this school, is yours.

THE SCHOOL AT MARSOVAN.

BY MISS M. P. WRIGHT.

Will I give you a little sketch of our girls' boarding school in Marsovan?

Will I tell, can any one tell, how a seed has grown? How the school established in one of the suburbs of Constantinople by Miss West, so long ago, was transferred to Marsovan? How Miss Fritcher came from America to take charge of it? How it went through the various stages of suspicion and neglect? How, at first, many pupils were received without pay, and all for less than half-price?

Now, few are received without any payment, and most of the pupils pay full price. Probably any father in the city would be glad to send his daughter to the once despised "Prote" school, while even an Armenian priest said last year: "I used to be suspicious of you; but now that you have educated two of our girls to be teachers in our schools, and I see how finely they are doing, my suspicions are at rest. I shall send you my daughter as soon as she is a little older."

I think the best place to see the fruits of our girls' school is at a Sunday morning service in church. Eight or ten hundred persons gather, sitting (most of them) on cushions upon the floor. The body of the church is filled

with men, while a railing on each side defines the women's quarters. You would be almost sure to notice that, excepting the college boys, the women look more intelligent than the men. The reason is not far to seek. Many of them have attended the girls' school, while the college is but recently established.

How do our girls look? Like black-eyed American girls, most of them, so far as feature goes. Armenians, as well as Greeks, are of the Indo-European race. Are they lovable? Yes, emphatically. And obedient? Yes, as a rule. How many are there? About one hundred, of whom one fourth are Greeks; the remainder are Armenians. And apt to learn? Considering their extremely limited general information (due to the state of society and the ignorance of most of their parents), I think I should say, yes. Hearing two or more languages familiarly spoken all their lives, they are born linguists. How do they dress? That is a long question. There is no regulation about dress. Most of them find money, sometimes with great difficulty, to buy shoes, though in the villages it is not unusual for the chief man of the village, his wife and all his children, down to the baby just learning to walk, to go about the house barefoot, even when snow lies on the ground. All our schoolgirls wear skirts instead of the Turkish trousers, except when at work. The older ones like to imitate their teachers in dress. Some have friends in Constantinople who furnish them with European clothing.

Where do the girls sleep? At present, on cushions on the floor. In the new building for which money has been raised by the New Haven Branch, we shall wish we had money to buy the cheap iron bedsteads now becoming common in the more comfortable houses in our field which includes such cities as Samsoun, and Amasia, and Ordou.

What do they study? What they would in a high school in America, excepting that English takes the place of Latin. Each girl has, too, her daily Bible recitation, one of the most carefully prepared, and, in the opinion of the teachers, altogether the most important lesson in the course.

There is an active society of King's Daughters, sixty in number.

A solemn and tender state of feeling on religious subjects pervaded the school this winter, extending even to the very little ones, in what is called the kindergarten department. Two of these little ones lately went hand in hand to Miss Smith, saying: "*Varzhoohi, goozenk vor mer surderuh Hesoosen das*" (Teacher, we wish you to give our hearts to Jesus).

A more intelligent interest was shown by the older ones, eight of whom have been received into the church this winter.

How do our graduates compare with those who have never been to a Protestant school? Ah, that is what I cannot tell, the difference is so great! It

is like the contrast between day and night. I cannot describe it. An adequate description of our work would include a description of the state of things before it began, and where it is not now found; and that would occupy much more space than can be allowed for a brief sketch.

GIRLS' BOARDING SCHOOL AT TALAS.

Talas is an outstation from Cesarea, in the southeastern portion of Asia Minor, and would be considered a city were it not for its close proximity to Cesarea. It was occupied as a mission station in 1868, but much opposition was experienced, especially from the women, who exceeded the men in violence. As in other parts of Turkey, work among the women was begun by house-to-house visitation, under the care of Mrs. Bartlett and Miss Closson, both of whom commenced their missionary life at that place. This visitation was followed by day schools; gradually increasing in numbers and standard of scholarship, till a high school was opened in 1874. Soon after this a girls' boarding school was started with nine pupils.

At the close of its first decade, in 1884, the following statistics were given for the ten years: There had been in all one hundred and twenty-five boarders, sixty-two of whom had united with the church, and many more were thought to be hopeful Christians. Sixty-four of the pupils had been teachers, and forty were then teaching, with an aggregate of sixteen hundred scholars. Then, as now, to be a teacher in a village school, sometimes meant "to be home missionary, Bible-reader, teacher, pastor's wife and pastor, all in one."

In 1881 a new building for the school seemed an imperative necessity. A grant of \$2,500 was made by the Woman's Board for the purpose, and the foundations were laid; but at this point all progress was stopped by Government. Year after year attempts were made to secure permission to build, but were unavailing. The school suffered for lack of suitable quarters, and the numbers were somewhat reduced. The years of waiting with hope deferred were very trying, and the Providence that allowed the gathered material to lie idle and decaying, and so much of the money so needed for the building to be used for taxes, seemed most mysterious. But yet, as always, the delay was overruled for good purpose. Two years ago a large house, finely situated on an elevation outside the city, and unusually well adapted for a school, was to be sold, and the missionaries set their hearts' desire upon it, and applied to the Board for the needed funds to purchase it,—\$5,500. After a little hesitation the amount was granted, and the response sent by telegram. Of the way the news was received, one of the missionaries wrote: "I wish you could have seen our happy faces when we received the telegram. We had been

counting the days when we could get an answer, and trying to be patient in the meantime. We heard the news Saturday night, and I fear we 'cracked' the Sabbath. We tried not to plan how this room should be used, and how we would make an alteration here and there; but thoughts would flash into our minds, and it was hard work not to express them. We managed to do pretty well on Sunday, but when Monday morning came we talked and we talked. We drew plans of the house with sticks, and from the mountains, where we were camping when the telegram reached us, we used a glass to see just how many windows there were on this side and on that side, etc. We did not dare to visit it, because the bargain had not been completed. I wish it were possible for you ladies to really understand how thankful we are for the grant of the money."

There followed the usual tedious delays in making purchases in Turkey, consuming an entire year; but under date of Sept. 28, 1889, Dr. Dodd wrote: "Our Talas School has now been running for a week, and we have a report to make that gives us great joy—a building purchased, all the alterations made, the school opened, and not a word said against us. A cause for rejoicing is the beautiful way the house is answering the purpose to which it is put. In altering a building the limitations are so many it is at times discouraging. One great problem was a dining room to be made out of a stable. It has turned out a good room, with windows on three sides, capable of seating eighty comfortably. The neighbors who come in to see us say that at last the house has found its proper owners and its proper use. Our own people declare that it was for this the Lord kept the missionaries from building in the lower quarter, because he was preparing this mansion for the school.

"At the opening exercises on the first day of the school, conducted by Dr. Farnsworth, there were present thirty-two boarders and six day scholars. At the end of a week we had forty-seven boarders and thirteen day scholars,—a total of sixty. The highest number of boarders ever in the school before was forty-five. We know of a number of others yet to come. We have been in doubt whether the wealthy Armenian families of the neighborhood would patronize the school. On Friday a daughter from one of the highest families was brought to us, and we feel that a beginning is made.

"It is with the deepest gratitude to God who rules over all that we recount how he has led us the past few months."

THE GIRLS' HIGH SCHOOL IN SIVAS.

BY MISS L. B. CHAMBERLAIN.

The Girls' High School in Sivas has long had an existence in name, but not until the autumn of 1883 was it separated from the city schools of Sivas,

and its real existence begun. It has fitted thirty teachers and Bible-readers, who, with one exception, have labored for a period of from one to six years in the Sivas field, which is nearly as large as the State of Massachusetts. It has been the object of this school to gather girls from the out-stations (of which Sivas has a very limited number), and more particularly from, as yet, unoccupied towns and villages, where the Word has never been taught, or only by a colporteur. Such girls are hand-picked fruit, gained by great personal effort. One girl, whose parents dared not bring her to the school lest their neighbors should mob them, as they had threatened to do, was brought twenty-seven miles behind the missionary, who had only a rope-stirrup to her side-saddle, fording a broad river five times on the way. One priest gave his daughter, and his official seal that she should teach as many years as she was in school; but his sons, fearing that their sister would know more than they, and thus despise them, broke the contract. One girl, given by her mother to a native preacher to bring to the school, was followed by an uncle thirty miles, and after three days of entreaty, deception, and threats, he brought twelve to fifteen men, who carried away by force the sobbing girl; and from last reports she had cried so much that her aunt had turned her out of doors, and she would return to us when there was a vacancy for her. Another, having heard the Testament read, longed to hear more, and for three years was beaten by her mother every time she begged she might learn to read. She left her village followed by the anathemas of her family, and for three months the boarding house was watched, and attempts made to steal her away, by a young man to whom her mother had engaged her against her will. The blind, the deformed, the sick, and the imbecile are always knocking at the boarding-school doors; but bright girls, who would make useful teachers, must be sought by the missionary, and generally brought in person from their villages, where they are as yet ignorant of what they can and ought to do for their sex and the God who created them. Such girls, beginning with the alphabet, in three or four years gain a knowledge of arithmetic, grammar, geography, physiology, Armenian and universal history. They learn to sing and also common sewing, and as much of the Old and New Testament as it is possible to inspire them with in their daily Bible lessons. Arming them with the few devotional books and the child's paper which their language affords, a Sabbath-school question book, and Dr. Goodell's Sermons, they go to their villages to sing, teach, and preach in their homes. Their schoolrooms are places where the weekly prayer-meeting for women, their Sabbath schools and Sabbath services are held, and where men as well as women and children listen in amazement to their words of wisdom and truth. These girls are able to do a work that no man

could do without great opposition ; but in some cases Turkish officials have awakened to the fact that a girl who in the past has not been considered worth counting when they numbered their offspring, has become through the knowledge and grace of God such a power, that it was necessary for the Government to suppress her efforts for her race. Among the scores of these towns and villages some are reaching forth their hands for the Bread of Life, while others are in darkness so dense that they know not that they have a Father's house in which there is bread and to spare. They are dying in their sins, as did their mothers and grandmothers before them for many generations, because no one has cared enough for their souls to go to them and tell them that the Saviour so loved them as to give his life for them.

JAPAN.

THE DEATH OF REV. JOSEPH NEESIMA.

We make the following extracts from recent letters from Mrs. De Forest of Sendai, and Mrs. F. H. Leonard of Kyoto.

MR. NEESIMA died at Oiso, a place between Yokohama and Kyoto, on January 23d. He was there to get the benefit of the hot springs, and was dangerously sick for a few days only. His wife reached him only the day before he died. Kozaki, the leading Tokyo pastor and editor, was with him—also several others. He has been wretched for years with heart disease and overworked brain, but the immediate cause of death was peritonitis. The day before he died his physicians told him that he could not live, and he was asked if he had any directions to give. He said not that night ; he would rest. The next day he talked three hours, and his directions were written down. He called for a map of Japan, and with three different colors of ink marked the places where missionary work should be begun, in order of importance, a different one for those of the second, and another for the third. He gave specific directions for his university, saying that the danger of prosperity was a lack of reliance upon God. He especially begged those in charge to be patient with the troublesome boys of the school, and not turn them away, but to make men of them. He comforted his wife and Neesima Koji, an adopted brother and heir of his father, taken when Neesima was supposed to be dead. He died at half-past two in the afternoon. The Buddhists would allow him to be buried in the spot he had chosen only upon three conditions. These were, that a statement be made that he was not a Christian, that no Christian service be held at the grave, and that no memorial stone be raised over him. He was buried elsewhere. On his death-bed Neesima said to Tokudomi, a rising young editor, "You must pray ; you must pray." The man replied, "I don't need to pray ; I can rely on myself."

Neesima said, "I don't want to die on the mat." I inquired what he meant by that expression, and was told he had hoped to die in the harness, and not in such comfort, with all his friends around him, taking up their time. The newspapers have been full of Neesima, even having pictures of him sick, and those around him. . . .

The day of the funeral was most unfavorable, the worst of it coming during the procession to the burial-ground. In planning where the funeral was to be, it was seen at once that the chapel, even with the seats out and people sitting on the floor, would not hold the crowd, so an immense roof was made with the tent flies of the station just outside the chapel. More than three thousand people were gathered under it. City officials, from the Governor down, students of other schools, and alumni and friends from all parts of the empire. Truly, all Japan was gathered there. Mr. Matsuyama presided; a hymn was sung, a prayer offered (a sermon in itself), an account of his life was read, and Mr. Kosaki preached a sermon from the text, "Except a grain of wheat fall into the ground and die, it abideth alone."

The casket was covered with wreaths, crosses, and other floral emblems. There were many bouquets of flowers in bamboo holders sent by his Japanese friends. These bouquets looked all alike. They were made up of branches of pussy-willow, narcissus, plum, a yellow winter chrysanthemum, and camellias, and looked immense. They were carried in the procession by students.

The procession was about a mile long. First the body of students, two by two, the casket, relatives, teachers and trustees, clergymen, and others on foot; then the girls' school and others, in jinrikishas. Besides the students bearing the bouquets, there were others with banners of white cloth with Chinese characters written on them. These also were given by friends. Some were sent from Tokyo, some given by the preparatory department, and others by the other departments of the Doshisha. On those sent from Tokyo were quotations from his dying words: "Free education; self-governing churches; the peace of the nation." On one were the words, "Yet I live"; on another, "The truth shall make you free." The Buddhists of Osaka even sent a banner to express their appreciation of Mr. Neesima, and a priest bore it in the procession. One of the most learned and influential of the Buddhists in Tokyo sent a letter of sympathy, in which he said that if he had not already been a Buddhist he certainly would have become a Christian from meeting and talking with Mr. Neesima, so high was his character. Viscount Oaki, minister of foreign affairs, sent a letter saying, "I have lost a great and good friend." Count Inonye, another minister, telegraphed to those at his sick-bed, "You must keep him alive."

You can see by these instances how warmly he was loved, and what a hold he had on all. We can only pray that Mr. Neesima's mantle may fall upon each and all of these teachers and students.

INDIA.

WORK AMONG WOMEN IN THE MADURA MISSION.

[Extracts from the Annual Report of the Mission for 1889.]

IN Dindigul the chief priest of the temple called together some of the principal Brahmins of the town in the temple, and tried to make them swear before the idols that they would not allow their daughters to attend Mrs. Chester's school for Hindu girls. Some of them did so, but the majority refused, and no girls were lost to the school. The reasons given at the temple for keeping their girls away were, that some of them had been heard to murmur the name of Jesus in their sleep, and many sung about the house the songs that they heard at the school, and these had the name of Jesus in them.

Miss Houston finds that the influence of the Hindu preachers and their tracts extends to many of the women in Madura. There is always some opposition, and occasionally an outbreak, as when nearly all the women of a little street concluded that they would not study any more, or when twenty men came together and determined that it was not best for their wives and daughters to study the Bible nor have it in their houses. But in both of these cases some of the women came afterward and begged the Bible-women to continue their visits and talk with them. Miss M. M. Root has also found the Hindu preachers in Dindigul at the time of festivals attempting to interfere with the work of her Bible-woman there.

Miss Bell and Miss M. M. Root in Dindigul, and Miss Noyes of Madura, have told the "old, old story" to the women waiting at the mission dispensary of those towns respectively, distributing tracts and Bible portions as well.

Of this work Miss Root writes:—

It is interesting to note in the village women the change in the general bearing after coming two or three times. Their listless and almost supercilious look disappears; instead of sitting as far off as possible, they come and *salaam* and sit near me, showing something like interest in their faces. One woman asked to hear more about Jesus. Another was impressed, but was afraid of her relatives. A Roman Catholic woman from a distant village insisted that she must not read our Bible,—it was different from hers; yet she came steadily to the readings, and just before she left bought one of the Gospels.

Miss Houston says :—

It seems most necessary to teach the women, now that so many of the men are educated ; for the women, and especially the old, superstitious women, have a great influence over the whole household,—the most highly educated men often having to give in to their silly, harmful notions.

A young man who had just been married and was going into his new house, called a Bible-woman and asked her to teach his bride to read the Bible and give her some good advice, so that she would be contented and happy to stay at home, and not go gadding about and gossiping with her neighbors.

A woman who had just returned from a heathen festival was asked if the god of that festival had given her peace and joy, and she said : “Oh, no ! we did not expect anything ; we did not get any hope there. What can we do ?” She was very ignorant, but when we told of our sure hope in Christ Jesus, could take that truth to herself.

Another was troubled lest her Bible should be taken from her, and committed to memory over a hundred and fifty verses, saying if she were deprived of her Bible she would still be sustained by her verses, as the camel is sustained in his desert journey by the large supply of water he drinks before it.

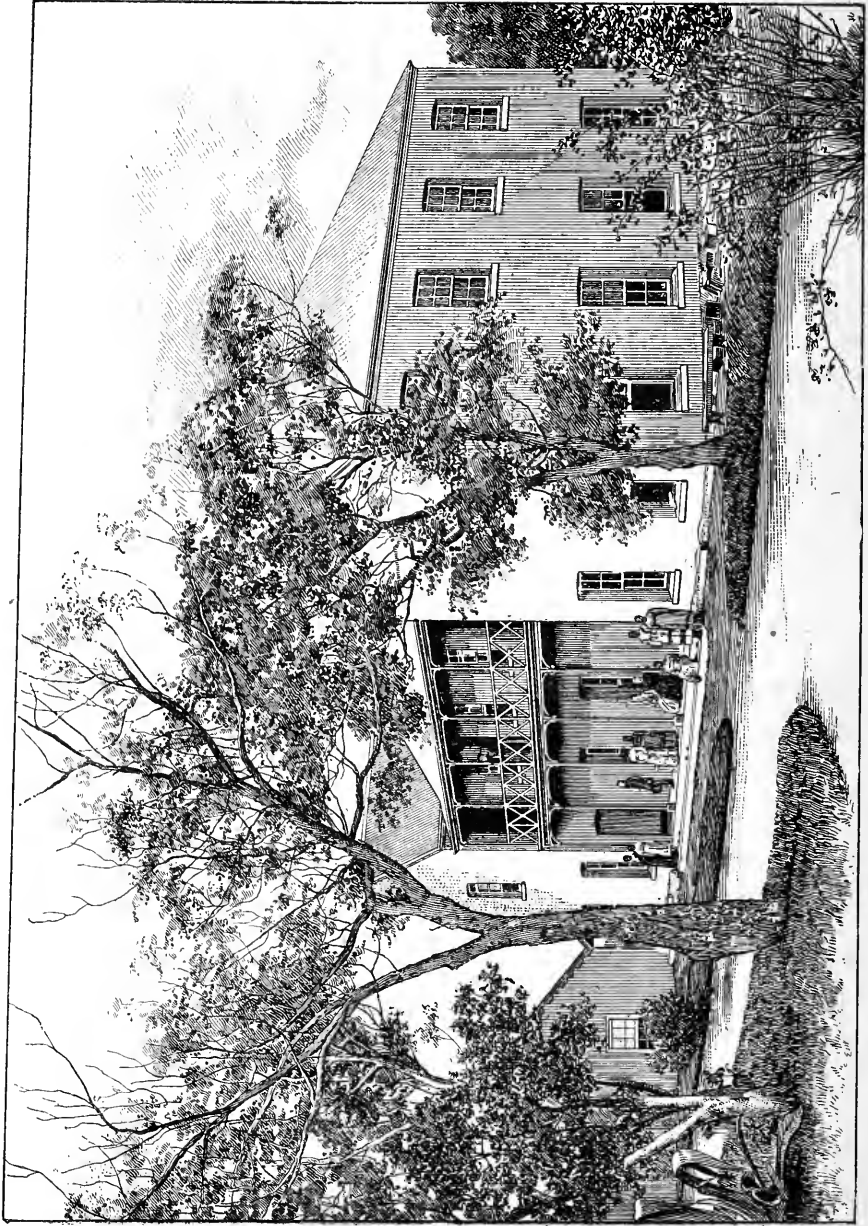
Young People's Department.

AFRICA.

INANDA SEMINARY.

BY MISS S. W. TYLER.

IN 1868 Mrs. Edwards, the first missionary sent out by the Woman's Board of Missions, opened the school at Inanda with nineteen pupils. With an inconvenient building, untaught, lazy girls, and her own ignorance of the language and customs of the Zulu people, it would be hard to imagine a more trying experience than that of our dear, brave Mrs. Edwards. But God's plans never fail, and Inanda Seminary has grown in size, and strength, and order until its influence extends in numberless homes. With a few additions and improvements the school has gone on in the old quarters until 1888, when the new building, shown in the picture, was opened. Any sacrifice made by the dear American friends would have been more than repaid by the joy and delight of the Zulu girls over this building ! They, unable to contribute money, gave up recreation time to carry stones for the foundation, and pails of water from the stream, half a mile away, to make plaster.



INANDA SEMINARY.

On the first floor is a large schoolroom, with blackboards, desks, organ, and the usual apparatus. Two small classrooms are beyond, and at the other end is a small room called the library, but which at present shows a number of empty shelves. A teacher's bedroom is also on this floor, and near her room the stairs lead up to the second floor to the dormitories. Little iron bedsteads, with a mattress and pillow stuffed with dried grass, are in each room. All the older girls sleep here, the very youngest occupying a room in the old building, near another teacher's room.

The school now numbers over seventy, and besides the usual English branches, such as are taught in the grammar schools here, the Bible and singing lessons have an important place. They also learn to cut and make their own dresses, to cook, and laundry work is soon to be added to the course.

In a recent letter from Miss Phelps, one of the teachers, she says: "Miss Price's coming has relieved me a good deal of class-work and evening study hour. This has given me more time to oversee the domestic work of the girls, and to look after the sewing, which has been more of a task this year than ever before. Between three and four hundred articles have been made during the year, including dresses that girls have made for themselves without the supervision of teachers. Among the articles were nightdresses, elaborately trimmed, aprons, white skirts, wool shawls, duster bags, babies' sacques, tidies, and afghans, and many yards of crocheted edging and rick-rack."

At the close of the school year in December, she writes:—

We had quite a number of English people present at the closing exercises, and all seemed pleased at what they saw and heard. Such garments as we had on hand that had been made by the girls and not previously disposed of, were attractively arranged by Mrs. Bates and Miss McCornack in one of the class rooms. The ladies were so pleased and surprised with the neatness of the work that they purchased a number of the articles. Those of you who have attempted to teach a sewing class where even the way to hold a needle is unknown, will appreciate Miss Phelps' success.

The rule that the girls shall speak English at certain hours of the day, frequently causes amusing incidents. Very gravely, one day, a key was brought back to a teacher with the remark, "This key will not penetrate." Another called out, "I am a hurry!" Some questions which the girls ask are not always easy to answer, such as, "What is an idea?" This was because she heard one of the teachers say, "What an idea!" "Do horses go to heaven?" was another question; and when doubt was expressed upon the subject, she inquired, "What became of the horses drawing Elijah's chariot?"

In no place can you find a busier group of girls on washing day than at Inanda Seminary, South Africa. With their clothes tied up in bundles and well balanced on their heads, the seventy-five girls start for the river, nearly two miles away, accompanied by a teacher, who, with her writing-case and fountain pen, plans to finish a letter to the Auxiliary.



GROUP OF GIRLS ON WASHING DAY.

It would be a strange sight to those of you who have been accustomed all your lives to see washing done in American fashion. The girls choose smooth, flat stones, on which they scrub their clothes lustily, every now and then striking the garment sharply on the stones. Do you wonder that they like best the strong, heavy materials that last? Meanwhile they chatter and laugh as only Zulu girls can, until the signal for the return home is given, and all start back.

If the twenty-two years since this school was started have wrought wonderful changes in its appearance, who can tell what changes have taken place in the lives of the girls who have from time to time been connected with it? It would be impossible to measure the influence of such a Christian school, extending not alone to the girls, but to their parents, husbands, and children.



GROUP OF GRADUATES.

The avenue of shade trees, planted by the girls under the direction of Mrs. Edwards, the fruit trees, large gardens of corn, pumpkins, squashes, sweet potatoes, beans, and several native vegetables, show something of the outdoor work of the girls. As an Englishman in visiting the school writes,—“They are all as Amazonian as those maidens Princess Ida gathered about her. They grind at the mill, they dig in the garden, they hoe, they even

plow. They are sublimely independent of all 'male things,' and keep twenty acres of land in excellent cultivation to supply their own needs."

And now, perhaps, you will ask what change takes place in those who come to the school, and for what the teachers at Inanda hope to train them. The little group of graduates will show you what the girls are when they have finished the training. To see what they were you must go back four or five years before, when a girl walks to the school from her home thirty or forty miles away. On her head she carries, done up in a large handkerchief, all the wardrobe she possesses, except what she has on. In some cases her only clothing is a bit of cloth or a blanket, and perhaps the latter will be taken away by her father or brother from whose kraal she has run, seeking help from the missionary. The great object of the teachers at Inanda is to make these girls good Christians, wives, and mothers. All Zulu girls marry, and the influence exerted on them now is not to end with their lives, but to continue in the lives of their children, who are to be made purer and better for this training. Many of them go out to teach in the station and kraal schools. They are taught to give what they have received; and as a proof that they do learn the lesson, I could tell you of a girl whose first request was for a Sunday-school class during her vacation, and who told me that she and her sister had been trying to read the Bible to a poor heathen woman. "She ran off into the woods when she saw us coming; but the next time we went we carried her some food, and she was willing to listen."

I trust, dear young ladies, none of you will feel that the money contributed for "Edwards Hall" was a useless investment, and that for all such calls your hearts will ever be tender, and your purses open to help those of your own age surrounded by such widely different circumstances and influences.

Our Work at Home.

BIBLE READING.

I HAVE A STEWARDSHIP INTRUSTED TO ME.

(1 Cor. ix. 17, Revised Version.)

BY MRS. J. O. MEANS.

God is the owner of all the world's wealth. Men till the soil, but God giveth the increase. Men make money, but "it is God that giveth thee power to get wealth." (Deut. viii. 18).

In the early ages God sought by the system of tithes and offerings to teach his people two great truths : First, that they and all they had belonged to him. Second, that self must be laid on the altar of sacrifice. The law of the tithe is laid down in Lev. xxvii. 30, 33. Additional to the tithe was a great variety of offerings out of the remaining nine tenths ; so that a devout Jew gave for religious uses nearly a fourth of all his income.

Giving means *self*-denial. The great first law of love, eternal and universal, underlies it and is the reason for it. A life of cheerful giving is the heavenly life begun on earth, the life of God in the soul of man. The duty and the rewards of giving are set forth in Proverbs iii. 9, 10 ; xi. 24, 25 ; and xiii. 7 ; also in Isa. xxxii. 8 and 2 Chron. xxxi. 10 ; while the reverse side is shown in Mal. iii. 8-12.

The Lord Jesus, who though he was rich for our sakes became poor, enforces as he fulfills the law of giving. "Freely ye have received, freely give," he said. (Matt. x. 8). We are to sell that we have in order to give alms. (Luke xii. 33). Christ even appeals to an enlightened and purified self-interest ; saying that by imparting to others we provide ourselves with bags that wax not old,—an indestructible treasure safe in heaven. This is not mere giving in order to get more, but a method of training our earthly minds to become heavenly. "For where your treasure is, there will your heart be also." (Luke xii. 34).

Again, our Lord assures us that by faithful giving, as good stewards, we may turn some of the strongest enemies of our souls into friends, who shall receive us into everlasting habitations. It is free giving that must keep down pride, self-indulgence, and the love of money. It is the only safety of the rich. Christ asks us who will commit to our trust the true riches if we have been unfaithful in our stewardship of earthly goods, (Luke xvi. 11) ; see also Luke vi. 38. And St. Paul exhorts us to remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive." (Acts xx. 35). The Lord has spoken further of this grace by the lips of his apostles in the following passages : 2 Cor. viii. 7 ; Gal. vi. 10 ; 1 Tim. vi. 17-19 ; Heb. xiii. 16 ; 2 Cor. ix. 6, 7, 11.

Thus plainly has our Master laid down the law of giving. Why is any one surprised or disturbed by the "constant calls?" They are the law of the kingdom. Gladly to hear and answer to the extent of our ability, is a required sign of our loyalty, and a seal of our heavenly citizenship.

Not less plainly, as we have seen, are set before us the great rewards of cheerful giving. Highest of all, we may by it become partakers of the Divine nature,—true children of our Father who is in heaven.

HOW ARE WE TO SECURE WIDE-AWAKE LEADERS FOR OUR MISSION CIRCLES?

BY MRS. J. T. PERRY.

[Read at a meeting of the New Hampshire Branch.]

REPORTS sometimes come of circles disbanded for lack of a leader; circles having no meetings because nobody is willing to take the place of the leader just married, etc." What arguments shall we use?

This is a hard question to answer. It is one not so much of methods as of motive.

Do not our older auxiliaries languish for want of wide-awake leaders, wide-awake members?

When all the women of our churches are alive to the work to be done,—realize that this work of spreading the gospel news in the home and in the world, even to the ends of the earth, is the one supreme business of a Christian life,—that they are called to be co-workers with Christ in accomplishing that for which he gave his life,—then I am sure there will be one woman, young or old, found to lead a mission circle. Are we not all too much inclined to consider our monthly meetings as something outside of our ordinary engagements, to be attended if so be it is convenient when the day comes? And how often it is not convenient. It is pickling time; it is preserving time; it is spring cleaning; it is the dressmaker; somebody calls; we forgot it was the afternoon of the meeting—we didn't hear the notice. What shall we say to the Master when he reviews the work,—his work committed to us?

A short time since a friend, a Christian woman, said to me: "O, I want to pay you that money; it is time, isn't it? How much is it?" I said: "I don't remember what you have generally paid. Some give one dollar, some more five, one or two more than that." She said: "I think it is two or three; I know it is more than one. Tell me, what is it for?" "Why, for foreign missions, you know. Why don't you come to the meetings? Come to the next one. We expect Mrs. Newell. She is supported by the New Hampshire Women." "Well, I have meant to come sometime; perhaps I will. I'll try to." "Do." But she didn't.

To lead a mission circle seems to require special gifts, and a woman who is willing-hearted may hesitate about taking up this particular branch of work. But if the lively, enthusiastic, "lovely" young woman is not to be found, a plain person, with no gifts but that greatest of all gifts, the aid of the Holy Spirit, may undertake such an office, and succeed.

A church fully equipped for service in the Woman's Board has an auxili-

ary, a junior auxiliary, and a mission circle. In such a case the circle will be confined to children,—little tots of seven or eight years old or younger, up to those of thirteen or fourteen.

To a certain degree the same conditions exist as with the older societies. They must become interested. The meetings must be made interesting. If by “interesting” we mean that there must be a constant succession of surprises for the children, fairs, picnics, candy-pulling, etc., then certainly the ingenuity of a bright woman is taxed. But if the children can be led to take the larger view, and keep always before them the end, perhaps their own ingenuity will carry along the leader. How early can they be taught what the money they earn and give is “for,” as my friend asks?

Perhaps the large proportion of children in the circles, the Raindrops, the Sunbeams, the Mustard Seeds, are not members of the church,—are not recognized as Christians. Some preliminary work should be done. As they are trained to know of Jesus and to love him, so they can be taught to show this love, to try to please him; and then come all the methods by which they may do this.

Education is a complicated thing for us all, our bodies, our minds, and our hearts all being developed and trained by life. The processes all go along together. So, I suppose, a little child may be won to a mission circle by the gift of seeds to plant, a talent to occupy, without having an idea of any other land or any other people than the neighbors and the town in which she lives, unaware that there is any need of missions anywhere, or that Christ has put this work upon anyone. And by gradual development, this child may come “to the measure of the stature of a perfect man in Christ Jesus,” eager to work for him, perhaps herself a missionary.

The possibility of such results ought to be sufficient stimulus to some one woman in each church.

To return to the question: how can we secure wide-awake leaders for our mission circles, not how conduct them. It must be left to each leader to find out the method best suited to her own circle. We are concerned now to know how we may secure the managers. And to this there seems to be but one answer: by putting before some one who seems the most suitable this one motive, “The love of Christ constraineth” me,—me with no gifts; me with my musical talent; me with my skill in fancy work; me with my good health; me with my leisure; me with my love for children; me whom my friends think fitted; me whom Christ calls.

When all our churches are wide awake,—realize that to them is committed the faith once delivered to the saints,—when every woman and all the children are in the ranks, in auxiliary, junior auxiliary, or mission circle, and all have

this high ideal of Paul, we shall not need to ask, How shall we secure leaders? What arguments shall we use? but every one will find her appointed place, and fill it gladly.

“One holy aim, one army strong,
One steadfast, high intent;
One working band, one harvest song,
One King, Omnipotent.”

LEAVES FROM OUR BRANCHES.

THE eleventh annual meeting of the *Suffolk Branch* of the Woman's Board was held in the Eliot Church, Newton, on Tuesday, March 4th, the president, Mrs. Frank Wood of Dorchester, presiding. An address of welcome was given by Mrs. Calkins, wife of the pastor of Eliot Church, to which response was made by Mrs. Rev. D. N. Beach, of Cambridge. At present there are in this Branch fifty-two auxiliaries, twenty-four junior auxiliaries, with twenty-eight mission circles. One hundred copies of LIFE AND LIGHT are taken, and the same number of *Mission Daysprings*. The treasurer's report followed, showing that there had been paid into the treasury of Suffolk Branch the past year the sum of \$15,245.26. An address followed by Miss Ella Newton, of Foochow, China. The burden of her cry was for prayer by the people in the home land. She deemed it of more worth to the missionaries even than money, and begged us to have patience to pray for the different classes she enumerated. Then, too, she plead for helpers. There was an imperative demand for medical missionaries to go to the assistance of Dr. Woodhull, who is overtaxed. At twelve o'clock the morning session closed, and the audience was invited to a generous collation in the beautiful new vestry room of the church.

In the afternoon a very interesting address was made by Miss Susan Tyler, of Africa. She told how much the Zulus appreciated the Bible after they were converted. She had known some of them to walk ninety miles to secure a copy. She told of a young girl who had resisted every good impression, but was anxious to go to meeting where all her mates attended, but would sit with her hands over her ears, lest she should hear what was said. One day while sitting thus a fly lighted on her nose, and she removed her hand to brush him off, when the words were read, "He that hath ears to hear, let him hear." The words found a way into her heart, and after a few days she yielded her heart to the Saviour, and is now an earnest Christian worker.

The closing address was by Miss E. Harriet Stanwood, of the W. B. M., bidding us to take lasting notes of these meetings, which would serve us in

giving out to others the helpful words that had done us all so much good. There was a good spirit manifest throughout the meetings, and an earnest calling upon God for his blessing upon the workers.

The Eastern Connecticut Branch rejoices in good meetings,—annual meetings and quarterly meetings. How refreshing they are; and we say as we go home, “This has been the best meeting we ever had.” Those dear missionary women who come home to America to rest, and then go from meeting to meeting, have spoken to us with remarkable power, and their devotion to the work has seemed to impart itself to us, and we have planned for greater self-sacrifice and more prayerful lives.

With earnest, hopeful hearts we have left the place of meeting, and as the train, just at evening, has taken us toward home, it has stopped at certain little stations whose very names have brought back a chronic uneasiness, which had subsided under the inspiring influence of the meeting. No auxiliary here; and none here, or here! There are churches in these places, and there are women, better able to help in missionary work than those on the outskirts of Congregationalism in Nebraska, of whom Mrs. Bosworth tells. And these women need to be working and praying for their sisters in all the world who have not the gospel,—need to have Christ’s spirit and his joy in service. Is there not some danger that we selfishly enjoy our good meetings, and forget afterward that we were not only to pray and give for those abroad, but that the real missionary spirit includes our nearest neighbors? Have we never thought that it is easier to love *en masse* than to love in particular? that it is easier to grow ardent and hopeful over Chinese women, whom we have never seen, than patiently to plan for, and wisely to win, those for whom we have been working so long? What a great moving among the dry bones there will be when every woman connected with the Woman’s Board reaches out to bring others into the same precious work; When she makes calls for it and believes and hopes for it, not only among the hopeful classes, but among the doubtful.

Suppose, for instance, that we try for awhile another solution of the great servant problem, viewing even them, instead of home hindrances, as possible home helpers; interesting them in the work, and showing them how they may help. They can accomplish great things when their hearts have been enlarged through our loving, patient effort.

These servants that try us so, and against whose alleged stupidity and obstinacy our Christian love proves no match, are, in reality, saints in comparison with those women among whom our missionaries are laboring and for whom they are willingly giving their lives. If our faith fails in our kitchens, do not let us count it a mighty force anywhere. These women

whom we call our servants are given us to win,—they are those whom our Lord will gladly call friends. And we may be sure that the new life of love to which we introduce them will reach for our advantage. Try it, Christian sisters, and “be not faithless, but believing,” calling “those things that are not as though they were.”

Andover and Woburn Branch.—At the last meeting of the Branch the discussion of the question, How can Missions be said to be Successful? proved to be very interesting and encouraging, and various “reasons for thanksgiving” were given in quick succession. A figure of speech familiar to a company of housekeepers was suggested by one speaker, who said, “We are sometimes uncertain about our leaven when we make our bread, but the leaven of the gospel has never failed to work;” and a second lady, following the figure, remarked, “We know that sometimes the house gets cold in the night, and we find in the morning that our bread has not risen, and we move it about from room to room, and yet it takes a long time for it to become light. But at other times the fire burns up unexpectedly, and the house becoming very warm, we find in the morning that our bread has risen above its limits. Now in Japan the receptacle for the Bread of Life ‘runneth over,’ while in many other places the leaven is as surely, although more slowly, doing its work.”

The thank-offering, which it was hoped would amount to three hundred dollars, exceeded this sum, and was for a special gift to the Bombay Home.

Instead of carrying the heavy burden of inventing a series of surprises in the way of novel entertainments, for the sake of keeping the boys and girls entertained in the mission circles, one leader thought it well to interest the children in the end aimed at, and then they may use their own ingenuity in making themselves and one another happy.

APRIL MEETING.

THE quarterly meeting of the Board was held in Park Street Church, Boston, April 1st,—the President, Mrs. Judson Smith, presiding. The weather was all that could be desired, and the room was filled to its utmost capacity, some ladies standing through the entire service. An address was given by Miss Lucy Guinness, of London, who made an earnest appeal for greater effort in foreign missionary work. Taking items from the last Report of the Board, she contrasted the amount accomplished with the number of workers there should be in our churches, and the showing was not very flattering to the one hundred and ninety-one thousand women who have received the command to “preach the gospel to every creature.”

The exercises that followed were of the nature of a farewell to Mrs. F. M. Newell, who is to sail for Turkey, April 26th, returning to her work in Constantinople. Mrs. Newell expressed warmest thanks for the kindness and sympathy she had received during her visit to this country, and asked that this sympathy and the prayers of all present might follow her in her labors. Mrs. Schneider, who started the work now under Mrs. Newell's care, gave her a hearty Godspeed on her return, describing the welcome she would receive, and congratulating her on the joys of successful labor.

The closing address was by Rev. H. P. Beach, of the North China Mission, who spoke of the work for women in China, of the great power of the sympathy of Christian women which was shown them, and of their gratitude and that of the missionaries for what was done for them in this country.

THE FRIDAY MORNING MEETINGS.

The weekly foreign missionary prayer-meetings held in the Board Rooms, in the Congregational House, have so far been most successful. Notwithstanding the persistent rain the numbers have averaged over fifty, and the meetings have been very spiritual and uplifting. The presence of missionaries and friends from a distance have added much to the interest. We wish every one of our readers could share in their enjoyment. The one on Good Friday, the special day of prayer appointed at the annual meeting of the Board, was specially full and interesting. From tidings that have come to us the day seems to have been quite generally observed among our auxiliaries. We shall look for blessed results from it in our work both at home and abroad.

WOMAN'S BOARD OF MISSIONS.

Receipts from Feb. 18 to Mar. 18, 1890.

MISS ELLEN CARRUTH, Treasurer.

MAINE.		VERMONT.	
<i>Danville Junction.</i> —Mrs. A. Salls,	2 20	<i>Castleton.</i> —Cong. Ch.,	8 62
<i>Washington.</i> —A Friend,	40	<i>Vermont Branch.</i> —Mrs. T. M. Howard,	
<i>Wells.</i> —First Cong. Soc'y,	10 00	Treas. Bellows Falls, Mt. Kilburn M. C., of wh. 25 const. L. M. Miss Helen George, 110; Burlington, Aux., 25; Rutland, S. S., 24.97, A Lady, 1; Sudbury, Mrs. J. A. Hawkins, 1; Wallingford, Aux., 59.75,	221 72
<i>Maine Branch.</i> —Mrs. W. S. Dana, Treas. Augusta, King's Messengers, 6; Lewiston, Aux., 36; Machias, Aux., 10.80; Portland, Y. L. M. B., 100, High St. Ch., S. S., 11.50, Seamen's Bethel, 25.25, State St. Ch., 50, Thank-off., 5.24, West End Ch., 6.50, Second Parish Ch., 81; Waterville, King's Sons, 11.75; Yarmouth, First Ch., 30; Wilton, Cong. Ch., 1.60,	375 64	Total,	230 34
Total,	388 24	MASSACHUSETTS.	
NEW HAMPSHIRE.		Mr. ———,	100 00
<i>New Hampshire Branch.</i> —Miss A. E. McIntire, Treas. Campton, Aux., 17.60; Derry, First Cong. Ch., Aux., 20.54; Fitzwilliam, Aux., 10; Nashua, Aux., 80.95; Talent, M. C., 13, King's Daughters, 30; Newport, Cong. Ch., Ladies, 45.78; Portsmouth, Mite-boxes, 64.62,	282 49	<i>Andover and Woburn Branch.</i> —Miss E. F. Wilder, Treas. Medford, McCollom, M. C., 55 00	
Total,	282 49	<i>Charlton.</i> —"Three Score and Ten,"	70
		<i>Essex South Branch.</i> —Miss S. W. Clark, Treas. Wenham, Y. L. M. S., 10; Manchester, Aux., 10,	20 00
		<i>Franklin Co. Branch.</i> —Miss L. A. Sparhawk, Treas. Greenfield, Aux.,	5 79
		<i>Greenwich Village.</i> —A Friend,	40
		<i>Hampshire Co. Branch.</i> —Miss I. G. Clarke, Treas. Amherst, Ruby M. B., 61; South Hadley, Aux., 36,	97 00

<i>Marion.</i> —Mrs. Sophie M. Luce,	1 40
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Holliston, Aux., 40; Lincoln, Friends, 3,	43 00
<i>Northboro.</i> —Helping Hands,	4 00
<i>Norfolk and Pilgrim Branch.</i> —Mrs. F. Shaw, Treas. Brockton, Aux., 194; Plymouth, Aux., 88; North Weymouth, Pilgrim Ch., 20.50, First Ch., Aux., 30, Wide-Awake Workers, 30; Hanson, Aux., 30; Abington, Aux., 21; Randolph, Aux., 60; Easton, Aux., 6; Chiltonville, Aux., 29; Wollaston, Aux., 19; Hanover, Aux., 12.90; Bridgewater, Y. L. M. C., 5; Marshfield, Aux., 22; Manomet, Aux., 6.25, Charity Workers, 6.15; Cohasset, Aux., 24; East Weymouth, Aux., 40; South Weymouth, Union Ch., Marden Circles, 40; Braintree, Aux., 2.75; Scot- land, Aux., 10,	696 55
<i>Pittsburg.</i> —A Friend,	2 00
<i>Reading.</i> —Miss C. E. Bancroft,	3 00
<i>Salem.</i> —South Ch., Primary S. S. Cl.,	50
<i>Springfield Branch.</i> —Miss H. T. Buck- ingham, Treas. Chicopee, Third Ch., Aux., 15, Busy Bees, 15; Holyoke, Second Ch., Kozen Soc'y, 40; South Hadley Falls, Earnest Workers, 20; Westfield, First Ch., Aux., of wh. 25 by Mrs. R. A. Parks, const. self L. M., 44,	134 00
<i>Suffolk Branch.</i> —Miss M. B. Child, Treas. Boston, E. S., 5, A Friend, 6, Union Ch., Aux., 29.30, Y. L. Aux., of wh. 25 by Mr. L. M. Merrill, const. L. M. Florence B. Merrill, 250, Shawmut Ch., Aux., 22, Old South Ch., Aux., of wh. 25 by Miss Mary E. Simonds, const. L. M. Miss Sylvia L. Down, 648; Chelsea, Third Ch., Floral Circle, 3; Dorchester, Mrs. Nathan Carruth, 10, Harvard Ch., Aux., 5, Jr. Aux., 5; East Somerville, Franklin St. Ch., Aux., 18.25; Foxboro, Aux., 40; Hyde Park, Aux., 25; Roxbury, Em- manuel Ch., Aux., 43.21, Walnut Ave. Ch., Aux., 20.30, Eliot Ch., Aux., 13, Olive Branch, 3.40; Somerville, Broad- way Ch., Aux., 84.03; South Boston, Phillips Ch., Aux., Miss Leucinda Smith, const. L. M. Pamela Cary Ware, 25; Waltham, Aux., 40; Watertown, Phillips M. B., 25,	1,320 49
<i>Wellesley.</i> —Mrs. Charles A. Lord,	5 00
<i>Worcester Co. Branch.</i> —Mrs. C. S. Newton, Treas. Clinton, Y. P. S. C. E., 32; West Boylston, Busy Bees, 30; Gilbertville, A Friend, 2; Southbridge, Aux., 13; Worcester, Old South Ch., Miss'y Chips, 2.75,	79 75
Total,	2,568 58
LEGACIES.	
<i>Boston.</i> —Mt. Vernon Ch., Aux., Legacy of Mrs. John F. Foster,	100 00
<i>Framingham.</i> —Legacy of Mrs. Mary F. Cutler, in part,	841 61
RHODE ISLAND.	
<i>Rhode Island Branch.</i> —Miss A. T. White, Treas. Providence, Central Ch., Miss N. Marsh, 2, Three Moulton Children, 2, O. B. M. Club, 44.17, Union Ch., Aux., 27, Mission Helpers, 5, Pilgrim F. M. C., 15; Bristol, Aux., 11,	106 17
<i>Woonsocket.</i> —Globe Cong. Ch., Y. P. S. C. E.,	3 50
Total,	109 67

CONNECTICUT.	
<i>East Conn. Branch.</i> —Miss M. I. Lockwood, Treas. Norwich, First Ch., Aux., 7.30, Second Ch., S. S., 3.68; Danielsonville, Aux., 5, Heart and Hand M. B., 1; Pom- fret, Aux., 35.87; Ledyard, Newell Soc'y, 2; New London, First Ch., Aux., 33.35, Second Ch., Aux., 40.02,	128 22
<i>Hartford Branch.</i> —Mrs. G. R. Shepherd, Treas. Berlin, Aux., 2; Burnside, Long Hill M. C., 5; Enfield, Aux., 79; Hart- ford, Centre Ch., Aux., 12, Park Ch., Aux., 85.35, S. S., 30, Pearl St. Ch., Aux., 1.50; Rockville, Aux., 47,	261 85
<i>New Haven Branch.</i> —Miss J. Twining, Treas. Colebrook, Aux., 17.50; Darien, Aux., 25; Greenwich, Aux., 30.75; Middle- town, First Ch., Aux., 23.72; Norwalk, Aux., 100; Salisbury, Aux., 25.02; Sound Beach, Aux., 40; Southport, S. S., 30; Stamford, Tiny Helpers, 5; Torrington, First Ch., V. G., 30, Third Ch., Aux., 40; Waterbury, First Ch., Aux., 24.04,	391 03
<i>Wapping.</i> —A Friend,	4 00
<i>Westport.</i> —Friends,	40
Total,	785 50

NEW YORK.	
<i>New York State Branch.</i> —Miss C. A. Holmes, Treas. Albany, Morning Star M. C., 60; Brooklyn, Lewis Ave. Ch., Aux., 14.25, Park Ch., Aux., 19, Central Ch., Aux., 150, East Ch., Aux., 20; Flushing, Aux., 25; Gloversville, Aux., 42; Lockport, Aux., 20; Millville, Aux., 2; Oswego, Aux., 10; Foughkeepsie, Aux., 25; River- head, Aux., 35; Syracuse, Aux., 100,	522 25
<i>Rochester.</i> —Mrs. Geo. W. Davison, 4, In- fant Cl. Plymouth Ch., S. S., 1.60,	5 60
Total,	578 85

NEW JERSEY.	
<i>East Orange.</i> —Proctor M. C., Grove St. Cong. Ch.,	3 25
<i>Princeton.</i> —Mrs. Fred Vinton,	8 20
Total,	11 45

PHILADELPHIA BRANCH.	
Miss Emma Flavell, Treas. D. C., Washing- ton, Aux., 41.25, Monday M. C., 35; Md., Baltimore, Aux., 35.50, Y. P. M. C., 10; N. J., Bound Brook, Beavers, 5; West- field, Y. L. M. S., 65,	191 75
Total,	191 75

FLORIDA.	
<i>Tampa.</i> —Aux.,	8 50
<i>Tangerine.</i> —Miss'y Soc'y,	14 41
Total,	22 91

CANADA.	
<i>Guelph.</i> —Cong. Ch., Y. P. S. C. E., Thank- off.,	5 00
Total,	5 00

TURKEY.	
<i>Harpoot.</i> —Woman's Miss'y Soc'y,	3 25
Total,	3 25
General Funds,	5,127 03
Leaflets,	39 41
Legacies,	941 61

Total,	\$6,108 05
MISS HARRIET W. MAY, Ass't Treas.	



AFRICA.

Mrs. Holbrook writes from Mapumulo, Natal, Jan. 10, 1890:—

You will begin to think that your African missionary has forgotten you, as well as her work. My excuse for this delay in writing is the great and continued press of home duties. First, the serious illness of our children, and after that my own, and the gift of another little daughter, with long weeks of weakness, and later the home duties pressing so heavily. There is one great comfort even when laid low on a bed of pain—prayer. Oh, the wonderful help it is to a tried soul! I think there are few trials greater to a missionary than to see work pressing on every side and inability to engage in it. It is a sweet thought to such a one that God knows the heart, and sees the longing there to work for him, even if that same longing soul can do nothing but pray.

While ill I planned a Christmas entertainment, which proved a real success. In the first place our people had never before held any observance of the day, and how to best arrange a festival to meet their ideas of enjoyment and have them partake of the preparation and entertainment themselves, was the question. I appointed committees some weeks beforehand, assigning to each its part in the preparation. This proved a most satisfactory method, as everything went on nicely after that. For a day or two before Christmas these committees were very busy in decorating the little church, bringing flowers, ferns, and green branches for the purpose; then the tree committee brought a graceful fig tree, and planted it in a box decorated with flowers and branches of fig trees; and last, but not least, the people sent their little gifts for each other, to hang upon the tree, until it was fairly loaded. I was both pleased and surprised to see how heartily the people engaged in this part of the entertainment. We gave each of the scholars in the day school a bag of candy, much to their delight. Long before the time of the gathering the people began to bring food for the feast. It was a sad day for the fowls all over the station, as scores of well-cooked chickens testified; beside these were sweet potatoes and slamp, a kind of hulled corn, with bread and coffee,

which we contributed. As the time of the feast arrived we all assembled on the soft grass in our front yard, where the tables had been spread, and there the hungry crowd of heathen as well as station people sat upon the grass while the food was passed to all. In order to realize what a feast it was to many of these poor people, you need to know that it is a year of famine. Corn can scarcely be obtained at any price, and as I write there are crowds of people in our yard waiting for some corn which we have decided we can spare from our yearly supply. So this feast was to many of the people a much-needed dinner, and it was amazing to see how quickly the ample provision disappeared. After the feast we gathered in the church, where a few words were spoken to the people, telling them of the Saviour's birth as the cause of this festive occasion; and this, with singing and recitations, reading of the Scriptures and prayer, filled up the time until the hearts of little and big people were made glad by the unloading of the tree. After this the young people engaged in out-door games, which all seemed to enjoy better than the heathenish dance which they have renounced. At sundown the people separated with happy hearts. Take it altogether it was a real success, and I was thankful for it, as it showed what the people, with simple direction, could do toward carrying out a civilized and Christian festival.

We are now just closing our Week of Prayer, but I cannot speak of any marked interest. Much of the week has been cloudy or rainy, which has made the attendance small; but if we do not now receive the blessing we so deeply crave, I trust that it will come soon. We need so much the outpouring of God's Spirit to lead the people to put away bitter feuds from among them, and to warm their hearts in greater zeal for saving the heathen.

The old witch doctor, of whom I wrote you, still attends the meetings faithfully, and if we can believe her words she is in earnest. Time only will prove if she be really so.

A young man for whom we have long felt anxious has at last come out on the side of Christ. He says the turning-point came when he left his loved beer. Our station school has begun with two new teachers. Several of the older pupils leave for Inanda, which will lower the grade of this school; but I hope these girls will greatly improve by going away.

I want again, dear sisters, to entreat you to pray for us your most heart-felt prayers. This may seem to you a kind of "cant" way of closing missionary letters; but oh! it is not. It is the deep desire of a longing heart for great spiritual blessing. Prayer opens the hinges of heaven's gates to many a sin-stricken wanderer; and so I want you to pray that the wandering ones all about us shall be led to the safe fold above, and that God's Holy Spirit may fill our hearts and those of our people.

TURKEY.

FROM MRS. BALDWIN OF BROOSA.

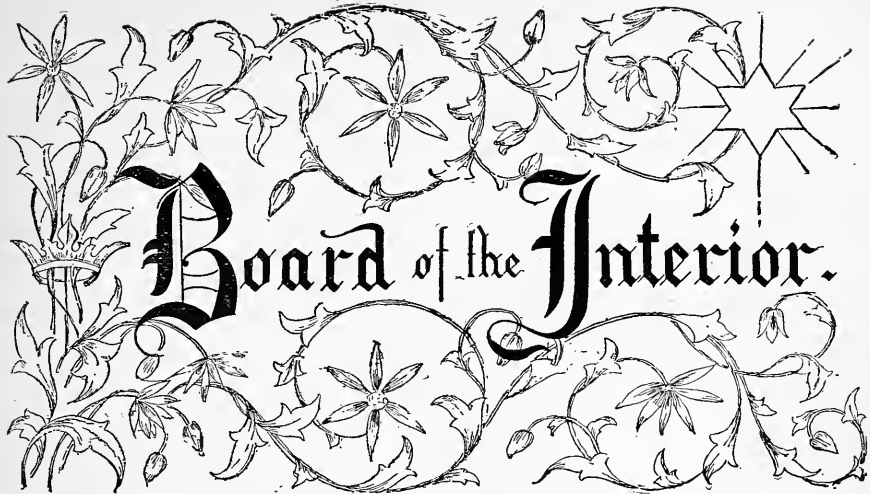
I THINK I found my last letter so long that I did not tell you what we had done to facilitate touring. Having received while at home several small gifts of money from friends for our personal use, we thought a "two-wheeler" would be a good investment, as with it we could save considerable time and strength here in the city, besides making our tours with more comfort and less expense. Consequently we ordered one from the United States, and having bought a good carriage horse and received an additional present of a fine set of harness (from Mr. Baldwin's younger brother), our anticipations have been more than realized. May 3d we made our first journey in it to Soloz, and even after a hard experience on the mountain road we counted it a success. The flock at Soloz were still without a regular preacher, but we hope in a few weeks that this want will be supplied. They were all the more glad to see us, and our stay among them was filled with work. I visited all the sisters in their homes, but did not call them together, for it was the time when the silkworms needed special care and watching. The church was crowded on Sunday, when communion was administered, two new members received, and five babies baptized. Later in the month we visited Yenijeh and Jerrakh in the same way, and I had planned to make a longer tour with my husband in June, but was hindered, so he was away three weeks while I tarried at home. So far as possible I devoted my afternoons to house-to-house visiting, and my spare evenings to writing, which had fallen quite behind, many of my old pupils having waited for months, owing to the great pressure of work since our return from America. I also spent one day of the Easter vacation and one of the summer holidays in Demirdesh, visiting among the families of our Greek pupils there. I thought this year I certainly would make a longer stay, but I did not succeed.

The public annual school examinations took place July 3d, 4th, and 5th, with a varied programme each day, and were attended by a large number of interested relatives and friends. Mr. Baldwin and I were present all three days, and I don't believe any one gave more undivided attention to each class and exercise than I did. I could not help wishing that I had had a share in the year's work, for my heart, a good part of it at least, is still in the school. I can sympathize in the discouragements, and I can rejoice in every success. The results of each day were gratifying, and all the teachers, American and native, had abundant reason to feel well repaid for their efforts. As one of the evidences that the people themselves are appreciating the school, I can mention the fact that more than \$500 were received for board

and tuition during the school year, 1888-89. There have been but few changes since vacation, except the very pleasant one of quite an accession of new pupils, both Greek and Armenian, and the new year starts off well with a family of twenty-five boarders, besides the assistant teachers and an additional ten as day pupils. Both Miss Cull and Miss Wells were away most of the vacation, enjoying a good rest and change, and the new term did not open till September 11th.

We had feared we might lose our assistant teacher, Rebecca, but her father finally gave his consent to her remaining with us, much to our delight; and in order to meet the needs of the older girls we have again engaged Mr. Nigohossian, so the school is well equipped. One of the Greek pupils, Euphemia, was invited to the Girls' Boarding School in Talas, under the care of Miss Closson, to give instruction in Greek, and she was obliged to leave before the examinations finished, so as to avail herself of the company and protection of Mr. Crawford, who went on to Marsovan to attend the annual meeting of our mission. At this place, Talas, is our Eothalia, who was a pupil several years, and afterward a teacher in our school here, and who, you remember, married a preacher a few years ago. They have labored very efficiently in Talas, and have been highly commended by the missionaries there. The seed sown here in Broosa is taking root in many distant places, and we must follow with our prayers those who go out from us. The Missionary Society was successful, as usual, in disposing of everything they had for sale at their bazar.

Our work is like Christian work everywhere—there is a dark side and a bright side; and though we cannot ignore the former, I think we can accomplish more by looking at the latter. At the two communion seasons since I wrote you there were small accessions to the church,—April 28th two young men, and June 23d one young man and three members of my Sunday-school class. There is no part of my work that I enjoy more than preparation for and teaching this class of girls and young ladies, who have improved so much in studying the lesson and in attendance. Of the twenty-two I had on the roll the first six months of the year, two were present every Sabbath, and, though I had held out no special incentive, I thought it a good thing to slip an Armenian hymn-book with an attractive blue cover into their hands the following Sunday. These books are very much prized, and this three months I find, by looking at my record, there are three others besides these two who have not missed a lesson, and some others only on account of sickness or absence from the city. Perhaps such little signs of improvement would hardly be noticed at home, but to me they are significant, and they keep me from getting discouraged.



THE REVIVAL IN ERZROOM.

BY MISS A. L. PRESTON.

DEAR FRIENDS: We have cheering news for you from this far-away, mountain-guarded city. When walking on the housetop and noting how the mountains encircle the plain and shut it in, I am often reminded of the passage of Scripture, "As the mountains are round about Jerusalem." And we have found that the Lord is indeed in this place, although we know that always he is not far from those who call upon him.

The church here has been in trouble. Enmity has arisen among its members, and all efforts on the part of the missionaries to bring about a reconciliation seemed fruitless. This was the condition of the community at the commencement of the Week of Prayer; and as the week advanced there seemed no encouragement, for the interest did not seem to increase, and the audiences grew smaller. But this may have been only a faith trial, for the Lord was round about us, and the prayers which had been made both in this and the home land were kept in remembrance by the One who has said, "Ask, and ye shall receive." On Saturday evening, the last evening of the Week of Prayer, the Spirit came among the people with power, and what had seemed almost impossible, now came to pass with the greatest ease.

The work commenced with the young men, and spread from them to all classes. The troubles which had existed vanished at the first breath of the Spirit, and the fullest reconciliation was made. Men who a few days before, in a hard and defiant manner, had said that they would never submit to

reconciliation, now, with tears in their eyes and trembling in their voices, confessed that they had sinned, and asked forgiveness, and the hands that had been withheld in hatred, were eagerly given in friendship.

One of the chief features of the work was a deep and overpowering sense of sin, and a desire on the part of those who had been at variance or had indulged ill feelings toward others to become reconciled and forgiven, and we felt that this was a very hopeful condition. Some of the confessions were very touching, and we were glad of the quickened consciences which prompted them.

The meetings were continued the next week, and some evenings so great was the interest felt that the meetings continued for hours, and it seemed almost impossible to close them. In more than one case, after the benediction had been pronounced, the meeting would continue as if there had been no interruption.

I wish that you could have looked in upon the first woman's meeting which was held after this work commenced. The women do not speak in public, but in their own meetings they are very fluent. The one who had been asked to lead the meeting shrank from the task, on account of not having the language; but the Spirit took charge of the meeting, and no other leader was necessary. Old and young were in tears, and seemed completely broken down before the Cross. The meeting continued for more than three hours. It was closed once in that time; but scarcely were the closing words spoken when some one commenced to speak, and others followed at once.

Wonderful harmony now prevails; a goodly company have professed a faith in Christ, and many of this number are from among the young men. Pray for Erzroom.

MARSOVAN, TURKEY, Jan. 21, 1890.

MY DEAR MRS. MILLER: Can I not through you send to the ladies of the W. B. M. I. my deep gratitude for their adoption of me? I feel that a large portion of the work I am trying to do is being done by you; for without your help I could not be here. I do indeed feel that mine is a more than ordinarily happy inheritance. It is a great joy to me to be at home while I am in the work. Such a circle of friends as I found here to give me a warm welcome! It is now vacation. The schools should have reopened yesterday, but on account of the influenza which is prevailing here we have decided to wait a week longer before beginning the new term. The college could not begin again now, for three or four of its teachers are away and three others are sick. Papa is among the latter number.

I have charge of the musical department of the girls' boarding school, but have a native assistant, Miss Priscilla. The scholars take two organ lessons a week. Together we have had fourteen pupils, besides which I have given lessons to some of the missionary children, and have taught two chorus classes in the G. B. S. One of these classes is composed of the Armenian portion of the school, numbering about seventy girls. The other is a class of sixteen little girls, Greek and Armenian, to whom I teach action songs. My class work this next term will consist of three classes,—botany, English (beginners, I think), and penmanship. At the same time I expect to study the Armenian language with one of the collegiates. I found little difficulty in recalling the language sufficiently for use in ordinary conversation, but I wish to be able to use it more freely. Since my arrival we have been rejoiced by an awakening among the students. Nine of our girls have since been examined for admission to the church, but I do not yet know how many will be received. We have longed for such an outpouring of the Spirit as God has been pleased to give to Aintab, but we are rejoiced even at the lesser blessing we have received.

We need your prayers, and are glad to know that they are continually offered for us. What we need, and what is needed everywhere, is more consecrated workers,—more determination to live for Christ. Pray for me that I may be a worthy laborer in the vineyard of my God.

Your sister in Christ,

BERTHA SMITH.

JAPAN.

NEW-YEAR FESTIVITIES.

OSAKA, JAPAN, Jan. 6, 1890.

MY DEAR MRS. MILLER: The Holidays are over, and what a busy time it has been! The Japanese New Years come the same time as ours. For three days the Japanese devote themselves to pleasure. The streets are filled with gaily-dressed people going from house to house, with their "*Shim new wo omedeto gozaimasu*"; this means the same as "May you have a happy New Year." I wish you could take a ride with me through the streets. The decorations remain for fifteen days. They would interest you. If we found a strong jinrikisha-man we would take a jinrikisha large enough for two. You would see many evergreen arches over the doors. They are interwoven with red berries and yellow chrysanthemums,—straw ropes twisted into fan-

tastic shapes, in which are stuck ferns at regular intervals. I should not forget the purple cabbages which are also used in the evergreen arches. You may laugh, but you know there is everything in custom. The Japanese prize the cabbage very much as an ornament; they use them as house plants and at funerals. I am becoming fond of them myself. They look like large purple rosettes in the decorations. Besides the evergreen, cabbages, etc., lanterns and the Japanese flags are used. The flag of Japan, or the "Sunrise Kingdom," is a large red sun on a white background. Perhaps you would like to know how the Christians arrange floral decorations in church. They use an immense vase, four or five feet high; in this they place a small pine tree, which makes the whole affair, from the top of the tree to the base of the vase, at least eight or nine feet high. Sometimes only the pine tree is used, and at other times they arrange very artistically other green things, such as cabbages. In the springtime the large branches of blossoming plum and cherry trees are in great demand for decorations.

Miss Colby has left Osaka. Tsu, about forty miles in the country, needed a worker very much, so Miss Colby gave up her plans of returning to America, as she was so much interested in Tsu. She is all alone, with no other missionary near her. She writes very happy letters, and feels very glad she went to Tsu, as there is the nucleus of a strong Christian community. There is a girls' school—daughters of the wealthy families—where she has been asked to teach English. She feels this a good chance for her to teach the Bible.

Our school is very prosperous this year, and all the teachers—Miss Daughaday, Miss Vetter, and myself—find our strength and time fully taxed in teaching the girls. My great desire is to spend more time in calling on the parents of our girls; but I find, with my Japanese studies and four hours of English teaching, there is very little time anyway, except Saturday, for this work. You asked me what you should pray for in my work. I feel as though my progress in the language is something I should ask your prayers for more than for anything else. Work can be done in English to an extent, but a missionary must have the language to be a power. In German or French the Latin and English are a great help, but in Japanese there is nothing you ever heard of, of any help. I used to think Latin was difficult, but it is nothing compared with Japanese.

Mrs. Cary and her husband, with their three children, are living with me until their new home is ready, which will be next fall. I wish you could have met them on their journey back to Japan. We feel they are a great acquisition to our station.

Your missionary,

MARY POOLE.

A WORD FROM MISS DUDLEY.

KOBE, Feb. 11, 1890.

. . . AND now I must close, but I must tell you of our dear Mr. Neesima's death. You will remember his wonderful history: his going to the States as a young lad; how Hon. Alpheus Hardy educated him; how he went to Europe with the first Embassy as interpreter; how he returned and finished his theological education, and then came back two years after my coming. I have known him fifteen years. He has often been in our home. He spent two weeks with us last spring, and I can truly say I never have met anyone in any land who has impressed me more with the thought that he "walked with God." He lived with an eye single to the one purpose of establishing a Christian college. He has lived to see a school of pupils—twenty or thirty—grow into an institution where seven hundred pupils are under strong Christian influences. He secured nearly, if not quite, 10,000 yen here in Japan, in little over a year, from unchristian sources for this Christian school. His humility came out characteristically last summer. Amherst conferred on him the title of LL.D. Some of the missionaries wrote him, congratulating him; he replied, "Brethren, what shall I do with it?" He had been suffering from heart disease for several years, but the end came suddenly, and not as had been feared. He died near Tokyo, in January, of peritonitis. His body was brought home, and I attended the funeral three weeks ago; two thousand people and more were present,—three governors among the mourners. His pupils carried the coffin through mud and rain two and one-half miles to his grave on the mountain-side east of Kyoto. He left written directions about the work, school, and evangelists, and then committed it all to God, and went home to his reward. A wonderful man, simple, loving, earnest. The tears will come when I think we shall never see him again. His example and influence can never be told; it is an inspiration to thousands here. He will live on. Lovingly yours,

J. E. DUDLEY.

From the pen of a Japanese student we have received the following particulars—not before printed—of some of the details of Mr. Neesima's funeral.

Mr. Katsu (an early and intimate friend of Mr. Neesima), at Mr. Tokutomi's request, wrote on a long piece of white crepe these words: "Liberty in Education, self-governing Churches,—these keeping equal step,—will bring this nation to honor." These words, embodying Mr. Neesima's strong convictions, were carried as a banner at his funeral. After the funeral about sixty-five of the graduates assembled to consult as to some way of perpetuating Mr. Neesima's memory. They hope to raise five thousand yen (silver dollars) for the purpose of erecting a Neesima Theological Hall.

THE HOLIDAYS AT CONSTANTINOPLE.

SCUTARI, Feb. 13, 1890.

MY DEAR SECRETARY: I should have written you during the Christmas vacation, which with us comes, as you may know, in the middle of January, so as to embrace both the Greek and Armenian Christmas. It seemed so strange to me to have the school work go right on past the 25th of December and New Year's Day, and no holidays until January 4th. Of course we observed our own Christmas Day; there was no session of the school, and the English girls who live in Constantinople were allowed to go home, and we had our entertainment or the school in the evening. Everything passed off very successfully, including the work of the very diminutive Santa Claus, Harry Barnum,—the twelve-year-old son of Rev. H. S. Barnum, one of our American circle here in Scutari.

I never go outside of our inclosure without feeling anew that I wish I had the knowledge and experience of many years in this wonderful field,—one of the most interesting of all mission fields, without doubt one of the most important, one of the most difficult, and on this account one of the most discouraging; for there are continually so many hindrances to the progress of Christ's kingdom here. It has been recently said that never before has there been such a favorable condition of affairs as regards the work of our mission here in Constantinople. We ought to be thankful for this encouraging outlook; but at the same time more earnest in our efforts, and more vigilant in our prayers for the outpouring of the Holy Spirit upon us, and for Divine guidance in every department of the work. The spirit of the school is beautiful. On the part of nearly all there seems to be an earnest desire to do right, and to make good use of the opportunities offered.

We are having a fine course of lectures. I will send you one of the programmes. Many of the older girls write abstracts after each lecture, and we are going to give a prize to the one who presents the best set.

I wish you might have been here at the close of our last term. The exercises were excellent. This I can say as an observer, for I had not assisted in preparing for them. There were recitations in Bulgarian, English, French, and Greek; discussions in Armenian and in English—subjects in English, "Our Study of Geology," "Greek and Roman Civilization," and "The Mind and the Brain" (by the senior class in psychology); and also instrumental and vocal music, the last in choruses.

The affection that the girls have for their teachers is one of the greatest charms of our work. It is always a pleasure to do for those who appreciate.

The *Mission Studies* come regularly, bringing me the latest intelligence

in regard to the workings of your Board. The annual meeting must have been a good one. The thought of the American Board meeting in Minneapolis next year makes me almost long to be there.

Yours very sincerely,

SUSAN H. OLMSTEAD.

The following is the programme of the lecture course for 1889-90 at the American College for Girls in Scutari:—

“The Mississippi River,” Rev. H. O. Dwight, December 27th; “Nekrasoff, the Russian Poet,” Prof. Stephen Panaretoff, February 7th; “Egypt,” Dr. J. K. Greene, February 14th; “Langues, Langage et Linguistique,” Dr. Otto Von Greyerz, February 28th; “Mind Reading,” Mr. Allan Ramsay, March 7th; “Australia,” Edwin Pears, Esq., March 14th; “Motion,” Dr. A. L. Long, March 21st; Concert, March 28th.

FROM MEXICO.

CHIHUAHUA, MEXICO, Nov. 30, 1889.

THE effect of our work does not always show on the surface, nor are all our converts counted in the roll of church-members or even in the attendants at our services. I will give an illustration. Several months ago one of our good church-members in Cusihuiachic, a much-esteemed sister, large in faith and in body (weighs over 300 lbs.), invited a neighbor woman to attend the family prayers with herself and husband. This she followed by daily visits and reading in the Bible, and conversation on the subject of religion. The result is that the woman has been converted, received into the church, and is one of our most faithful and devoted members. I shall never forget the prayer-meeting when she offered her first prayer in public. The words came with difficulty, but with an intensity indescribable. One expression was, “O Lord, give me a burning faith.” At another time, after the service, a companion said, “Come; let us go.” “Wait a few minutes,” said she, “until I dry my tears. This is the place to which we come with joy, but they always make us weep before we go, and it would not do to go out on the street with our cheeks so wet.” The newly found faith is too precious to keep to herself alone. She went to the house of one of their oldest and most intimate friends, but only one girl of the family would listen to her. To this one (Erlinda) she gave a pocket Testament, a hymn-book, and a number of religious papers. Erlinda recognized the “truth as it is in Jesus,” and quickly wished to accept it, and to learn more by attending our services, or by visiting her evangelical friends; but that privilege has not been granted her. From the very first the rest of the family, and chiefly her

father, have opposed her, and have forbidden her to leave the house, or to have anything to do with the accursed Protestants. Even her first friend could not talk with her again, and they forbade her reading any of those detestable books. Still she had a taste of a new and precious joy, and she would have more. She read in secret, and the more she read the more precious was the story. She came to believe that her little book could lead to the salvation of her soul, and was willing to endure the reproach of her dearest friends; not silent reproach, but open and bitter, and continual persecution of the most exasperating kind. She is of a mild, obedient, and gentle nature, and has always been a favorite in the family. One day when her mother had been abusing her, calling her the vilest names, and threatening the worst things if she did not deliver up the Testament to the priest to be burned, Erlinda turned and said: "Mother, what have I done? In all my life until the last month I never have had a harsh word from you. Have I been disobedient? Have I failed to do all my work faithfully? Do I not love you?" "Erlinda," said her mother, "I had rather see you in your grave than to see you a Protestant." They put extra work on her, so that she might have no time to read her Bible, but she would read it. Once at midnight she had carefully lit a candle, and was drinking in the words of life while her persecutors slept. Her father awoke, and seeing what she was doing, roughly and brutally reprimanded her, struck her, and threw all her books into the street. When her precious books were taken away she cried out, "O father, beat me if you will, but leave me my Bible! It is the only friend I have now." But the father was so enraged that he got up at that hour of the night and carried her away with him to a village about eight miles away, where he supposed that there were no Protestants, and where she might forget her new notions. But the good seed had already found fruitful soil in her heart, and "what shall separate us from the love of God"? Read the rest of the passage, brethren. And, moreover, God does "make the wrath of man to praise him." On the way to Buenos Aires, that very night he fell in with a friend whom he did not suspect of heresy, and this friend took the girl on his horse, for the father was making her walk. On the road they crossed a stream, while the father was obliged to go up a little way for a log to cross on. Then Erlinda intrusted to don Teodosio, her new friend, the Testament which she had contrived to secrete about her person. What a miracle! This same Teodosio, with his wife Josefa, had lived in Cusi the past winter, had attended our services regularly, received medicines for their illnesses from us, and were warm friends, although not yet received as church members. This girl, whom we had never seen, was being carried away from Cusi to avoid our malevolent in-

fluence, and was taken to the very house of our friends. In Cusi she could not attend a single service, had never heard a single Christian hymn sung, although she had learned many of their words. A double blessing, for this family in Buenos Aires wanted to know more of the gospel, but neither husband nor wife knew how to read. Now Erlinda could read to them when her father was working in the mine.

More than that, Erlinda had longed inexpressibly to hear the hymns sung which she read in the hymn-book. Josefa remembered the tunes, though she could not hold all the words in memory. Now the two would go out together to the hills and pine forests, "God's first temples," and Erlinda would read a hymn, and Josefa would teach her the melody. Very happy was Erlinda in those short days, and her ardent faith and hard trials infused fresh courage into Teodosio and Josefa, and they now confess Christ openly. But this did not last. Erlinda is again in Cusi, in slavery almost, but spiritually free. She carries her books in a sack under her skirt, and when she is kindling the fire or working alone, out comes a book, to be hidden when anyone approaches. But I can write no more. Pray for Erlinda, brethren. She is a Christian, and already has confessed her Lord more publicly than most of us have, although she has never entered an evangelical church or talked with a minister of the gospel.

A. C. WRIGHT.

Home Department.

STUDIES IN MISSIONS.

WESTERN TURKEY.

Evangelistic Work Among Women.

Lady Missionaries: Name and locate them.

The Need of Work Among Women.

Constantinople: Tell something of the work at Gedik Pasha. How many Bible-women at work in Constantinople?

Marsovan: What of the religious interest among the Protestant women in the city? How many Bible-women?

Smyrna: What work have the Christian girls of the school been doing? What are the special needs of Smyrna?

Sivas: Miss Chamberlain's work in the villages. How many Bible-women at work? and how many pupils have they?

Trebizond: Are there any Bible-women.

Cesarea Station: How many Bible-women, and at what points? Mrs. Farnsworth's tours.

Nicomedia: Are the people doing anything for the evangelization of the people about them? What are the Christians doing at Adabazar?

Broosa.

For helps, see Annual Report of the Woman's Board of Missions, *Life and Light*, June and July, 1889, and February, 1890.

A CALL TO PRAYER.

AN interdenominational committee of the various Boards of Missions whose headquarters are in Chicago, was appointed some weeks ago to protest against the wholesale exportation of intoxicating liquors to Africa. Representatives of this committee have gone to Washington, bearing a message to the President and Secretary of State. We cannot better express the feeling here in regard to their mission than by quoting from the advance account of the Friday morning meeting of March 28th.

A note was read from Mrs. G. M. Clark requesting prayers for the committee of ladies now on their way to Washington, to make an appeal to the President in regard to the exportation of intoxicating liquor to heathen lands, and reminding us that all the churches in Oberlin are offering special prayer this week on their behalf. This request, which called forth a most earnest prayer by Miss Pollock, will, we hope, be remembered in many closets until the reproach of this traffic lies no longer at our nation's door.

Dr. Herrick, of Marsovan, out of a full heart and long experience, testified to the power of prayer. He said, "One with God is a majority. Some things in this life would be unbearable if we could not bring them to God in prayer." It is in this faith and the assurance that in his own way God will bless our efforts, that we, who have no power at the seat of Government, have yet ventured like Esther to "go in unto the king."

And may the following extract lead us to pray for temperance in India, also: "The Hindus are now becoming alarmed over the spread of the liquor-drinking custom, and are anxious that their country shall not be ruined by English vices. A memorial on the subject, which had a long roll of signatures, was some time ago sent to the British Viceroy of India. It tells how the Hindus have, in past ages, been distinguished for habits of sobriety, and how their ancient character is being undermined by English vices."

AN ANTI-RUM CONGRESS.

THE anti-slavery congress of Brussels has had its counterpart in the anti-rum congress at Khartoum. While Christians are earnestly considering how they can crush out slavery, Moslems are considering how they can preserve slavery and crush out intemperance. The means suggested are curiously similar, if we may trust the somewhat vague reports that come from the Mahdi's camp. Europe on the one hand is to draw a cordon of her ships of war around Africa and capture every Arab *dhow* that can be found, release its prisoners, and scuttle the ship itself. The slave-traders, on their part, are also to draw a cordon of *dhow*s around the continent, and capture every vessel that contains the abominable fire-water that is eating away the strength of the natives and thus depriving them of the materials for their trade. Boston rum, English gin, and German schnapps were doubtless not represented at Brussels, as the purveyors for Eastern harems were at Khartoum, so that the parallel is not quite complete. There is enough of truth in it, however, to set us thinking.—*Rev. E. N. Bliss, in "Missionary Review."*

In Memoriam.

MISS CATHERINE SCUDDER.

WHEN a few months ago Miss Scudder left her work in Niigata to return to this country, the wail of the Japanese women was, "The light has gone out of Echigo." But neither the change of climate nor all the care lavished upon her in California could save that precious life. On the morning of Feb. 11, 1890, she was translated to the heavenly home.

Few lives have been so full of self-sacrifice as Miss Scudder's. Born in India, where she saw the bitterness of heathenism all around her, she cherished through all her early years a desire to carry the gospel to those who were in darkness; and when her brother, Dr. Doremus Scudder, was called to face the sorrow of going alone to Japan, she gladly embraced the opportunity to go with him. In Niigata she won all hearts, and gained a great influence over the Japanese women. One who knew her well says, "In an acquaintance of twenty years I never heard her speak an impatient or unkind word; I never saw her allow another to carry a burden that she could bear herself." The grief she felt in leaving her work in Japan seems to have taken hold of her very life. Her ties to earth seemed to be loosened, and her last message to her friends was, "Pray for me that I may wait patiently till I am called home."

For the Coral Workers.

Last month, dear children, we told you what some boys in Chicago had done for the Beggars' Schools at Aintab. Now we bring you a little more news from the Beggars' Schools to show you how much good ten dollars can do in that far-off land. The teacher writes to some friends of the boys who also aided her:—

MY DEAR FRIENDS: You cannot imagine what a great joy I have in my heart that I was the cause of so much blessing to the poor of my own city by writing to you of them. Of course you must have greater joy than I, for you are the real owners of this blessing with your money. It is impossible for me to write in this poor English of mine the good influence of these two schools in this city, especially among the Gregorians. I had some fanatical Gregorian women who used to come to my district prayer-meetings through the influence of the education of their forlorn children in our Beggars' Schools. In these days some of these women are coming to my Sunday-school class almost every Sunday, which is still greater hope for us in winning them to the fold of our precious Saviour. I know some of these came at first to please me, as I was trying to do so much for the good of their children, and I indulged them to come at least in that way, hoping and believing that they would come to listen to me by and by from feeling the hunger of their souls. And now I see that God answered me in that case, because some of such women come to my Sunday-school class openly, and even became the members of our church at our blessed revival, not caring for the persecutions of their priests, or even for the most ignorant husbands of some of them.

Some of the fathers of my children, even, are so ignorant as not to recognize the value of what we do for their children about their education, but I have some others who cannot find words strong enough to express their love and thanks. About three weeks ago, when I made some dresses and *ghabghabs*, some such fathers came to me to show me their thanks about it. I wish you had seen them when they bowed themselves down and wanted to kiss my hands and my feet. I suppose you know this Oriental custom. At such cases I myself do not know how to thank God that he works for the good of his poor in such wonderful ways through me, a weakest and ignorant girl. But I am sure it is the fulfillment of his promise in his holy Bible.

With the \$10 I received from Chicago I made dresses for about fifteen children from *alaga* (a kind of cloth made in Turkey), and fifteen pairs of *ghabghabs* (a kind of sandal made here of wood and leather) for the same children. Of course these were the children who were not coming to school

for want of clothes, and shoes, and everything. I wish you could have seen the joy of them when my mother and I cut the dresses for them, and they were jumping up and down and almost kissing the dresses when we gave them to their hands after cutting them.

I have another thing to tell you. I have acquaintance with the Sunday-school Association in Brooklyn, through Mr. Jernanian, and by their help my Beggars' School has become a Sunday-school.

[And now, dear Coral Workers, as you have heard the story of these very poor children in Aintab, and their great joy and thankfulness over the gift of a dress or a pair of *ghabghabs*, can you be thankful enough for your good shoes, and gowns, and schools? Please let many pennies and nickels be dropped into your thank-offering boxes; show your gratitude, and help others at the same time.—ED.]

The following item in regard to the Morning Star was received through a private letter from Honolulu:—

LETTERS were received from the Gilbert Islands, by way of Australia, last Saturday, March 8th, telling of the arrival of the Morning Star in that group, after her extra trip up last November, when she came to bring up the invalid ladies, Miss Crosby and Miss Dr. Ingersoll. Measles broke out on board on the passage down, soon after getting into the Archipelago, and Captain Garland at once enforced quarantine, to prevent its spreading on those islands. No one was allowed to leave the Star nor to come aboard at any of the landings. The Hawaiian missionaries had to hold all their conferences in boats outside, bobbing up and down.

Two of the native missionaries' wives are so poorly they must return to recruit. They are both educated girls. Their husbands will come also.

For the Bridge Builders.

A UNIQUE MISSIONARY SOCIABLE.

THE Young People's Missionary Society of Union Park Church, Chicago, gave a "Missionary Sociable" in the ladies' parlor on Friday evening, March 28th, which proved most original, attractive, and instructive, and in every way a success.

As the guests entered the room cards were handed them, upon which were printed the names of the seven countries which are the "piers" of the bridge to which our contributions go; viz., Mexico, Micronesia, Japan, China, India, Turkey, Africa, also "General Fund," and "Great American Desert."

Opposite each name stood a number. Nine tables representing these nine points stood along the sides of the room, and the plan was for each person to go from table to table,—that is from country to country,—in the order designated by the numbers on his card, the order in which the names were printed having nothing to do with the mode of procedure.

Ten minutes were allowed for conversation on each number, the striking of a bell being the signal to proceed farther. Expecting about ninety-nine to be present, the numbers were put on to the cards with pen and ink, arranging them,—which was quite a mathematical problem to accomplish,—so that but eleven were at a table at a time, and thus at every signal from the bell a complete change occurred.

The following is a copy of our card:—

“Y. P. M. S.—India, 8; Japan, 5; China, 6; Turkey, 4; Africa, 9; Mexico, 7; Micronesia, 1; General Fund, 2; Great American Desert, 3. U. P. C. C., March 28, 1890.” The person holding this card beginning his tour with Micronesia, then General Fund, and so on.

Large cards, on which were printed the names of the countries, hung over the respective tables.

These tables alone, decorated as they were with draperies, ornaments, wearing apparel, and curiosities, were beautiful, curious, and a means of imparting much valuable information. Books of travel and works on missionary subjects added to the interest, and were instructively used.

The young ladies and gentlemen in costume at each table, leaders of the conversation on their particular country, made a very striking and picturesque array. But more to the point than this, they were intelligently familiar with the missionaries of the countries, and the latest tidings from these fields. The doorway leading from the hall to the parlor was draped with a genuine Mexican serapé, Mexico being represented at the first table near the door. At the Micronesian table the conversation was interesting, and the facts elicited concerning these, until recently so little-known islands, were eagerly received. The native costume here, hung upon the wall with other curiosities.

The Japanese table was literally loaded with articles of interest, and a vast amount of well-selected information was dispensed.

The “Celestial Kingdom” was brought very near home both by the costumes and the well-filled table. At the General Fund table, under our own stars and stripes, with maps, guide-books, and mite-boxes, we were made to understand of how vital necessity is the general fund for defraying the large traveling and outfitting expenses. Here was a bulletin-board, with train time from Chicago and steamer time from San Francisco, also lunch-basket,

shawl-straps, and what-not, making a very realistic picture of the departing missionary. A young lady and gentleman in the brilliant Turkish costumes filled a very interesting and pleasing corner of the room. The two representatives in East Indian attire, with a Tamil Bible among articles of *virtu*, photographs, and curiosities, told us facts concerning the land of the Brahmans and Hindu.

A most curious collection from the Dark Continent, where our work is really in its infancy, attracted much attention. And here, also, the native costume was displayed on the wall. Most of these *curios*, we are told, were sent by native Africans, to be sold for the benefit of the Temperance Temple to be built in this city. One of our young ladies, sitting under a yellow-shaded piano-lamp at a table decorated with yellow tulips and lighted with candelabra, served ices and cake, which were passed to the guests as they reached the "Great American Desert" (dessert) in their pilgrimage.

Altogether it was not only a most enjoyable, but a most instructive evening, full of valuable intelligence, and, we hope, of a new inspiration and interest in the cause so vividly brought before us.

The entire plan and manner of its execution was original with the executive committee of the Society.

JESSIE RICE KIMBALL, Chicago, Ill.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM FEB. 18 TO MAR. 18, 1890.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. *Alton*, 10.50; *Aurora*, New Eng. Ch., 25, First Ch., 35; *Bowen*, 5; *Buda*, 16.50; *Canton*, 6; *Chesterfield*, 5; *Chebanse*, 4.25; *Chicago*, A Friend, 25, In memoriam, 5, First Ch., 176.47, Bethany Ch., 5.30, New Eng. Ch., 14, South Park Ch., 15; *Kenwood*, Evangelical Ch., 110, Plymouth Ch., 106.77; *Decatur*, 5; *Dundee*, 35.76; *Elgin*, First Ch., 10; *Garden Prairie*, 3.73; *Geneva*, 12; *Granville*, 5.90; *Greenville*, 8; *Godfrey*, Ch. of Christ, 10; *Illini*, 12.75; *Jacksonville*, 11.40; *Kewanee*, 10; *La Moille*, 2.10; *La Salle*, 10; *Naperville*, 11.62; *Payson*, const. L. M. Mrs. Ida Lymans-ton, 25; *Peoria*, 21; *Rockford*, First Ch., 21.83, Second Ch., 17.50; *Seward*, 6.50; *Sandwich*, 35.82; *Stillman Valley*, 28.85; *St. Charles*, 25; *Summer Hill*, 10; *Sycamore*, 8; *Plymouth*, 12; *Tharville*, 5; *Turner*, 14.21; *Udina*, 2.17; *Waukonsie Grove*, 15; *Waverly*, 16.60; *Wythe*, 15.25; *Melvin*, Thank-off., 8; Englewood, Asso. Meeting, 1, 1,005 78
 CHICAGO: Dr. Gunsaulus' Lecture, 148 15
 JUNIOR: *Bunker Hill*, 10; *Dundee*, K. D. B., 1.12; *Elgin*, Prospect St. Ch., 3.55;

Galesburg, Knox College, 100; *Granville*, 16; *Highland*, 5; *Jacksonville*, Y. L., 15, Ministering League, 2; *Mendon*, 5; *Roberts*, 20; *Sandwich*, K. D., 6, Invin-cibles, 3.50; *Springfield*, 34; *St. Charles*, Theodora Soc., 5; *Sterling*, First Ch., C. E., 10, 236 17
 JUVENILE: *Chicago*, First Ch., 30; New England Primary Class, 10, South Ch., King's Messengers, 11.64; *Lincoln Park*, Lamplighters, 15.57; *Elgin*, Prospect St. M. B., 1.45, Acorn Band, 5; *Geneva*, Morning Star, 12; *Lombard*, S. S., 3.33, For Morning Star, 7; *Moline*, Mission Helpers, First Ch., 9.75; *Gridley*, Busy Bees, 5.25; *Oak Park*, Torch-Bearers, 33; *Prospect*, Mission Union, 10; *Rockford*, Sunshine Band, 56.53; *St. Charles*, Morning Star, 10; *Woodstock*, Mission Band, 12.50, 233 02
 Total, 1,623 12

INDIANA.

BRANCH.—Miss M. E. Perry, of Indian-apolis, Treas. *Brooklyn*, Mrs. Wm. Richey, 1; *Ft. Wayne*, 5.55, 6 55
 Total, 6 55

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. <i>Bear Grove</i> , 6.95; <i>Burlington</i> , 17.50; <i>Central City</i> , Aux., 5, Mrs. Blodgett, 1; <i>Durant</i> , Mrs. S. M. Dutton, 5; <i>Earville</i> , 7.25; <i>Grinnell</i> , 12.75; <i>Humboldt</i> , 2.15; <i>Michellville</i> , 3.10; <i>Modale</i> , Mrs. Solomon Hester, 2.50; <i>Tipton</i> , 5; <i>Toledo</i> , 5.67; <i>Rock Rapids</i> , 6.50,	
JUNIOR: <i>Anamosa</i> , 6.75; <i>Grinnell</i> , Seek and Save Soc., 1.22,	80 37
JUVENILE: <i>Durant</i> , Willing Workers, 10; <i>Grinnell</i> , Busy Bees, South Branch, 85 cts., West Branch, 2.80; <i>Newton</i> , Buds of Promise, 6; <i>Sabula</i> , Life-Pre-servers, 2; <i>Tabor</i> , 30,	7 97
THANK-OFFERING: <i>Bear Grove</i> , 1.53; <i>Grin-nell</i> , Busy Bees, South Branch, 10.50,	51 65
	12 03
Total,	152 02

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. <i>Alpena</i> , 21.25; <i>Ann Arbor</i> , 79.30; <i>Alpine</i> and <i>Walker</i> , 5; <i>Clinton</i> , 7; <i>Chelsea</i> , 8.50; <i>Cadillac</i> , 7.97; <i>Chelsea</i> , 2.45; <i>Constantine</i> , 5.62; <i>Essexville</i> , 50 cts.; <i>Edmore</i> , 1; <i>Eaton Rapids</i> , of wh. 10 from A Friend, 17.60; <i>Flint</i> , 37.08; <i>Grand Rapids</i> , First Ch., 23.27; <i>Grass Lake</i> , 9.75; <i>Greenville</i> , 13; <i>Grand Rapids</i> , First Ch., 3.12, South Ch., 20.35; <i>Hancock</i> , 25; <i>Jackson</i> , 197.78; <i>Muskegon</i> , 15; <i>Memphis</i> , 2; <i>Manistee</i> , 40; <i>Port Huron</i> , 18.65; <i>Romeo</i> , of wh. from A Friend to const. L. M. Sara Dickinson Gillett, 30.08; <i>Reed City</i> , 6.80; <i>Richmond</i> , 3.53; <i>Traverse City</i> , 20; <i>Salem</i> , First Ch., 5; <i>Whittaker</i> , of wh. 25 to const. L. M. Mrs. Lucy A. H. Childs, 40; <i>Webster</i> , 5; <i>Union City</i> , 17.50; <i>Vermontville</i> , 3.35,	692 45
JUNIOR: <i>Alpine</i> and <i>Walker</i> , Y. L., 15; <i>Cooper</i> , For Bridge, 10; <i>Detroit</i> , First Ch., Y. L., 62.75; <i>Flint</i> , Y. P., 10; <i>Grand Rapids</i> , South Ch., Y. P. C. E., 10, First Ch., Y. L., 10; <i>Jackson</i> , Y. P., 60; <i>Lansing</i> , C. E., 5; <i>Manistee</i> , Y. L., 25; <i>Newaygo</i> , C. E., 1.25; <i>Pontiac</i> , For Bridge, 20,	229 00
JUVENILE: <i>Ann Arbor</i> , Children's Band, 30.25; <i>Addison</i> , M. B., 5; <i>Chelsea</i> , Happy Messengers, 4; <i>East Saginaw</i> , Faithful Workers, 5.50; <i>Grand Rapids</i> , First Ch., Coral Builders, 5, South Ch., Sunbeam Band, 1; <i>Greenville</i> , Mrs. Ellsworth, Morning Star Band, 1; <i>Manistee</i> , Willing Helpers, 5; <i>North Adams</i> , Coral Workers, 1; <i>Reed City</i> , Cheerful Workers, 5.25; <i>St. Johns</i> , Cheerful Givers, 7.50; <i>Wayne</i> , Children's Band, 8; <i>Essexville</i> , Morning Star M. B., 2,	80 50
SUNDAY-SCHOOLS: <i>Flint</i> , Miss Lovell's Cl., 1; <i>Olivet</i> , Juvenile Cl., 5,	6 00
Total,	1,007 95

MINNESOTA.

BRANCH.—Mrs. G. A. Wheaton, 628 S. E. Fourth St., Minneapolis, Treas. <i>Excelsior</i> , 5.40; <i>Lima</i> , Mrs. I. L. U., 1; <i>Minneapolis</i> , Park Ave. Ch., 24, Vine Ch., 5; <i>Northfield</i> , 55.04; <i>Owatonna</i> , 18; <i>Wabasha</i> , 5, Mrs. E. M. W., 10,	123 44
JUNIOR: <i>Minneapolis</i> , Plymouth Ch., Y. L., 47.43, Vine Ch., 6,	53 43
SUNDAY-SCHOOLS: <i>Cannon Falls</i> , 3.48; <i>New Utm</i> , 2; <i>Rushford</i> , 50 cts.,	5 98
Total,	182 85

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washing-ton Ave., St. Louis, Treas. <i>Cameron</i> , 3.25; <i>Springfield</i> , First Ch., 6; <i>St. Louis</i> , Pilgrim Ch., 200,	209 25
FOR KOBE HOME LAND: <i>Kansas City</i> , First Ch., Earnest Workers,	3 00
Total,	212 25

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Chatham</i> , 5; <i>Cincinnati</i> , Cen-tral Ch., 92.30; <i>Oberlin</i> , 100,	197 30
JUVENILE: <i>Lyme</i> , M. B.,	8 00
SUNDAY-SCHOOLS: <i>Kinsman</i> ,	7 00
For the Webster Memorial Fund for Bailundu, <i>Oberlin</i> ,	13 00
	235 30
Less expenses,	5 00
Total,	230 30

SOUTH DAKOTA.

BRANCH.—Mrs. W. R. Kingsbury, Sioux Falls, Treas. <i>Greenleaf</i> , 4; <i>Sioux Falls</i> , 27.50,	31 50
Total,	31 50

TEXAS.

<i>Austin</i> .—Ladies' Missy Soc. of Tillotson Institute, for Africa,	5 00
Total,	5 00

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Arena</i> , 3.55; <i>Beloit</i> , First Ch., Mrs. George Herbert, const. L. M. Mrs. H. M. Whitney, 25; <i>Browntown</i> , Mrs. A. M. Lathrope, 2 of which a Thank-off., 5; <i>Baraboo</i> , 5.60, Mrs. Amelia G. Clark, 15; <i>Clinton</i> , 6; <i>Delavan</i> , 17.50; <i>Green Bay</i> , 9; <i>Koshkonong</i> , 8.20; <i>Menasha</i> , 6; <i>Oshkosh</i> , Zion Ch., 5; <i>Sparta</i> , 9.50,	115 35
JUVENILE: <i>Green Bay</i> , S. S., 35; <i>Madison</i> , Primary S. S., 10; <i>Whitewater</i> , Rosc-Buds, 3.75,	48 75
	164 10
Less expenses,	13 28
Total,	150 82

MISCELLANEOUS.

To const. L. M. Mrs. Geo. M. Clark, of Glencoe, Ill., Young Ladies of Chicago, Evanston, Galesburg, Glencoe, Oak Park, Pittsfield, Rockford, Springfield, Ill., Terre Haute, Ind., Des Moines, Ia., Centralia, Topeka, Kan., Detroit, Mich., Kansas City, Springfield, St. Louis, Mo., Omaha, Neb.,	25 00
Total,	25 00
Receipts for month,	3,627 36
Previously acknowledged,	9,178 64
Total since October,	\$12,806 00



VOL. XX.

JUNE, 1890.

No. 6.

Thy hand, thy heart, thy brain, thy wealth He needs
To-day! Thy hand to reap, thy heart to love,
Thy brain to plan, thy wealth to cleave the way
Through forests dark and jungles deep; and o'er
The storm-tossed wave to speed his mission band,
His reapers, on to fields as yet unreaped,
Where harvests rich lie waiting for their toil.
The day is *now*, the day in which for Christ
All labor must be done. Too soon the night
Comes on when toil must cease, and what is then
Ungleaned, forever must lie ungleaned and lost.

It is stated that there are twenty-nine million of dollars in the banks of Massachusetts owned by women. One thousandth part of this as a thank-offering to our Board would give joy and delight to our more than one hundred missionaries.

OBEDIENCE to the command, "Let not thy left hand know what thy right hand doeth," has been unusually exemplified in our treasury the last six weeks. Six hundred and fifty dollars in different sums have been received anonymously, as "from a friend." While in general we think it is but just that the faithful workers in our branches and auxiliaries should have the encouragement to be gained from all gifts within their limits, yet there is a special sanctity in a spontaneous gift apparently prompted by the movement of the Spirit on the heart of the giver. As this unusual amount has come since the special movement for prayer in our Board, the day set apart for this purpose, the hour from five to six on Sunday afternoons, the Friday morning

meetings at the Board Rooms, may we not feel that we have this result because "some one is praying."

It is pleasant to know that the hour of prayer on Sunday afternoons will probably be observed by all the women's missionary societies in America. All the responses that have been received to the suggestion that all should unite in it, have been most heartily in the affirmative. Some who have already observed the hour in their own societies gladly promise to include the work of other Boards, and those who have never established the custom desire to join in the movement immediately. Most cordial responses have been received from Great Britain. While the hour named is hardly practicable in their family arrangements, they promise "each Sunday, some time in the day, to entreat our Master for his kingdom."

THE Friday morning prayer-meeting, April 25th, was somewhat a farewell for Mrs. Newell, Miss Jones, and Miss Webb, the two latter missionaries of the W. B. M. I., who sailed for Turkey the following day, Mrs. Newell and Miss Jones for the Gedik Pasha work, Constantinople, and Miss Webb for Adana, Central Turkey.

The Indian Female Evangelist for April, the organ of the Indian Female Normal School and Instruction Society in London, speaks of the added strength to the society from its new President, Her Royal Highness, the Princess Mary Adelaide, Duchess of Teck. She had intimated her intention to be present at the annual meeting of the society, to be held in Prince's Hall, Piccadilly, April 22d. The article adds: "Our Deputation Secretaries have been very busy, and have been wonderfully helped by the generous co-operation of the Misses Leitch. These kind American friends so love the undenominational basis of our society, that though they have on their hearts the burden of collecting a large sum for Jaffna College in Ceylon, they have promised to plead our cause as earnestly as their own, and we are under a deep obligation to them. God has given them a special gift of touching hearts by their eloquence, and of inspiring their hearers with some portion of their own missionary enthusiasm."

THE seventh annual meeting of the International Missionary Union will be held at Clifton Springs, June 11th-18th. The membership of the Union is open to all foreign missionaries of whatever evangelical society, or Board, or field, and their meetings are rare occasions of good fellowship, mutual encouragement and improvement. We wish all the missionaries of our Board could have the pleasure of attending. Information as to entertainment, transportation, and other items, may be obtained from Rev. William H. Belden, Bridgton, New Jersey.

A MISSIONARY writes with appreciation of the article "In Rose Pink," in LIFE AND LIGHT for November last, and adds: "The writer has a very good understanding of the matter. My brother sent me 'The Birds' Christmas Carol' at Christmas. One Friday evening before examinations Miss S. and I felt, after reading it together, as if we had 'been somewhere.' It was a great rest to read it." It is pleasant for others than family friends to send a missionary a bright new book now and then.

We find the following novel argument for giving, in the *Missionary News* (Bulgarian), for December:—

The members of a little church were having a hard struggle to raise their pastor's salary. One resource after another had failed them. It was an anxious time for the little band, but the faith of a few rose to the emergency. "Let us meet and pray over the matter," said they. They came together and carried their case to their Heavenly Father, and his ear seemed open to their cry. "We do not give this to our pastor, but to the Lord," said one. "If I call a physician I must for each time pay him five francs, and for twenty visits it would cost me a hundred francs; I will give two hundred francs and trust the Lord to care for my family," said their leader, who has known much sickness in his home. The same spirit was manifested throughout the gathering, and the rate of giving was largely increased. Many were surprised at themselves, as well as at the open hands of others.

At the close of the effort they summed up the weekly pledges, and found that they amounted for the year to seventy liras,—more than the amount needed to make up the salary. It was a joyful surprise to everyone. Their leader has had no need to call in a physician, and God has blessed them all in their business and Christian work. I wept for joy as I recently heard the pastor report their experience to incite others to do likewise, for we have felt much anxiety for the prosperity of the church.

The same paper describes an effort toward securing a proper Sunday.

A report is given of the effort of the Protestants in Razlog (Bansko with twelve other smaller places) to induce the Government to change the weekly fair to some other day than Sunday. All parties who desired it had finally agreed upon Saturday as the best day, but the opposition of a few influential men of the place prevented the Government from acting. A good Providence, however, brought the matter to a seeming crisis. Three Jews came to the place and opened stores, thus threatening to take away the trade of the opposers. The leaders—who had before claimed that the change to Saturday would be unjust to the Jews if they should come to live there—now saw that their gains would be much decreased by the underselling of these Jews, and decided to practically change the day without asking the

Government. So they sent to the butchers, bakers, and others, ordering them not to open their shops on the Sabbath, but on Saturday, and sent word to the villagers to prevent their coming on Sunday, adding, "Whether you have anything to buy or sell, or not, come next Saturday and walk the streets, so that the Government may see that the change of the market is accomplished, because the people choose to come on Saturday."

The governor was surprised that there was no fair on the Sabbath, and asked of the Bulgarian leaders the reason. "Sir," said they, "we feel that it is wrong to trade on the Sabbath." "Ah," replied he, "have you only now learned that it was a sin?" "We had no one to teach us," they answered. However, the governor refused to allow the change until orders should come from his superiors; and as he has since been removed, the matter is not yet decided. The discussions have led many to think. We expect the legal change ere long.

The same paper also describes the way a church quarrel was settled in this progressive country,—possibly an example to churches in favored America.

In Y. there was quarreling among the brethren and sisters; but after much thought and self-examination we felt that we must go to the Saviour, and he gave us power. The result I can hardly describe. Hearts were melted; the very seats wept; and now we are planning to go, two by two, to the surrounding places to tell the good news of the gospel.

EUROPEAN TURKEY.

SOME MACEDONIAN WOMEN.

BY MISS E. M. STONE.

Those who are studying European Turkey, the topic for the month, will be glad to know something of the *personnel* and the condition of the women for whom we work. We make the following clippings from an article by Miss Stone in the *Missionary News*, a little missionary paper published in Samokov, in which she gives an account of a tour in Macedonia.

THERE was another rejoicing sister in Yakarooda. She has passed through the time of her persecution for Christ's sake, and now rejoices that hers is a Christian family. Her prayers have been answered, and her husband now loves the things which once he hated, and for which, because she loved them, he had many times threatened to kill her. Since last Easter her husband has begun to attend the services of the Lord's house regularly, and to live as a Christian. There was a smile on the wife's face as she recounted to me her trials, now past,—how her husband had been so angry

when he found out that she had become one of those hated Protestants, as he thought, that he had driven her out from her home. Such faith and comfort was given to her that she went even gladly, although leaving her children, because it was for Christ's sake. When, after three or four days' experience, her husband found that he could not take care of his house, and sent for her to return, she went willingly; but told him plainly that from thenceforth she should not attend the Greek Catholic church. Sometimes he dragged her on the floor by the hair of her head; many times he beat her, and otherwise maltreated her; but Christ was the stay and the song of this woman's soul. When he threatened to kill her he could not shake her calm, because her soul was stayed on God; she only answered him, "Kill me, and I shall go the sooner to God!" When the Lord had made an end of trying her faith, he quickly brought her husband to stand by her side, and their children are with them, in their love for the Lord's house and his service. It seemed that this sister would never tire of telling what great things the Lord had done for her and for her house. . . .

In the next village a young bride met us in the morning, with a specially warm, close clasp of the hand, and begged the Bible-woman and myself to come to see her. Arriving at her home we found her alone, and joyfully she recounted the goodness of God to her soul. Though a bride less than a year before, she had not been deterred by this reason from coming to Christ as soon as she heard his voice saying, "Follow me!" She had made her decision a month before. When we asked how her husband felt because she had become a Christian, and people called her a Protestant, she said: "All is well as yet between us; but even if he should oppose me, even if he and his friends should threaten to cut me into inch pieces, yet there is something so strong in my heart, something new there, which tells me that I could not leave my Lord even to escape that; I must cleave to him!" This is surely none other than the power of God.

In another village, and not far distant, was a reunited family. When the husband became a follower of Christ, some years since, his wife left him, taking all her children with her. He was in comparatively comfortable circumstances, and would gladly have cared for her and their children, as a Christian husband and father; but it was unendurable to her that he should leave the faith of their fathers and become a heretic, so she left his home. For several years she wandered about, doing what work she could find to do for strangers, and subsisting upon charity for the rest, her husband all the time inviting her to return to the comforts of his home. What a picture is this of the way all of us have wandered and suffered, when in our Father's house there was "bread enough and to spare!" The time came, however,

when she was willing to return, and now her husband assured us that she would be willing to receive us. The faith of my hostess was small that we should not be ill treated, and she insisted that Mr. H. should remain at home until after we had made our call. Her fears were groundless. As we passed through the village streets we met with no rudeness of speech or manner. The women and children were sitting at their gates,—those who had not gone to the neighboring fair,—and they rose politely and responded cordially to our greeting. This was quite in contrast to the stones with which they formerly greeted any Protestant; so we went on encouraged. Upon our left, as we passed, was a deep gully in one place, where men were at work making the native whiskey; here was the village priest, and here Mr. Clarke found him, when he came in quest of him a little later. How high a standard of Christianity can be looked for in a community whose highest spiritual leader is interested in such pursuits?

At length we reached the gate in the wall before a very comfortable looking new house; a brother welcomed us, and responded in the affirmative to our inquiry whether his wife was at home. He did not, however, tell us that the statue-like figure standing at one side was his wife, and proceeded to lead us past her, up to the entrance. Something bade me salute her, and her answer revealed her to be the lady upon whom we had come to call. Her husband had not known enough to introduce us, but he will learn; for is he not the disciple of Jesus Christ, whom one has named “the truest gentleman who ever walked the earth”? We could not call the wife’s greeting cordial, but it was much that she was willing to take the offered hand, and respond to the morning greeting. Then she followed us into the house, and sat down opposite, silent still, and with impassive face, but listening, and willing to be there. As we sat looking out over the magnificent view of plain and distant mountains, commanded from their open hall, it was easy to talk of our Father, and the infinite love with which he gives to his children all which he sees to be best for them. Then, of course, we must take his Word, to read together the assurances of his care for all of his own,—and that we are his own if only we do his commandments. So Mr. H. brought his Bible; and as his hymn-book is its inseparable companion, he brought that, too, and we read together. As I was reading, it went to my heart that the wife and mother crossed the hall to sit by us—those fearful, hated Protestants, as she had thought but a little before. However, that had been in the times of her ignorance; and the words of the Holy Book are every year becoming to me more luminous with meaning as we read: “The times of this ignorance God winked at;” “Father forgive them, for they know not what they do.” As we see how

readily and naturally simple souls everywhere "follow on to know the Lord" as soon as "the eyes of their understanding are enlightened," we receive a new sense of God's patience with them. It is they who say, "We see; we know," and who yet reject him, with whom "his anger is kindled." We left with the child, who happened to be at home, some of the pretty cards with Bible-texts in Bulgarian, which children in America are helping us to print for circulation in this country, together with a few leaflets; and after singing a hymn, and thanking God together for this reunited home, we took our departure, our hostess now taking her place as hostess, and bidding us come again.

Of all the groups of women, however, with whom I met in Macedonia, that group which welcomed me so cordially, listened so courteously, and joined in the conversation so intelligently at the noon-hour in Kallipote, remains most lovingly in my memory. They were gathered in their holiday attire, not far from the market-place,—some of the representative women of the village. The moments were few, for we were passing travelers. Of what should we speak? One, ruder of speech and coarser of face, began to remark upon the stranger's dress, from hat to boots; but another, whose countenance showed a refinement which seems marvelous in a simple village so far from enlightenment, rebuked her, saying, "Let us listen now to what she has to say!" The record of the next few moments is in heaven? Were their hearts really touched, as their earnest faces seemed to indicate? It was one of those interviews when heart seems instantly to touch heart, and the service was one of love indeed. The call to our noontide repast interrupted the interview; but as soon as that duty was attended to, my heart sent me after the women again. They were waiting, and more in number than before, several of the new-comers being older women,—one with hair white and glistening, under her dark-blue head-handkerchief. It was evident that they were waiting, for they at once placed a low stool in their midst, out of the sun, and begged me to sit; for this old mother, too, they had provided a similar seat; the rest were upon the ground. What could we do? How I longed to stay among them for hours! But the horses were even then ready, and a long afternoon's ride lay before us. Our old lady had come with a purpose. Had you seen her earnest face, and heard her intense whisper, as she said, "What can you tell us concerning our freedom?" you would have known that the Bulgarians living in Macedonia feel that their condition is a burning question, when even their women inquire concerning the prospect of their deliverance from their political and ecclesiastical thralldom. Pressing as was her eagerness to be gratified, this one little interval of time, which may be all that we shall have this side of

our next meeting "before the judgment seat of Christ," was too precious to use for words concerning national freedom; so bidding them to put their trust in God to lift the yoke which oppresses them so heavily, in his own time and way, I pointed them to "the liberty with which Christ makes his people free" the instant they enter his service,—free for time, free for eternity. A loving, longing parting was theirs to the stranger of one short hour before. With a great pain in my heart I left them in their darkness, their mournful words ringing in my ears: "Who will tell us? There is no one to tell us of these things!"

Pray for these and all Macedonian women!

WESTERN TURKEY.

THE GIRLS' COLLEGE IN CONSTANTINOPLE.

As was stated in the last number, the Home at Constantinople has been recently regularly incorporated as a College. The fact was telegraphed to Constantinople, and we have received the following account of the way the news was received:—

THE great event has taken place, and we can now feel that we are a college. The cablegram came over to us from the Bible House, Tuesday evening of this week, the day before yesterday. Miss Fensham saw what it was, and called me out of the sitting room to give it to me, and we were quite overcome. We could hardly believe the day had arrived to which we had looked forward so long. Very soon we were all rejoicing together over it; but the girls did not really know it until the next morning, when there began to be cries all over the house—"Vive le College! Vive le College!" and it was immediately evident that the school had received the news with the greatest enthusiasm. Without the slightest suggestion from us the girls decorated the schoolroom profusely with branches of green from the garden, and wrote on the blackboard congratulations in English, Armenian, Bulgarian and Greek, French and Turkish; and when I went into morning prayers they greeted me with a simultaneous cheer. Their enthusiasm was delightful, because it was so spontaneous.

To properly celebrate the occasion we gave a half-holiday, and invited the school to a reception in the afternoon and to a dinner afterward. I sent a man immediately to Hissar, to invite Mrs. Millingen, whom we still consider a member of our Faculty, and our three professors of languages for the College. The girls decorated the drawing room in the afternoon, and came to the reception with very bright faces.

The dinner, however, was the great event of the day. How I wish that you could have been here! The dining room was beautifully arranged, and

there was a card at each plate tied with a little ribbon bow, with the name of each scholar. We were almost one hundred at table; the exact number, I think, was ninety-seven. After the coffee I rang the bell for silence, and Miss Melvin, from the extreme end of the room, called for the toasts one after another. One of the seniors gave the toast to "The College," to which I responded. Then one of the juniors gave a toast to "The Ladies of the Board," to which Miss Fensham responded with a very appropriate speech, which I wish you could have heard. The next was a toast to "The Secretary of the Board of Trustees in Boston," to which Miss Dodd responded, telling the girls of her labors for our College, of her delightful home and hospitality, and closing with a few words for them of the lessons to be drawn from a life spent in working for others. One of the juniors gave a toast to the first senior class to graduate from the College, to which one of the class responded. One of the sophomores followed with a speech in French, which Miss Celopatt, the French teacher, had written for the occasion, and which was very bright and amusing. I then called upon the gentlemen, and Mr. Ilion spoke in Greek, Mr. Hagopian in Armenian, and Mr. Voikoff in Bulgarian. Mr. Ilion spoke with great affection for our school, and among other things said that he had seen during his connection with us that the highest aim of the school was to give a thoroughly Christian education to the students, and that an education given with that aim must be a good one. Mr. Hagopian and Mr. Voikoff also spoke of the fact that there would now be a new incentive to earnest and faithful work. We closed with three cheers for the new "College."

This celebration expressed our delight at the news which the cablegram brought; but when the Constitution comes we hope to have something of a more serious nature.

EASTERN TURKEY.

TOURING NOTES.

BY MISS C. E. BUSH.

Miss Carrie E. Bush writes as follows of a recent visit to an outstation from Harpoot:—

YESTERDAY one of the Bible-women and I started out together. She is the widow of a deacon of this church; has one son in the college at Harpoot, and an older one in America, and a little boy and girl here. I went to her house to call for her, and she said, "Won't you first come into the other room and see my tenants?" They were two sisters, the elder living with her husband, the other having recently come from Constantinople, leaving her husband there in an insane asylum. This unfortunate woman cannot

read, and sits brooding over her sorrows, weeping her eyes almost blind. I read from the twelfth of Hebrews, and prayed with her.

A neighbor had come in to bring the sisters some sewing to do; she was the wife of one of our most influential Protestants. Only a few years ago she came here from a Gregorian home. She was coarse and ignorant, and knew nothing of Protestantism, and not even how to read. The Bible-woman has given her lessons, and she sent for the Bible and begged me to give her a lesson that day. She was reading in course in 1 Kings, and well and understandingly, too. She told me a charming story of how she had long been meditating an attempt to persuade one of our finest Protestant young men to give up drinking; and the evening before, with the aid of her husband and the teacher of the girls' school here, had succeeded in getting him to sign the pledge; and, also, how a few years ago she was the means of persuading her husband to do the same thing. I looked into her rosy face and intelligent brown eyes, and at her smoothly brushed hair, and brought to mind her prayer in the woman's meeting on Wednesday, and the fact of her being a member of the church, and said to myself, "What hath God wrought!"

We went on, up the main street and down another side one, where two women stood by their street door. "Come in," they urged; and who could resist such pleasant faces and kind voices? "Of course we will," I replied; "anywhere where people want us." There we had quite an audience of these two women who are sisters, one recently widowed, a neighbor who could read, a young bride who was very bright and pretty, and two or three other less noticeable women. They showed much interest in what I read and talked about, and a young man who came in and sat down finally promised me to get a primer and learn to read.

Later we found our way to a cold, uncomfortable home, where there were three warm hearts. One was the aged mother, almost seventy-five years of age. She had just risen from her bed, and was trying to comb her thin gray hair, groaning all the time with the pain she had in her poor rheumatic shoulders and chest, while upstairs her daughter-in-law and granddaughter were beating cotton. This latter came down the stairs after her mother, blushing like a rose over the fact that she, a bride of only two months, should be caught attired in an old, faded, blue cotton tunic, and with a plaid handkerchief tied around her hand. But her big, half-moon earrings, and the row of gold coins on neck and head, and numberless rings and bracelets were visible, and her rosy cheeks and bright eyes shone brighter than them all.

In this land of sorrowful homes, it was a heartfelt joy to hear her tell of her new home, about two hours away. She has married the son of the chief

Protestant there, to whom her mother objected as a son-in-law; but the daughter again and again said, "It is just the home I would have chosen! Just the kind of a home I like!" And they praised the mother-in-law's goodness and influence, and the bright-eyed bride said, "Now I am going to learn to read."

I had not partaken of the food at the other house, save one plum, so by this time I was hungry; and when they wished to cook us a cup of sweetened water, dignified by the name of sherbet, the Bible-woman said, "No; please bring us a piece of bread." The bride was full of joy at such a service, and soon brought bread and salted peppers, and balls of meat and wheat, the inside stuffed with chopped onions and boiled in water. These were cold, so we took the tongs and put them on the coals, then ranged some meat-balls on them to toast, and we also toasted the bread before the open fire, and soon ate with a relish. "You won't be offended, grandmother," I said to the old lady, "because this is a fast day to you, and we are eating meat?" She smiled back on me from her bed and said, "Oh, no. I don't mind such things." Such contentment and happiness led me to read one of David's glowing psalms of praise.

"I wish we could go to the house of that poor bride who died yesterday, after such weeks of suffering," said the Bible-woman, with a heavy sigh from her own stricken heart.

"Why not?" I replied. "I have borne them on my heart all this week, and I long to go there." So up and up the slippery street we trudged, the little boys calling on every hand, "Meesees Boosh!" "Mees Poosh!" "Meester Poosh!" "Meester Poosha!" until we were glad to vanish within the big courtyard of the house of mourning. I felt a great hush come over my spirit as I climbed the stairs, for the poor woman had died a terrible death.

About thirty women had assembled to comfort the chief mourner, a very old woman who is both blind and deaf. How was I going to gain the attention of such a company of worldly women? Look at their faces, with the hard lines around the mouths, the careworn lines on their brows, the ignorant, careless, curious, heartless, scornful expressions on lip and brow. We pressed up to the old mother, for no one rose or made room for us. It was pitiful, the trying to shout our sympathy to her, and I turned away to the curious faces about me, and took out my Testament. They seated me on the edge of a cushion where I could be above them all.

Bless God for sorrow, for "a touch of sorrow makes the world akin." My beloved father's death, and my bitter sorrow at my loss, flashed through my mind, and I told them of my leaving America nearly twenty years ago;

his visit at Constantinople in 1879, with the intention of coming to see me at Harpoot; his turning back to America without seeing me; his sudden "translation" in February of 1880; the coming of the tidings to me on April 4th, just four days before my leaving Harpoot for America; and then I opened at John xi., the chapter which Mr. Allen read on that sorrowful Sabbath evening of the news, when tender friends gathered to comfort me, ending with the question which reconciled my heart, "Could not this man who opened the eyes of the blind have caused that even this man had not died?" I was astonished at the attention and hearty thanks. It was a blessed season. May God only bless the Word and keep it in their hearts, that they may receive the comfort he is willing to give. I praised him for this gracious opportunity of testifying of his sympathy and comfort.

Now we pass a new little shop with a salutation to its keeper, and around the corner to a big door behind. One of our old pupils, now the beautiful mother of three children, somehow knows it is we, and calls out a pleasant "I am coming," to our somewhat impatient thump. This little mother, who seemed only a bit of "pink and white tyranny," having ruled as an only child for years, has grown into a dignified, graceful matron. Her husband will not come to the chapel, but she has family prayers with him, and the children, and her poor sick mother; and I never thought I should see her have such Christian courage as that.

I cannot stop to tell you about the rest of my seven or eight calls that day, and I must close my long letter without telling you anything of our two Bible-women with their thirty and forty scholars each; or our three girls' schools of forty-five, sixty, and thirty each; or of our four boys' schools, with twenty-three, seventy, thirty-four, and sixty pupils each; or of our well-loved church, with its one hundred and six members.

Do you not say with me God bless this pastor and wife, and all the teachers, and crown this new year with wonderful spiritual gifts to all?

JAPAN.

ITEMS FROM JAPAN.

We are permitted to make the following extracts from a journal of a lady missionary in Osaka sent to family friends:—

I AM very desirous of getting on well with the language, and do not mean to let anything hinder me if I can possibly help it. It's very hard,—everything is so upside down according to our notions. The object comes before the verb; there is no person nor number; the sign of the possessive may

follow a verb or a whole sentence ; the personal pronouns are seldom used. One of their writers in a grammar said : "The depravity of foreigners as seen in their morals, is also discernible in their speech. For instance, they say, 'See the moon' ; but anybody knows the object should come before the verb, because if the moon is not there first how can you see it?"

In my last, the New Year's presents and calls were left for this letter. We had quantities of presents, as every one does, but few things were of the sort for which one cares much,—pictures, truly Japanese, heaps of oranges. There were pretty baskets of eggs, and all sorts of queer things,—skeins of silk, pretty balls, curious structures of wood and silk juggled in some mysterious way into glass bottles, artificial flowers, an elaborately decorated battle-axe, silk handkerchiefs, and my teacher gave me an elegant lacquered box for sweetmeats. Just a day or two ago I found a neat little package in one of my drawers. It contained a lovely embroidered silk handkerchief and a note with love.

The most important event since last writing has been the death of Mr. Neesima,—an occurrence which has moved us all, and stirred up all the energy of the already overburdened churches, because it may prove a serious setback to Christian education in Japan. It will be difficult to fill his place ; for he was a man splendidly educated, and liberal in his ideas, and still patriotic. You will have full accounts in the papers by the time you get this, but I venture to send a few items.

When the Doshisha was first started it was a puny child, and had, perhaps, fifteen pupils. A little rebellious spirit was rife among the students, and one of them was a thief. Mr. Neesima was much troubled and worried, and one day he called all the students together. He told them how matters stood, how they rebelled against authority, and one of them had been stealing, but he did not blame them at all. He said it was all his own fault ; he did not know the needs of students ; he had not been faithful in his daily life among them, or this never could have happened. He then took a stick, and began beating his hand until they begged him to stop, and finally held him to stop him, promising to be better after that. Nearly every one of those students is holding a prominent position now. Several are pastors, and two or three are remarkable pulpit orators. One is now editor of a leading Japanese paper, "The Nation's Friend," and is to write Mr. Neesima's biography in Japanese.

His death is deplored by the papers as a national loss, as it truly is. He had a great deal of influence among high officials because of the high rank of his family before the Restoration, as well as his connection with the educational embassy mentioned. The funeral was impressive, I am told ; but

not being well, it was impossible to go. You will have full accounts in other places of the service, but I may add two or three things which the papers won't tell you. Mrs. Neesima was dressed in a beautiful white crape dress, and her picture was among the flowers on his breast, and was buried with him. White is the mourning color here, as you know, and the burial of the picture is a new custom, which is growing, I'm told. When it was known that Mr. Neesima was seriously ill, the students held a great many prayer-meetings, and almost commanded the Lord to restore him to health. After a time a better spirit prevailed, and the prayers became entreaties to prepare them to take up his work if he should not recover. It is said that the Doshisha now contains six hundred incipient Neesimas.

Young People's Department.

MEDICAL ITEMS.

MADURA DISPENSARY.

The report of the Madura Mission just received gives the following with reference to Dr. Root's work in that city.

EQUALLY necessary with all other departments of our missionary work, is that devoted to the alleviation of suffering and the preservation of life,—the medical department. We are thankful to have three physicians among us working for the souls of men, as our Saviour so frequently did, by the healing of their diseases. Multitudes of the people still fail to appreciate the value of medical and surgical science; but multitudes more do, and every year finds the latter increasing.

When a man takes his wife, as one did, to a native practitioner to be treated for cataract, and has one of her eyes put out by unskillful puncturing, he begins to think that the missionary's advice to take her to the mission hospital was worth following. We all rejoice in the prospect of soon having a woman's dispensary for Dr. Root. As to the medical work for women, Dr. Root writes: "This work has been carried on as in former years, but with perhaps added enthusiasm, due to the prospect of new and more convenient buildings for our work. The staff employed has been essentially that of last year. The cases in town have been for the most part critical ones, but we are glad that we are able to report that there have been no deaths among them. The small hospital building has been fairly well patronized. We have treated 15,570 cases, besides private cases not recorded in the dispensary

books. Of the 15,570 cases, 9,036 were new to us this year, the remaining 6,534 having been at one time or another on our books. Patients have come from 219 villages in the Madura District and from other districts.

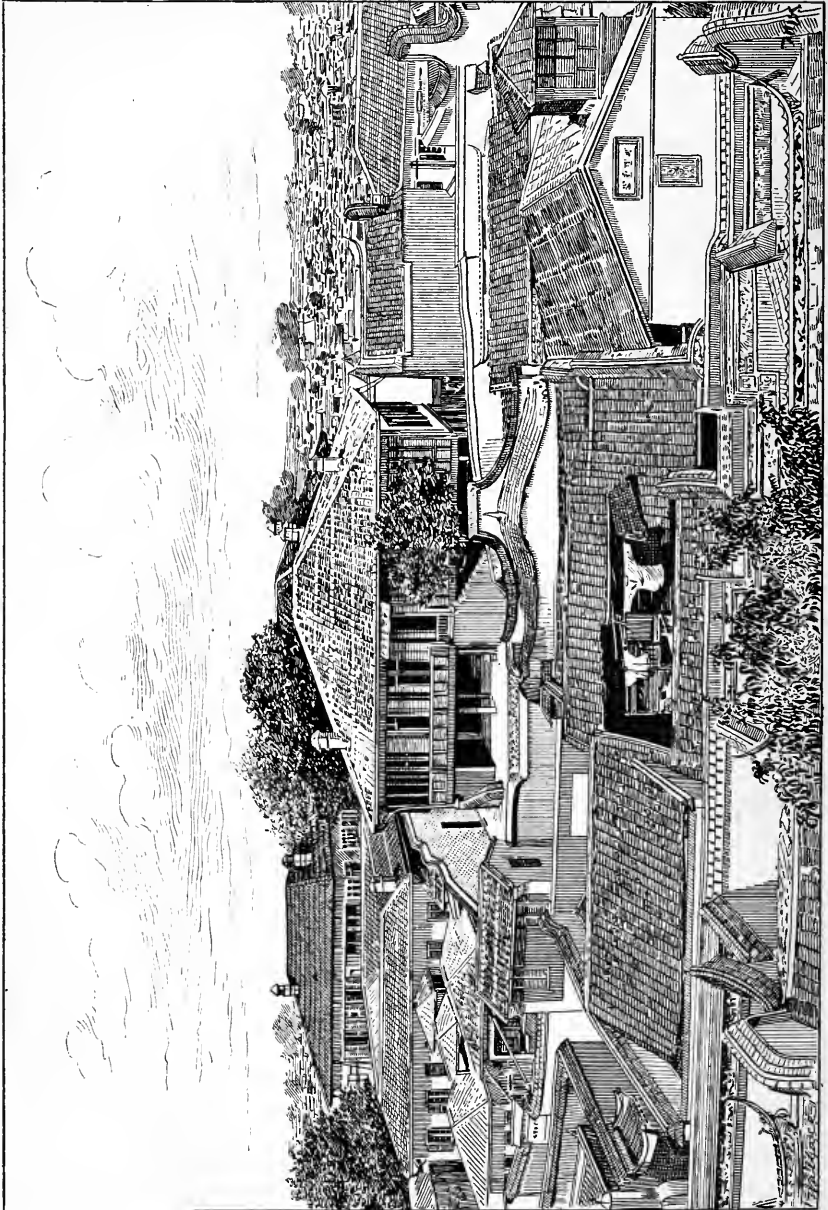
THE FOOCHOW HOSPITAL.

The Foochow mission have sent an urgent appeal for an additional two hundred and fifty dollars for the completion of the hospital buildings, making one thousand dollars in all. It is very difficult to make exact estimates of the cost of buildings in these foreign lands; and even after the missionaries have contributed all they can—more than they ought—from their own purses, they find themselves in great need of the sum mentioned from the Board. Mr. Hartwell sends us a photograph of the buildings, which we have reproduced on the next page. He writes: “In the photograph, the central building in front is the ladies new house. To the left of this are seen the hospital buildings, which could only be of one story, on account of the prejudices of the people. As now built they do not obstruct the view from a temple near by, nor appear to press too heavily on the Dragon’s veins, supposed to pass under the site, and so do not impede his circulation, on which the prosperity of the city is believed to depend. Immediately to the right of the house is the old hospital—which was made to do service for over three years,—a part, or nearly one third of which had to be removed to make room for the house. What remains is now used for the Training School, in connection with the new school-building just behind and to the right of it. In front of the old hospital are the premises for the woman’s school; and the small city church is seen in front of this, the name in Chinese being quite distinct in the photograph. Behind the new house is seen the roof of the residence of Dr. and Mrs. Baldwin, in part of which house the Misses Woodhull, at great inconvenience, lived for nearly five years; and to the left of this is the mission house, occupied at present by the Rev. L. P. Peet and family, besides Rev. Mr. and Mrs. Hartwell.

GENERAL ITEMS.

The *Pioneer*, from Jubbulfar, India, gives one reason, or, indeed, many reasons in one, for the immediate prosecution of medical work for women in that country. It says:—

Magistrates and police superintendents all over India have to peruse daily the records of the inquests into sudden and unnatural deaths, which are conducted in India generally by police officers. Many pathetic little stories are thus revealed. I believe the following is a daily occurrence, on the average, in every district in India: A poor little girl, a mother at twelve or fourteen, ordered very shortly after the birth of her child to her daily task



HOSPITAL AND OTHER BUILDINGS IN FOCHOW.

in the fields or at the mill to grind the corn, suffers from this treatment often great agony for life. She would never be brought to the dispensary on any terms; it is perhaps twenty or thirty miles off. The husband, between the whiffs of his *chillam*, some day asks her what ails her. On her description of her symptoms he proceeds next market day to some quack, and obtains from him a drug, which most likely does more harm than good. Sometimes she is excused the daily task; more often she is compelled to perform a part of it. So some day when her sufferings have been greater than usual she waits till the men have gone to the field, she kisses her little child, and sends him to play next door. She knows one lonely, disused well, where the still cold water seems to promise her rest in its placid depths. She mounts the parapet, takes one last look at the world which has been to her so hard,—and then finds, we may hope, rest at last.

An Exchange contains an account of the death of a young mother in India. A lady physician writes: "I wonder if you ladies in your refined homes can imagine the death scene in India. No sooner did they learn that death was near, than the neighbors began to swarm in until the miserable hut had twenty or thirty in it, all vying with each other in groaning, shrieking, smiting the chest, and screaming. In vain I showed them that the noise was torture to her poor brain, and that her head began to roll from side to side again. I could not keep them from even throwing themselves full weight on her poor chest, laboring harder and harder to give her breath; and when I wanted to give her a few drops of medicine, but failed because her jaws were already set, I turned cold and faint to see her own mother strike her to compel her to swallow. I saw that I could do no good; and as the strain was too severe to be borne unnecessarily, I left her two hours before she died, but the scene haunted me for months."

An exchange gives the following from a private letter written by Miss Hartwell, of Bangkok, Siam:—

"My man-servant said, 'My wife is suffering very much, and I want to take care of her.' I excused him, and followed him to his house.

"The woman's first-born child is two weeks old. She has been lying by a fire of hard-wood coals.

"I found her burnt to blisters from the breasts to the pelvis in front, and one of the blisters on her back is as large as your two hands. Many of the blisters had broken, and she had rubbed them full of dry lime and cumin.

"If you could see how these poor benighted people do, you would wonder how any ever survive.

"As soon as the child is born, a pile of hard wood (neatly laid with the

ends toward the edge of a plank) is ignited. The woman then lies down on this plank, with no bed—not even a sheet under her—and exposes her naked abdomen to the heat. They think they will die if this is not done. With the first child the woman must lie by the fire thirty days. The result is severe burns, which always cause acute suffering, and sometimes death. This woman's skin looks just like the outside of a piece of roasted pork. . . . It is beyond description ”

IN MEMORIAM.—MINOOSHAG BESHARIAN.

The following sketch shows very vividly what education is doing for young girls in Turkey.

THIS young lady has been our chief helper in the Girls' High School of Mardin, Turkey, for the past three years. Now she has entered into rest. She has been called from us, even though it has seemed impossible to carry on the school without her; but our Leader knows that we can, and must, since he wanted her elsewhere, and we loyally submit.

Minoosh, the Arabic form of the name which in English is Violet, belonged to a well-to-do Armenian family of unusual refinement. She was born in Diarbekir, in 1863. After being a boarding pupil in our school for two years, 1876-77, the family moved to Mardin, and she continued as day pupil until 1881, when she became an assistant teacher. Her teachers found comfort and hope in her, she was always so earnest, studious, and ladylike. She united with the Mardin Church in the spring of 1879. Her unusually fine mind gave such promise of wide usefulness, that her parents did an unprecedented thing in sending a daughter far away to school, ungrudgingly doing without her presence and assistance for the three years while she was in the "Home" at Constantinople. In the summer of 1886, having graduated, she returned by the long and difficult journey to her home; and upon the re-opening of the Girls' High School, in October, became the first assistant. In this capacity she proved invaluable, for, with her knowledge of English, Arabic, and Turkish, besides Armenian, she was the medium through whom the two teachers fresh from America carried on the school; and though having decided ideas of her own, she was always sweet-tempered, deferential, and heartily faithful in accepting and executing the plans of those in charge. Faithfulness,—that was the one peculiar quality which enabled us to rely upon her; to know that she would do her utmost to advance all the interests of the daily school life, whether we were present or touring, or attending to other schools.

Minoosh was never very strong, and the intensity, the earnestness, and the lovingness with which she did her work with every individual pupil, used her vitality so that she had not much endurance for times of illness. After our semi-annual examinations she was ill with erysipelas for two weeks; but she had nearly recovered, and had been caring for her sister, prostrated with the prevailing influenza, when she herself was seized, and after two days of severe suffering, from which her weakened constitution did not let her rally, she breathed her last in the twilight of Tuesday, March 11th; so suddenly did she pass from among us. But her family show such a beautiful spirit of Christian resignation, that we can only say, "It is well."

M. G. NUTTING.

MARDIN, TURKEY, March 13, 1890.

Our Work at Home.

BIBLE READING.

THE CONVERSION OF THE WORLD ANOTHER NAME FOR THE REIGN OF LOVE.

THE dark places of the earth, says the psalmist, are full of the habitations of cruelty. Whatever natural affection exists in heathen hearts, and however gay the festal days of heathenism may seem, the unevangelized world is full of awful misery, of which the one root is lack of love. It is love that fulfills the First Law of adoring obedience to Him whose eternal power and Godhead are clearly seen by the most untutored races. Read Deut. vi. 5; Deut. xxx. 15, 16; Matt. xxii. 37, 38; Rom. i. 18-20. Love is all that is wanting to turn the most corrupt and cruel savages into good citizens of peaceful and happy communities, abiding by the Second Law. Matt. xxii. 39; Matt. v. 43, 44; Matt. vii. 12; Rom. xiii. 8-10; 1 Cor. xiii. 4-7. (Rev. Version.)

How simple, then, how glorious, how divine, the work committed to us! God, who is love, sends us to call back his strayed children from hateful and hating ways. To these who did not like to retain God in their knowledge, whose foolish heart was therefore darkened, who lost the very idea of pure love, and so changed the glory of the uncorruptible God into an image made like to false, revengeful, and vicious men, God sends us. What infinite wisdom and tenderness in intrusting to our hands this high commission! We

are as yet only partly cured of our own blind selfishness and hardness of heart, and God would in this way restore us perfectly. He condescends to make us helpful in saving the ungodly world, thus working out our own salvation, and training us for his kingdom of love. See Titus iii. 3; 1 Cor. vi. 11. Read also 1 John iv. 11, 21.

The Christian is to be like the ancient priest described in Heb. v. 2. He is to prove his love to God by going where God sends him, and by doing what God bids him. "He that hath my commandments and keepeth them, he it is that loveth me," said our Lord, and his final commandment was, "Go ye into all the world, and preach the gospel to every creature."

And now abideth faith, hope, love,—these three; but the greatest of these is love. 1 Cor. xiii. 13.

DEACON BROWN'S COLT.

BY MRS. C. P. TREAT.

"CURSE ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

They were having family prayers at Deacon Brown's, and as the good man ended the reading of this verse from Deborah's song, he took off his spectacles, drew his red handkerchief from his pocket, deliberately wiped them, and then with a little preparatory "ahem," began his comments.

Deacon Brown seldom commented upon the Scripture unless he felt that through it he was confessing somebody's else sins; but now he seemed strangely moved.

"I have read the Bible through a good many times, Jane, but I never could see what reason there was for this double cursing. I s'pose them Meroz people didn't feel called to jine either side,—were nootril-like. I kent see as they did a thing against the Lord's people. They lived up there as peaceable as a pa'cel of sheep, and mebbe never so much as looked at the Canaanites as they rushed through the pass below. I declare, I kent understand it!"

"I think I can," said his wife. Her voice was mild, but she put her finger down to mark the place in her open Bible in a way that said plainly, "I'll speak my mind for once in my life if I never do again." "I think I can," she repeated. "Them people got that curse because they didn't do nothing. If they'd cared one bit for the Lord's side they'd hev been out there long afore light stopping up that pass."

"Mebbe they couldn't have stopped it up, Jane."

"I don't know nothing about that," rejoined she; "and whether they could or not makes no difference. It's the being set on a thing that counts with the Lord. Didn't the 'postle Paul say that when he'd done all he could, that he just stood there—nothing nootril about him—and the Lord put his hand down atween him and his enemies every time? I tell you, Deacon Brown, grace is good, but it's a sight better if you mix it about half-and-half with grit."

"Jane, Jane, I'm afeered you're gittin' a leetle excited," the Deacon soothingly remarked.

"Perhaps I am. But tell me, now, ain't it queer you never hear nothing more of Meroz in all the Bible? Mark my words now, they'd just gone on in their selfishness till their souls hed got as light as thistledown; and when that angel came treading down the streets of their city, his breath blew them clean away."

"Mis' Brown,"—the Deacon always addressed her thus when he felt called to show his patriarchal dignity,—"Mis' Brown, you're going a leetle too far. Remember Lot's wife."

"Lot's wife, indeed! Better for her if she hed gone farther afore she stopped. But the dear Lord above knows I mean no harm. But this story of Meroz stirs me all up. It makes me think of us, Deacon Brown, you and me, with our comfortable home, and this big farm, and the children all settled, and we adoin' so little for the Lord, and it might be so different!"

"I'm sure, Mis' Brown, I never forgit to pray for the heathen, and the missionaries, and that the gospel may have free course and run."

"Yes, indeed, and right beautiful exercisin' prayers, too. But 'taint much use to pray for the gospel to 'run' unless you're willing to provide it with legs."

"But, Jane, the Bible says—now, mind you, it's the New Testament says this—that we are to be 'diligent in business.' Now what does that mean if we are not to be keerful and look out well for ourselves?"

"You've left off part of the verse, Deacon Brown. You are to be 'fervent in sperrit,' too; and this part of the verse laps back over yours, and means you are to look out for your neighbor just the same as for yourself; nothing less than that could be 'fervent.' And 'servin' the Lord' comes in, too."

Mrs. Brown was deeply stirred, as her heightened color and rapid speaking showed, as she went on.

"And when our minister stood there in the pulpit last Sunday a-beggin' and pleadin' for money to send the gospel to those frozen souls in Alaska, to the Freedmen, to the Injuns and Mexicans, and even back to our New Eng-

land homes, and down among the poor whites, and then to the millions beyond the seas, I'd like to hev seen that angel, to hev had one good look into his face when he saw our contribution box. Twenty-five cents for the saving of America and of the world from Deacon Brown!"

"Mis' Brown, we hev forgot we hev'n't had prayers yet," was all the answer that the Deacon vouchsafed to this unusual outburst.

And they knelt before their Maker. On her knees Mrs. Brown's resolve was taken. How, she could not tell, but some way she would make an offering to the Lord that should prove to him that if she could not herself tell out his glad message to those who had never heard it, she would have some share in a substitute who would do it for her. She would have some right, even in her thin, weak tones, to join in the last great Hallelujah, "The earth is the Lord's, and the fullness thereof."

As the days went on, though the way before her seemed dark enough, her resolution deepened. Its accomplishment was the theme of her thoughts and prayers.

Deacon Brown was a Christian—there was no doubt of that—"baptized into the body of Christ," Mrs. Brown had many times said to herself, yet to those who had dealings with him it was evident the root of all evil had not been entirely removed. All these years of their married life Mrs. Brown had been trying to have him get some foretaste of heaven, by giving up self for the sake of others. Her own generous impulses had been so restricted that she now told herself, "My soul is so lean that I can feel its sharp corners joggng into me every time I move;" and so she had determined that for herself, she would serve the Lord by answering some of her own prayers. But how?

The strings around Deacon Brown's purse had been held taut so long, that they had worn callous the very buckskin itself. There was no purse of the feminine gender in the family. The Deacon took great pride in bringing home his wife's clothing, even including her bonnets, and he always got her gloves too large for her, so that they would wear well.

Their table was bountifully spread, for the good man prided himself upon being "a good provider," and his wife was noted the country over for her culinary skill. But as she worked and stamped her pats of golden butter, "Oh," she would say, "I wish I might give but His tenth of them to the dear Lord. I'm sure he'd like my gift because of my love for him, and my own share would be so much sweeter." And once she had proposed this to her husband; but Deacon Brown understood perfectly the art of killing generous impulses by cold indifference, when these impulses were to cost him something, and his answer had silenced her ever after. But let us not blame him,

for the sweetest string of all human nature had never been struck with music in his soul: he did not know the blessedness of giving without hope of return, of emptying his soul of self that the King of Glory might come in.

And so the time went on, and Mrs. Brown's resolve was as yet unaccomplished, when one bright October day, as she was down in the spring house skimming her pans of milk, she heard the voice of a neighbor asking her husband how much he would take for Coley, the black six-year-old horse.

"You'll hev to ask Mrs. Brown, for the animal belongs to her," was the reply she heard.

Sell Coley? Why, she had raised him from a colt. The Deacon had given him to her when but a few days old, declaring that he would "never amount to anything." Mrs. Brown had taken her doubtful gift undoubtingly, declaring that as "one never knows how boys and colts are going to turn out," she would try her skill on this little long-legged, slim-bodied creature, whose jetty color suggested his name. Now six years old, how firm and proud he stood, and it needed never the touch of the whip to make him spin along before the wind as if he were its forerunner.

Deacon Brown did not believe in racing, but he did not like to take other people's dust; and so, even on Sabbath, as Coley chafed at restraint, he simply drew the reins in tight, a signal the horse was not slow to understand, and soon would leave the long procession of carriages that filled the north-east road far in the distance. Sell Coley? Why, it could not be possible. And Mrs. Brown stepped out upon the scene.

"Surely, Deacon Brown, you're not thinking of letting Coley go?" she said.

"Wall, neighbor Wilcox offers me three hundred dollars for him as a match to his black mare, so I've just told him you could do as you pleased about it."

"I don't see how we could get on without him," she half questioned.

"Wall, that's for you to say; he's yours. If you really want to make a sacrificiz, why, now's your chance"; and the Deacon gave a low chuckle.

"But if I sell him is the money to be mine, to do with as I please?"

"Yes'm, as true as preaching," the Deacon answered; and he mentally added to himself, "I think I'm even with her now, and she won't say nothing more to me about not givin' up for the Lord."

"But how will we get to church if Coley goes?" questioned the wife.

"Oh, as you're always sayin' you want to give up somethin' to make a regular sacrificiz, and as I ain't looking for that kind of a job myself, why, perhaps you'd be glad to walk. As for myself, I could ride the colt. He's broke splendid to the saddle."

Mrs. Brown hesitated a moment. "I'll have to think this over a little, neighbor Wilcox. If you'll step over after supper I'll give you my answer." And Mrs. Brown left the two to their own conversation.

"I'll have to talk this over with the Lord," she said. "Perhaps Mr. Brown is only teasing me—and, perhaps, the Lord Jesus is testing me. At any rate I must get word from Him before I move another step."

Living much alone since the children had found homes of their own, Mrs. Brown was accustomed to talk with the Lord as she went about her daily work. But to-day she felt that a new revelation was to come,—that her Master had some special message for her. But not till dinner was over and the dishes washed could she take time to go to Him alone and untrammelled. Then she sought her room. No ray of light had come from her husband, for the subject had not been broached between them. Outwardly just the same as ever, inwardly he was ill at rest; for how could he refuse to keep his promise to her? and what if she should sell the horse and throw all the money away on missions? "But she won't do it, never. She's too proud-spirited to foot it to church while all the other neighbors ride. No; Jane's got a will of her own, but she's got good sound sense with it, and she won't ever do it." Thus the good man settled it in his own mind.

A different course of reasoning was going on in the chamber above. She remembered how many times she had said, could she have her way she would answer some of her own prayers. Was the Lord giving her a chance to do it? Many times she had said she would like to give till she felt it in her own life. Was this the time to test her sincerity?

(To be continued.)

LEAVES FROM OUR BRANCHES.

THE *Springfield Branch* held its February meeting at Westfield, Mrs. Michael Burnham, of Springfield, presiding. It is worthy of record that the day was a sunny one, for the experience of the past winter has so often shown that the weather bureau was regardless of missionary meetings, that the leaders felt justified in praying earnestly for a fair day. The heavens smiled upon us from morning till night; and could it be the overflowing gratitude that filled our hearts for the blessing, had anything to do with the three sunny days that followed? Why not? The fresh clear air and bright skies in the middle of a gloomy, cheerless February brought together a large company of interested ones, and, it was whispered, quite a number who had no special interest in the cause, but who came to accompany friends or to "go somewhere,"—and, will you believe it, went away with new purposes in their hearts.

Moral.—Invite your friends to go to missionary meetings with you ; never mind the old cry, “I am not interested in foreign missions ; there is too much to do at home.” Urge them to go for the ride, to meet other friends, and if nothing else avails, for the sake of the good dinner they always are sure to have at a missionary meeting. Get them there some way, and leave the result with Him who is always ready to give the fructifying power to the seed sown “in His name.”

Nineteen auxiliaries were represented at this meeting, one of the number not yet being a year old. One of the delegates from this last read a very interesting and suggestive paper entitled, “Only a Handful.” We are very happy in the accession of this auxiliary, hoping its example may stimulate other churches in our small mountain towns to identify themselves with this glorious work of woman in this favored land, for her unfortunate sisters in heathen lands.

One exercise which proved very interesting, was an impromptu roll-call. As the name of each auxiliary was called, all the delegates present from that auxiliary rose, and one of them was asked by the leader of the meeting some question concerning their society ; and thus, in a very informal, familiar sort of way, mouths were opened to say something that would have been firmly shut if beforehand they had been invited to speak. This was a very pleasant and profitable feature of the meeting. An interesting letter was read from our absent President, Mrs. Palmer, who has been spending the winter in Colorado and Kansas.

The closing exercise of this meeting was the reading of a “Detailed Sketch of the Pledged Work of the Branch for the Year 1890.” A list of each item had been printed in large letters, and placed where every one could see and read. Personal reminiscences of each of the five ladies whom the Branch support were given, and then some account of their work ; boarding and day schools in heathen lands were described, and word pictures of the special ones for which we work were given. Photographs of all but one of the missionaries we support were to be seen, and many pictures of schools, churches, scenery, natives, etc., were on a table to be examined at noon. These pictures were many of them cut from *LIFE AND LIGHT*, *Missionary Herald*s, and *Gospel in All Lands*, and mounted on cardboard. Thus the kind of work we are called upon to do, the locality in which it is situated, the natives whom our work is designed to benefit, and the dear women who are overlooking the seed-sowing in these far-off lands, were all made familiar, and the ladies went from that gathering feeling sure when the collectors come around for their yearly dues, they will not have to say, “Who is this dollar for, for the freedmen, or the Indians, or the Hindus?” Rather we

expect to hear them say: "Yes; here is my dollar all ready, and another one with it. I have been saving all I could possibly spare since I heard about the beautiful work Mrs. Gulick is doing among the Spanish girls in San Sebastian"; or, "This is to help Miss Closson in her self-denying labors among the schoolgirls in Talas"; or, "I want to give my mite to Miss Colby, in Japan; and how I have prayed that some one could be found to go out and take her place while she comes home, to get a little rest."

The fact that this story of the pledged work has been read in six of the auxiliary meetings since, and is called for by four more, attests the importance and benefit of giving information in order to increase interest.

Although there are always "shadows" among our hills, *Worcester County Branch* still finds much of cheer and encouragement in its work for foreign missions. From one district comes the glad word, "All our auxiliaries are doing good work save one. Many report larger contributions and growing interest."

One secretary writes: "There is nothing like systematic weekly giving to give ease to the Lord's work, and keep his treasury full. Suppers, fairs, and frolics generally, are not needed when this course is pursued. The Lord's 'yoke is easy, and his burden light,' when we fall into his way of doing."

Of one auxiliary it is said: "The organization formed twelve years ago has become very dear to those who, during these years, have met monthly to study foreign missions, and to seek God's blessing on the work and workers." This is the auxiliary which previously reported, "Our best meetings are those in which much time is spent in prayer."

Another secretary writes: "All are willing to take part in our meetings. Our pastor recently preached from the text, 'Ye are not your own,' and we start off this year with this thought in mind; and I think it will not fail to convince us of our individual responsibility, and lead to greater zeal and consecration in the Lord's work."

(Will the dear pastors please make a note of this?)

In spite of the snowstorm of March 6th, the Branch held a most enjoyable quarterly meeting with the auxiliary in Rockdale (Northbridge). This organization lives bravely on despite many local discouragements.

The earnest, faithful secretary, in giving a history of its progress, said that "although their thought and contributions had been given wholly to foreign missions, they had themselves received so much more of blessing than they had imparted to others, that she hardly knew whether to call the society a foreign or a home missionary organization."

How sure the promise, "Give, and it shall be given unto you, good measure."

Dear Mrs. Gutterson was present at the meeting, and by a portrayal of the needs of India, inspired all hearts with longings for a part in the blessed work of giving the precious gospel of our Lord to its perishing millions.

With no diminution of the love and respect always cherished for the dear Honorary President of the Woman's Board, the Branch has nothing but loving loyalty and prayerful support to offer to her worthy successor.

WOMAN'S BOARD OF MISSIONS.

Receipts from March 18 to April 18, 1890.

MISS ELLEN CARRUTH, Treasurer.

MAINE.		
<i>East Wilton.</i> —A Friend,	40	
<i>Orland.</i> —Miss S. E. Buck,	10 00	
<i>Portland.</i> —Second Parish, Y. P. S. C. E.,	15 00	
<i>Maine Branch.</i> —Mrs. W. S. Dana, Treas.		
Albany, Mrs. Lovejoy, 5; Brownfield,		
Ladies of Cong. Ch., 5; Monson, Sun-		
shine Band, 9; Cumberland Mills, Y. L.		
M. B., 50; Scarborough, Y. L. Aux., 20;		
Bangor, Aux., 26; Centre Lebanon, Aux.,		
8; Rockland, Aux., 60; Thomaston,		
Aux., 17; Bath, Aux., 3.50; Portland, Y.		
L. M. B., 20; Garland, Ladies Centre, 10;		
New Gloucester, Mrs. Nelson Valentine,		
in memory of her mother, Mrs. Cath-		
erine Cobb, 100,	333 50	
Total,	358 90	
NEW HAMPSHIRE.		
<i>Hanover.</i> —Mrs. C. O. Blaisdell,	2 00	
<i>New Hampshire Branch.</i> —Miss A. E.		
McIntire, Treas. Amherst, L. F. B.,		
50; Bedford, Aux. prev. contri. const.		
L. M., Mrs. Emily B. George, 12.30;		
Exeter, Aux., 64; Hanover, Thank-off,		
25; Tilton, Aux., 24; Wolfboro, Newell		
Circle, 75,	250 30	
Total,	252 30	
VERMONT.		
<i>Calais.</i> —Two Friends,	2 00	
<i>Townshend.</i> —Cong. S. S., 6.55, Y. P. S.		
C. E., 65 cts.,	7 20	
<i>Vermont Branch.</i> —Mrs. T. M. Howard,		
Treas. Barnet, Miss E. H. W., 1; Bel-		
lows Falls, Aux., 12; West Brattleboro,		
Aux., 15, M. C., 12.50; Burlington, Aux.,		
25; Fairlee, Aux., 20.50; Georgia, Aux.,		
14; St. Johnsbury, North Ch., Aux., 34,		
South Ch., Aux., 27,	161 00	
Total,	170 20	
MASSACHUSETTS.		
A Friend,	250 00	
<i>Andover and Woburn Branch.</i> —Miss E. F.		
Wildor, Treas. Malden, Aux., Mrs. L.		
D. Rounds, const. L. M. Mrs. Ellen S.		
Wadsworth, 25; Maplewood, Maple		
Bees, 38; Lowell, Highland Cong. Ch.,		
Ladies' Miss'y Soc'y, 10, High St. Ch.,		
Aux., const. L. M. Mrs. H. M. Candee,		
25,	98 00	
<i>Ayer.</i> —Cong. S. S.,		1 20
<i>Berkshire Branch.</i> —Mrs. C. E. West, Treas.		
Adams, Aux., 30.50; Hinsdale, Aux.,		
13.67; West Stockbridge, Aux., 18;		
Lenox, Aux., 10; Pittsfield, South Ch.,		
Aux., 11.20,		83 37
<i>Essex North Branch.</i> —Miss C. A. Osgood,		
Treas. Amesbury, Aux., 32; Bradford,		
Aux., 120, Academy Aux., 27.82; New-		
buryport, Powell M. C., 66; Haverhill,		
North Ch., Aux., 310; Merrimac,		
Woman's Miss'y Soc'y, 13; Ipswich,		
First Parish, Aux., 25, Y. L. Soc'y, 25,		618 82
<i>Essex South Branch.</i> —Miss S. W. Clark,		
Treas. Lynnfield Centre, Aux., 26.70;		
Salem, Crombie St. Ch., Aux., 12.50;		
Lynn, Central Ch., Aux., 25,		64 20
<i>Everett.</i> —Ladies' Miss'y Soc'y, 5, A		
Friend, 2,		7 00
<i>Hampshire Co. Branch.</i> —Miss I. G. Clarke,		
Treas. Amherst, First Ch., Y. P. S. C.		
E., 5; North Amherst, Aux., 25; North-		
ampton, Edwards Ch., Junior Aux., 50,		
Gordon Hall M. B., 15; Plainfield, Aux.,		
11.50,		106 50
<i>Lawrence.</i> —Trinity Ch., Ladies' Miss'y		
Soc'y, 5.30, Lawrence St. Ch., A Friend,		
100,		105 30
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow,		
Treas. Sudbury, Aux.,		40 10
<i>Norfolk and Pilgrim Branch.</i> —Mrs. F.		
Shaw, Treas. Holbrook, Aux., 25, S. J.		
H., 4; North Weymouth, Pilgrim Ch.,		
Busy Bees, 45; Weymouth and Brain-		
tree, Aux., 15; North Abington, Ladies		
of Cong. Ch., 5; Duxbury, Aux., 10;		
South Braintree, Aux., 5; Kingston,		
Aux., 13.20, Faith and Amelia Crowell,		
2; Quincy, Mr. Hardwick's S. S. Cl., 60;		
Brockton, First Ch., Y. P. F. M. S., 30,		
Coral Workers, 60, Aux., 112; Whitman,		
Ladies of Cong. Ch., 11.25; Chohasset,		
Aux., 11,		408 45
<i>Phillipston.</i> —Mrs. Mary P. Estey,		1 40
<i>Salem.</i> —Miss Sarah Thayer,		2 00
<i>South Frammingham.</i> —Three Young Ladies		
and their S. S. Teacher,		4 00
<i>South Hadley.</i> —Mt. Holyoke College,		55 00
<i>Springfield Branch.</i> —Miss H. T. Buck-		
ingham, Treas. Feeding Hills, Aux.,		
13; Longmeadow, Aux., 22, Young Help-		
ers, 28.63; South Hadley Falls, Aux.,		
13.70; Springfield, South Ch., Junior		
Aux., 13.40,		90 73

<i>Suffolk Branch.</i> —Miss M. B. Child, Treas.		
Alston, Aux., 50;	Auburndale, Aux., 14;	
Boston, Mrs. F. G. Pratt, 5, Union Ch.,	Aux., 40.07, Berkeley Temple, Opportu-	
nity Circle, 29.27, Old South Ch., Aux.,	Mrs. C. L. Pitkin, 5, Shawmut Ch.,	
Aux., of wh. 200 by Mrs. Frank Wood,	const. L. M.'s Mrs. F. E. Bundy, Mrs. C.	
C. Coffin, Mrs. Henry Frost, Mrs. Mary	C. Darrow, Mrs. S. T. Snow, Mrs. Corne-	
lia H. Marsh, Mrs. Mrs. Franklin Crosby,	Mrs. Caroline A. Miller, 60 by Mrs. H.	
H. Hyde, const. L. M.'s Mrs. Geo. R.	Southwick, Miss Julia Gilman, 304,	
Shawmut Branch, Willing Workers, 50;	Brighton, Aux., 50; Brookline, Harvard	
Ch., Aux., 21; Chelsea, First Ch., Aux.,	77, Third Ch., Aux., 39.50, Floral Circle,	
10; Dorchester, Harvard Ch., Aux.,	13.50, Second Ch., Aux., 113.49, Village	
Ch., Aux., 10, Pilgrim Ch., Aux., 24.50;	East Boston, Maverick Ch., Madura,	
Aux., 100; Hyde Park, Aux., 7; Jamaica	Plain, Mrs. Sherwood, 75; Medfield,	
Mary F. Ellis, 25; Needham, Boys	Brigade, 1.80; Newton, Eliot Ch., Aux.,	
of wh. 25 by Helen R. Day, const. self	L. M., 25 by Friends, const. L. M. Thirza	
H. Gay, and prev. contri. const. L. M.'s	Mrs. H. A. Brooke, Mrs. Fred A. Gay,	
120, M. C., 5, Primary Dept., S. S., 11.27;	Roxbury, Walnut Ave. M. C., 70, Eloit	
Ch., Aux., 2, Mission Circles, Thomp-	son, 1.27, Ferguson, 3, Mayflowers, 6.27,	
Eliot Star, 5.46, Olive Branch, 5.75,	Immanuel Ch., S. S., 25; South Boston,	
Phillips Ch., Christian Endeavor	Foreign Miss'y Soc'y, 20; Watertown,	
Phillips Ch., Aux., 50; West Newton,	Aux., 25; West Roxbury, South Evan-	
gelical Ch., Aux., 7.92; Wrentham, M.	C., 25,	1,448 07
<i>West Hatfield.</i> —A Friend,		40
<i>Worcester.</i> —Mrs. E. G. Carter,		4 40
<i>Worcester Co. Branch.</i> —Mrs. C. S. Newton,		
Treas. Westboro, Aux., 30; North	Brookfield, Aux., 100; Spencer, Y. P. S.	
C. E., 10; Worcester, Houghton St. Ch.,	11, Union Ch., Aux., 107.58, Hope Ch.,	
Lend-a-Hand Club, 5, Piedmont Ch.,	Aux., 60.10; Upton, Aux., of wh. 25	
const. L. M. Mrs. Martha A. Sadler, 55;	Warren, Aux., 5.55; Clinton, Aux., 25,	409 23
	Total,	3,798 17
LEGACIES.		
<i>South Framingham.</i> —Legacy of Mrs.		
Mary F. Cutler,		816 66
<i>Woburn.</i> —Legacy of Miss Ruth M. Leathe,		4,500 00
RHODE ISLAND.		
<i>Rhode Island Branch.</i> —Miss A. T. White,		
Treas. Newport, Aux., 157.92, United	Cong. Ch., S. S., 287.24; Providence,	
Beneficent Ch., Aux., 155.06, Plymouth	Ch., Aux., 43.25, North Ch., M. C., 15,	658 47
	Total,	658 47
CONNECTICUT.		
<i>Durham.</i> —Thank-off., A Friend,		200 00
<i>East Conn. Branch.</i> —Miss M. I. Lockwood,		
Treas. Colchester, Aux., 80; Chaplin,	Aux., 26.80; Taftville, Aux., 13.65,	120 45
<i>Hartford Branch.</i> —Mrs. G. R. Shepherd,		
Treas. Collinsville, Aux., 28.75; Coven-	try, Aux., 34; Columbia, Apple Blossoms,	
	15; Ellington, Aux., 25; Hartford, Wind-	
sor Ave. Ch., Aux., 66; Windsor Locks,	Aux., 133.75,	302 50
<i>New Haven Branch.</i> —Miss J. Twining,		
Treas. Ansonia, Aux., 26; Cheshire,	Aux., 56.10; East Haddam, Aux., 12.12;	
Falls Village, Aux., 10; Greens Farms,	Aux., 40; Haddam, Aux., 4.50, Alpha	
Band, 5; Mount Carmel, Aux., 56;	Nangatuck, Aux., 50; New Haven,	
United Ch., Aux., 126; Yale College Ch.,	Aux., 153; Norfolk, Aux., 51; North	
Haven, Aux., 1; Portland, Aux., 18;	Ridgefield, Aux., 31; Roxbury, Aux.,	
41; Trumbull, Aux., prev. contri. const.	L. M.'s Mrs. C. N. Fairchild, Mrs. L. A.	
Hawley, 43.85; Turners Falls, Aux., 2.60;	Wallingford, Aux., 34.05; Waterbury,	
Second Ch., Aux., 102; Westport,	Aux., 40,	903 82
	Total,	1,526 77
NEW YORK.		
<i>Brooklyn.</i> —"R." 1, Two Friends, 7,		8 00
<i>Fredonia.</i> —A Friend,		2 50
<i>New York City.</i> —Broadway Tabernacle		
S. S., Morning Star M. C.,		10 00
<i>New York State Branch.</i> —Miss C. A. Holmes,		
Treas. Antwerp, Aux., 30; Bristol Cen-	tre, Aux., 17; Buffalo, First Ch., Aux.,	
30; Binghamton, Aux., 20; Clifton	Springs, Mrs. W. W. Warner, 1.40;	
Canandaigua, Aux., 400; Ellington,	Aux., 7, Mrs. H. B. Rice, 10; Fairport,	
Aux., of wh. 25 const. L. M. Miss Myra	Howard, 37; Hamilton, Aux., 13; James-	
town, M. C., 20, Aux., 3; Java Village,	Aux., 3; Little Valley, Aux., 5; Sayville,	
Aux., 25. Ex., 21.40,		600 00
	Total,	620 50
PENNSYLVANIA.		
<i>Philadelphia.</i> —Friends,		30 00
	Total,	30 00
PHILADELPHIA BRANCH.		
Miss E. Flavell, Treas. D. C., Washington,		
Monday M. C., 50; N. J., Bound Brook,	Aux., 20; Jersey City, Aux., 45.85; Mont-	
clair, Aux., Mrs. C. W. Sweet, const. L.	M.'s Mrs. Louisa O. Butler, Mrs. S. P.	
Marshall, 50; Newark, Bellevue Ave.	Ch., Aux., 10; Plainfield, Aux., 20,	195 85
	Total,	195 85
FLORIDA.		
<i>Winter Park.</i> —W. F. M. Soc'y,		25 00
	Total,	25 00
TURKEY.		
<i>Aintab.</i> —Mite-Givers,		5 00
	Total,	5 00
General Funds,		7,641 16
Leaflets,		36 98
Legacies,		5,316 06
	Total,	\$12,994 80
MISS HARRIET W. MAY,		
Ass't Treas.		



JAPAN.

LETTER FROM ONE OF THE STUDENTS AT THE DOSHISHA GIRLS' SCHOOL AT KYOTO.

MY DEAR FRIENDS: I thank you very much for your nice letter, and please excuse me for being so late in answering it.

Though I cannot see your faces, I often think of you since I received your letter and the map.

I am thankful to you that your country has sent us so many schoolteachers and missionaries to teach us about the Holy Bible and God. I have no way to repay your kindness, but I am always thinking about it. Recently I have learned that I can pray for you, and thank God for all your kindness every night and morning. As you know, Japan is a very small country. We live in Kyoto a large city, in the Province of Yamashiro. Yamashiro is surrounded by many mountains, and it has four large rivers. It is renowned for its beautiful scenery and temples, and for silk manufacture.

I shall tell you of a few interesting things. One of the most beautiful places is Arashiyama, which is in the northwest part of the province. There a beautiful river flows between the mountains, and the mountains are covered with cherry, maple, and pine trees, and the beautiful colors of the flowers in spring and of the leaves in the autumn are reflected in the clear water flowing at the foot of the mountains. It is great fun to come down this river in a small boat, and every stranger who visits Kyoto should have the pleasure of "shooting the rapids." Hyeizan is a mountain in the northeast. My teachers spend their summer vacation there, and we can see the beautiful mountain through the windows of my room in boarding school. Houganji and Chioin are head temples of their religion. Houganji is a new temple, and is said to be the largest in the world. Chioin was built by Hidari Jingoro, who was the most famous carpenter in Japan, so there are many rare carvings there.

I study American and Chinese history, algebra, English and Japanese composition, grammar, zoölogy, drawing, and sewing. The school always

begins in September and closes in July, but the year is divided into three terms, and we have examinations at the end of each term. Once a month we have public exercises, and read compositions, recite poems, play, and sing.

I hope that your faith and love for God will increase every day, and that you may have strength for your study. . . . Please tell me all about your school and what you play, for it seems very strange that so far away there are girls who are studying and playing as we are. I pray every morning and night for you. Please pray for me. Your friend, * *

LETTER FROM INDIA.

MANDAPASALAI, INDIA, July 3, 1889.

MY DEAR FRIENDS: I am sitting at a table on our broad veranda, surrounded by twenty-three little girls with their two native teachers. Their feet are crossed, and they are sitting without chairs, busily sewing. I wish you could see them; their hair is parted and combed very smoothly, or should be, down into the back of the neck, where they arrange it into a coil; their ears are pierced in several places, waiting for the jewels which they hope to have. They wear beads and glass bracelets, and, I am sorry to say, some of them cling to the nose jewel. I have been told of a Christian woman who, when she gave up her nose jewels, was rebuked by her husband, who said, "Put on your nose jewels, for you look like a man." A woman's dowry consists in jewels, and is the fortune of her husband.

Some of your number are interested in our "Mookai," who is doing well, and growing so tall that I fear she will soon be taller than Rathermanikum, her little husband. He is a manly boy of twelve years, of whom I am very fond. He went out walking with me to-day (I take two of the boys when I go on my walks, to keep off the cross village dogs that attack foreigners), and I tried to impress upon his mind that he must have a purpose in life, and I hoped he would give his life to the service of God. He seemed to understand me. He is not yet, however, a church-member. Pray for our dear boys. They have none of the uplifting influences of a Christian civilization, but stand alone in their villages, where vice, not virtue, is the controlling power.

I am still busy studying the language, but I am happy to be able to go Sunday afternoons to the villages with Martha Taylor, our schoolmistress, who holds meetings for women. A week ago we, with three of the school-boys, went to a large village where we had not been before. It is quite a walk from Mandapasalai, and on the way I wondered where we should hold our meeting. Just before we reached the village we all stood under a

great tree, and asked the Lord to direct our steps and bless our efforts. It is so beautiful here—we can sing, pray, and preach in the open air. The heathen worship their idols under every green tree. Why should we not thus pay homage to the true God? We thought best to hold our meeting in a court of one of the large houses. When we reached the house we were greeted by the barking of a dog, which frightened us; but the natives said they would keep him quiet, and we entered into the court, where we found several women preparing their evening meal. They were adorned with jewels, bracelets, necklaces, earrings, anklets, toerings, and nose jewels, but very poorly clad. I could understand Paul's words as never before "that women adorn themselves in modest apparel, not with gold or pearls." The women did not seem to care to be interrupted, although they treated us kindly; but when a man, probably the husband of one, gave his assent, they left their work, and we began the meeting with singing. Our boys sing well, and soon quite a number gathered about us. The schoolmistress exhibited a large colored print representing the infant Jesus surrounded by the wise men, who were presenting their gifts; she talked to them for some time, and then they said they must continue their work. We closed with a prayer, and our boys distributed Tamil tracts and copies of the Gospels to all who could read.

I supposed our work for the afternoon was over, but as we were leaving the village we met a number of women with their water-pots, on their way to the well. They surrounded us, and we sang several hymns, and Martha Taylor offered a prayer. They were very quiet during the prayer, and seemed so much interested that I journeyed homeward with a light heart. Perhaps you do not know that only one caste can draw water from a well. It would pollute two different castes to drink or use water coming from the same well. You have done much for us, but we need so much more. My brother has been greatly encouraged these past few months by many coming over as adherents; we cannot say they are all saved souls, but they have left the worship of their heathen gods, and are willing to learn of the true God; in some places we have neither church nor prayer-house for them. In one village there are one hundred, and in another forty, who are holding their services under the trees. This is acceptable to God, but not conducive to strength and stability.

Not only in our station, but in other parts of the mission field, the Lord's work seems to be crippled by lack of consecrated means. This I know, that he needs and makes great use of the mites which are saved and given to his work. I want to make one more request. If the Lord has given you a desire to fulfill his command, "Go ye into all the world, and preach

the gospel to every creature," do not quench it. There are two hundred thousand souls in my brother's station; of these there are twenty-four hundred adherents, only six hundred of whom have shown enough evidence of conversion to be taken into the church. Only six hundred Christians among two hundred thousand souls! And our little family the only missionaries among them! Many laborers are needed in this service, which to me is the highest and best.

Lovingly and sincerely, MARY R. PERKINS.

“IS IT NOTHING TO YOU?”

Concluding portion of the President's Anniversary address, inadvertently omitted from the April number.

“Is it nothing to you, all ye that pass by?”*

Women weep where the proud Ganges rolls;
Weep for babes they flung out to the pitiless floods,—
Cooing babes! Mothers, think of your own precious buds,
Whose dear graces unfold 'neath the pure aureoles
Wrought by prayer's afterglow from on high.

“Is it nothing to you, all ye that pass by?”

Hark! the wail of young girlhood is heard.
Mid the tropical splendor of Indian vales
Lurk foul evils, more dread than the sinuous trails
Of their huge, hissing serpents to anger bestirred,
Or the glare of a tiger's wild eye.

“Is it nothing to you, all ye that pass by?”

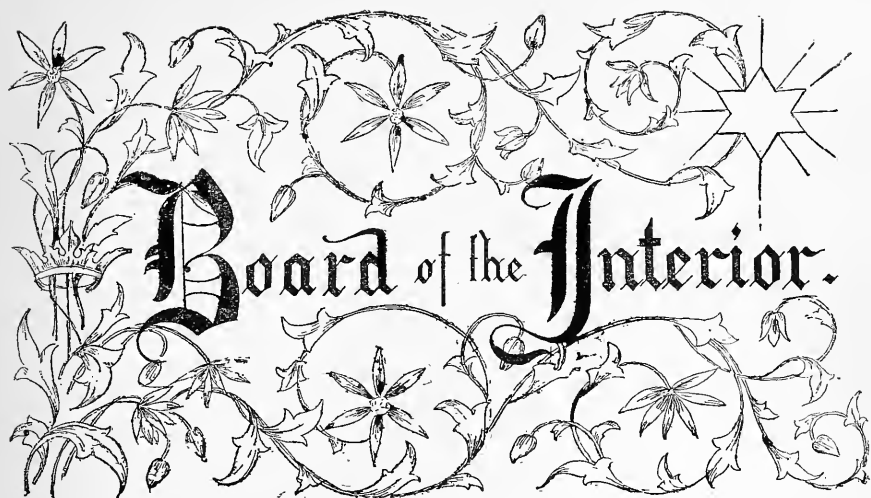
Ethiopia's bondage is rife;
But where sunrise on great Fusi-yama's brow gleams,
“Flock as doves to their windows” souls half held in dreams
By the death-clasp of Buddha, yet drawn toward the Life,
Sinim stirs with faint, echoing cry.

“Is it nothing to you, all ye that pass by?”

In the strong light of Calvary pause;
See the holy cloud rising from Olivet's brow!
Let the fire pentecostal divine power endow!
Then go forth! tell the world of your Christ and his laws,
For redemption, e'en now, draweth nigh.

Christians, falter no more; with trumpet tones cry!
Publish peace to the sin-laden throng!
Then, in nebulous glory, will myriads furl
Their soft, shimmering wings by the portals of pearl,
To float over your pathway with rapture of song;
Saved forever! because you no longer “passed by.”

*Lamentations i. 12.



TURKEY.

GOOD NEWS FROM ADANA.

Miss Lizzie Webb wrote, March 20th :—

THE winter has been hard in many respects, but on the other hand full of work and containing many bright spots. And now during these last few weeks has come the richest blessing of all,—a revival in our church and school. About three weeks ago Mr. Jenanyan began a series of meetings here, and from the first we have had proof that the Spirit is working with us. A week ago last Friday was a day never to be forgotten by the girls in our school. When they gathered in the sitting room for our regular weekly prayer-meeting there was a solemn hush over them all. Every heart there must have felt the Spirit's presence. The subject of the meeting was, "Create in me a clean heart, O God." After a short talk Mr. Jenanyan gave an opportunity for prayer. Nearly every girl in school took part in prayer, many of them with tears praying in the first person for personal forgiveness. At the close of the hour none seemed to want to go. Finally we kept the first class for personal conversation, sending the others away. Before we were through with these dinner-time came, and after dinner on returning to my room I found the whole second class waiting for me. Mr. J. came, and after personal talk with each one, sent word to the third class that any who wished might come. All but one came, and afterward in response to the same invitation all of the little village girls came.

Two weeks of trial since then seem to indicate that in most cases the work is sincere. I do not mean that they have become saints, for, on the contrary, Satan seems trying harder than ever to get some of them; but the atmosphere of the school is changed. Very many of them, I feel sure, have met with a real change of heart. The childlike faith of some of them is beautiful to see.

To-day at the woman's meeting at the church Mr. Jenanyan asked those who were earnestly inquiring the way to stay after the others were dismissed, and thirty stayed. Many of them were deeply affected. Among these was one woman whom I had had occasion to reprove for swearing not more than a week ago. She thinks she has been changed, and is trying very hard to govern her tongue. I noticed, also, among those who stayed, the mother of one of our girls. The girl has been trying to lead a different life, and I had feared she would find it very hard, her mother being a Catholic and her father an Armenian in belief. Now the mother seems to have met with the same change. How God does open the way for his children! In our work here it seems so much easier to get right down to the heart of the people than in America. They open their hearts so innocently, and tell you just what they think and feel. It is wonderful to see the workings of the Spirit in some cases. It is hard to give any estimates of the number of inquirers, about one hundred and fifty, I should think.

Perhaps you can imagine something of what this must mean to me. Oh that this school may be such that a girl cannot stay here a year without becoming a real Christian! This revival explains why you were so drawn to pray for us perhaps. I want to send this without waiting to write more, that you may rejoice with us and thank God for his mercy. Do pray earnestly for these new converts, especially for our girls. The first week in June they will return to their homes, so please pray for them especially at that time. Just now we are beginning to review and to prepare our closing exercises. How good it is that Mary is coming so soon. We shall go directly to Geozna as soon as school closes. She must not be on the plains after the hot weather comes.

Lovingly yours,

LIZZIE.

CHINA.

EFFECTS OF HEATHENISM.

PEKING, Jan. 31, 1890

MY DEAR MRS. MILLER: Your letter came to me just in time to be answered right off, for it found me having my vacation. I always count it as my first vacation duty to make myself even with the world at large by answering all letters, and returning all calls. Thank you for your kind

counsel with regard to the home-coming. . . . Though physically in splendid health, I do need, oh, so much, to go home! I am so soaked and saturated—not in heathenism, but in the type of character produced by centuries of heathenism—I should like to see if I could regain, before it is hopelessly too late, a little of my old trust in my fellow-man. I should like to see what it would feel like to go a whole day without having a thought of suspicion or doubt about any one around me, to take everything I hear said to me in the entire day for the face value of it without discounting a fraction of a per cent, and to have my own word taken in the same way; to feel that no one was weighing me in the balance, to see whether I was one who wished to overreach, or one who could very easily be overreached.

What will cure me is nothing else in this world but just home. So for that reason I shall feel it my duty, as well as my inclination, to make home my golden milestone. In fact, I shall not feel myself fitted to tell much about things out here till I have gone through the sweetening process of home.

February 12th.—The above looks rather morose. I would not have you think that all the people here are cheats, but only that in the whole intercourse of the day one is sure to find distrust coming in somewhere. As regards our girls, we have much to encourage us. We have a large number of new scholars; and I like not only to look at our full rows of desks, but also to picture the changes that a few months of schooling will bring into the faces. Never before has the school given so much of hope, so much to stimulate one to new exertion and more fervent prayers than at present.

I am writing this after the return of the scholars, and the commencement of the term. We have 34 scholars, and promise of more, though this crowds some already. I am very well. Yours with love,

ADA HAVEN.

ADA HAVEN TO MRS. M. E. HAVEN.

PEKING, March 5, '90.

MY DEAR MOTHER: Our station is quite bereaved by the sudden death, last Monday, of our dear Bible-woman, Wen Nai Nai. Miss Chapin and I have often said that, among all the Chinese Christians, she was the one whom we could pick out as being a true heart-Christian, truly led by the Spirit of God. Christianity did wonderful things for her, making her over into a different woman. She always was an honest, good woman, but she used to be so stupid, a woman of no ideas, and no words to put them in. But she was just the one to be chosen by the Spirit of God to show that the excellency of the glory was all of him. She was a wonder to those who knew her

before, and some, I suppose, thought the foreigners had bewitched her, when they saw the timid, silent little woman going from house to house, or even sitting down on the street beside a peasant woman, whenever she could find anyone to listen to her story. She used to report her work from day to day, and the way she answered objections often showed that she must have had the answer given to her directly by the Spirit of God. We have no one to take her place. The loss is a very deep one.

HOME LIFE IN CHINA.

TUNG-CHO, Jan. 28, 1890.

MY DEAR MRS. MILLER: Your very kind letter came last mail, and it did my heart good, as your letters always do. Thank you much for your welcome to Grace Goodrich. I have been well aware of my remissness about writing, but my apology is, that with a baby, and the constant interruptions, from early morning till bedtime, incident to a mission life, I find no time for writing—not even the merest bit of time. How glad I am that our work in all departments is thus increasing, and that we must of necessity every year use more time directing the work of the natives.

I inclose a copy of a letter just written about our work for women. The arranging of who shall come and who shall not come, the preparations, etc., involve much time that does not seem to count.

Our workers at home have to work very hard preparing and planning work, and I have often thought of how they almost envied the missionaries giving their time to the direct preaching and teaching of the Word; but it is the same here. A very large amount of time has to be given to building, buying dishes, making of bedding, ordering, bargaining, and weighing and measuring of all things purchased. It is a comfort to me to read of the early days of the Church, and of the necessity of the "server of tables" being also filled with the Holy Ghost, devout. The first Christian martyr was a "server of tables," and I do believe that some of the best lessons can be taught outside of church, and classroom, and prayer-meeting. It is also outside of these places that the lessons therein taught are enforced and exemplified.

Our schools are all doing well. From our girls' day schools we are sending up five new pupils to the Bridgman School after the Chinese New Year. The attendance at our daily noon prayer-meetings for women during the Week of Prayer was seventy and over. We had twenty-seven women in our courts as guests at that time. These were all church-members or probationers, who lived out of the city or in a distant part of it. We had these study two or three hours each day. The station class was also in session.

We ladies took turns with them in different places for morning prayers, also at the noon meetings. At the mothers' meeting, which was assigned to me this year, I had the babies and little children come, the latter sitting so as to face the mothers. Their little songs brought tears to many a mother's eyes, and the prayers offered were never more fervent. At four o'clock we had daily church meetings. In the evening the Chinese Christians met in chapel, and we foreigners in each other's houses by turns.

Our dispensary is very popular now. Last month there were fifteen hundred patients. You can imagine that is a good preaching-place.

Our Y. M. C. A. society is very progressive. Last Friday they had a tea meeting, inviting about eighty. Several were here an hour each evening preparing some new songs. These social evenings aid very materially in cementing the Christians together, and the young men carry on the different branches of their work well. They are studying the books of the Bible, taking a synopsis of each book. They asked me to prepare Ecclesiastes for them. I found the preparation of suitable questions and answers on that special book meant delightful study, but also much time. It is a kind of work which I enjoy immensely. My husband has been so driven he invited me to prepare two of the lessons assigned to him for the Union Sunday-school Question Book, published quarterly. It was my first Chinese work that would be useful to very many, and I enjoyed it in itself very, very much. While our work is growing, there are special and new trials in connection with its growth and expansion. As I have ever to toil in spite of weakness and weariness of the flesh, I think sometimes that I get more discouraged, and am more keenly sensitive, than some; but after I have wept bitter tears, I hope the Lord does help me in the end to gain the mastery. I try to keep saying over in my heart, "The fruits of the Spirit are love, joy, peace." I am sure if we have these three, the other six are sure to follow.

The longer I live the harder does it seem to be always loving, longsuffering, strong to do and bear, brave, happy and cheerful; to have a heart ever "at leisure from itself, to soothe and sympathize"; to keep from having a look of haste and preoccupation about one. Hence my admiration grows for all those who have in the past, or who do now, thus live. I wonder if you can imagine how we miss Mr. and Mrs. Beach. It made a very unexpected and sorry gap in our numbers. With all the workers here we find ourselves hurried, but we hardly know what is to be done next year when Mr. and Mrs. Sheffield are away. We must use the natives as never before. Pray for us, that the work may not languish, and that we may be able to use our time in the best and most helpful way.

Very sincerely,

S. B. GOODRICH.

MICRONESIA.

A trading ship from Ponape has brought us letters from Ruk up to date of January 30th. The friends of the mission will be saddened by the intelligence of the death of Rev. J. J. Forbes, at Kusaie, just two months from the day of his landing there. His young wife, in the crippled condition of the mission, remains to care for one of the schools as best she can.

The ladies who joined in preparing this mail-bag from which came forth a letter for every day of Mrs. Logan's long, monotonous voyage, and especially the heart of that dear woman who originated it, will enjoy this letter from Mrs. Logan.

AT SEA, "Morning Star," Aug. 5, 1889.

Four days from Honolulu.

Contributors to the Surprise Mail-bag:

DEAR FRIENDS,—It was a surprise indeed to waken from a seasick sleep the second afternoon out and find a bag of letters lying in my stateroom! And all for me! How could it be? Who had been so thoughtful as to originate so sweet a surprise for all the days of the long, weary voyage? To-day a letter marked "To be opened Aug. 5," her wedding anniversary, the friend writes. And she looked ahead six weeks and thought of me. May she have a joyous anniversary to-day, and may there be many more such! Yesterday was Sunday, so I had two. One from a dear loving sister, and one from the earnest wife of an earnest pastor, telling me of the young people for whom they are working and praying. How good to know about it, and to send up an earnest petition away out here in the Pacific Ocean for those young men and women in that far-away city. It brings my friends very near, and the "Heavenly telephone," of which some one speaks, seems a very real and blessed way of reaching you all. Then I have the pleasant anticipation of wondering from whom to-morrow's letter will be, and of thinking that there are enough for each to-morrow for all the voyage. Well, dear friends, I thank you all for your thoughtful kindness and for these tokens of your sympathy and love. Surely these voyaging days will be brighter and less lonely. Surely I shall pray more from the fullness of a thankful heart; surely I shall strive to be more helpful to all about me, thinking of so much done to help me.

ANAPAUO, RUK, Jan. 29, 1890.

Many months have passed since I wrote the foregoing words. The voyage, not very long nor tedious, ended Sept. 20th. There were yet a goodly number of letters left in my bag, and perhaps I have needed them fully as much since reaching Ruk, as I did on the voyage. I have taken one out from time to time, as I felt particularly lonely. I have taken the last one out to-day. I wish I might send a word of grateful greeting by this mail, soon to leave us, to every one who wrote a letter for the bag. But I know you

do not expect me to neglect other duties for this. I would gladly thank you all, and assure you of the pleasure and help which the letters have given me. Still keep me in your hearts, dear friends. Pray for all the workers in Micronesia ; pray for the work in all the different groups of islands ; pray for the work here in Ruk, for my girls and for me. I know some of you have been and are praying for me. I can feel it in the comfort which God gives me in the work, and in the evidences of the work of the Holy Spirit in the hearts of the girls. Very gratefully yours, MARY E. LOGAN.

THE POWER OF PRAYER.

FROM THE NOTE-BOOK OF A MISSIONARY IN BURMAH.

DR. BUNKER popped in upon us the other morning. He came down in the night train, and was going back in the night train ; only here for the day, to lay in his supplies for a three or four months' tour off among the Breecks—a tribe of Karens, very low down and fierce, hitherto unapproachable, but a great change has come over them in this wise : A little while ago a company of this tribe made a raid on a Christian village, and carried off three captives, two boys and a girl. They said, "Now we'll see ; if the Christians' God delivers these captives out of our hands we will believe in him, and all become Christians ; but if their God cannot deliver them we'll go over and take some more captives." Just at this juncture Dr. Bunker arrived at the village of Christians, who had all been praying for help. They quickly told Dr. B., and he said, "Well, this is a case of God *versus* the Devil," and he felt strong to say, "God will deliver them ; keep on praying." He sent a message demanding the release of the captives to the fierce, warlike tribe, and got the word back, "Come on ; get them if you can ; we have guns." He sent them then his *ultimatum*, as he called it : "If you do not deliver up those captives we will leave you in the hands of our God, who can deal with you." Meanwhile he and all the Christians prayed mightily. The messengers with the "ultimatum" met them on the road bringing back one of the captives. He then selected one of his preachers and fourteen followers to go unarmed for the other two. When they got to the village they did not say a word to any of the tribe, but planted themselves in the road. The preacher took out his hymn-book and read a hymn, which they sang ; then he read a portion of Scripture and preached, then prayed, and by that time the villagers brought the captives to them and said, "Now take them, and be gone." This, of course, has made a great stir among the Christians, and they expect a great ingathering from the Breecks. The captives tell them that a

brother of the chief who stole the captives talked strongly about the wickedness of the deed (himself an awfully wicked man), and the wife of the chief begged her husband to make peace while he could, showing how God was operating to bring about answers to the prayers of the Christians.

AFRICA.

KAMBINI INHAMBANE, EAST COAST AFRICA,

January 9, 1890.

MY DEAR SECRETARY: Your kind letter came more than two months ago, but this is my only opportunity to reply. I was much amused when you said you hastened to reply by way of the box, for it takes a box nearly a year to reach us.

I am very grateful to you for the nice little needle-case you sent me, also for the pretty cards from the young ladies. I am having vacation now, but still my time is spent in some branch of work. The children are nearly all here; a few only have gone home. There is very little food in the homes for them, so they preferred staying here during the vacation.

Christmas was very pleasantly spent. It seemed that each one tried to make some one else happy; therefore we were all happy. The children held their first public exercises when school closed Christmas Eve, and a very large crowd gathered in and without the chapel to witness them. We decorated the chapel with green bushes and flowers from the woods close by, and it looked quite homelike. The programme consisted of selected reading in English and Xitswa, recitations, music, class exercises of Scripture texts, and calisthenics. The children did very well, and their parents and friends were much pleased.

We were surprised at the large number who came, as it was work season, and at the hour when they return to their work in the afternoon. Again, they had not seen anything of the kind, and came simply because the children asked them to, when they knew there would be nothing given them to eat. We were encouraged, because we know their coming meant something; for they are beginning to believe that we are here to help them and their children, and that we could meet and sing for an hour and go home quietly without begging for something to eat. They listened attentively, and when dismissed, went home as quietly as any civilized congregation. The children made wooden guns, and I had a gun drill, which amused the people very much. I hope the impression made will induce them to send more children to school next term.

We had a Christmas tree for those who attended school and who lived in the family, on our front porch, Christmas evening. It was loaded with presents for all. Mrs. Ousley and the children had made a number of iron and pot holders for me. The children were so afraid I would find out they were making them that they went to the woods, a short distance, to sew, and seemed so proud when the time came for me to have them. Just like civilized children, they could scarcely wait for Christmas. I am so thankful to my dear Heavenly Father for the privilege of teaching these children.

On account of Mr. Ousley's health, he and Mrs. Ousley will leave here in April for a visit home.

Mr. and Mrs. Bates, who are now in Natal, have kindly consented to return and live in this station until Mr. Ousley returns. Also, they have planned to have me accompany Mrs. Ousley as far as Natal, and when I have had a season of rest, to return here and help at what I can to keep up the work. But I have not fully decided whether I will go to Natal or no, as it will be in the midst of school work, and I do not think I can go if the children return to school. For while I know I cannot do much, I want to try to keep up the school work during the absence of Mr. and Mrs. Ousley, and that means to stand at the post of duty. We cannot afford to let these children go home, for there is no inducement at home to help them to lead right lives. It is all to pull them down, and their friends would like to have them return to all that is low and degrading.

I shall seek help from Him who is a very present help in time of trouble, and I ask your prayers that I may be led and guided day by day, in all that I undertake to do, by the hand of the blessed Saviour.

I am so glad Mr. and Mrs. Bates and Mary will be here with me; but as they do not know anything about the language, and as I know so little, I am afraid I shall need a good many props, for I am beginning to feel my weakness, and when I think of being left to try to feed this hungry people day by day with the Bread of Life, my knees begin to tremble.

It is very warm here now; Mrs. Ousley thinks it is the warmest season she has experienced here. We have plenty of rain, but still the sun is very hot.

Last week we had a very heavy hailstorm. When it came the rain poured in, and we stood in the middle of the room on a small island. I got my feet wet, and so had a little fever for a few days. Mrs. Ousley has had a heavy cold since then.

Yes, I often recall the appearance of the ladies when I met them, and I pray daily for you all. May the blessing of the Lord attend you. Much love to all.

Lovingly, NANCY JONES.

For the Coral Workers.

TWO WANTS AND A MATCH.

Dear Mission Band Boys and Girls:—

The character in Chinese meaning “want” is made up of two other characters combined. These two are those which signify “western” and “woman.” The missionary gentlemen like to tease us about this fact, and the worst of it is that we cannot deny the allegation. We do want, oh! so many things, and we want them so much.

I was nearly in despair over some of these things, till I bethought me that perhaps there were some bright eyes, willing hearts, and quick hands in the Mission Bands at home that also had a “want”; namely, something to do. Then I said to myself:—

“Now, then, Mrs. Ming, that is a bright idea; stick a pin through it before it gets away! What is the use of living in China since 1872 if you can’t, now and then, make a match. If your ‘want’ and the ‘want’ of the Mission Band children could be well mated, it might be a very happy day for both them and you.”

So I decided to try. Miss Grace and Miss Gertrude Wyckoff and I have flocks and flocks of little Chinese lambs to shepherd. You understand that I mean the kind that have black queues, black eyes, and, most of them, bound feet. We are trying to coax them into the big fold, where Jesus Christ can take care of them, and keep them from harm. But their heathen fathers and mothers take no interest in it, and think the children will do well enough outside, and that probably the wolf will not come *to-day*. Now if you ever tried to do anything that papa and mamma were not very cordial about, you know that it was not easy. We have to beguile our small flock, and we sometimes find ourselves nearly empty-handed. So, then, I will come right to the point, like a good, efficient middle-woman, and not waste your time. We WANT,—

1. Any quantity of newspaper pictures of animals, birds, and people, only, if you please, no people in low-necked dresses and bare feet, because they shock the Chinese, and no cartoons or funny pictures.
2. Some bright cards, not chaste and dainty colors, but very gorgeous ones, and not of fine finish. The cheap ones please quite as well.
3. Some large, colored, cotton handkerchiefs.
4. Some little, bright, glass beads.
5. Some bias strips of gay calico.

6. Some little squares of white marble, for jack-stones.
7. Some tiny looking-glasses, three or four inches long. If they have a red back, so much the better.
8. Some jack-straws, which I am sure the skillful fingers of the boys can whittle out for us.
9. Some gray cotton-flannel animals, and some dolls with clothes that can be taken off. These are to keep the babies still at Sunday-school and at meeting.

What? You shake your heads? You do not think the match will answer? Our want is too big? You only want to do a little, and not so much as all that? But do not forget that it is a Chinese match which is to be arranged, and that in this country it is proper, though my girl is a very big and tall one, for me to engage her to a very small boy. If you think better of it let us hear from you.

Send packages addressed either to Miss Gertrude Wyckoff, or to Mrs. Arthur H. Smith, 1 Somerset Street, Congregational House, Boston. If you will pay the expressage to Boston, we will pay the freight to China.

Send your names and addresses, that each package may be acknowledged, and believe me,

Faithfully and hopefully yours,

EMMA D. SMITH, Go-between.

Pang Chiu Chuang, Shantung

For the Bridge Builders.

BRAVE WORDS FROM A BUSY TEACHER.

KUSAIE, CAROLINE ISLANDS, Dec. 8, 1889.

THERE is a ship just out of sight around the point, and we may have a chance to send mail, so I will begin a letter at once. It is just two months since the "Star" sailed for Honolulu with Miss Crosby and my companion, Miss Smith. I have got along alone much better than I supposed I should. The girls have been good almost all the time. We have had six weeks of school and two weeks of vacation, and will begin school again as soon as this ship is gone.

I have been having Sunday-school up here with the girls, lately, teaching all together in Marshall. (O for the "gift of tongues" in Gilbert! Why cannot we know a language as soon as we begin to hear it? Do you suppose it would make mission work too easy?) We are studying Luke, and I wish I had some notes on the lessons for 1890 now. I read somewhere that

Luke was to be studied next year. I enjoy this teaching very much as I am more used to it. These girls are becoming wonderfully interesting to me. To try to make something out of all but nothing, for it is only a frame to work upon at first, and a poorly constructed one at that! But after two years in the school, some of these girls are as conscientious, trustworthy girls as can be found anywhere. - There is such a difference between them and the newer ones!

December 11. I have just had a call from the trader of the vessel in the harbor. Yesterday the captain was here with Dr. Pease. He has traveled a great deal, and has been in all parts of the globe. He says he thinks our view is the finest he ever saw. He told us that before they came here they were told that the people on this island were man-eaters, and he found his cook standing in the door of the cabin, with a large knife in one hand and a hatchet in the other, and saying, "I guess I can keep them off for a while." Some Kusaians went aboard last Friday, when the ship was off Lella, on the other side of the island, and the captain told the mate to give them something to eat. Before eating one of them asked a blessing,—the first blessing ever asked in that cabin, the mate said.

I miss the letters to open at different dates during the year. I enjoyed those I had last year very much. They gave me something to look forward to at a fixed time. You have no idea what comfort I take from the new dresses for the girls that were sent in the boxes this year, all cut and basted. Of course the old stock must be used whenever possible, but I shall not have to manage in such "makeshift" ways as I have had to sometimes.

It is good to have so many of my girls trying to do right, and lead Christian lives. Some of them are a great help and comfort to me. I love my girls and my work.

Yours,

ALICE LITTLE.

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS.

June.—European Turkey.

July.—Micronesia.

August.—Papal Lands.

September.—Thank-offerings.

All the lessons of this year will be devoted to evangelistic work among women.

EUROPEAN TURKEY MISSION.

Lady Missionaries: Locate each station on the map. Then connect the missionaries with their own station.

Woman's Meetings: Teachers' prayer-meetings in Samakov. Scholars' prayer-meetings. How are the woman's meetings for prayer conducted in Philippopolis?

Touring: Give incidents of the work. See *Life and Light*, 1889, page 127.

Bible-woman's Class: When begun? Under whose care? Course of instruction. *Life and Light*, 1887, page 366. Latest Report, *Life and Light*, April, 1890.

Results: Note change of sentiment in regard to woman's work. Admissions to the churches.

Bible-woman's Work: At Koprivshtitsa; at Pazardjik; at Yamboul. *Life and Light*, 1887, page 368.

Work at Hasquey; at Bansko; Philippopolis.

Work Among Children: Children's meetings. Scripture text-cards. Lectures to children.

Helps: *Missionary Herald*, *Life and Light*, *Mission Studies*, June number and back numbers.

 RUK—WHAT WILL YOU DO FOR IT?

Two hundred miles northwest of the Mortlocks lies a great coral reef nearly two hundred miles in circumference, inclosing many islands; some of them mere specks, others twenty-five miles in circuit. To the people of this Ruk lagoon, warlike, fierce, and hostile to white men, but few rays of light had penetrated until Rev. Robert W. Logan and Mrs. Logan went, in 1884, and opened the station at Anapano.

Everywhere they acted as peacemakers among the murderous people. Where formerly there had been famine whenever the breadfruit failed, they taught them to raise taro, yams, bananas, and sugar-cane in abundance. Men and women were converted, and four churches were gathered within the lagoon. In 1887 all was prosperous.

Then dark days came: Mr. Logan died of fever in December of that year. "Oh, dear friends," wrote Mrs. Logan, "no one but God knows the agony of those weeks,—the pain, the suffering for him, the anxiety, the dread, the despair for me!" She must needs return to bring her fatherless children to this country. And Mr. Snelling, who was hastening to hold the station, was obliged, through sudden illness of his wife, to leave her behind and live alone without the language for a year at Anapano.

But Mrs. Logan could not abandon to their fate the women, and especially the girls, whose rescue from degradation had already cost her so much. There are few instances in missionary history of devotion more heroic than that of her return, last year, without the companion she so much needed. With husband gone, with thousands of miles of restless waves tossing between her and her children, she bravely faced the old scenes, and walked the old paths alone.

Through all the year prayer has gone up continually that another family might be found to fully man that important station, and, above all, that an associate might be found for Mrs. Logan; and the answer has come. Mr. and Mrs. Merriam and Miss Rose Kinney are under appointment, to sail in the "Morning Star" from Honolulu, about July 1st.

And now the necessities of the work demand a building which shall include living rooms for Mrs. Logan and Miss Kinney, with suitable accommodations for the girls' school, that the teachers may have them constantly under their own care. The house in which Mrs. Logan has been trying to shelter herself and her whole brood of girls, besides being needed for Mr. and Mrs. Merriam, was built for only one small family, and is altogether too strait to accommodate an associate. "I am afraid," writes Mrs. Logan, "that you ladies did not know how much you were undertaking when you adopted me; but if I am to stay here and do this work, you must help me to do it to the best advantage." Providentially, her appeal was brought by a trading ship a few weeks in advance of the usual time.

We felt that we *must* respond to this call at once. There was no time for debate. The building must be ordered at once, and go down in the "Morning Star," else our missionaries and the girls must be homeless. It was impossible to wait for another year.

It is an extra call. Most of our societies have made their pledges for the year. But we hope to bring the entire cost within \$1,500; and if all the friends of Micronesia and Mrs. Logan will give *something*, we feel that it can be done. Who will give half or quarter of the roof? Who will give Mrs. Logan's room—Miss Kinney's room? Will not different societies take the schoolroom, the girls' dining room, or one of their little sleeping rooms? Let others take the sitting room, the dining room, the kitchen. Give largely if you can; but if not, give a window, a door, a pane of glass, or a handful of nails! The more givers, the more interest and the more prayer.

One of the privations of life at Anapano is the lack of pure, fresh water to drink. Their only supply is rain water, to save enough of which for such a family, two iron tanks are needed. Who will give one of these as a thank-offering for the clear, deep well of water at your door, that comes up sweet and cool upon the hottest summer day? Who will give the other in gratitude for the abundant supply of ice that all summer long sparkles in our pitchers? Make ready your offerings, and we shall prepare to give you the cost of all these items. While the "Morning Star" speeds on her way, bearing a home and help for our missionaries, we shall look with confidence to the friends who have never failed us, for help to redeem our pledge in this matter.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM MARCH 18 TO APRIL 18, 1890.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. *Alto Pass*, 3.12; *Batavia*, 10.10; *Brownsville*, 10; *Buda*, 6; *Champaign*, 10; *Chicago*, Millard Ave. Ch., 26, Covenant Ch., 32.70, New Eng. Ch., 37.50, South Ch., 21.05, Union Pk. Ch., 74; *Crescent City*, 3.37; *Danvers*, 19; *DeKalb*, 4; *Dongola*, 1.49; *Dwight*, 5; *Elgin*, First Ch., 15; *Evanson*, 22.30, First Ch., 72; *Farmington*, 24; *Forrest*, 11.40; *Galesburg*, First Ch., 37.50; *Galva*, 32.75; *Geneva*, 1.50; *Glencoe*, 19; *Greenville*, 1.80; *Huntley*, 10; *Jacksonville*, 17; *Kemper*, 15; *La Harpe*, 7.41; *McLean*, 9; *Marseilles*, 13; *Melvin*, 5; *Morton*, 5; *Moline*, 37.41; *New Grand Chain*, 4.35; *New Windsor*, 2; *Norris City*, 3.50; *Ontario*, 15; *Ottawa*, 50; *Peoria*, Plymouth Ch., 21.05; *Rock Falls*, 15; *Quincy*, First Ch., 100; *Rockford*, Second Ch., 37.50; *Rolo*, 17.50; *Rosmond*, 6.35; *Roseville*, 4.72; *Shabbona*, 15; *Sterling*, 15.50; *Streator*, 10; *Wataga*, 10; *Western Springs*, 2.90; *Wilmette*, 15.18; *Winnetka*, 9.55, 975 36

JUNIOR: *Batavia*, 15; *Canton*, 15; *Chicago*, First Ch., 75, Leavitt St. Ch., 10, Millard Ave. Ch., 30, South Ch., 27, Union Park Ch., 40; *Dundee*, K. D. and Bros., 13.46; *Earlville*, 2.35; *Evanson*, 61.15; *Galesburg*, Knox Sem'y, 50; *Geneva*, 15, *Griggsville*, 31; *Ontario*, 10; *Ottawa*, 46.60; *Rockford*, Sem'y, 10; *Waverly*, Earnest Workers, 3.40, 459 96

JUVENILE: *Chesterfield*, Willing Workers, 5; *Crescent City*, 2.65; *Chicago*, Union Park Ch., Oakley Branch, Cheerful Workers, 6; *Galesburg*, Little Workers, 15.47; *Huntley*, 15; *Kemper*, 40; *Lyonsville*, Buds of Promise, 5; *Marseilles*, Helping Hands, 41; *McLean*, 5; *Ottawa*, Willing Workers, 15.12; *Rockford*, First Ch., Cheerful Workers, 7.03; *Rosemond*, Busy Bees, 10.80; *Toulon*, 1; *Wilmette*, Busy Bees, 8.76, 141 23

SUNDAY-SCHOOLS: *Chicago*, New Eng. Ch., Sedgwick St. Mission, Primary Cl., 25; *Kenwood*, Evan. Ch., Primary Cl., 10; *Ontario*, 7; *Roseville*, Mite-box, 3.28; *Thauville*, 11; *Western Springs*, 7, 59 13

SPECIAL GIFTS: Luman A. Field, for Bible-women in Ceylon, 3.75, Dr. Gumsaulus' lecture, for room rent, additional, 29.90, In memoriam, 5, A Friend, 5; *Huntley*, Three little Girls, 1, A Lady at meeting, 1; *Chicago*, R. M. C., 3, A Lady at room, 1, Mrs. Libby, for Ruk, 10, Union Park Ch., A Friend, 12.50, Sale of Literature, 3.32, Collection at Jacksonville, to const. L. M. Misses Johanna Zimmer and Mand Bergren, 50, 125 47

Total, 1,761 51

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Green Mt.*, Central Asso., 2.90; *Davenport*, Dav. Asso., 16.75; *Sabula*, 1; *Fairfield*, D. M. River Asso., 25 cts.;

Ottumwa, First Ch., 10; *Cedar Rapids*, Duquoc Asso., 13.30; *Quasqueton*, 3.30; *Waverly*, 2.50; *Chester Centre*, Grinnell Asso., 7.71; *Des Moines*, Plymouth Ch., 12.21; *Genoa Bluffs*, 2.60; *Rockford*, Mitchell Asso., 2.76; *Eagle Grove*, N. W. Asso., 3.75; *Cherokee*, Sioux Asso., 30; *Le Mars*, 9.80; *Spencer*, 15, 133 83

JUNIOR: *Des Moines*, Charity Tens, 2; *Iowa*, College Y. W. C. A., 22.60; *Gilman*, Young People's Missionary Soc'y, 5.50; *Marion*, 25; *Red Oak*, King's Sheaf-Bearers, 5.28; *Toledo*, Y. P. S. C. E., 2.26, Poinzetta Mission Circle, 1.25, 63 89

JUVENILE: *Grinnell*, Busy Bees, East Branch, 1.07; *Muscatine*, Seeds of Mercy for Morning Star, 3; *Davenport*, Wide-Awakes, 10, Sunbeams, 2; *Quasqueton*, Two Busy Bees, 10 cts., 16 17

SUNDAY-SCHOOLS: *Quasqueton*, Mrs. Wright's Cl., 19 cts.; *Belle Plain*, 1.80; *Dubuque*, 7.33, 9 32

Total, 223 21

CORRECTION: In April number 6.13 was credited to the S.S. of Big Rock, of which 3.10 should have been credited to the Senior Society. Total correct.

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. *Howard*, 5; *Manhattan* 25; *Blue Rapids*, 3.50; *Hiawatha*, 10, 43 50

JUVENILE: *Kansas City*, 4.69; *Blue Rapids*, 4.15; *Sabetha*, Y. P. S. C. E., 1.76, 10 60

Total, 54 10

LOUISIANA.

Woman's Missionary Union, Mrs. C. S. Shattuck, of Amite City, Treas. *New Orleans*, Howard Ch., Aux., for Africa, 2.70, University Ch., Aux., for Ruk, 5, 7 70

Total, 7 70

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. *Detroit*, First Ch., 104.50, Woodward Ave. Ch., 60; *Hancock*, 11.89; *Highland Station*, W. M. S., 6.84; *Ludington*, 16.65; *Loringburg*, 5; *Romeo*, A Friend, 25; *Sandstone*, 6.25; *St. Ignace*, 22.50; *Flint*, Received at annual meeting from sale of Miss Spencer's pen-wipers, 5.50, from sale of leaflets, 55 cts., 264 18

JUNIOR: *Detroit*, Woodward Ave., Y. L. M. S., 30 60

JUVENILE: *Charlotte*, Mission Circle, 5; *Covert*, Band of Hope, 1; *Detroit*, Woodward Ave., King's Cup-Bearers, 25; *Grand Blanc*, Willing Workers, 1.15; *Sandstone*, Children's Band, 4.57; *Wayne*, Children's Band, 7, 43 72

Total, 338 50

MINNESOTA.

BRANCH.—Mrs. G. A. Wheaton, 628 S. E. Fourth St., Minneapolis, Treas. *Austin*, 11.07; *Cottage Grove*, 5; *Excelsior*, 3.85;

<i>Hamilton</i> , 11; <i>Hutchinson</i> , 5.53; <i>Lake City</i> , 24, A Friend, 7; <i>Minneapolis</i> , Como. Ch., 20, Fifth Ave. Ch., 5.75; <i>Plymouth Ch.</i> , 198.36, James Edmund Bell Fund, 162.50; <i>Silver Lake</i> , 12.15; <i>Norfield</i> , 37.56; <i>Rochester</i> , 40.75; <i>Sauk Centre</i> , 15.39; <i>Spring Vallee</i> , 2; <i>St. Paul</i> , Bethany Ch., 5, Plymouth Ch., 25; <i>Villard</i> , 5; <i>Waseca</i> , 8.64; <i>Waterville</i> , 4.30; <i>Zumbrota</i> , 18,		629 85
JUNIOR: <i>Minneapolis</i> , Silver Lake Y. P. S. C. E., 8.20; <i>St. Paul</i> , Plymouth Ch., Y. L., 5,		13 20
JUVENILE: <i>Ada</i> , S. S., 1.08; <i>Cannon Falls</i> , S. S., 3.61; <i>Hancock</i> , 2.11; <i>Hutchinson</i> , King's Daughters, 9; <i>Minneapolis</i> , Silver Lake S. S., 3.97; <i>Waseca</i> , Coral Workers, 15.78,		35 55
Total,		678 60

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Breckenridge</i> , 13; <i>Brookfield</i> , 12.75; <i>Cameron</i> , 6.75; <i>Hannibal</i> , 10.25; <i>Kansas City</i> , First Ch., 48, Clyde Ch., 28.48; <i>Kidder</i> , 4; <i>Neosho</i> , 5.50; <i>Sedalia</i> , 20.25; <i>St. Joseph</i> , 13.10; <i>Springfield</i> , First Ch., const. L. M. Miss Caroline Hale Plumb, 25; <i>St. Louis</i> , First Ch., 76.30, Pilgrim Ch., 102.50, of wh. 25 from Mrs. C. Lee Goodell, const. L. M. Mrs. Geo. S. Rieker, Plymouth Ch., 6, Third Ch., 13, Tabernacle Ch., 26.75, Memorial Ch., 4; <i>Webster Groves</i> , 54.70,		470 33
JUNIOR: <i>Kansas City</i> , First Ch., 35, Clyde Ch., 7; <i>St. Louis</i> , First Ch., 59, Pilgrim Ch., 75, Compton Hill Ch., 25, Hyde Park Ch., 18, Third Ch., 20,		239 00
JUVENILE: <i>Breckenridge</i> , 6; <i>Hannibal</i> , Sunbeans, 3.50; <i>Kansas City</i> , Clyde Ch., Chips, 3.50; <i>Kidder</i> , Willing Workers, 2; <i>Amity</i> , Morning Star Band, S. S., 5; <i>St. Louis</i> , First Ch., Ready Hands, 119, Pilgrim Workers, 23.81, Third Ch., M. B., 2, Hyde Park M. B., 12, Tabernacle Ch., Coral Workers, 3.25; <i>Springfield</i> , M. B., 13.75,		193.81
THANK-OFFERINGS: <i>Hannibal</i> , 1.25; <i>St. Louis</i> , Plymouth Ch., 1,		2 25
Total,		905 39

NEBRASKA.

BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Balance from last report, <i>Albion</i> , 7; <i>Blair</i> , 12; <i>Columbus</i> , 5; <i>David City</i> , 1; <i>Groversville</i> , 1; <i>Irrington</i> , 10; <i>Lincoln</i> , First Ch., 10, Plymouth Ch., 7; <i>Long Pine</i> , 2; <i>Monroe</i> , 3.70; <i>Milford</i> , 5; <i>Neligh</i> , 6.20; <i>Omaha</i> , First Ch., 25.08, St. Mary's Ave. Ch., 29, Plymouth Ch., 15.65, Saratoga Ch., 3, Hillside Ch., 3; <i>Weeping Water</i> , 7.99; <i>York</i> , 9.15,		162 77
JUNIOR: <i>Blair</i> , 2.50; <i>Columbus</i> , Y. P. S. C. E., 79 cts.; <i>Omaha</i> , St. Mary's Ave. Ch., 9.40, First Ch., 8,		20 69
JUVENILE: <i>Omaha</i> , First Ch., 25, St. Mary's Ave. Ch., 15, Hillside Ch., 1.25,		41 25
SUNDAY-SCHOOL: <i>Omaha</i> , Plymouth Ch.,		4 28
Total,		256 11
Less expenses,		4 90
Total,		251 21

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Austintown</i> , 3; <i>Brooklyn</i> , 34.30; <i>Cincinnati</i> , Walnut Hills Ch., 25; <i>Cleveland</i> , First Ch., 42.15; <i>Conneaut</i> , 12.75; <i>Hudson</i> , Aux., 11.25, Ch., 5; <i>Huntington</i> , W. Va., 1; <i>Ironton</i> , 7; <i>Newport</i> , Ky., 12; <i>Norwalk</i> , 1; <i>Obertin</i> , 32; <i>Springfield</i> , First Ch., 15; <i>Unionville</i> , 24; <i>York</i> , 15,		245 45
<i>Cincinnati</i> .—Central Ch., Willing Workers, <i>Austintown</i> .—S. S. Class,		15 00 4 00
Total,		264 45
Less expenses,		15 00
Total,		249 45

NORTH DAKOTA.

BRANCH.—Mrs. E. H. Stickney, of Fargo, Treas. <i>Caledonia</i> , 3.85; <i>Harwood</i> , 75 cts.,		4 60
JUVENILE: <i>Cummings</i> , S. S., Easter Nickel-offering, 2.50; <i>Valley City</i> , Children's Band, 1.50,		4 00
Total,		8 60

SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, Sioux Falls, Treas. <i>Bon Homme</i> , 3.60; <i>Huron</i> , 5; <i>Plankinton</i> , 2.51; <i>Fankton</i> , 15,		26 11
<i>Oahe</i> .—Mrs. T. H. Riggs,		5 00
Total,		31 11

ROCKY MOUNTAIN.

BRANCH.—Mrs. C. S. Burwell, of Denver, Treas. <i>Colorado Springs</i> , First Ch., Aux., 20, Mrs. M. L. Taylor, 5; <i>Denver</i> , First Ch., 100, Boulevard Ch., 15,		140 00
JUNIOR: <i>Denver</i> , Park Ave. Ch., King's Daughters,		5 00
Total,		145 00

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Beloit</i> , First Ch., 29.20; <i>Darlington</i> , 11; <i>Delavan</i> , 20.50; <i>Madison</i> , 25; <i>Milwaukee</i> , Plymouth Ch., Helping Hands, 100; <i>Stoughton</i> , 6; <i>Whitewater</i> , 20.50; <i>Waupun</i> , 20,		232 20
SPECIAL: <i>Appleton</i> , Mrs. Reeder Smith, 10; <i>Beloit</i> , Mrs. Barber, 10; <i>Baraboo</i> , Mrs. C. B. Alexander, 2; <i>Roscoe</i> , Ill., Mrs. S. W. Eaton, 10,		32 00
JUNIOR: <i>Arena</i> , Third S. S., 5; <i>Brandon</i> , Y. L., 4.50; <i>Burlington</i> , Y. L., 3.75, Y. P. S. C. E., Thank-off., 25; <i>Milwaukee</i> , Grand Ave. Ch., Y. L., 25,		38 50
JUVENILE: <i>Cooksville</i> , S. S. Class, 1.50; <i>Fox Lake</i> , M. B., 4.61; <i>La Crosse</i> , Little Helpers, 5; <i>Whitewater</i> , Rosebud Band, 34,		11 45
Total,		314 15
Less expenses,		16 28
Total,		297 87

MISCELLANEOUS.

Sale of leaflets, 25; env's., 6.42; Orient, 3; boxes, 7.66; chart, 60 cts., Questions, 50 cts.; K. G., 10,		53 18
Total,		53 18
Receipts for month,		5,013 25
Previously acknowledged,		12,806 00
Total since October,		\$17,819 43



VOL. XX.

JULY, 1890.

No. 7.

AT the Friday morning prayer-meeting, May 16th, the suggestion was made that every one present, during her summer wanderings, should make a point of interesting some one person in foreign missions. It was recommended as an antidote for the decrease of interest that usually follows the suspension of meetings and the ordinary routine in the churches, and as a tonic to give vigor to one's own efforts in beginning work in the autumn. It was also suggested that the leisure hours of summer would afford a good opportunity to bring up arrears in reading of the magazines and other missionary literature which may have been crowded out of the busy months of winter. We commend the suggestions to all our good workers.

In these days of strikes it is pleasant to read of one designed to benefit a class hitherto so helpless. The following is taken from the daily press:—

A STRANGE incident occurred in Bombay recently. A monster meeting of Hindu barbers was held for the purpose of considering the question of the impropriety of shaving the heads of Hindu widows, and thereby disfiguring them for life. About four hundred barbers having assembled, one of them, named Babajee More, read a pamphlet in Mahratti, in which he stated that the barbers of old were happy and contented; but latterly, as though a curse had descended on their heads, trade had fallen off, and they had become poor. The curse could only be accounted for by the fact that they were committing a great sin in shaving the heads of poor, innocent widows, thus depriving them of their best ornament. It was against the Hindu Scriptures to deprive a widow of her hair, and doubtless it was the curses of the widows that had lowered their calling. The meeting thereupon unanimously resolved that no barber should shave a widow's head, and that if he did he should be excommunicated.

The last number of *India's Women*, the organ of the Church of England Zenana Missionary Society, contains a notice of a new organization in England called the "Indian Widow's Union." Its object is stated as follows:—

"To band the Christian women of England together in a united effort to improve the condition of Hindu and Mohammedan widows of India. (1) By prayer: That God may be pleased by his Spirit to shed abroad in that land the light of his truth, and that the yoke of bondage and superstition may be broken, and liberty proclaimed to the captives. (2) By raising and keeping up a fund, to be spent in establishing industrial schools, and aiding widows by training them to support themselves by industries, and to fill useful posts, such as school-mistresses, nurses, medical assistants. (3) By helping to dispose of the work done in these schools, by working themselves, by gathering information with regard to the condition of Hindu widows, and by using influence in every possible way to promote their welfare."

The Dowager Lady Dynevor is President; and the members of the Union are "to be widows only; the associates any Christian women who are interested in, and desire to further, the cause." A depot for work done by Indian widows in the C. E. Z. M. S. industrial classes has been opened in West Kensington. The organization will receive a hearty Godspeed from many "interested" women on this side the Atlantic.

The following notice of our Inanda Seminary in South Africa, is taken from the Annual Report of the English Inspector of Schools for the Colony of Natal for 1889. It is a fine tribute to the faithful labor of our missionaries in the school.

THIS is by far the best school of its kind in the colony, and is a credit to the Society to which it belongs and the persons who have the management of it. There are at present seventy girls of different ages and stages of advancement in it, upon whom Mrs. Edwards is endeavoring, with great success, to impress, both by example and precept, the dignity of labor, the advantages of education, and the excellence of Christianity. A few more such schools in our midst would go far to raise the next generation very much above the level of the present. From 6 A. M. till 9 P. M. these girls have something to do, and the activity and cheerfulness with which they go about their work, the neatness and exactness of the way in which the work is finished, and the homelike character of the relationship which teachers and taught sustain to each other, combine to make up something well worth seeing. A phase of the "Education of Native Girls" is here presented with which he must indeed be hard to please who is not satisfied. In addition to ordinary school work, these girls cultivate—even to the plowing—about twelve acres of different kinds of food, sowing, clearing, and reaping it as the season goes round; washing, ironing, sewing, fancy-work of different kinds, the making of bread, jams, jellies, and preserves of excellent quality,

together with all the necessary details of house-cleaning, go to form an apprenticeship to better things that will be a lifelong blessing to the girls. In the school good work is being done, as will be shown by the results of examinations.

Those who have so generously contributed for "Bowker Hall," in Bombay, will share with Mrs. Edward S. Hume in her joy at the tidings that the ten thousand dollars first asked for has been received, and that the remaining six thousand will probably be forthcoming before September 1st. We trust all who have not sent in their pledges, or who have not already contributed to this object all they can give, will kindly send their donations before the time mentioned. Mrs. Hume writes:—

I HAVE longed to get hold of the ladies of the W. B. M. and tell them that the hard work of fourteen years past seems almost as nothing when they lift hands and sustain us in this beautiful, generous way. When Dr. Clark's first letter came, telling of your decision to purchase the place entirely yourselves, I had to go alone to thank God, and have my own cry of rejoicing out. Then at the noon recess I called in the matron and girls, and told them of God's goodness over and over again. They and we all knelt and asked God to make us more humble, more earnest, and more faithful in that which was least, and from the first moment of its possession to help us to consecrate every nook and corner of "Bowker Hall" to God's work. You must all pray that the girls who are there taught may have "clean hands and pure hearts" before God continually, and that the whole house may be a living song of praise in this city for Bombay.

It is very nice to have this first mission of the A. B. C. F. M. bear, as a tribute, the name of the first President of the W. B. M.; and Bowker Hall should, and we trust will be, the place of many new and good "beginnings,"—a genesis of earnest lives and workers for the dear Saviour's kingdom.

WORK IN NEW HEBRIDES.

IN connection with the study of Micronesia for the month, we may mention a most interesting work in the New Hebrides, just south of the Caroline Islands, as brought out in the autobiography of Rev. J. G. Paton,—a noble Scotch missionary on the island of Aniwa. Mr. Paton began his struggle against heathenism in its worst forms among cannibals and savages of the most unmitigated type, in 1866. At first he was tolerated on the island,—not from any kindly feeling toward him, but for the sake of the knives, fishhooks, and other articles in his possession that they coveted. They said to each other: "Do not drive him off, else we shall lose all these things. We will let him land; we will force him to live on some dangerous spot; he will be killed, and we will divide all he has among the men of Aniwa." That his life was saved can only have been because of the protection of One who

had a work for him to do among the islanders. At times the most imminent dangers were warded off by a superhuman courage and quickness of thought; at others there was nothing to be done but to "stand still in silent prayer" to Him who was his only shield.

By the unflinching kindness of the missionary and his wife, by the beautiful example of their daily lives,—the only light in a dark place,—and by constant effort, they gained some slight hold upon the people. Religious services were started, to which the people were at first attracted by a "feast" at the close. When the feast was discontinued the numbers fell to two or three, slowly increasing afterward. As the members of the congregation did not dare leave their worldly possessions behind for fear of thieves, they brought them with them to the services. As these possessions were often fowls, pigs, or puppies, the effect of their presence on the order and solemnity of the occasion may be imagined.

When it was discovered that the teachings of Jehovah would oblige them to give up some of their favorite heathen practices, the spirit of argument and opposition was quickly aroused. The following argument from one of the chiefs is worthy of a modern agnostic: "These are lies you come to teach us," he exclaimed, "and you call it worship. You say your Jehovah God dwells in heaven. Who ever went up there to see him? You talk about Jehovah as if you had visited his heaven. Why, you cannot climb to the top of one of our coconut trees, though we can, and that with ease. In going up to the roof of your own mission house you require the help of a ladder to carry you; and even if you could make your ladder higher than our highest coconut tree, what would you lean the top against? And when you got to the top you could only climb down on the other side and end where you began. The thing is impossible. You never saw that God; you never heard him speak. Do not come here with any of your white lies, or I will send my spear through you."

Strangely enough the event that made the most impression on the natives, and, as Mr. Paton says, "broke the backbone of heathenism," was the sinking of a well. There was much suffering for water on the island at certain seasons, and Mr. Paton determined to try to obtain a supply of fresh water. When he told a friendly old chief of his intention the reply was: "Missi (missionary), your head is going wrong. Rain comes only from above. Do not let our people hear you talk of going down into the earth for rain. They will never listen to your words, or believe you again." Nothing daunted, however, and notwithstanding it soon became apparent that his reputation for sanity and confidence in the truth of his statements about Jehovah depended on the result, Mr. Paton persevered in his attempt to secure the

great boon for the islanders. His labors with pick and spade were accompanied with unceasing prayer, as he sought for the living waters for the people he had learned to love.

At last he was able to say to the old chief, "Come to-morrow ; I believe that Jehovah God will send you rainwater up from the earth." "No, Missi," was the answer ; "you will never see rain coming up from the earth on this island. We wonder what is to be the end of this mad work of yours."

Next morning at daybreak Mr. Paton was at the well, and began his efforts, trembling in every limb with uncontrollable excitement. The moisture he had found the day before might have disappeared, or the water might prove to be salt. He sank a hole in the centre about two feet deep, and lo ! it was filled with water. He tasted it, muddy as it was. It was sweet, fresh water, and he was almost helpless from sheer joy. He filled a jug with the water, and took it to the old chief and his followers. They gazed at it with superstitious fear. The old chief shook it and touched it to see if it were really water, and finally tasted it, and shouted, "Rain ! rain ! Yes, it is rain !"

They were very curious to see the wonderful thing ; but though they were absolutely fearless on the ocean and in climbing the highest trees, not one of them dared look into the mysterious well. After many encouraging assurances from Mr. Paton, they formed a long line, each one tightly grasping his neighbor, and one by one they gazed cautiously into the hole to see Jehovah's rain. This was the deathblow to their unbelief. In the speech made by the old chief on the occasion, he said : "We have laughed at other things which the missionary told us because we could not see them ; but from this day I believe all he tells us about his Jehovah God is true. Some day our eyes will see it."

The result was marvelous. Following the example of their chief and one or two followers who brought their idols to Mr. Paton, company after company came and deposited their gods in heaps beside the missionary's door. They flocked to the religious services in crowds, listened eagerly, and in time all became worshipers of the true God.

An interesting account is given of the Queen of Aniwa, named Litsi. Her husband had been killed by Nasi, the chief of a neighboring tribe. After her conversion, and after she was married to a second husband, she became very anxious that a missionary should be sent to this same hostile tribe. "Is there no missionary to go and teach Nasi's people?" she would say. "I weep and pray for them that they too may come to know and love Jesus." One day Mr. Paton said to her, "Litsi, if I had only wept and prayed for you, but stayed at home in Scotland, would we have brought you to know

and love Jesus as you do?" "Certainly not," was the answer. "Then," returned Mr. Paton, "would it not please Jesus and be a grand and holy revenge if you, the Christians of Aniwa, could carry the gospel to the very people whose chief murdered Numgaw?"

The seed-thought fell into good ground; and later, when a missionary was found for Nasi's people, Litsi and her husband, with eight others, went to assist him as native teachers, and they are still there. Mr. Paton describes a recent interview with Litsi in her mission field. In the course of conversation she said, "My days here are hard. I might be happy and wealthy as the queen of Aniwa, but the heathen here are beginning to listen. The *missi* sees them coming near to Jesus. But oh, what a reward when we shall hear them singing and praying to our dear Saviour! The hope of that makes me strong for anything."

Mr. Paton adds: "When, *when* will men's eyes at home be opened? When will the rich, the learned, and the noble, and even the princes of the earth, be ready to go to live among the poor, the ignorant, the outcast, and the lost, and write their eternal fame on the souls by them blessed and brought to the Saviour? Those who have tasted this highest joy, the joy of the Lord, will never again ask, 'Is life worth living?'"

MICRONESIA.

EXTRACTS FROM MRS. PEASE'S JOURNAL.

The Morning Star, which arrived at Honolulu April 27th, brought us a short journal from Mrs. Pease, from which we make the following extracts:—

KUSAIE, CAROLINE IS., Dec. 12, 1889.

DEAR HOME FRIENDS: Captain Quinton, of the O. S. Fowler, came to shore Tuesday afternoon, and made us quite a visit, staying to dinner. He has been nearly all over the world, but thought he had never seen a finer view than we get from the hill on which the girls' school stands. He seemed pleased with what he saw here; thought something had been accomplished—for instance, when some natives went on board his ship and had some food given them, they asked God's blessing before they ate it. In the evening a gentleman from Virginia came to call, and staid till Wednesday afternoon. He expects to be commercial agent in the Caroline Islands for a business firm in San Francisco, who have sent this schooner and the bark Helen Walmy to these parts, to see what can be done in the way of money making. The bark is to go back and forth between Ponape and San Francisco, and the schooner is to cruise among the islands, gathering up cargo. If they succeed we shall have another avenue by which we can send and receive letters.

Jan. 4, 1890.—We did not plan to celebrate New Year's Day at all, but let me tell you what a fine present we had. The Golden Fleece, one of Crawford & Co.'s vessels, I suppose, left San Francisco in September, having on board a few letters for us. It touched at Honolulu, and October 23d a big bag of papers, magazines, and a few more letters were sent from there. On New Year's morning, when we were engaged in our school duties, the schooner Mille, of the Gesellschaft, Jeluij, appeared, bringing this wonderful bag. Wasn't that a gift worth having? . ♦ .

Jeremiah writes that a teacher from Germany has arrived at Jeluij, and that he wished the people to assemble to worship with him; but as he has been seen drinking beer, they do not believe he is a missionary, and keep away from him. He adds: "We are longing to see you: We are in need of food, clothing, soap, oil, thread, etc.; but I do not mind these things, for I am absorbed in God's work. This is my food, and I shall never be hungry in it."

Another event gladdened our hearts on New Year's Day. Our neighbor, Tu Len, went home to heaven. He heard of Christ from Mr. Snow, accepted him, and no one knows that he ever turned aside from the right path. His wife died while we were in America, in 1885. He has said every time we have gone away to the Marshall Islands that he should die before we returned; but has been able to come to see us occasionally until within the past two or three months. He died of old age,—his mind clear to the last. When asked if he was afraid to die, he said, "Oh, no; my Jesus is with me." And if asked if he prayed, he answered, "I can't forget to pray."

Wonderful change, from a thatched hovel to a heavenly mansion! How I should have enjoyed watching him as the glories of heaven dawned upon him. His own canoe was used as his coffin, a piece having been taken off each end, and the openings closed with the ends of his own chest. Likiak Sa came round, and we all went to the little church just below us. He read the fourth chapter of First Thessalonians, and it was interesting to hear him point his people to Christ, and exhort them to follow in the footsteps of their neighbor who is gone.

January 21 st.—I do not remember that I have told you of the death of our Kusian King last August, the day the Star arrived. He had held the position less than a year, but was a favorite with the people. Twenty-seven years ago Simwarku, a chief of not very high rank, left his home on Kusaie, on a whaleship, and he has been cruising about the world since then,—has had a position of late on a steamer at the Hawaiian Islands,—and his friends sent for him to come and be king, as there was no one else they wanted; so he took passage on our mission ship, and yesterday was formally announced king of this island.

January 27th.—On the 21st the schooner Ebon, from Jeluij, arrived—making the sixth vessel this month; three were passing whalers. Yesterday another whaler passed, and this morning a ship appeared, hoisting her flag as a signal that she wished to communicate with shore. A canoe was sent out, and before the boys could get back, yesterday's bark came round the lee harbor point again. Eight ships in less than a month; two in one day, besides one last month! This is enough to deceive the very elect, and make them think the “commercial marine” of Micronesia is surely increasing—but it isn't. The ship with the flag sent in this word: “American ship, William H. Macy, Capt. J. A. Minsbury, from New York—for Yokohama—145 days out; all well.” The other was a San Francisco whaler, and both wanted to buy fresh food.

JAPAN.

LETTER FROM MISS IDA MAC LENNAN.

I THINK I will tell you a little of the winter's work here, as it is different from what others may write you. When I came here, in October, I was the only foreigner within a radius of one hundred miles—in fact the only English-speaking person. With a native servant I soon set up housekeeping.

The first week I had over three hundred callers. I can speak so little Japanese that it amounts to nothing, as yet; but I had to try to understand and be understood for hours at a time. I wonder that my nerves stood the strain.

There had never been any foreign teaching in the place except four weeks which I gave them last year, and about as long a period the year before by Miss Talcott. I took three hours in the girls' school, a class of young men in English at three, and one of teachers at four for an hour and a half. There were only four young men at first, but the class now numbers twenty-five, while I sometimes have thirty.

At first on the Sabbath I had no work, as all the Bible classes were in Japanese. After the second Sunday, however, I taught, through the head teacher of the girls' school as interpreter, a lawyer who had recently come from Tokyo. He began the study of the Bible simply because he found time hang heavy on his hands, and thought it a good time to learn English. We began with Matthew, and by the time we reached the third or fourth chapter he was thoroughly interested. On the day we came to the fifth chapter he invited the judges and all the lawyers he knew to his house to meet me.

These men, almost without exception, hated Christianity. There were thirteen of them. My interpreter, an earnest Christian girl, did her best,

and the men listened with closest attention. Since this two have studied with the first gentleman who began. Then two others most bitter, have bought Bibles and commentaries and are studying alone. The first man has asked for baptism in February, and gives strong evidence of a change of heart. His mother, who at first would not come into the room or even speak to me, though she listened outside the room, now comes in for teaching with her son. It is beautiful to watch his character develop, and see the happy change coming over the mother.

The two lawyers who came are both earnest students, are not far from the kingdom. The young men who began to study English in February were willing to have lessons from the Bible on Fridays. This also I teach through an interpreter. We took up the book of John, and they soon became so interested they begged for another hour's teaching. I could not give it unless they would go to Sunday-school. When I proposed this I thought they would demur, but there was not a dissenting voice. I have now a class of thirty young men on Sunday morning. One was baptized in January and another will be in March, while many are becoming deeply interested. Of course my work amounts to little compared with that of others, but it is a blessed thing to serve even a little. I console myself with the thought that some of these may one day exert a great influence, and so the time may not be lost. This one judge, we hope, will open the way to the hearts of others, and to their homes among the official classes as yet unreached. He is a man well known and highly respected, and, better still, so full of the Spirit that he cannot keep quiet. Already his conversion has led his colleagues to feel more friendly toward Christianity, and the discussion of his case created an interest in the normal school,—one of the strongholds which nothing else has been able to move.

If I could tell you of the daily life of one of your Woman's Board missionaries! She is a lovely woman, full of zeal for the conversion of these people. I think I may safely say that thousands in Japan owe their conversion, under God, to her influence. So many homes have been changed from darkness and despair into joy, so many sad hearts are daily brought to rejoice through her sympathy and advice! I often wonder where her strength comes from, it seems so unbounded, but I know that she daily realizes that "as thy day so shall thy strength be." I need not tell you that my whole heart is in the work. I often wish that even my life might be multiplied, that more might be accomplished by what even one so new to the work as I can find to do. If the girls at home could only get a foretaste of the joy of personal Christian effort, there would be no longer need of such appeals for helpers. I am only sorry that I did not come sooner, though the Lord knew when he wanted me, no doubt.

INDIA.

GIRLS' SCHOOLS IN THE MADURA MISSION.

[From the Annual Report of the Mission.]

THE Hindu girls' schools, in connection with Sunday-schools, reach a class of children that are not reached by any other form of Christian work, and through these girls many homes are opened to the visits of Bible-women and missionaries. It is said that many, if not most, of the houses now opened to the Bible-women in Madura, were opened chiefly through the girls who studied in our schools; and the Bible-woman often finds herself helped and encouraged in the houses by the children, who recite to, and teach their parents, the verses learned in school. Miss D. T. M. Root has charge of the four schools of this character in Madura. Among her teachers there has been an unusual amount of illness. There have been on the rolls during the year the names of four hundred and eighty pupils.

The ubiquitous Hindu preachers made some trouble in the Central School, near the temple, but it was of short duration, and the number of pupils has been steadily increasing. When the pupils of the four schools were entertained by magic lantern pictures, no schoolroom was large enough for them all, and a Hindu gentleman kindly opened a large room in his house to a part of the pupils. One little girl who has passed the fourth standard had often told her parents about Christ, and recently her father has been to the head master's house desiring to study into the Christian religion, and showing much interest.

In Periakulam all the Brahman girls were withdrawn; but their number was quickly filled up, and before the end of the year some of them, too, returned. A Brahman gentleman took his daughter away and sent her to a Brahman teacher's mixed school. He said, "Teaching girls by themselves is undoubtedly the true method, but the religious teaching in the mission school is objectionable." However, the teacher made it a subject of prayer at different times that one and another caste might be opened to Christian influences by the sending of their girls to his school, and girls have come from every caste for which he prayed.

Our highest institution for girls is the Madura Female Normal School, which takes suitable candidates from the girls' boarding school, and carries them up to the Middle School, and Primary Higher Grade examinations for women. Miss Swift, the principal, gives the following report: "An efficient head mistress was added to our practicing department early in the year; and when, later on, our much-loved and valued training mistress left us, her work was taken by this new teacher. Our staff now consists of the head master, two assistant masters, the training mistress, and two assistant mistresses. This

corps of teachers is supplemented by five pupil-teachers, who take the entire responsibility of a class for a week or a month, at the end of which they are relieved by five others. An average of one hundred and sixty-two pupils in the twelve classes have been in attendance during the year.

Much of the best work of the school consists of private talks and prayer with individuals, and in this the teachers have rendered valuable assistance. Though no unusual work of grace has blessed us this year, we have had abundant evidence of the Lord's presence with us. Many of the girls have grown in grace, and in the knowledge of our Lord and Saviour Jesus Christ. This has been a year of sorrow and affliction to the mission, in the illness and death of valued helpers. These sorrows have touched many pupils in the school very closely. Some have lost father, or mother, or other relatives, but in the midst of these real afflictions they turn at once to the God of consolation for help.

We have great comfort in seeing how earnestly many apply themselves to everything that will help them in their spiritual life, and in the tenderness of conscience manifested by others when reproved. Their simple faith and their habit and spirit of prayer, their daily Bible-reading, in addition to personal testimonies, are among the evidences of spiritual life among them.

The meetings held independently by the girls, besides their regular attendance upon school exercises, church services, prayer-meetings, and Sunday-school, have been so numerous that we have felt the necessity of making a quiet effort to stop some of them, lest too much of even this good thing should be hurtful in its results. We have cause for great thankfulness in view of the good health of the pupils during the year. Though the year has been marked by an unusual amount of sickness among our people, we have had no serious cases in the school.

My contact with the women and girls of the mission, has required me to think frequently of the question of the influence of our boarding-school work upon our Christian community. In a few instances young women have left the school, after years of study, with no visible improvement beyond a certain amount of acquired knowledge, and I have had the grief of seeing a few younger pupils, overwhelmed by such unusual associations, lose their simplicity of character; but as I know more of the girls in school, and come more in contact with older women who have received their training in this and similar schools, I feel that it would be difficult to overestimate the benefits from this work.

In habits of personal neatness, in refinement of manner and of thought, in development of true character, there can be no comparison between our Christian women and their heathen sisters of the same class. But what is

more important than any of these, is the deep piety of many of our Christian women. Even in those cases where the results of this training have not been so satisfactory, the religious impressions they have received can never be eradicated.

In the last government examinations of one hundred and thirty-seven sent up, one hundred and nineteen passed; this number comprising all the candidates for the first and second standards, the middle school, school management, and teaching power for the higher grade. These results we consider very creditable.

Young People's Department.

EXTRACTS FROM THE JOURNAL OF MISS SARAH SMITH,
OF KUSAIE, MICRONESIA.

TO-DAY I had a novel case of discipline, which may amuse you. The girls are inclined to forget that the first bell, at quarter of nine in the morning, means that each shall be in her place, and that there shall be an end of all chattering. This morning some were still noisy after two reminders, so I stepped quietly into the room and called out the two worst offenders to sit in the sitting-room, so that when the doors were thrown open they should be in full sight of the school. This in itself was a keen disgrace. After devotions I set the following copy on the slate of each of the two in her own language: "When the bell rings keep silence," and telling them both to stay where they were, I made them write this copy in even lines until their slates should be full. I wish you could have seen the two faces as the girls realized what they were to do. Tebeian, bright, a little saucy, a bit defiant, dashing to work with a *debonair* spirit; Obadinia, sullen, unwilling, and resentful, taking up the slate as though it were made of iron. When it was done I looked at it critically a moment, then handed each a sheet of paper, saying, "I think you had better write it more, for I wish you to be quite sure that you learn this rule perfectly; you have never seemed to remember it before." Tebeian still defiant; Obadinia cross. At the end of paper No. 1, Tebeian greets me with a coaxing smile, which I returned with another just as sweet and guileless, to sugar coat the bitter pill of No. 2. "Remember, girls, fill both sides," and a double sigh greets my ear.

No. 2 is at last done. I glance at the clock. "Do you think you have learned this rule?" I asked. Rather a faint "Yes" comes back to me. "Very well," I cheerfully respond; "we want to be sure, you know, so I think you may each write another paper." "Oh!" exclaims Tebeian, "I'm sure I

know it; must I write any more?" "I think you had better," I answer, and she falls to work, as meek a small maiden as you could well find. Obadina follows suit, finding expostulations unavailing. And at twelve o'clock each has written her copy not less than one hundred and seventy-five times.

Obadina is in tears, and humbly promises to obey the rule; and Tebeian slips away as quietly as a mouse, to avoid the eager and curious questions of the girls. . . .

I want to tell you of something that helped to make Easter a happy Sabbath for me. You remember that I have spoken of my anxiety over some of the girls, and my desire to reach them in some way. We thought and talked over the matter, and that Sunday I put into Gilbert and Marshall a simple confession with a pledge and prayer, making it all so very simple and straightforward that even the youngest girl might be able to make it her own, and hoping that this might prove for many of them a stepping-stone to a real consecration of themselves to Christ when they are a little older. It would make, too, another link to bind them together in their school life to one another and to the school, and the mutual help they could in this way receive would be of untold value. This, as literally as I can put it into English, is what I wrote:—

"I know that I am a sinner, but God so loved me that he sent his beloved and only Son to bear the punishment for my sins by his death, that I might have eternal life. Therefore I want to turn away from all my sins and give myself to Jesus. For I am not my own, but I believe that Jesus has bought me with his precious blood. So now I promise to begin to-day to try to please Jesus, and to do as he would do. And may God help me in this thing."

PRAYER.

"Father in heaven, help me to be a good girl, gentle, and true, and helpful to others, like Jesus when he was a holy child upon this earth. Teach me to pity all those who are in pain or trouble, to comfort the sorrowful, and to help as much as I can all who are in any need. In the name of Jesus Christ, Amen."

For several weeks, in my talks with the girls, I had been preparing them for this, and Saturday night, April 20th, I reminded them of what time meant to us, and made as earnest an appeal to them as I could put into words, for my heart was very full. Sabbath day—Easter Sunday—found me unable to sit up in the afternoon, so each set of girls came to me separately as I lay upon the bed in my room, and I talked to them of what was in my heart. Many—most of them—seemed to be touched by what had come before, and were in tears. I gave them the papers I had prepared, asking them to go

away by themselves and think over this matter seriously, and then all who wanted to make this promise their own, to put their names on the paper. The house was very quiet until the hour for our evening service, when the papers were returned to me with every name upon them.

It made us both very happy—how happy you could not know without having first known something of the anxiety we had felt over a few of the girls.

HOW "LIFE AND LIGHT" HAS HELPED US.

[Read at the Quarterly Meeting of the Eastern Connecticut Branch.]

DID you read last September "The Confessions of a Missionary Worker"? Our society in Southwick has had an experience something like that with LIFE AND LIGHT. We have had an unusually good year, and I think the main reason is that we have really used our missionary magazine.

It all began with a hint in the delightful new department, the Leaves from the Branches. Perhaps there is no part of our magazine which has been more directly useful to us all the year than that conference of workers. We have found there many a valuable suggestion of new ways of working and new ways of meeting old difficulties. Some we have imitated at once, and others we have laid by for some meeting of the officers when the question comes up, "How shall we plan for the next meeting?"

That first hint was nothing new or strange, only we needed to have it put before our eyes. Some one had held a "Colloquy," so the missionary committee of our Endeavor Society arranged one for our meeting. The questions and answers were well selected, for, while they aroused and interested us, they made us all feel our ignorance, and left us eager to learn more.

So we girls decided to subscribe for two copies of LIFE AND LIGHT for our missionary society. Perhaps it isn't so in your church, but in Southwick the girls don't seem to think of taking LIFE AND LIGHT for themselves. Our two magazines come to our vice-president, and she has the charge of them. The vice-president's place with us used to be only an honorary one, but this year it has meant work. As soon as the magazines come she looks them over, and picks out an article that she thinks would especially interest or help some member of the society. She turns down the leaf, perhaps she marks some paragraphs, and then she takes the magazine to prayer-meeting with her. The book is lent, with the request that it be brought back Sunday morning. Then perhaps it goes out again at the Endeavor meeting Sunday night. We have found it a good plan to set a definite time for the magazine to be returned. In this way the two books are kept circulating for some

weeks, and we do know more as a society about the Board work than we have ever known before. Of course there are some who don't look glad to have the book, and who only glance at the marked pages because they think they must, or, worse still, don't read at all; but on the other hand several have asked for the next magazine before it came, and we think one or two mean to take it for themselves next year.

Very often we are asked to do this reading with special care, so as to give a report of it at our meetings. It is one of our rules not to allow any reading from LIFE AND LIGHT at the meeting. Quotations must be written out; and those who think they cannot talk must read only what they themselves have written. But most of the girls find it easier and more interesting just to tell in their own words what they have read. And we've been a little surprised to find that it rather adds to the interest if several of us have read the same article. We listen a great deal more carefully to any report about it, and if one leaves out something another can supply it. This plan has made a difference, too, in our general reading. We bring to our meetings items from books and newspapers that we never should have noticed otherwise.

But I ought to tell you that we have a way of being individually interested in different missions. Two or three of the girls are assigned to Turkey, two or three more to Micronesia, and so on. So when the new LIFE AND LIGHT comes our vice-president knows at once to whom its contents belong. We liked Miss Sawyer's hint for the mission circles in her paper last July. But we're a little too old for just that, so instead of calling ourselves by the missionaries' names we have adopted different ones for our special interest and care. That "rose pink" story last November was a real inspiration to some of our girls. They've been very much interested in gathering bits of poetry and fun, and making dainty trifles of one kind and another to send to "their missionaries."

This division of the work has helped us in arranging for our meetings. Those to whom a special country belongs plan the programme when we study that country. Next year we think we may follow the lessons as they are given from month to month. We sometimes take those now, but it often happens that we want to spend a second meeting on the same subject, or something suggested by it. One of our most interesting afternoons was upon Micronesia; for the girl who chose Miss Smith for her missionary has found a great many letters as her special share in the course of the last year. Then she has followed Miss Smith's letters since she first left home, and has copied bits from them, and seems really acquainted with the people in Kusaie. Helen wasn't the only one who talked that afternoon either, but I can't stop to tell you about it all.

Another good meeting was on medical work. LIFE AND LIGHT for December and January gave us a good idea of the Foochow hospital; and then Dr. Woodhull's trip that she described last August was so vividly reported that we seemed to see the gayly dressed women gathered to listen to "the doctrine," and rejoiced over the large fee that the officer gave, and his willingness to receive the Testament.

We had, too, from the March *Mission Studies*, some account of Dr. Murdock's difficulties and encouragements in Kalgan. Then there were reports from Kyoto and Madura, but as those did not come directly through LIFE AND LIGHT they do not belong to this story.

Our talks about Eastern Turkey were lively ones, for some of us had heard Miss Kimball's bright words, and our glimpse of Miss Wheeler made the three letters from her of special interest. Her letter, written from Auburn-dale last summer, made us wonder whether we were praying for our work as much as we should, and we have tried to improve in that respect. I don't suppose it is any easier for us to pray in our meetings than it is for other girls, but some of us are learning to do it.

If you read about "Mother Burton's Surprise Party" last December, you remember that some of the timid ones wrote texts to be read by the Secretary. At two of our meetings we have asked to have texts or short petitions sent in this way, and these "sentence prayers," as well as those which were spoken, were a help to us all.

Some of our meetings have been entirely social, and here, too, we have found useful suggestions in the "Leaves from the Branches." We had one very interesting and instructive evening on India and Turkey, when curiosities, lent by friends in our own town, made a very pretty show. We gained a new member in just that way; for one girl who never had "cared much about missionary societies" came to bring us some of the quaint bits of carving that came from India in her grandfather's ship years ago, and somehow she grew interested enough to stay. We introduced our missionaries to our friends, too, for we had photographs of several of them among our other treasures. Then we had Turkish confectionery, which a Worcester firm imports, and we served Turkish coffee. There were appropriate readings, too, and the foreign costumes, which came from the missionary rooms in Boston, gave a very bright, gay effect to the room.

Another night we had a supper something like the C supper reported from Philadelphia, only ours was not sold. All our money has been raised by direct contributions, either through pledges or thank-offering boxes. The good example set by other societies gave us courage to extend a personal invitation to every girl in the church and congregation, and a number came

that we thought would not be interested. Some of our contributing members cannot come to the meetings, but they read *LIFE AND LIGHT* like the rest of us, and sometimes are asked to send a paper for a meeting.

Our last new plan is for visiting other societies in towns near us this spring and summer. Just read Miss Dow's suggestions printed last December—you can guess where—and see whether you don't want to try it too. Then in the fall we will compare our experiences. . . . c. c. g.

Our Work at Home.

BIBLE READING.

THE RECEIVING OF THE HOLY GHOST.

OUR Lord himself told us that we should need, and should have, the aid of the Holy Spirit in our missionary work. This we find in the brief history of his appearances to the disciples after his resurrection. See Luke xxiv. 45-49, and Acts i. 4, 5, 8. We are to be witnesses for Christ, to "tell it out among the heathen" that the Son of the living God has come into the world to save it. But we are not sent alone upon this errand. "The Spirit of your Father shall speak in you," said Jesus. We gather courage for undertakings the most difficult and dangerous as we look into the life of the early Church, and see that glorious illustration of the results which follow the receiving of the Holy Ghost. Take only one example, that of St. Paul. 1 Cor. ii. 4, 1 Thess. i. 5-9; Rom. xv. 19.

Let us consider some distinct promises of this gift to us, also. They are found in Acts ii. 17, 18, 38, 39; John xiv. 16, 17, 26; John xv. 26; John xvi. 7, 8, 13; 1 Cor. xii. 7-13.

We know, however, that there are conditions to be fulfilled in order to receive this indwelling power. In addition to the *repentance* spoken of as essential by St. Peter, in his sermon at Pentecost, the same apostle named another requisite, as we find in Acts v. 30, 31, 32. It is to them that *obey* him that God grants his Holy Spirit. It is when we are giving the love of our hearts to the Lord's work and putting forth our hands to do it, according to the commandment, that the blessed Spirit enters in and dwells with us; giving fervor to our feelings, energy to our wills, wisdom to our counsels, and the joy of the Lord to be our strength.

A third condition is *prayer*, specific and persevering. Jesus said: If ye, then, being evil, know how to give good gifts unto your children, how much

more shall your Heavenly Father give the Holy Spirit *to them that ask him*. Luke xi. 13. It was *when they had prayed*, that the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness. Acts iv. 31.

But do we begin to pray with the discouraging consciousness that our faith is weak, and our desires are faint and wavering? How comforting then the wonderful truth that in our prayer for the all-including gift, we have the help of that very Spirit for whom we pray! "The Spirit itself maketh intercession for us." Rom. viii. 26, 27. See also Eph. vi. 18, Jude 20. The penitent, obedient, and praying soul is thus assured of the best blessing that omnipotent Love can bestow,—the power of the Holy Spirit working in it and through it, to the pulling down of the strongholds of Satan and the upbuilding of the kingdom of Christ on earth.

"Mighty Spirit, dwell with me;
I myself would mighty be.
Mighty so as to prevail
Where unaided man must fail.
Ever, through a mighty hope,
Pressing on and bearing up."

DEACON BROWN'S COLT.

BY MRS. C. P. TREAT.

(*Concluded.*)

NOT till time to put the teakettle on did Mrs. Brown come down from her chamber. Then there was a new light in her face. As they sat at the table her husband could not help looking at her.

"She's always been a wantin' to see angels," he thought, "and she actooally looks as if she's seen the flutter of their wings to-day."

It did seem as if a reflection from the burning bush was upon her, and her gaze kept wandering off out the window, as if it would follow her thoughts to regions with which he was not familiar.

The expected rap at the door started her; then, without waiting for the customary formalities, as Mr. Wilcox entered she said: "Neighbor Wilcox, you can have Coley. I know you'll take good care of him. He's always been used to good feed and a nice bed, and he don't know the feel of a whip. I raised him myself, you know, and he's most like one of the family; but he'll take kindly to any one that speaks to him gently and pets him a bit." Her voice shook a little at the last sentence.

"I'm dreadful glad to get Coley, Mrs. Brown, and I hope you don't feel very bad about parting with him."

No answer came from Mrs. Brown's tightly closed lips.

• "I'll take good keer of him; you may reckon sure of that," Mr. Wilcox continued; "and as he'll be right here in the neighborhood, you must keep a little watch on us to see how we get on together."

Still no reply from Mrs. Brown.

After an awkward pause, turning to the Deacon, he asked, "When shall I come for him?"

But Deacon Brown was too dumbfounded to speak at once.

"I actooally believe she sot more store by that horse than she did by me," he was saying to himself. "To think she'd go and sell it, and for the life of me I can't say a word. I wish neighbor Wilcox and all his family had lived in Meroz when that angel came. I wish I'd never read that verse. That's what started the whole thing."

"You didn't tell me when to come for Coley, Deacon Brown," said Mr. Wilcox, after what seemed to him a long time of waiting.

"If Mrs. Brown really means to sell him, you might as well take him along now." This in a pleading tone, and with his eyes fastened upon her face.

"I have sold him, Deacon Brown. He might as well go now as any time. I'd like to have his blanket go, too." Then, to Mr. Wilcox, "I asked Mr. Brown to get a red one. It sets off his shiny black head and mane so."

From the tone of voice, one who listened would have thought she was speaking of some of her dead; and yet there was a ring of triumph in it, too.

The next morning Mr. Wilcox brought the money to Deacon Brown, who placed it in his wife's hands. They did not exchange a word, but Deacon Brown will be a very old man before he forgets the look in his wife's eyes as she took the roll of crisp bills.

She buttoned it securely in the waist of her dress, and then went on with her morning work. That done and dinner over, she took it with her to her room, spread out the bills upon the table so that no little corner of one should be covered or hidden by another, and then upon her knees, with tears streaming from her eyes, she thanked God for his wonderful gift to the children of men, and gave to him, without reservation, her little all.

Sabbath morning dawned bright and clear, as it only can in the country, and as the sun touched the gaily colored tree-tops, it seemed to Mrs. Brown that the gates of heaven were ajar, and its radiance streaming out upon her; or was it all in her own heart?

"For I just think sometimes," she told herself, "that I've walked a good piece up the golden streets when I haven't been there at all."

She hurried through her work, and started an hour before her usual time ; for it would take longer to walk the two miles to church than to be drawn along behind Coley's fleet feet.

Her husband gave no sign that he saw her as she set out, but if he was reading it must have been between the lines.

"It beats all I ever see," he said, grimly. "What'll folks say? I to go dashing by on the colt, and she, the weaker vessel, a walkin'."

But Mrs. Brown did not need pity. With her precious gift tightly clasped in her hands she hurried on, hoping to see her pastor before the service began.

Almost breathless she reached his door, and scarcely waiting to salute him, she thrust the bills into his hands. Astonishment made him mute.

Hurriedly she explained: "It's all my own, Mr. Hill. My husband gave it to me—or, rather, I sold something for it, but he let me. And now I want it divided between the Home and Foreign Boards—the Women's I mean—for my heart aches so for the poor women and children you told us of that day last summer. Just to think there are such benighted creatures in our land! And I want it to go quick, for I've had to wait so long for it that maybe some of the very ones the Lord meant me to save will be gone before this gets there; and let this all be between us, Mr. Hill." Then she was gone.

Never before since Parson Hill was settled over them had he been so tardy in coming into the pulpit. Five minutes, ten minutes passed after the bell ceased tolling before he ascended its steps; and then he seemed to be engrossed with thoughts beyond the duties of the hour. But wonder reached its climax when in the long prayer he confessed, in a voice trembling with emotion, that he, with perhaps many others of his people, "had many times prayed earnestly, yea, with anguish of soul had put their requests before the Lord, and then had forgotten the very things they had asked for, till the Lord surprised them by giving them their requests." And then, in tender tones, he besought the Lord "to bear upon the wings of his love any to whom a fresh impulse to higher, more self-denying service had come."

Deacon Brown could hardly repress a groan. "It must be Jane he's asking the Lord to carry on his wings," he thought; "it can't be me, for I ride the colt."

Mrs. Brown's heart was the abode of a peace that shone through, lighting up her face. The service ended, Deacon Brown bestrode the colt and started for home. His wife lingered for a few words of greeting to her friends, and then began her walk. The way seemed shorter than in the morning. Her gift was safely on its way, and now she had nothing to do

but pray the Lord of the harvest to use it for his glory, and to make it as far-reaching as possible, for it was her all.

The weeks sped on till winter was almost over. Deacon Brown watched his wife closely. Daily he grew more restless and irritable, while she seemed to be living upon food that had not been given him to taste. She sang at her work as she used to do in those early days when they worked hard and fared poorly, but were rich in love and hope. To her husband her face seemed to be growing more beautiful every day, "while mine," he said, "is as thin and peaked as a dried-up butternut."

The sharp tones, too, were lost out of her voice, and in a thousand little ways she showed her tenderness for him. "And it ain't put on, neither," he said; "Jane never makes believe anything. I actooally think she has seen an angel,—mebbe that one from Meroz, and I'm afraid that one of these days he'll coax her away." And the sigh he heaved came from a heavy heart.

The spring was just upon them, and Deacon Brown had grown so thin and white that his wife was thoroughly alarmed. "I can't see that he is sick anywhere," she said, "but he surely needs chirking up a bit." And she plied him with syrups and herbs, but without effect, and at last he was prone upon his bed. He savagely refused to see the doctor, wanted but little care, and said that he "would like to be let alone." And poor Mrs. Brown bravely assumed the care of the house and farm.

But out from under his half-closed eyelids Deacon Brown watched his wife with sleepless eyes, listening to every footstep. Once, indeed, he tried to count their number, but his brain ran wild with the attempt; then the door had closed softly after her as she went to the barn to do the "chores."

"She used to like to go there to pet Coley, but she's awful skeered at a cow," he groaned. "And Coley, the raskel, he always knew he'd find a lump of sugar in her pocket, and then how she'd laugh and pet him! How many steps a woman ken take in a day when she sets out; and to think," he added, in a bitter tone, "my wife hain't got a horse of her own, but when she wants to go a mile must walk like any farmhand's wife. I don't see what I've ever done that the Lord has sent this on me;" and he turned his face to the wall; "I s'pose I might buy another horse, but I ain't a goin' to give in."

That night Deacon Brown grew worse. Finding rest only in ceaseless activity, his wife covered him with mustard poultices, he assuring her he "liked the smartin'," for it made him "forget the pain."

Long after he had pronounced himself better he lay with closed eyes, seemingly in a restful sleep, his wife tiptoeing about, lest she should disturb

it. From that time on his gain was steady, and soon he was able to be out again.

"But it worries me to see him so quiet and gentle, and all the time a studyin' like in his mind. I'd be glad to hear him fret and fume like he used to do," said faithful Mrs. Brown.

When the Lord's day came, Mrs. Brown hesitated, whether or not to leave him alone. The chores were all done, every thing arranged for his comfort, but his manner troubled her.

"If you'd any ruther I'd stay at home, I'd just as soon," she said.

"Oh, no," he replied; "perhaps I'll feel like takin' the ride myself by'm by."

So she set out. But, wonder of wonders! there at the front gate, hitched to a handsome phaeton, his black coat shining like satin, stood Coley. Turning quickly about she faced the Deacon; and, strange she had not noticed it before, he was dressed in his Sunday suit, his face beaming with smiles.

"What does it all mean?" she exclaimed wonderingly.

"Why, jest this," replied the Deacon; "that if you don't object, Jane, we'll ride together after this till one of us has to be kerried away alone, and then I hope we won't be far apart. No, Jane, I must confess it. The Lord offered me a fine chance—to be kind of a pardner of his, he to do the guidin' and take all the resks; but I was as set as Pharaoh, and woul'n't take it—thought I'd ruther go grazin' round on stones than to be turned loose into green pasters, and pretty tough picking I found it. My soul feels as empty as them pods on that cucumber a-rottin' there. I tell you, Jane, I've found out the Lord don't need us, but he just gives us a chance to put in our share. He can pay us twice what we earn every time. Of course ef we hain't got sense enuff to take his offer, he lets us go on, like the prodigal son, a-eatin' our husks till we shrivel and shrink so that we must look like a pa'cel of dried-up mummies to him. But now, Jane, git in. I don't think it 'ud be a sin to go round by the medder road to-day, even if 'tis Sunday."

"But Coley, Deacon Brown; how did he come here?"

"I paid neighbor Wilcox three hundred and fifty dollars for him last week, but he's yours now. I declare to you, Jane, that every time I rode that colt and seen his shadder a-followin' on after me, I thought I could hear it bawl out at every step, 'Cheatin' the Lord!' and the faster I'd make him go, the louder it 'ud sound; and when I'd whip him into a galop there it 'ud come, keepin' time with his steps, 'Cheatin' the Lord! cheatin' the Lord! cheatin' the Lord!' till I couldn't stan' it any longer; so the first day I got out I turned him into the paster, and went and bought Coley back. I tell ye, I wouldn't take a good many times his price for the sense I've learned. Me

a-prayin' for the heathen! Why, I don't believe one of them prayers ever went higher'n my head! When folks is starvin' for the Bread of Life, 'tisn't prayers they want, but bread."

"Yet surely, husband, we ought to pray for the heathen."

"Yes, indeed! yes, indeed! But I've concluded there ain't much use in a prayer you're not willin' to back up by hard work and the last cent you've got, if the Lord wants it. Now, Jane, when you git home you'll find a bran new purse in your bureau draw'r, and I'll put as much in it every quarter as is there now. If you want bunnits, you ken hev bunnits. If you want it for the Lord, why, there 'tis. You needn't tell me what ye do with it."

"Oh, Deacon Brown!"

"Don't say a word, Jane, and don't thank me. It isn't mine; it isn't yours. It's all the Lord's, and I owe him a dreadful lot of back interest beside. But if he gives me life I'll square it all up with him. I feel as ef I'd been snatched like a bran' from the burnin', for I was about half converted before; but it has gone clean through now, and even now I feel my soul gittin' a little fatter, and whenever the Lord calls out for help against the mighty, you may reckon that he'll hear me call back, 'Aye! aye! Lord, ready!'"

For many days Mrs. Brown questioned how one could really make a sacrifice for the Lord that would be felt as such in one's life, "for," said she, "whenever he calls me to help him or give up something for him, why, he just fills my soul so full of sunshine—that I feel sure that he must have forgot, and put his crown on my head instead of his yoke on my shoulders."

I cannot answer her question. Can you?—*Home Mission Monthly*.

LEAVES FROM OUR BRANCHES.

The New Haven Branch.—The "Leaves from our Branches" are getting to be "Annual Meeting" leaves largely, be they of spring or autumn tints. But after the usual frame-work of "perfect day," "tasteful floral" helps, "church filled all day" by "choice intelligent women,"—a picture that materializes well anywhere,—there are variations in detail sufficient to keep the picture from being stereotyped, thus making one do for all. The New Haven Branch "annual" on the 13th of May, was pronounced by one who does not "belong," very interesting—excellent. This friend, who had been out of sight, and hearing, and touch, and taste of such things for five years, had a real relish for them; which suggests that the interest does not wholly depend on the viands of the feast, but somewhat on the appetite brought to it—the mental moods of the audience. To our friend, Miss Chandler's account of work in India was "real life," not fiction, for she had seen it in

different lands in the same class of people. Those who know most care most. A sultry, hot wave seemed to wait over till next day, that we might meet in comfort. The singing was of the "spirit and the understanding" order, helped by the church organ, which was presided over by a lady through both sessions.

Miss Daggett, first vice-president, kept the threads of the day's web so well in hand that she seemed to belong in the chair; though at the outset she modestly assured the audience that she expected the convalescing president would be there during parts of the day, and possibly would speak a few words.

One feature of the meeting, which was unusual, was having the Boston maternal wing over us all the day. Mrs. Judson Smith, President of our W. B. M., addressed us in her cordial manner, and with tenderness offered special prayer for the officers. Mrs. Hart introduced Mrs. Smith, and commended her to our confidence and love, referring also to the pride and pleasure we had nine years ago in having with us in this same church our dear Mrs. Bowker, the founder and first President of the W. B. M. That was our tenth anniversary; this was in sight of our twentieth.

Our missionaries were, as always, the magnets that drew and held the audience, and that drew the hearts, as we trust, closer to the heart of the Divine Leader. Miss Gertrude Chandler represents a family widely known for faithful service in India, and seemed nearer to us for being a sister of Mrs. Edward Hume, one of our own adopted family of nine noble daughters. Miss Chandler in a quiet, clear, and self-possessed manner, brought before us the methods of work which, patiently followed, elevate her girls toward and into the Christian life.

Mrs. Montgomery, of Adana, Turkey, has her home in New Haven for the present, and so is "resting" by active service for our Branch. She is our new Home Secretary; and while she has not at the outset the wide acquaintance with our constituency that helped to make Mrs. Fairchild invaluable to us, yet Mrs. M. reinforces our Executive Committee with her wide knowledge of the mission field and the workers, and is expected to address, in her impressive way, many of our auxiliaries, singly and in groups. This added strength suggests our felt need of it since the losses of the past year by sickness and removals. We must add, that in all the prayers of the day, there were notes of praise for the spared lives of some of our number who had seemed about to leave the earthly service, and for whom earnest, united prayer had been graciously heard and answered.

R. W. H.

One of the most delightful features of this meeting is described by the secretary as follows: "Much happiness came to every woman present on

that beautiful May day, because once more we saw our beloved president, Mrs. Hart, in her place, after her long, dangerous illness. When she told us how this missionary work looked from the border land,—‘how small seemed the world of vanities, how great the world with its vast needs and opportunities; how little seemed the efforts and sacrifices of the past life, and how inspiring the call from teeming millions for the Bread of Life from our hands; and how dear and precious were those who give themselves to this work at home and abroad,’—we listened with awe and eager response to the forceful and tender words, and resolved to take up the work of foreign missions with a zeal we never knew before. When she told us that soul-saving was the one essential of our lives we felt a thrilling of the heart, and resolved that in future, when the harness presses hard and we are tempted to talk of the worry and the work, we would try to stop and think how it would all look from the border land.

On Thursday, May 8th, the annual meeting of the *Andover and Woburn Branch* was held at Lawrence, in the Lawrence Street Church. One was compelled to tarry a moment in the entry, to take in the quaint arrangement of the stairs—in the form of a letter x, and reminding one of the old-fashioned sawhorse in our father’s woodshed; inside, however, were found the accustomed faces, busy as ever. Too late for several of the reports, which we can vouch for by knowing that each *last* meeting has the best, we heard Miss Candee’s paper on “The Islands of the World, and their Missions,”—most enjoyable and instructive. Miss Stanwood’s voice was heard in a few minutes’ talk on growth, suggested by the springtime of vigor in that line, as a necessity of our work, and ourselves as well, having existed long enough to have a visible *real* growth for good. The morning session closed with a devotional meeting. The afternoon opened with remarks and prayer by the pastor, followed by Mr. Murai, of Japan, on what Christianity had done for the women of that country, and Miss Tyler what for the Zulu girls,—both very pleasant. Some one said, “Angels first brought the good news, and it is but fair that men should pass it on, and give the angels something to carry back.” The same officers were re-elected, save the treasurer, whose place was filled by Mrs. Charles E. Swett, of Winchester. The rain which we found outside at the close of the meeting was quite insufficient to dampen its ardor, or make us wish, like the country boy, we “hadn’t-a-went;” we look forward with greater pleasure to the fall meeting.

MAY MEETING.

BY MRS. S. BRAINARD PRATT.

THE semi-annual meeting of the Board was held in Mt. Vernon Church, Boston, on Thursday morning, May 29th, and was one of great interest.

The President, Mrs. Judson Smith, in her opening remarks dwelt on the fact that “God buries his workmen but carries on his work,” and that to each of us in our little day is given the privilege of working with him for Christ’s kingdom. Prayer was offered by Miss Gilman, president of the Eastern Connecticut Branch; after which Miss Fay, President of the Board of the Pacific, brought graceful greetings from the workers by the Western Ocean.

Mrs. Cole, from the Eastern Turkey Mission, thrilled the audience by her reminiscences of the scenes of the Russian and Turkish war of 1877—scenes of war, of pestilence, of famine and of a besieged city, giving graphic pictures of the work in Erzroom and Bitlis.

Missionary meetings are liable to pleasant surprises, and one not down on the printed programme was the presence of Mr. and Mrs. Ouseley, from the East Central African Mission. They gave a little account of the foundation work they have been doing for five and a half years, and which they left only for the reason that Mr. Ouseley's health failed. It is the day of small things in the mission as yet, with no adult Christians, and only a few children who say they love the Lord.

Mrs. Rand, who is soon to return to Micronesia, spoke of the inspiration her long stay in America had been to her, and the vivid memories she should carry back with her to Ponape. She told of the marvelous changes on the islands since the gospel was brought them, and praised the noble, manly, and heroic way in which the natives of Ponape had carried themselves during their late trouble with Spain.

Mrs. Rand's sister, Miss Foss, under appointment for the work in Micronesia, was present and spoke briefly. Other ladies also under appointment—Miss Nugent, Miss Gordon, and Miss Kent—were unable to be present, but Mrs. Tewksbury, soon to sail with her husband for North China, was at the meeting, and was introduced to the audience.

Mrs. Strong, of Auburndale, led in a special prayer for these new workers.

The last speaker was Mrs. Karmarkar, the young Hindu lady who is studying medicine in Philadelphia. She was introduced by Miss Child as one of our valued Christian workers in Bombay. Mrs. Karmarkar read a very interesting account of how women worship idols in India, showing the long course of self-denial, continuing for years, which a mother will undergo in interceding for the health of her son; and ended by begging Christian women to pray as earnestly for the life of souls in India, as this mother did for the life of the body. The concluding prayer was offered by Mrs. Bowker, and the meeting closed with the doxology.

WOMAN'S BOARD OF MISSIONS.

Receipts from April 18 to May 18, 1890.

MISS ELLEN CARRUTH, Treasurer.

MAINE.		
<i>Castine.</i> —Desert Palm Soc'y,	60 00	Ch., Mrs. H. F. Haines, 20; Garland,
<i>Kennebunkport.</i> —A Friend,	6 00	Ladies, 50 cts.; Deer Isle, Aux., 3; West
<i>Maine Branch.</i> —Mrs. W. S. Dana, Treas.		Minot, Cong. Ch., Mite-Gatherers, 3, 47;
Blanchard, Ladies of Cong. Ch., 7;		Glad Helpers, 3; Cornish, Aux., 8;
Augusta, Aux., const. L. M's Mrs.		Madison, Aux., 7; Brownville, A Friend,
Amos P. Wilder, Miss Susan C. Brooks,		2; Camden, Aux., 20; Portland, High St.
50; Bar Harbor, Cong. Ch., Helping		Ch., Aux., 221.50, Second Parish Ch., Y.
Hands, 35; Greenville, Aux., 20, Lake-		L. Aid Soc'y, 37; Wells, Second Cong.
side Helpers, 15; Lebanon Centre,		Ch., Aux., 24,
Little Cedars, prev. contri. const. L. M.		626 87
Miss Addie B. Herson, 12; Phillips,		Total,
Woman's Miss'y Soc'y, 3; Eastport,		692 87
Central Ch., Miss'y Soc'y, 19; Bangor,		NEW HAMPSHIRE.
Aux., 25; Rockland, King's Daughters,		<i>Gilsum.</i> —A Friend,
10; South Berwick, Aux., 37.40; East		40
Machias, Aux., 7.50, Banyan Seeds, 6.50;		<i>New Hampshire Branch.</i> —Miss A. E.
Hampden, Aux., 30; Biddeford, Pavilion		McIntire, Treas. Amherst, Aux., 30.44;
		Atkinson, Junior Aux., 36; Brookline,
		Aux., 16; Concord, Aux., 10, South Ch.,
		King's Daughters, 15; Conway, King's

Daughters, 13; Hampton, Aux., 30, Lookout Guard, 10; Harrisville, Cong. Ch., S. S., 6.81; Hooksett, Friends, 9; Meredith, Aux., 14; Manchester, Haver St. Ch., Aux., 110, Mite-Boxes, 7.65; Pittsfield, Aux., 12.51; Raymond, Aux., 10; Stratham, Lamplighters, 12; Plaistow and North Haverhill, Aux., const. L. M. Mrs. Mary B. Noyes, 25; Tilton, Curtice M. C., of wh. 25 const. L. M. Miss Kate H. Sanborn, 40; West Lebanon, Aux., 12,

419 41

Total, 419 81

VERMONT.

A Friend, 11 40
West Townshend.—Eliza L. Bonnell, 1 00
Vermont Branch.—Mrs. T. M. Howard, Treas. West Brattleboro, M. C., 8; Burlington, M. B., 20, Aux., by Mrs. R. W. F. Smith, const. L. M. Mrs. W. J. Van Patten, 25; Cambridge, Aux., 5; Essex Junction, Mrs. M. H. Seaton, 5; West Glover, Aux., 10; Jeffersonville, Aux., 5; Waitsfield, Aux., 5; Westminster West, const. L. M. Mrs. Reuben Miller, 25, Y. P. S. C. E., 2; Woodstock, Aux., const. L. M. Mrs. Anna F. Southgate, 25; St. Johnsbury, North Ch., Aux., of wh. 2 A Thank-off., 45,

180 00

Total, 192 40

LEGACY.

Vermont Branch.—Legacy of Mrs. A. E. Robinson, North Ch., St. Johnsbury,

25 00

MASSACHUSETTS.

A Friend, 12 00
Amherst.—A Friend, 80
Andover and Woburn Branch.—Miss E. F. Wilder, Treas. Ballardvale, Aux., 16; Reading, Aux., 25; Wakefield, Aux., 23.25; Billerica, Aux., 12; Melrose Highlands, Aux., 20; Lexington, Aux., 18.80; Winchester, Aux., 12, Open Door Circle, 26, Y. L. M. C., 212.50,

365 55

Berkshire Branch.—Mrs. C. E. West, Treas. Adams, Aux., 31.95; Hinsdale, Aux., 16.18; Housatonic, Aux., 14.75; Lee, Aux., 10; Peru, Top Twig, M. C., 5; South Egremont, Aux., 65, Two Friends in Berkshire, 225,

367 88

Essex North Branch.—Miss C. A. Osgood, Treas. Haverhill, North Ch., Aux., of wh. 50 const. L. M's Mrs. M. F. Ames, Miss Mary Nichols, 120; Newburyport, Aux., of wh. 25 const. L. M. Miss L. A. Balch, 65; Belleville, Missy Soc'y, 10; West Haverhill, Aux., 11.60,

206 60

Essex South Branch.—Miss S. W. Clark, Treas. Peabody, South Ch., Morning Star M. C., 5; Salem, Tabernacle Ch., Chips of the Old Block, 32.25; Beverly, Dane St. Ch., Ivy Leaves, 100; Centreville, M. C., 17,

154 26

Fitchburg.—Mrs. J. Spaulding, 1, A Friend, 40 cts.,

1 40

Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Orange, Aux., 43, Junior Aux., 8; Greenfield, Aux., 2.64; South Deerfield, Aux., 18.73; Shelburne, Aux., 31.18; Shelburne Falls, Aux., 46, Jun. Aux., 20, Morning Star M. C., 12; Sunderland, Aux., 29; Whately, Aux., 17.05; East Charlemont, Riverside M. B., 8.15; Millers Falls, Ladies, 2.43,

243 18

Grafton.—M. C.,

11 00

Granby.—Cong. Ch., 10 00
Groveland.—A Friend, 25 00
Hampshire Co. Branch.—Miss I. G. Clarke, Treas. Easthampton, Emily M. C., 55; Hatfield, Aux., 22.78; Haydenville, Aux., of wh. 25 to const. L. M. Miss Alice House, 58; North Hadley, Aux., 8.85; Northampton, Aux., First Ch., div. p. c. L. M's (100) Miss Maria A. Bliss, Miss M. A. Allen, Miss Sophia C. Clark, 197.97, Edwards Ch., div. (100) const. L. M. Miss Sophia C. Stedman, 107.25; Gordon Hall, M. B., 5; South Amherst, Aux., 22.50; Hadley, M. C., 40,

517 35

Lawrence.—Miss Phoebe A. Mills, Cent-a-Day Fund,

3 65

Middlesex Branch.—Mrs. E. A. Bigelow, Treas. Plymouth Ch., Primary S. S., 5, Aux., of wh. 25 const. L. M. Mrs. C. F. Damon, 176.50,

181 50

Myricks.—Mrs. Mary Pierce,

10 00

North Adams.—Y. L. M. S.,

30 00

Northboro.—Sunshine-Bearers,

5 00

Old Colony Branch.—Miss Frances J. Runnells, Treas. Fall River, W. F. M. Soc'y, 342.13; New Bedford, Trinitarian Bible School, 21.67; South Attleboro, Bethany Chapel S. S., 20,

383 80

Revere.—Aux.,

10 00

Springfield.—Watchful Ten, K. D.,

10 00

Springfield Branch.—Miss H. T. Buckingham, Treas. Springfield, So. Ch., Aux., 38.87, Memorial Ch., Aux., 9; West Springfield, First Ch., Cheerful Workers, 80,

77 87

Suffolk Branch.—Miss Myra B. Child, Treas. Auburndale, Aux., 15; Boston, Dora and Irene Armes, 1, A Friend, 3, A Friend, 5, Shawmut Ch., Aux., 18, Union Ch., Aux., 13.38; Brookline, Harvard Ch., Aux., 99.20; Cambridgeport, Prospect St. Ch., Bearers of Glad Tidings, 5, Pilgrim Ch., Aux., 4; Dorchester, Second Ch., Y. L. Aux., 32.50, Village Ch., Aux., 41, Pilgrim Ch., Y. L. M. C., 20; East Somerville, Franklin St. Ch., Aux., 52.23; Neponset, Pebble M. B., 4; Newton Centre, Aux., Mrs. L. S. Ward, 25; Roxbury, Walnut Ave. M. C., 15, Aux., 75, Immanuel Ch., Aux., of wh. 25 by Mrs. M. A. Low const. L. M. Mrs. Dennis G. Burr, 46.45, Highland Ch., Aux., 47.73; West Newton, Red Banking Soc'y, 80,

602 49

Wellesley.—Dana Hall M. S.,

20 00

Worcester Co. Branch.—Mrs. C. S. Newton, Treas. North Brookfield, Happy Workers, 10; Upton, Y. L. M. C., 5; Worcester, Park Ch., Aux., 20, Y. P. S. C. E., 5, Old South Ch., Missy's Chips, 2.75, Hope Ch., Mrs. C. S. Hall for Cradle Roll, 2; Whitinsville, Merry Gleaners, 150; Northbridge, Willing Workers, 68; Southbridge, for Cradle Roll, 17; Leominster, Aux., 30; Southbridge, Miss M. C. Hartshorn, const. L. M's self and Mrs. W. J. Keith, 50,

359 75

Total, 3,609 08

LEGACIES.

Boston.—Legacy of Elizabeth D. Wiswall, Central Ch., Aux., const. L. M's Lucy F. Wiswall, Annie L. Stanwood, May L. Walley, Alice W. Peck, Mary S. Russell, Fannie E. Russell,

160 50

Peabody.—Legacy of Hannah S. Robbins, by Chas. B. Farley, Ex.,

500 00

RHODE ISLAND.	
<i>Rhode Island Branch.</i> —Miss Anna T. White, Treas. Providence, Friends 30, Pilgrim F. M. C., 30, Plymouth Ch., Morning Stars, 70; Central Falls, Aux., 60.78,	190 78

Total,	190 78
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CONNECTICUT.

<i>Hartford Branch.</i> —Mrs. G. R. Shepherd, Treas. Centre Ch., Primary S. S. Ch., 7.75, So. Ch., Aux., 1; Plainville, Aux., 75; So. Windsor, M. C., 5,	83 75
<i>Hotchkissville.</i> —A Friend,	1 00

New Haven Branch.—Miss Julia Twining, Treas. Bethel, Y. L. M. C., 30, Aux., 45; Bethlehem, Aux., 19, Willing Hands, 30; Birmingham, Aux., 19.25; Bridgeport, Lend-a-Hand, 15, Olivet Ch., Aux., 30, Busy Bees, 15, South Ch., Y. L. M. C., 60; Bridgewater, Y. L. M. C., 10, Aux., 3; Centrebrook, Aux., 51.50; Chester, Aux., of wh. 25 const. L. M. Miss Gertrude M. Turner, 42.50; Clinton, Aux., of wh. 50 const. L. M's Mrs. Luke E. Wood, Mrs. Henry L. Wellman, 73.22; Cornwall, Aux., 29.33; Cromwell, Y. L. M. C., 20, S. S., 50; Danbury, Second Ch., Aux., 19.20, Whatsoever, 2.50; Derby, Aux., 54; East Hampton, First Ch., Aux., 33.63, Union Ch., Aux., 8.60; Easton, Aux., 10; Ellsworth, Aux., 10; Essex (No.), const. L. M. Mrs. A. M. Wright, 28.33, W. W. D. S., 3, Whatsoever, 10, Mission Workers, 8; Goshen, Aux., 21.50; Green's Farms, Aux., 4.35; Guilford, First Ch., Aux., 56, Third Ch., Aux., 16; Higganum, Aux., 43; Kent, Aux., 10, Y. L. M. C., 30; Killingworth, First Ch., Aux., 3.15, Union Ch., Aux., const. L. M. Mrs. G. C. Phelps, 25; Litchfield, Aux., 38.26; Meriden, Centre Ch., Aux., of wh. 25 const. L. M. Mrs. N. B. Wood, 116; Middlebury, Aux., 24; Middle Haddam, Aux., 10; Middletown, Gleaners, 60; Milford, Aux., 15; Millington, Aux., 5; Milton, Aux., 17; New Britain, So. Ch., Aux., 146.82, Y. L. M. C., of wh. 75 const. L. M's Clara G. Wessel, Stella M. Hart, Lizzie W. Welles, 78.71, Standard-Bearers, 14; New Haven, Centre Ch., Y. L. M. C., 119.10, College St. C. W., Davenport Ch., Aux., 85.40, Busy Bees, 5, Dwight Place Ch., Aux., 100.12; Fairbank C., 25; Fair Haven, First Ch., Helpers, 26; Howard Ave. Ch., Aux., 25.50, Humphrey St. Ch., Aux., 31.13, Y. L. M. C., 35, United Ch., Y. L. M. C., 90, Yale College Ch., Aux., 3; New Milford, Aux., 97.10, Golden Links, 15.40; Newtown, Aux., 10; North Branford, Aux., 30; Norfolk, M. C's, 185; Northfield, Aux., 24.50; North Madison, Aux., 12.05; North Stamford, Aux., 11; Norwalk, Aux., 23; Orange, Aux., 31.50; Portland, Work and Win, 5; Redding, Aux., const. L. M. Mrs. A. A. Weed, 25, Ready Folks, 30; Ridgebury, Aux., 4.62; Ridgefield, Snowflakes, 17.30; Riverton, Y. P. S. C. E., 15; Saybrook, Aux., 10, Seaside M. B., 10.76; Sharon, Aux., 22.45; Southbury, Aux., 15.35; Stamford, Aux., 9.01, Tiny Helpers, 30; Stratford, Aux., 5, Y. L. M. C., 16.81; Thomaston, Aux., 47; Torrington, Aux., 18; Wallingford, Lookout Ten, 7.54, Y. P. S. C. E., 2; Washington, Aux., 10;

Waterbury, First Ch., Aux., 58.56; Watertown, Aux., 50; Westchester, Aux., 10; West Haven, Y. L. M. C., 20; Westville, Aux., 11.57; Whitneyville, Aux., 44, Y. L. M. C., 60; Wilton, Aux., 60, M. Stars, 13.80; Winsted, M. B., 30; Woodbury, First Ch., Aux., 20, Valley Gleaners, 20, North Ch., Aux., 25, Mite-box, Mrs. Cady's Sch., 8.50; South Norwalk, Aux., 65,	3,305 92
<i>Stamford.</i> —Tiny Helpers,	4 00
<i>Wethersfield.</i> —Class of Mary J. Harris,	1 00
Total,	3,395 67

NEW YORK.

<i>Denmark.</i> —Mrs. J. T. Kitts,	2 40
<i>Patchogue.</i> —L. F. Aux.,	20 00
<i>New York State Branch.</i> —Miss Clara A. Holmes, Treas. Berkshire, Aux., 35; Brooklyn, Puritan Ch., M. B., 23, Tompkins Ave. Ch., Aux., 160, Y. L. Socy's, 75; Binghamton, Aux., 5; Brier Hill, Aux., 19.50; Canandaigua, Misses Rice M. B., 5, Churchville Ch., 10; Elmira, Aux., 50; Flushing, Aux., 35; Gloversville, Aux., 50; Honeoye, Aux., 15; Jamestown, Aux., 25; Lockport, Aux., 1.50, Morning Star M. C., 16; Middletown, North Ch., Ladies' Bencv. Union, 5; Norwood, Aux., 28.75; New York, Home Circle, 35; Newark Valley, Aux., 6, M. B., 4; Norwich, Aux., 25; Napoli, Aux., 10; North Walton, Aux., 10; Owego, Aux., 20; Perry Centre, Aux., 26, S. S., 4; Phoenix, Aux., 9.48; Poughkeepsie, Aux., const. L. M. Mrs. Wm. H. Van Keuren, 25; Randolph, Aux., 7.65; Rochester, Mt. Hor Missy Friends, 20; Monroe Hill, M. B., 15.50; Suspension Bridge, Aux., 10, Penny-Gatherers, 12.99; Syracuse, Plymouth Ch., Aux., 50; Spencerport, Aux., 31; West Bloomfield, King's Daughters, 8.10, Aux., 32.25; Walton, Aux., 12.50; Warsaw, Aux., 8.50. Ex., 41.72,	900 00
Total,	922 40

NEW JERSEY.

<i>Jersey City Heights.</i> —Mrs. C. L. Ames,	5 00
Total,	5 00

NORTH CAROLINA.

<i>All Healing.</i> —Scholars, Teachers, and Friends,	20 00
Total,	20 00

FLORIDA.

<i>Sanford.</i> —Mrs. Moses Lyman,	5 00
Total,	5 00

INDIANA.

<i>Lowell.</i> —Mrs. E. N. Morey,	5 00
Total,	5 00

IOWA.

<i>Bear Grove.</i> —Infant Ch., Union S. S.,	3 00
<i>Langsley Ridge.</i> —Woman's Miss'y Soc y,	2 50

Total,	5 50
General Funds,	9,463 51
Leaflets,	37 06
Legacies,	685 50
Total,	\$10,186 07
MISS HARRIET W. MAY,	
Ass't Treas.	



TURKEY.

FROM MRS. BALDWIN.

I FULLY intended answering your letter promptly the first of the year as soon as the various holidays were over, but I left "*la grippe*" out of the calculation. My husband and I were held fast for a while, and thus a good many plans were interfered with. The epidemic was very general here, but there was not a single death in the Protestant community; and now, with grateful hearts, we are taking up the different duties that were dropped or interrupted.

We have had a much colder winter than usual, and considerably more snow, one snowfall after another, each succeeded by a warm south wind, which caused it to melt and disappear as quickly as it came. The weather is still somewhat cold, but we are in no haste to see an early spring, which enervates one so soon, leaving but little vitality to resist the heat of summer. . . . You wish to know what I have been doing the last few months. I wish for your sake that I had something really new and interesting to report; for though the work does not seem a dull routine to us, by any means, the written account of it cannot vary much from one time of writing to another, and gleaning from my little diary must furnish topics.

Turning to that, I find that in October some of the girls in my Sunday-school class made a proposition, and showed a strong desire, to be formed into a Society, for their own spiritual improvement and to do good to others. They had watched the Young Men's Christian Association, and wanted something of the kind for themselves. I had thought of the same thing, but it was satisfactory to me to have them make the suggestion. They talked about it among themselves, and by the first of the year they seemed ready for it; so the Society was organized, and now has nineteen members. They were anxious to have me act as president and treasurer, and I accepted the position, hoping that by another year one of their own number will be able to fill the place. The Society, with its double aim, is thus a sort of Christian Endeavor and Missionary Society combined, and I feel sure that good will

result from it. The meetings are held the first Saturday afternoon of each month, at different houses, and I enjoy seeing how well the young ladies assume responsibility, though there are many timid ones yet who can scarcely raise their voices in prayer. If they continue as they have begun, there will be some one able to take charge of the women's meetings in coming years. Now, the women all look to me as we gather once a fortnight in our parlor. I have persuaded the native pastor's wife to take charge a few times, and she is gradually overcoming her extreme timidity. The sisters are becoming more willing to lead in prayer, and at the last meeting each one present took some part, though a number simply repeated a verse of Scripture. Little advances these—but encouraging! . . .

I was somewhat at a loss to know what to do for our school this year for Christmas, but finally we decided to invite teachers, boarding pupils, and the older day pupils to spend Christmas evening with us. Mr. Crawford had already given them a magic lantern entertainment, while Miss Cull and Miss Wells had done their part, and distributed some little gifts that had been sent for them; so that it seemed as if a social evening gathering would be a pleasant variety.

I baked what I thought was a big lot of goodies; we lighted up the house with Chinese lanterns and all the lamps we could gather; invited the pastor and his wife, and—in a word—did what we could to make them have a happy time. Many of the girls this year are new, and I am not so well acquainted with them personally as I hope to be, but that one evening brought us nearer together. They had a long walk here and back, but Miss Wells said they did not seem to mind it, because they “did have such a good time!”

Later on I had the primary school here with their teacher, and a few other little ones who have not begun coming to school yet. Eunice (who would have graduated with that class of four if her studies had not been interrupted by the death of her father) had taught the children some pretty hymns, Bible questions and answers about the birth of Christ, and some recitations; and they did beautifully. I did not have a tree this year, but distributed some little gifts in a different way; and such a happy set of children (there were over thirty) it would have done you good to see, as they kissed my hand in going away,—the Oriental expression of respect from children to older people. How little it takes to make a child happy! American children would have smiled at such simple presents—a slate and pencil, a card, an orange, and a cornucopia of candy, besides the refreshments eaten here. How their eyes sparkled when saw the slates and cornucopias! We had ordered them from America on purpose for them.

One other afternoon I entertained my Bible class, giving each of them one

of Prang's beautiful cards to remember the day by, and a tiny remembrance to the three who had been present every Sabbath the past six months. Many of these girls having to work at home, to help support themselves, find it difficult to attend meetings during the week; but they enjoy the privilege so much that they try to make it up by extra diligence or practicing self-denial. After one or two postponements, on account of the influenza, the Young Men's Christian Association gave their evening entertainment in the large hall connected with our boys' school. The Pasha was much interested in the affair, and was quite willing that it should be held under his patronage. As the proceeds were to be divided between the society and the school, it naturally brought the latter into favorable notice. The pupils also took a part, and it was, on the whole, such a creditable affair that all who came, even the Turkish officials, spoke well of it. Of course we were interested in it from the beginning, as the young men wished Mr. Baldwin to advise with them, and many meetings they had in his study.

We lent them from our house (as we live near the school) whatever they needed in the line of chairs, organ, etc. Two of the pieces were accompanied by two organs, one from the church and our own, your correspondent and Miss Rebecca from the girls' school being the performers. Her brother had worked hard in drilling the young men, and "Jerusalem, my glorious home"—the old set piece I used to sing when I was young—was well sustained in all the parts—the words Armenian.

In addition to the Bible scenes and characters, as well as other views that we have for the magic lantern, the young men sent for some Paris exposition slides; and they were very fine indeed, and had the added advantage of being new and fresh to everybody.

This association is a great means of good to its own members, even if it did nothing outside; and this winter they have had their prayer-meetings Sunday evenings in the church, to which all the congregation have been cordially invited; consequence, a full attendance and wide-awake meetings, with a good deal of music, for our young people love to sing.

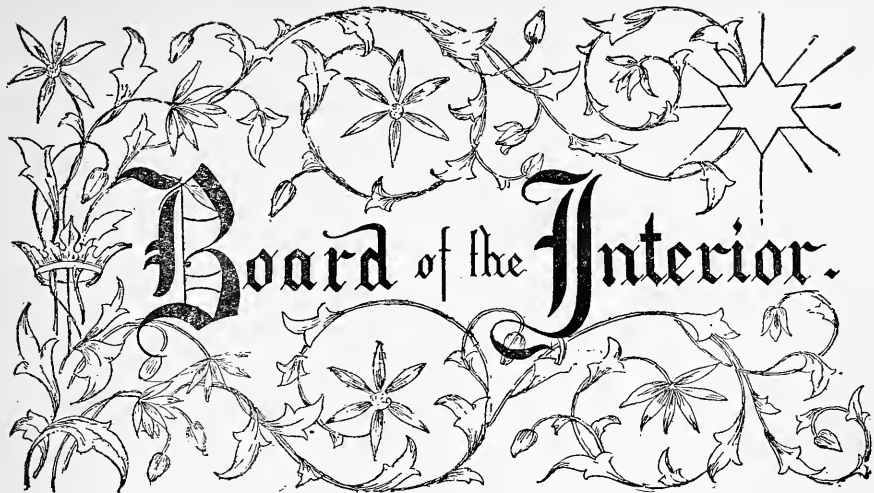
The young men have surprised us by the able way in which they have led the meetings, very few of them having received more than a mere common school education, which for Turkey does not mean so much as it does in America.

All these pages, and only one mention of your school? But I don't forget it. Last term only one of the girls was seriously ill, and as her home is in Broosa her friends had the care of her. This girl belongs to an interesting family, quite willing to talk about the truth, but not ready, perhaps not even desirous, to exchange the dead forms of the old church for something truly

evangelical. The afternoon I went to see M——, as she lay sick in bed, a number of friends were with the mother, none of whom I had ever seen before; but turning the conversation to religious topics, I never had more eager questioners and listeners. I must have talked with them at least two hours. May we not hope that M—— (well now, and in her accustomed seat in school) will imbibe such principles as to lead her to take a stand on the right side? Since my call, the whole family—mother, grandparents, two uncles, and a cousin—spent the evening with us.

I pay frequent visits to the school, and one day last term went early one morning, and stayed till school was dismissed, passing from class to class, noting the industry and enthusiasm of both teachers and pupils. Our interest is not only a general one, but extends to details: such as my husband going over to paint the blackboards, because no native could be trusted to do it; Miss Cull bringing a girl with a bad felon to him for advice or treatment; the large hall clock, which misbehaves, being sent here to be put in order. He goes over too, now and then, to preach to them on the Sabbath, and we seldom fail to make mention of them all in our morning petitions; for without God's blessing what will our best efforts amount to? We were sorry to part with Miss Wells, and yet under the peculiar, happy circumstances we could but wish her Godspeed when she turned her face homeward. She left us the first of the year, at the close of the long term, Mr. Baldwin accompanying her as far as Constantinople; and we have this week received a letter telling of her long sea-voyage, broken only by a day or two in Liverpool, and announcing her wedding day as March 10th. Her future home will be in Seattle, Washington.

We shall watch and wait anxiously for the appointment of her successor. . . . In addition to many other qualifications, which there is no time to mention here, we would lay stress upon her being musical,—able to teach vocal music and superintend the instrumental department. I am not near enough to take any regular classes in the school, and so relieve Miss Cull, but I am making an effort to go over once a week and give a singing lesson. Our present term began late, owing to the influenza in the city; many of the girls succumbed to it in vacation, which was not so comfortable for them as it was convenient for the school; but since then all has moved on smoothly. The family is large,—twenty-six boarders and the assistant teachers,—and I can sympathize with Miss Cull in the burden she will have to bear until an associate comes to relieve her. . . . It is true we are trying to do what we can at our end of the line, but we feel our weakness and insufficiency, and we beg that you will never forget us in your prayers. “It is not by might nor by power,” but by the Spirit of the Lord, that we can hope to secure true success.



MICRONESIA.

EXTRACTS FROM MRS. LOGAN'S JOURNAL.

ON BOARD MORNING STAR.

Monday, Aug. 26, 1889.—We sighted our first land since leaving Honolulu on Tuesday, the 20th, nineteen days from port. It proved to be Apamama, of the Gilbert group; and the following day we reached Nanouti, the island on which Mr. Walkup wished to land. We did not enter the lagoon, but came to anchor outside; and the boat, with Mr. Walkup and his belongings, was sent on shore. While we were lying at anchor awaiting the return of the boat, two rather vagabondish-looking white men came on board. The captain asked them about the state of things here. They said that there are three French Catholic priests on the island; that they had bought a large house, which had been built by a trader, were learning the language, and had already gained enough influence over the people so that there is a Catholic party among them, and the Catholic party and the Protestant party had been fighting. These priests were brought by a French man-of-war, and two nuns are expected shortly, to open a girls' school on the island. We much wanted to learn more about it all, but there was no opportunity. Mr. Forbes went on shore with Mr. Walkup, and reported the natives as very glad to see Mr. Walkup. Two fine-looking young men were all ready to go to Kusaie to the training school, and were much disappointed to learn that there is to be no school for the Gilbert islanders at Kusaie this year. It seems sad that no young man has heard the call to take up this most interesting

work. I wonder if we have called loud enough. None of us who saw the bright young native who came with Mr. Walkup from Honolulu (he went to Honolulu from the training school last year), could doubt the power of the gospel to transform these people from abject and naked heathenism to Christian civilization.

ANAPAUA, RUK.

October 12th.—Our voyage from Ponape to Ruk was speedy. September 20th was the date of our reaching Ruk. They had heard that we were coming, as Captain Narruhn was just down from Ponape, but did not know when to look for us. It was good to see Mr. Snelling looking so well. Of course they gave us a warm welcome. It was Friday afternoon that we arrived, and the Star left us the following Monday. It is not just pleasant to have things landed in quite so much of a hurry, as mistakes are liable to be made. Quite a number of our boxes must have been left on board, or, at least, we do not get them. I found work in abundance ready for me. Mr. Snelling had been holding on with seven girls in the hope of a girls' school. It had been a very difficult matter for him, but he had done wonderfully well. My expectation had been that I would probably live in our old home with Mr. and Mrs. Snelling. Indeed, I had not felt that I could face the thought of living alone until after we had reached Ruk; but it soon came to me that I must have the girls by themselves if I am to do real work for them. So the matter was decided that I was to take the girls up into the Treiber house, and commence work with them there. It took something more than a week to get things in shape to commence my housekeeping. One little girl was added to our number in the meantime, as her stepfather had just died, and she was in danger of being lost very speedily unless we could take her. The girls seemed to enter into the situation with much satisfaction, and were very helpful in cleaning, moving, etc. Four of them were with us two years ago. The others are newer. Mr. Snelling has felt a little anxious about us nights, I think, as the mission houses were broken into last year. Perhaps I have felt a little anxious, too, as we were quite a little distance from the other houses; but nothing has as yet occurred to alarm us. The girls all sleep upstairs, and on the floor, of course. It does seem sometimes in the middle of the night as though they do a deal of tumbling about, and occasionally I have to get up and go about in the different rooms and convince myself that no one is trying to break in.

Saturday Afternoon, November 16th.—I have now had five weeks of school with my girls. They seem to enjoy it very much. When I told them one Saturday that I thought we would commence school the following Monday, there were general exclamations of delight, and one of them remarked

that "she was glad, for her head was aching with so much ignorance." We get up at six in the morning; are ready for prayers at a little before 6.30 usually; eight o'clock is breakfast-time, and a quarter before ten schooltime. The girls are learning to wash and iron, sweep, dust, attend to lamps, wash dishes, etc., etc. I sometimes need to be in several places at once. School session is four hours, with fifteen minutes rest at noon. The girls sew after school, if there is time after the other things are done. Pleasant evenings we work an hour or so in the yard, which looks better than when we began. Evening worship is at seven o'clock, and the girls have half or three quarters study-hour after. I have a prayer-meeting with the women Friday afternoons. This is my only outside work besides my class in Sunday-school.

Saturday, November 30th.—This has been Thanksgiving week at home. My thoughts have turned a good many times to the home friends, and the gatherings among them. Such times and thoughts always give one a homesick feeling. We had a meeting with the natives in the morning, and the Worths and I were invited to dinner at Mr. Snelling's, where we ate roast duck and other good things. My girls made their preparations, and carried their dinner with them down to Mr. Snelling's. The boys of the training school and some of the Christians had made some preparations also, and they all had dinner together on Mr. Snelling's porch. They all seemed to enjoy it. In the afternoon the natives had a meeting by themselves, and we had our meeting—a prayer and conference meeting—in Mr. Snelling's sitting room. It was pleasant to recount together our mercies and God's tender dealings with us, to thank him with full hearts, and to supplicate fresh spiritual blessings upon our work here and upon us; nor did we forget our friends and native land in our prayers.

One of the things which has been quite a great work and burden upon Mr. Snelling's hands of late has been the building of a church here. And it is about finished now,—a large and substantial building. It is not always easy to get natives to take hold of any such large work steadily and regularly until it is accomplished; but we have always felt it to be much the wiser and better way to have them do such work for themselves as best they can, and then make the best of it, rather than ask for help from the native land. It has required a good deal of effort and perseverance on Mr. Snelling's part, but he has his reward now.

December 17, 1889.—Our trouble with thieves seems to have passed away,—probably that they found that we were so well protected. Mr. Snelling has had a native house put up a few yards from us on the dangerous side, and Alonzo and his wife are living in it. He is one of our best young men, and can be relied upon in an emergency; so we feel quite safe now. We have

thought best to take another girl into the school, so there are nine now. This girl has been in the general school for some time, and has quite a good start in books. She is a quiet, good girl,—such a one as we are glad to have in school. She takes hold well, and the girls receive her as one of them. This week is the tenth of our regular school, as it is the week before Christmas. I shall now have a two weeks' vacation. There are quite a number of things I would be glad to do in the way of writing, etc., but the girls will need to be kept busy a good part of every day. They need some new dresses, and can make them with considerable looking after. I ought to give them lessons in cutting. And, indeed, they do sew well. This morning three of them are ironing their Sunday dresses, dark-blue calico, which they washed and starched yesterday,—the starch being made of the arrowroot, which they can always get here. I do not want to use them to anything which they cannot have here with proper exertion. We now have three schools in full running order here at Anapaua. Mr. Snelling has the training school, consisting of those who he hopes and expects will make teachers and missionaries. Mr. Worth (and his wife helps him when she is able) has the general school, which to some extent, of course, feeds the training school and also my girls' school. So it does seem, with God's blessing, there are springs of water here which shall grow into rivers watering all this moral wilderness. It is easy to get impatient, and to wonder why the work does not grow faster, or why God does not come in power and convert the people at once. I sometimes feel that "Thy kingdom come" means a great deal more when we pray it in a heathen land, with the darkness all about us.

Thursday, December 19th.—Captain Narruhn's schooner came in from Ponape yesterday, bringing us the news that the Morning Star had gone to Honolulu. If we only had all our goods, we would not think very much about it; but the hungry time is fast coming on, and all the cloth for buying food for the scholars and the rice, also, left on board the Star. I suppose there will be some way to get through the months. It would be hard to have to send away our scholars for want of food.

These are busy days. The girls seem greatly interested in their books, and are making good progress. I was rather amused at the variety of duties which came to me before breakfast. I was superintending the breakfast getting, and also looking after the ironing, which a "green hand" was attempting out in the washhouse. Then one of the girls was wrestling with long division, and I had occasionally to give her a look and an explanation,—and that is the way it is quite frequently. These people do not get tired or impatient, however, if they have to wait a few minutes, as children at home would do.

January 20, 1890.—We had a vacation of two weeks in the school, during which time the girls all turned dressmakers, and each made a dress for herself,—learning something about the cutting as well. It became a little wearisome and monotonous before I had fully finished fitting nine yokes, basted in nine pairs of sleeves, and fitted on nine collars. I presume if my new sewing machine had been wholly here instead of a part of it dancing about on the Morning Star, that I should have been tempted now and then to help them in difficult places; but, as it was, they did all the sewing.

We finished two weeks of a new term of school on Friday night. Early on Sunday morning I heard a great rustling and stir among the girls before I was fairly awake. I thought I distinguished the words Morning Star in their talk, but said to myself it can't be, as we had no reason to think of her coming to us before May. However, I stepped to the foot of the stairs and inquired; and surely the Star had come, and was anchored where she could be plainly seen from the window. Since then we have had the usual rush and bustle which her coming brings. This afternoon they have left for Mortlock with Mr. Snelling, and we have the few days while they are gone to get our yearly mail ready, our orders, etc.

Yesterday (Sunday) there were a number of strangers about, and upon entering the church for the afternoon service it was discovered that the table, which served the purpose of desk or pulpit, was gone. It was a new one which Mr. Worth had made expressly for this. The spread, or covering, was gone, also. We heard that some of the strangers had tried to beg some red flannel from one of the Christians, wanting it for some special purpose, I believe, and it is quite probable that the cardinal-colored velvet on the ends of the cover was what attracted them. One of the church-members has gone to-day to Iras, where it seems most likely the things are, to see if he can get them back; but it is hardly likely that he will succeed. Later: Josef, the man who went to see the thieves, has returned, and did succeed in getting both table and spread. Deacon Aron is sure it is because they prayed very earnestly that the people might be willing to give up the things, and God touched their hearts in answer to the prayers of the Christians; and surely none of us can say that this was not the case.

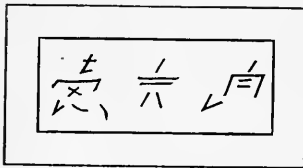
January 30th.—The Star returned from Mortlock yesterday afternoon, and sails from here to-morrow at noon. You can scarcely imagine how busily our minds have to work at such times to think of all the things which we may need. Of course we always try hard not to leave many things to the last. Mrs. Snelling and I were invited on board the Star to dinner to-day, and we accepted the invitation, taking the girls with us. It seemed pleasant to have a little outing after having been four months on shore.

And now, dear friends, I must say good-bye to you for many long months. As you read these pages, and pause in your busy lives to give a passing thought to us and to the Lord's work in this far-away corner of the world, remember that we are not here shut off from home and friends to do our work. It is yours, too, and pray for us that God will bless it and us.

THREE COMMENCEMENTS IN ONE WEEK.

BY MISS ANNIE HOWE.

Mr. —— helped me with my preparations for the last day of the Kindergarten. The first thing I knew he appeared with a nice frame for our motto. The inside was a dull, Persian-looking kind of paper, and outside of all a beading of dull, black wood. It made a most artistic kind of a background for the letters, which were covered with foldings in salmon and wood-brown which the children made. Mr. Yokota had cut out the letters beautifully, and I expected to paste the foldings on to them; but I found the quirks of the Chinese letters a little hard to manage, and so I asked him if he had time, would he please put them on,—for I felt sure a Japanese, with his deftness and familiarity with the letters, would make a much better job than I could. He willingly consented, and the result was all I could wish—



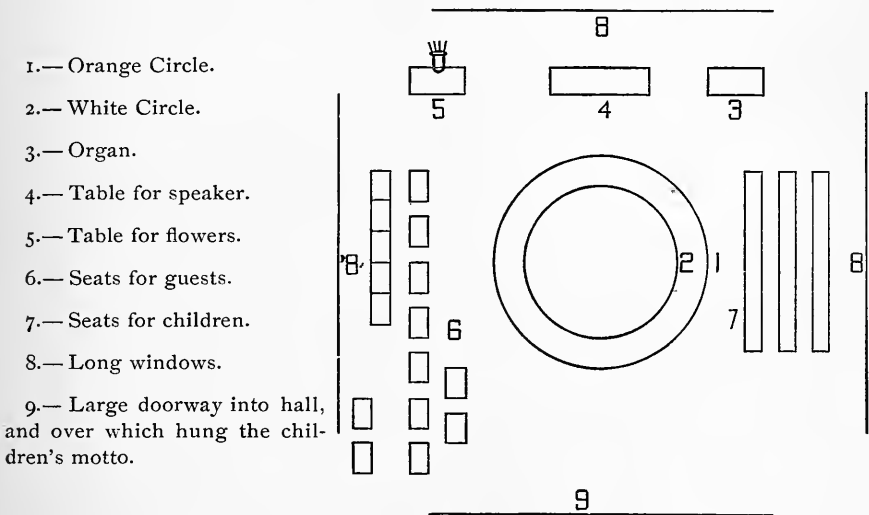
something like this when finished. Now, those tracks in the centre are no Chinese characters yet known to man, but I do not know the ones used, and so put in these fabrications of my imagination; and I fancy they will prove quite as satisfactory to you as the real article, so long as they resemble the general appearance of the article which has filled so much of my sheet in describing.

Now to return to my narrative, of which the above is part, and a part which had to come in at this point for a clear understanding of a methodical recital.

That afternoon, when the children had gone home with their invitations, Inguira Ian, Mr. Yokota, and I worked until five o'clock getting the books of work pasted up and the letters finished. The next morning we had Kindergarten, as usual, until eleven, when we dismissed the children and then went to work to get the rooms in order for the afternoon. Inguira Ian finished pasting in some of the children's work, and then arranged the books, opened upon two of the tables put together. The pasting, sewing, folding, and weaving of the twelve children was most of it very clean and well done, and I was not ashamed of the pretty display. Their nasturtiums,

which they had planted in the fall and cared for all winter, were now blooming, and those were put in the centre. In the north room we put some of the children's benches on one side of the circle, and chairs for the guests the other side, while the organ, a table for the speaker, and a table for the large vase of flowers were at the back.

I left the kindergarten a little before twelve, as Mr. Yokota said he would see that the rooms were finished. I went down to a florist's and ordered a bunch of flowers for each of the training class, magnolias (white), camelias (red), and narcissus. I came back to dinner, dressed, and went down to the kindergarten to find everything in good order. The children and their parents were assembled a little after two, and spent some time looking at



the work. But soon the guests were seated, and the children marched to their places, singing, "*Kike Hibari no gotoku lau koe*," or, "Hark! hark! like a lark." Mr. Abe prayed, the children sang, Mr. Osada made a little farewell speech to them. More singing; then Mr. Miki, the principal of the public school, said some interesting and pleasant things to the children, and then came the games. How I wish you could have seen them! The children stood on the outer circle and played "Cat and Mouse," "Birds," "Pigeon House," "Hearing Game," "Oranges Ripe," and "Come, clasp your hands behind your back." It was the perfection of playing,—so quiet, happy, interested, unconscious, bright, and joyful. As they stood on the circle or took their parts so well, how I did wish some of the kindergartens

in America could see them. Their dresses so quaint, of crepe or silk, their heads so funnily shaved, their black eyes so unlike our children's, but their appreciation of the games, their fun, just like the children at home. My small charges are not always so angelic, but that day they were all I could desire, and I was especially glad, because most of the people had never seen our games before.

After the games Mr. Yokota preached a little bit of a sermon on the text of the children's motto, which hung where all could see it. And then our small friends marched into the other room to have cake and tea, the guests being also served to the same, after which the work was tied up into packages for each child, and my dear little first class went off happy, each with his work and his beloved plant. And who can tell what will be the influence of these few months when they have sung and played, and worked with us! After they had gone I shut the doors into the workroom, and put a bouquet at each paper of cake around the table, and then invited the training class in; they were quite delighted. That closed the kindergarten for a week. The next afternoon came the closing exercises of the girls' school. Most of the compositions, etc., were in English.

The purpose of the teachers—Miss Brown and Miss Searle—is evident in the utterances of their pupils; high education for women, persistent effort, and a Kobe University for women, were the keynotes of all that was said and done.

Consciously and unconsciously the students reflect the spirit of their indefatigable Christian leaders. All this was interesting, but the one thing that made that afternoon a memorable one in the annals of the girls' school was the appearance of the Jubilee Singers. Miss Brown had asked them if it would be possible for them to give a little time to the girls, offering to pay twenty-five yen for forty minutes. Mr. Loudin replied that one hundred dollars was no consideration, and they would take nothing, but if possible they would come and sing for the girls. Well, they came, and sang their lovely "Steal Away," "I'm Rolling Through an Unfriendly World," and other songs.

The girls were very enthusiastic, and applauded vigorously. Mr. Loudin, the manager, prefaced each song with a few words, which Mr. Atkinson translated. The girls knew enough English—many of them—so that they could understand most of what Mr. Loudin said, but occasionally they got their applause in at the wrong place; *i. e.*, when he announced that he could give them but one song more, the applause which greeted his words would have been less flattering had it come from an audience who understood English better.

After the exercises were over, the singers and the missionaries were invited over to the teachers' parlors, and had cake and coffee. The colored people were very pleasant to meet. Most of them have been graduated from Fisk University or Oberlin, and their subsequent extended travels have made them quite polished men and women. Their singing is a delight! We have been two evenings from this house to hear them; and as concerts in Kobe begin at nine in the evening and close about half-past eleven, it is something of a dissipation to attend. Miss Barrows, Miss Dudley, and I went the first time, and Miss Talcott, Miss McLennan, and two of the Japanese pastors, beside myself, went the last evening. Miss Barrows and Miss Dudley closed their schools on Saturday afternoon, and we all drew long breaths when the last closing exercise was finished. Thursday, Friday, and Saturday, with all attending preparations, and two concerts, were quite enough for one week.

A PEEP AT THE AMERICAN COLLEGE FOR GIRLS IN CONSTANTINOPLE.

We are permitted to copy from a recent letter by Miss Olmstead, a description of this school, so long known as the Constantinople Home.

I WONDER how you picture to yourself the American College in Scutari. Inside, things are not very different from what they are in any large school in America. On the first floor of the main building are the reception rooms, the parlors, the teachers' dining room, the library, the study hall, seating about ninety, and seven recitation rooms. On the second floor, Miss Patrick's room and Miss Fanshaw's room in front on either side of the hall, and the guest room, the Clopatts, Miss Prime's, Miss Mary's (native Armenian teacher), and mine, in order going back to the two large dormitories. Miss Mary rings all the bells for rising and retiring, and I keep a general oversight of the order both as to tidiness and conduct. In Barton Hall, first floor, are the office, the girls' sitting room, the music rooms, and the museum (at present a very small one), besides Barton Hall proper our assembly room, where all the lectures, closing exercises, etc., are given. Above are two more large dormitories, and the rooms of several of the teachers. We have a telephone connecting the two houses, to save running, but it is not used much. The distance is not very great, and as there is a corridor connecting the two buildings they seem almost like one. The girls have each a share in the domestic work. They are supposed to give about half an hour every day to their sweeping or dusting, or whatever it may be, and we find that it is a very good thing for them.

I have such a nice table this term, and now that I know all the girls well I

feel more at home in the dining room. At my table, at Miss Patrick's, and at one other only French is spoken, except on Sunday, when there are no rules as to language.

To-day has been a great Armenian day—a day they celebrate in honor of a great hero by the name of Varsan, I think, who fought most valiantly to defend their nation from the Persians in the fourth century. We, that is, the family, were all invited to a party in the parlors this afternoon, and Miss Mary had gotten up a very nice entertainment. The girls recited, and sang, and read papers; and they put spirit into it, too. It takes these Orientals to show devotion to one's country. Of course everything was in Armenian, but I wish you could have seen their faces, and heard the expression some of the girls put into their parts, and you would have been roused to enthusiasm yourself.

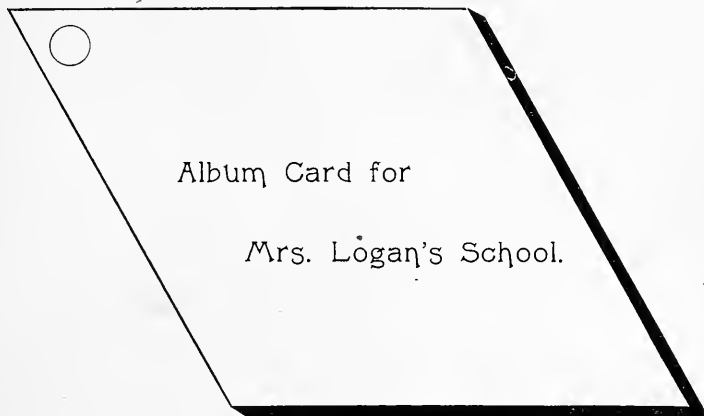
I wish I might describe our closing exercises, January 4th. You would have been greatly interested in all the parts. There were recitations in all the native languages and in English and French, discussions in Armenian and in English, and excellent papers read by the Junior and Senior classes; that by the Juniors on Greek and Roman civilization, and the other on "The Mind and the Brain," the result of a good term's work in psychology. Then there were many musical numbers, instrumental and vocal (the last in choruses by the whole school). The girls who gave the Hector and Andromache in Greek did beautifully, and the first act of Esther in French was also very well given indeed. As I had had no responsibility in the preparation of this entertainment I could enjoy it thoroughly.

For the Coral Workers.

LITTLE tiny coral workers have wrought for ages under the ocean to build the island of Ruk. Now we come to you to carry on their work. You have all heard of Mrs. Logan and her lonely life there, far away from her children, where she has opened a school with nine young Micronesian girls. Miss Rose Kinney goes to Mrs. Logan's help, while Mr. and Mrs. Merriam, of San Francisco, go with her, expecting to occupy the house where Mrs. Logan and her girls now live. Because new* missionaries are going down to Ruk, Mrs. Logan and her girls will have no home unless the same ship that carries the missionaries carries also materials for a new school building.

* See Mrs. Logan's Journal, page 321.

Fifteen hundred dollars are needed before July 1st; and the children's committee ask you to make album cards, and tie them to your buttonholes with bright ribbons, and ask all your friends who love Mrs. Logan to write their names on them, paying ten cents each for the privilege. Then the cards and the money should be sent to Mrs. J. B. Leake, 218 Cass Street, Chicago; and the cards will go to Mrs. Logan, to show her how many in our dear country love her and her work.



This is the way one side of your card will look, and the other will be like an album, with the names of dear friends crowded close together. You can imagine how dear these cards will be to Mrs. Logan and her dark-eyed pupils.

M.

For the Bridge Builders.

DEAR BRIDGE-BUILDERS: Have you all joined hands and voices in "May rallies" this year? The ministers of our State cannot keep up their enthusiasm without a yearly meeting of the General Association, beside the County Association and the Monday ministers' meetings; and what wonder is it if you work better when you add to your monthly missionary meetings a Spring or midsummer rally and an annual meeting in the autumn. Those of you who have not yet held your rally will, may be, turn it into a picnic. Do try that, dear girls. If six or eight of your societies meet under the trees

or by the lakeside, you will find these "first temples" of the dear God our Father will shut you in very close to him; while at the same time you will feel that those for whom you pray and give are shut in with you under the same beautiful blue dome, and cannot be far away from you. Your songs and prayers will seem to reach them, and will surely reach to heaven. You will be encouraged and helped for the whole year, and the piers of your bridge will be lengthened and strengthened. We have tried missionary picnics in Chicago, and we know their value.

And now, dear Bridge Builders, we want to make a plea before the Y. P. S. C. E. missionary committees; and as most of you belong to these committees, may we send the message through you? There is a new and great need for a school-building in Hermosillo, in the State of Sonora, in North-western Mexico. We do not ask that you will give us your money already pledged to the Bridge, even to meet this very urgent necessity; but we hope that there are many Christian Endeavor Societies whose money is not pledged to any special object who will gladly make contributions. So we send you the "Appeal" written by our President, asking you to have it read in every Christian Endeavor Society within your reach. And please remember that this is a great need,—an immediate need,—and that we have ventured to arise and build, trusting that the Lord would send the needed funds. Are you not his agents to give us of his gold and silver?

To the Y. P. S. C. E. of the Congregational Churches of the Interior:

DEAR YOUNG FRIENDS,—The whole Church rejoices in the organization and service of the Christian Endeavor Societies. With your motto, "For Christ and the Church," you are an "army with banners," marching to certain victory. Because of your evident purpose and power to share in all Christ's work for the world, we confidently ask your aid in an enterprise of great promise for a needy people.

The Republic of Mexico, our next-door neighbor on the southwest, is certain to have either a depressing or an elevating influence on the civilization of the whole continent.

That the Mexicans are to-day centuries behind the people of the United States in everything that pertains to home life, education, scientific or commercial progress, can be readily explained by the fact that they have been so long under the oppressive power of the Romish Church. The home is always a correct index of the condition of a people. Rev. A. B. Case, for

many years a missionary in Mexico, says : “While there are some fine houses for the rich, the houses of the mass of the people consist of one room, flat roof, floor of beaten earth, walls of mud-brick without windows, no stove, often no table, bed, or chairs. The people squat on the ground or use low stools. The bed may consist of an ox-hide spread on the floor. Not one half of the men and women can read.” Living almost under the shadow of our Christian churches, these people have never yet been given the Bible. The few copies of the Romish version on sale there vary in price from \$16 to \$35. These simple facts enable us to complete the picture of the needs of this people, who are so literally our neighbors.

The American Board has selected a few central points of influence, and begun mission work. At Hermosillo, the capital of the State of Sonora, under the faithful labors of Rev. and Mrs. Crawford, a church has been organized and a chapel built, Mr. Crawford’s father and brothers contributing most of the funds. There is now pressing need for a school-building. Such a building will add a hundred-fold to the power and success of the gospel work there.

The late General Grant, after an extended tour of observation, urged Americans to invest funds in building railroads for the development of that country. Will not the Christian Endeavor Societies invest \$1,500 on a school-building at Hermosillo. Remember, that at no other place in the whole State of Sonora can boys and girls receive Bible instruction. An investment made in Christ’s name and for love to him never fails of paying.

The amount is divided into three hundred shares of \$5 each. We trust some societies will take five or more shares ; others can only take one or half of one. Some individuals will wish to have one or two shares.

One word more. If this building is to be of use this year, the walls must be laid within a few weeks, as the sun-dried brick must be in place and covered before the rainy season begins. Will not the Christian Endeavor Societies send this money before the close of June, 1890. “The King’s business requires haste.”

In behalf of the Woman’s Board of Missions of the Interior,—

MRS. MOSES SMITH,
(President.)

MRS. G. B. WILLCOX,
(Secretary.)

MRS. GEO. M. CLARK,
(Chairman Young Ladies’ Work.)

59 Dearborn Street, Chicago, Ill.
May 17, 1890.

Remittances may be sent to our Treasurer, Mrs. J. B. Leake, 218 Cass Street, Chicago.

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS.

July.—Micronesia.

August.—Papal Lands.

September.—Thank-offerings.

October.—Zulu Mission.

All the lessons of this year will be devoted to evangelistic work among women.

MICRONESIA.

Lady Missionaries: Locate them on their respective islands, and tell in what work they are engaged and for what people.

What New Missionaries? Who are to return in the next trip of the Star to the islands?

Describe the condition of the Women without the gospel.

Make a Trip in the Morning Star through the Gilbert Islands. See *Herald*, '88, page 349. At what islands would you touch? How long would your trip probably last? The map will make these trips doubly interesting. Give the distances between a few of the islands, so that the eye may estimate the others.

The Marshall Islands: Make a similar trip among them. See *Herald*, '88, page 348. At what islands would you touch in this group? How long would it take you?

The Caroline Islands: Make a trip in the Star to those occupied by the American Board. Have a special eye to work of the women for women.

Ponape: Tell something of woman's work.

The Mortlocks.

In the Ruk Lagoon: All these trips may be made real and even fascinating by bits of description which abound in the missionary magazines.

New Work for Ruk: What is it? When must it be done?

Native Christian Women: Give incidents concerning them, and the work some of them are doing.

Micronesian Girls: Tell something of them and their characteristics. Give some incidents.

Helps: "Work of God in Micronesia," published by A. B. C. F. M. Back numbers of *Missionary Herald* and *Life and Light*.

The *Mission Studies* of January, 1888, gives a summary of the work in Micronesia, including history, the Morning Star-work, woman's work, with brief account of the institutions for training both men and women. See also June, July, October, and December, 1888, February, May, July, August, 1889, and January, February, May, June, and July, 1890. The July number will be found specially helpful.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM APRIL 18 TO MAY 18, 1890.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. *Chicago*, First Ch., of wh. 25 from Mrs. L. A. H. const. L. M. Miss Harriet F. Hayward, 219.35, Lincoln Pk. Ch., 19.80, South Ch., const. L. M. Mrs. Emma R. Gordon, 25, Warren Ave. Ch., 7.50; *Evanston*, 78.30; *La Grange*, 5; *Macomb*, 2; *Oak Park*, 58; *Pittsfield*, 12; *Toulon*, 17.33, 444 28
 JUNIOR: *Cambridge*, Y. P. S. C. E., 10; *Chicago*, Lake View, Ch. of the Redeemer, 17, Union Pk. Ch., 60; *Elgin*, First Ch., 16; *Toulon*, Y. P. S. C. E., 3; *Wyanet*, 5, 111 00
 JUVENILE: *Elgin*, Acorn Band, 15; *Glen-coe*, Opportunity Club, 19.50; *Paxton*, 2, 36 50
 Total, 591 78

INDIANA.

BRANCH.—Miss M. E. Perry, 51 Broadway, Indianapolis, Treas. *Bremen*, 50 cts.; *Coal Bluff*, 2; *Cardonia*, 1.85; *East Gilead*, 8.30; *Elkhart*, 25.25; *Ft. Wayne*, 6.40; *Fremont*, 2.50; *Pt. Recovery*, 12; *Hosmer*, 55 cts.; *Hebron*, 6; *Indianapolis*, Mayflower Ch., 40.10; *Kokomo*, 19.15; *Liber*, 4; *Michigan City*, 22.46; *Macks-ville*, 1; *South Vigo*, 5; *Terre Haute*, 25, 182 06
 JUNIOR: *Indianapolis*, Mayflower Ch., Y. P., 30.75; *Kokomo*, Y. P., 6.50; *Michi-gan City*, Mosaics, 10; *Terre Haute*, Opportunity Club, 25, 72 25
 JUVENILE: *Hebron*, M. B., 2.30; *Indian-apolis*, Mayflower M. B., 5; *Kokomo*, M. B., 6.50, 13 80
 Total, 268 11

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Algona*, Mrs. J. H. Smith, 1.25, Mrs. H. E. Stacy, 1.25; *Belleplaine*, 5;

Bellevue, 3.73; *Council Bluffs*, 21.25; *Des Moines*, Plymouth Ch., 13.32; *Du-buque*, 25; *Harlan*, 1.72; *Iowa City*, 15; *Kellogg*, 6.42; *Lyons*, 16.55; *Magnolia*, 2.75; *Mitchellville*, 1.72; *McGregor*, 5.40; *Newton*, 10; *Osage*, 2.26; *Toledo*, 2.86; *Williamsburg*, Welch Aux., 7.85; *Witten-berg*, 11.15, 155 18
 JUNIOR: *Bellevue*, Y. P. S. C. E., 7.08; *Decorah*, 15; *Des Moines*, Plymouth Rocks of Plymouth Ch., 65.50; *Grinnell*, Iowa College, Y. M. C. A., 29.70, Y. W. C. A., 28.39; *Toledo*, Y. P. S. C. E., 1.02, 146 69
 JUVENILE: *Chester Centre*, Busy Bees, 1.15; *Grinnell*, Busy Bees, East Br., 19, South Br., 19, West Br., 24.20; *Le Mars*, Willing Workers, 4.02; *Osage*, Coral Workers, 2.52, 69 89
 SUNDAY-SCHOOLS: *Lyons*, 8.13; *Stuart*, 4.40, 12 53
 SPECIAL: *Cherokee*, R. H. Scribner, Esq., 50 00
 Total, 434 29

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. *Highland*, 10; *Fairview*, 10; *Pleasant Plain*, Mrs. M. E. Snyder, 30 cts.; *Athol*, 1.05; *Douns*, 2.05; *Centralia*, 7.50; *Lawrence*, 10; *Topeka*, First Ch., 25, 64 90
 Total, 64 90

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. *Grand Rapids*, 23.21; *Lansing*, Plymouth Ch., 13.35; *Manistee*, From Mrs. L. F. Waldo, 1; *Olivet*, 9.82; *Pontiac*, 8.20; *South Haven*, 10; *Wheat-land*, 10.50, 76 11
 JUNIOR: *Addison*, Y. P., 10; *Wheatland*, Y. L., 15, 25 00
 JUVENILE: *Detroit*, First Ch., Sunbeam

Band, 75; <i>Wheatland</i> , Willing Workers, 5,	80 00
Total,	181 11

MASSACHUSETTS.

<i>Newton Centre</i> .—"A.," for Miss Little, Micronesia,	25 00
Total,	25 00

MINNESOTA.

BRANCH.—Mrs. G. A. Wheaton, 628 S. E. Fourth St., Minneapolis, Treas. <i>Marshall</i> , 5; <i>Mazeppa</i> , 5; <i>Minneapolis</i> , First Ch., 30, Plymouth Ch., 119.90; <i>New Utm</i> , 5; <i>St. Paul</i> , Plymouth Ch., 45; <i>Paynesville</i> , 3.25; <i>Wabasha</i> , 5,	218 15
JUNIOR: <i>Minneapolis</i> , First Ch., Y. L., 43; <i>Plymouth Ch.</i> , Y. L., 23.31,	66 31
JUVENILE: <i>Glyndon</i> , M. B. and S. S., 3.14; <i>Janesville</i> , S. S., 3.26; <i>Markato</i> , M. B., 4; <i>New Utm</i> , M. B., 2; <i>Northfield</i> , S. S., 54.54,	66 94
Total,	351 40

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Kansas City</i> , Olivet Ch.,	5 00
JUNIOR: <i>St. Louis</i> , Pilgrim Ch., Y. L. S., 45.06, Y. P. S. C. E., 40,	85 06
Total,	90 06

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Atwater</i> , 9; <i>Ceredo</i> , <i>W. Va.</i> , 5; <i>Chatham</i> , 5; <i>Chester Cross Roads</i> , 15; <i>Clarksfield</i> , 10; <i>Cortland</i> , 7.75; <i>Cuyahoga Falls</i> , 5; <i>Hampden</i> , 5; <i>Harmar</i> , 14; <i>Huntsburg</i> , 6.50; <i>Jefferson</i> , 9; <i>Kinsman</i> , 9; <i>Lindenville</i> , 8; <i>Lynn</i> , 20.10; <i>Marietta</i> , 50; <i>Mesopotamia</i> , 3; <i>Mt. Vernon</i> , 5; <i>Parkman</i> , 6; <i>Pittsfield</i> , 2; <i>South Newbury</i> , 10; <i>Steuben</i> , 12; <i>Toledo</i> , Washington St. Ch., 5, Central Ch., 10,	231 35
JUNIOR: <i>Columbus</i> , Eastwood Ch., Y. L. S.,	10 00
JUVENILE: <i>Brooklyn</i> , Waste Not Society, 10; <i>Cleveland</i> , First Ch., Boys and Girls M. B., 20.60; <i>Conneaut</i> , M. B., 5; <i>Cortland</i> , Laurel Band, 3; <i>Madison</i> , Coral Workers, 10,	48 60
SUNDAY-SCHOOL: <i>Harmar</i> ,	12 00
Total,	301 95

Correction.—In May number, Kinsman S. S. should be credited with 17.00 instead of 7.00. In June number, Locke, 5.00, was omitted. Both totals correct.

NORTH DAKOTA.

BRANCH.—Mrs. E. H. Stickney, of Fargo, Treas. <i>Cooperstown</i> ,	3 50
Total,	3 50

SOUTH DAKOTA.

<i>Rapid City</i> .—Little Pilgrims,	5 00
Total,	5 00

NORTH CAROLINA.

<i>Asheville</i> .—M. W.,	5 00
Total,	5 00

GEORGIA.

<i>Atlanta</i> .—Church of the Redeemer, for Ponape,	12 50
Total,	12 50

TENNESSEE.

<i>Memphis</i> .—Second Ch., Aux.,	3 00
Total,	3 00

ROCKY MOUNTAIN.

BRANCH.—Mrs. C. S. Burwell, of Denver, Treas. Coll. taken at district meeting of Branch, 4.35; <i>Pueblo</i> , Pilgrim Ch., 2.50, First Ch., 11.20,	18 05
JUNIOR: <i>Pueblo</i> , First Ch., S. S., for Morning Star,	1 80
JUVENILE: <i>Denver</i> , Park Ave. Ch., Rocky Mountain Gleaners,	5 00
Total,	24 85

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Brodhead</i> , 3.70; <i>Evansville</i> , 10; <i>Ft. Atkinson</i> , 4; <i>Janesville</i> , 30; <i>La Crosse</i> , 57.50; <i>Milwaukee</i> , Grand Ave. Ch., 75; <i>Masomania</i> , by Mrs. Albion Smith, 26.25; <i>Madison</i> , 12.31; <i>Ripon</i> , const. L. M. Miss Mary Curtiss Wheeler, 25; <i>Wauwatosa</i> , 7,	250 76
JUNIOR: <i>Windsor</i> , Rainbow Circle, 13; <i>Whitewater</i> , Y. P. S. C. E., 5.42,	18 42
JUVENILE: <i>Berlin</i> , Young Conquerors, 2.46; <i>British Hollow</i> , S. S., 1; <i>Beloit</i> , First Ch., M. B., 18.62,	22 08
Less expenses,	291 26
Total,	275 44

MISCELLANEOUS.

<i>Chicago</i> .—Church of the Covenant, King's Daughters, for Erzroom Wagon Fund,	25 00
Total,	25 00

Receipts for month,	2,662 89
Previously acknowledged,	17,811 43
Total since October,	\$20,474 32



VOL. XX.

AUGUST, 1890.

No. 8.

A FINE picture of Mr. Neesima has been recently published in Osaka, and on it is a fac-simile of the following poem, which he wrote New Year's time. May the "glorious plan" soon be known and appreciated by all his countrymen.

Toshi wo okuru kanashimi wo yame byorui no mi,
 Keimei haya sude ni kashin wo hozu
 Kessai tatoi saimin no saku ni toboshiki mo
 Naosoto wo idaite konoham wo mukan
 Migi yama! wo Oiso ni yashinote nijusan
 Wen no haru wo mukan.

TRANSLATION.

GREETING TO THE TWENTY-THIRD YEAR OF NEGI; (*i. e.*, 1890.)

[Written while suffering from illness at Oiso.]

O body, worn with weariness and pain,
 Mourn not the parting year, as once again
 Its closing hours bring thoughts of sadness.
 Lo, even now, the crowing cock, with gladness,
 Tells the new year's dawn is near.
 Though lack of wisdom weights my earnest strife
 To lead my people in the way of life,
 Yet, holding in my heart the "glorious plan,"
 I go forth, trusting in the Son of Man,
 To greet the opening year.

EVERY little while a fresh instance excites anew our wonder that a people like the Chinese, with so old a civilization, so astute a philosophy, and so keen an intelligence, can be so in the power of puerile superstition. The *Missionary Link* has the following: "Recently the Tartar military commander in Foochow, China, died suddenly, and the idea got abroad among the people that he had been slain by the idols of a certain temple. The Viceroy of the Province hearing this, at once gave orders that the idols should be arrested and punished. The Prefect, armed with the Viceroy's warrant, went to the temple and had fifteen idols arrested and punished. They were of wood, and about five feet high. Before bringing them for judgment the Prefect had their eyes put out, so that they could not see who was their judge, and be able to trouble him here or hereafter. After a full investigation a report was sent to the Viceroy, who gave orders that the idols should be beheaded, their bodies cast into the pond, and their temple sealed up forever, to prevent them from troubling the peace of the town in future."

The following story has been going the rounds in our newspapers which is amusing if true. It hardly bears the stamp of truth on the face of it, and we do not vouch for its authenticity:—

A GREEK benevolent society in Constantinople recently published a pamphlet, on the title-page of which was printed a quotation from Paul's Epistle to the Galatians. One of the functionaries of the government soon heard of it, and on his complaint an officer was sent to the printing office to arrest "one Paul" who had been writing letters to the people of Galata (which is a suburb of Constantinople), and to get a copy of all these presumably seditious letters. He was told that Paul died some time ago, and that the Galatia referred to was a province of the ancient Roman empire. But it was no use; the editor was arrested, and put in prison, where he might have remained indefinitely had not the Greek Patriarch come forward with a New Testament and shown the officials Paul's letter.

OF the thirty-one missionaries for whom a farewell meeting was held June 13th, five were missionaries of the Woman's Board. They were Miss M. A. Clark, for the West Central Africa Mission; Mrs. F. M. Newell, just arriving in Constantinople; Miss Belle Nugent and Miss Jeanette P. Gordon, for the Marathi Mission, India; and Miss Ida C. Foss, going with her sister, Mrs. Rand, to Ponape, Micronesia. Of these, Miss Clark sailed from Boston, June 28th; Misses Nugent and Gordon from Quebec, June 24th. Miss Foss, from San Francisco, June 28th. We trust they will be followed in their journeyings by the prayers of the friends of our Board.

Under date of May 21st, Miss Barbour writes as follows of the school in San Sebastian, Spain :—

THE school moves on with steady progress in many directions. This year we are following out the course marked out by the Madrid Normal School, and intend to have our girls examined for government certificates. Owing to the limited number of reference books we sometimes find it a little difficult to follow the topics properly, but hope, notwithstanding, to be able to prepare the girls in a way that will reflect credit on the institution. They are working more earnestly than ever with this new stimulus, and it has helped us to classify them, and systematize the studies to a greater extent than ever before. As we go on we may change the course somewhat, but this serves as a good working basis, while the government certificates will be invaluable to us.

The girls are divided into three groups, or classes: the first includes the twelve older girls. They are just now finishing the work of the first year in some of the branches, and will be ready, we hope, for all the examinations of the first year, and perhaps have made a beginning on the second. The second group has seven girls. They are not far behind the first, and in some studies recite with them. The third group has another even dozen, and is perhaps the most hopeful of all, as the girls are younger. Their studies are somewhat preparatory, as yet, but they are making a good beginning.

No doubt you have heard of the increased attendance of young men and boys at the chapel service. The number is often above thirty. Two of them asked for admission to church-membership, and we had the great pleasure of welcoming them at the May communion.

If any tired travelers are inclined to fret over the mishaps and inconveniences of their vacation journey, it may be well to read the following account of the trials of such a journey in the tropics. It is from the pen of Mrs. S. W. Howland, of Ceylon.

COLLEGE closed January 28th. As we had only a month to be away, it was our desire to get off to the Hills at once. After much correspondence we heard there was no steamer to sail at the right date. What next? A native vessel was discovered, and we made ready. The captain said we must be on board at six in the morning. We were up at four, as we were to ride nearly six miles to the boat. When we reached the place, the captain could not be found for a long time; then he "couldn't start in the rain—nobody ever did." About six at night he said he would go, and we must be on board. Such a craft as it was! After we started, we found it was old and leaky. There were two men, whom they called Lazarus and Ivory, who were in constant demand to bail out the water in the middle of the

deck. There was a large hole cut in the deck, with a roof of braided coconut leaves. I called it the saloon. To reach it we had to put our hands on the sides and slip down. We preferred to run the risk of a wetting on the deck, which we got. We were fifteen hours crossing the channel. The sides of the vessel were only a foot above the deck, and we felt very near the sea all night. When we landed, the Brahmin in charge of the customs insisted that we should come with him: "It was a beautiful place;" "the government bungalow was so far away," etc., etc. We went, and were obliged to wait seven hours, through one delay after another. The place was being repaired, and was hot and uncomfortable, although the Brahmin as very kind. . . .

The long hours wore on, however, and we finally started in a high, narrow bullock cart for Ranwad, ten miles away. We sent a coolie ahead, to ask an English missionary if we could have an empty room, as we had our mattress and food-box. When we arrived we found the missionary away on a tour, but his native pastor said he had orders to receive all missionaries in his absence. What a relief it was to spread our mattress on the floor, and after a bath to lie down and rest. Early the next morning we started on the next stage of the journey, forty miles, to Mana Madura, fourteen hours in a bullock-cart over bad roads. Then another thirty-eight miles to Madura. An hour or more in a train, a bullock-cart again for thirty-eight miles, then a chair and bearer to Kodi Kanal, and we could rest in our dear sanitarium so quietly. How good it did seem! . . . The weather was clear and cold all the time we were there. We hoped to stay the whole month, but hearing that an order had been issued that all vessels from India should be quarantined, we took fright at once. We found we could just catch the steamer if we made all possible haste and retraced our steps; had one hundred and twenty-three miles by bullock-cart; just caught the steamer, and reached home in good season, well and all the better for our trip. I was so thankful to feel well, and took up my work with real joy of heart.

WE think it doubtful if many Sunday-schools in this country could give a better record of Bible memorizing than the following report from the day schools in the Foochow Mission. Mrs. Baldwin writes: "Ninety-five pupils have studied the Gospel of Mark; eight have repeated the whole book, one has repeated ten chapters, nine have repeated nine chapters each, four eight chapters, six seven chapters, six five chapters, eight four chapters, twenty three chapters, twelve two chapters." Missionaries in China evidently have not progressed so far as to consider the Bible a forbidden book in daily school routine. What treasures of future blessing these Chinese boys and girls are laying up for themselves!

THE Friday morning prayer-meetings at the Board rooms in Boston, are to be discontinued through July and August. The one on June 27th was of special interest, owing to the presence of Mrs. Clowe and Miss Clark, to sail the following day for the West Central Africa Mission, and Mrs. Marden, just returned from Marash, Turkey. These meetings have been so delightful to all who have attended, and have proved such a power in the work, it is with great reluctance that they are discontinued, although the absence of so many from Boston and the vicinity seemed to make it necessary. Among the pleasant incidents of the meetings have been two touching letters which we give below. One was read by Miss Gertrude Chandler and was from Annamutthu, Bible-woman in Battalagundu, now in charge of the girls of the boarding school as matron, written on hearing of the serious illness of Mrs. Chandler.

“The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.”

To the most honored lady, my dear and loving Miss Chandler, Annamutthu, who never forgets her love and affection, writes as follows:—

Your loving letter reached us, but when we were about to answer it we heard, in an unexpected hour, the sorrowful news that our precious mother, who was to us as a ship freighted with merchandise, was very ill, and we knew not how to write.

For from the time I first heard it I have been full of grief and sorrow. There is a great deal of news to tell, but I don't like to write it. In private and in public we have prayed to the God of all grace—who is a Refuge and Strength in time of trouble—to give her health, and strength, and patience, and to give to you and the dear father strength to care for her, patience, endurance, and courage. And when, in accordance with the precious promise, “This poor man cried, and the Lord heard, and delivered him out of all his troubles,” the letter came yesterday that she was a little better, I praised God, took courage, and to-day write this letter to you.

I have had many thoughts since this news of her illness came: “Why did she go way off there?” “She mightn't have been so sick here”; “If she had only been here I would have watched over her day and night with my dear young lady, and helped all I could to my precious mother”; “Had they help enough, or not?” I would think thus with lamentation whenever I looked at the picture of you three. But I did not let go my faith. And while I prayed, believing his Word, a gracious answer came. Does He not say, “Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me.”

Therefore all we who have received of her kindness and listened to her teachings, continue to pray to the God of mercy to give her complete health and long life, and, if it be his will, to bring her back into our midst.

The other was from Miss Emily Wheeler as follows:—

DEAR MOTHERS AND SISTERS: We have been very near you in spirit to-night, for as you held your Friday eleven o'clock meeting to pray for us, we joined you—only our meeting was at 6.30 P. M., when, every evening, a little group of church-members in our school meets for prayer. To-day's mail brought from two friends reports of the Suffolk Branch meeting at Newton, and your decision about that prayer-meeting. How glad I am! Papa at once said, "They must also get pledged prayers—ladies who, not able to come to the rooms, will promise to pray at that same time at home." I added, "And we here must meet at the same time, 6.30 P. M., and pray." Mamma said, "That will be a very good plan;" and although previous engagements prevented the ladies from carrying out the plan to-day, it will, I am sure, be done in the future. Won't it bring us near together? So to-night I told our girls and teachers, and asked them to remember it every Friday night specially.

But since I began to write I have cried out, "Praise the Lord!" for God answered your prayers for us, or rather began to, the very next Sabbath after you began your meetings. You first met specially, March 14th. March 16th the interest felt for some weeks in our school culminated, as it were, and several girls became Christians. An earnest Christian teacher came over to me as I was praying with some girls here at home, and said: "Miss Wheeler, I was praying with my circle" [girls, for convenience in work, are divided into circles of four or five each], "and suddenly three of them began to cry, and I can do nothing with them. They are hopeless over their sins. Won't you come and talk with them?"

That evening those three found Christ, as well as several others, and the work has gone on quietly ever since, and now there are twenty-two who rejoice in their new-found hope. For a month we have had a ten-minute prayer-meeting just before school, and the number of prayers as well as the number of attendants had been steadily increasing. They are very precious little seasons now, and if they did not come when you are asleep, I should ask you to remember us. But you can do so the night before. You do not know how it cheers me to hear from so many of you that I am daily remembered at the throne of grace. I do need Christ in his fullness; I am so hungry for the Spirit, that I may do the Master's work aright. Pray on. He will hear you for us all, and "give and it shall be given unto you."

CHINA.
THE SHANGHAI CONFERENCE.

BY MISS M. LOUISE GRAVES.

We are indebted to Miss Graves, of Japan, for the following brief glimpse of this most important conference; more details may be received later. As most of our readers know, this was a gathering of missionaries of all denominations in China, for consultation as to the best way to prosecute the work for Christ in that vast empire. Miss Graves writes :—

EVEN while being rocked on the Yellow Sea—that spot which above all others tests dignified seamanship—there has come one ray of comfort,—the thought of LIFE AND LIGHT. Perhaps it might be more modest to let my Chinese missionary sisters tell the story of the great Shanghai Conference, but they will not be able to convey a full idea of the pleasure we from Japan have had in their midst through these memorable days. The handsomely built and finely situated foreign settlement must have stretched hospitality's borders to entertain the four hundred in attendance; three times as many as at the last conference, and many more than were expected for this one. The neat, brick-lined Union Church furnished just sufficient seating capacity for the meetings, the pastor being in constant attendance and a sympathetic counsellor; while Dr. Nevins in the chair, with readiness, firmness, and suavity rightly blended, could turn the tide in affairs which led on to victory.

Of outside guests, Professor Thwing (M.D.) of Brooklyn, and a native pastor, added much to the occasion; the former by his finished discourse, the latter, with his good English, by his eminently Christian spirit of criticism and suggestions. Twice was the time extended, amid applause, that Mr. Yen might more fully lay before this body the wisest way of approaching and helping his fellow-countrymen. A temperance evening with Miss J. Ackerman, "round the world W. C. T. U. missionary," and an evening of Y. M. C. A. work with Mr. Wishard, were highly enjoyable. Of members, Rev. Hudson Taylor (leader of the China Inland Mission) was of course the giant. His words of prudence and hopefulness won one's confidence directly. A glowing tribute was paid by our Dr. Blodgett, his contemporary, to this veteran of thirty-six years, at a lawn party given at the China Inland Mission "Barracks." Here also we raised our united voices to cornet and organ accompaniment in a volume of song never to be forgotten. A generous hospitality had also provided for our entertainment phonographic music eighteen months old.

It was a pretty touch of the Orient to see on some heads the red-tipped, round black cap and cue;* while among the ladies, collarless, sacque-like

*It may not be known that it is the custom of some missionaries in China to wear the native dress.

garments in pongee set me to wondering if it would be a trial to be so becomingly attired, after all. Perhaps it is not so much the dress itself as the fact that, by way of contrast to those commonly met in the costume, the cast of features is so vastly superior; also, may not the severity of native costume bring into prominence the right royal traits of those among our number who are becoming all things to all men, if by any means some may be saved? So much for personalities, unless I were to mention the ethereal features of Miss Guinness, so well known and appreciated here.

Now you are waiting for some of the goms of seed-thought so unsparingly sown. They were like these: "Why do we care which brother is honored, so that China be saved?" "Let us drown race and denominational pride." "Met to confer about the things of the King, how blessed to have such a faithful pattern and glorious King." "With adoring gratitude I can but say, 'What hath God wrought!'" "Not only should men give account of themselves why they should become missionaries, but people in the home land should give an account why they are not missionaries." "Our colleges are to-day raising up pastors; where are the evangelistic colleges?" "When we send for a physician we do not ask him if he knows astronomy, but does he understand our case: instead of being encyclopedias, do we know our Bibles?" "The builders need not all be architects." "The truth works when the workers are gone." "Why should not the printed message and verbal message reach every hamlet in China by the close of this century? The census—much overestimated, generally—of 250,000,000 represents 60,000,000 of families, and a smaller number of adults. One hundred and fifty individuals can be met by a single evangelist in one day. Why not have a thousand workers to offer the gospel during three years? Five hundred is a low number to hope for from America, with her grandly organized societies." Better than all the words put together was the spirit of union manifested. Who could ask, after such universally expressed sentiment, "To what Board do you belong?" It might be whispered in Boston that the "American Boarders" were strongly enough in the front.

Socially the Conference seemed a grand success. Hostesses freely shared their guests at meals or for evening gatherings; while an organ recital in the cathedral, and afternoon strolls among the flowers in the public garden by the water's edge, where pleasant music was discoursed, all helped to relieve the fatigue of eight hours' daily sitting. It was a help, too, to have a seat by a newly made friend while the sparkling essays or the bright hits in the discussions were going on. What an occasion of deep gratitude was that which permitted of our standing to sing the doxology an unbroken band, after the threatening danger at the photographer's! The bamboo supports to the

staging gave way under the mass of humanity, and yet there was not a single note of terror, nor one struggle which endangered the next brother. Like leaves fluttering in the air we struck the earth many deep, with here and there an upturned blood-stained face or rent garment. There was only one serious case of broken bones, and no fatality. Surely our merciful Guardian spared hundreds of firesides the world around. Once more was the camera tried later, and the fifteenth day closed with the ever-thrilling "God be with you till we meet again."

A CHINESE VISITOR.

The following account of a Chinese visitor is taken from *The Female Missionary Intelligencer*,—the magazine published by the Society for the Promotion of Female Education in the East, the oldest woman's missionary society in the world, formed in 1834:—

THE visit to Europe of Mrs. Ahok, a native lady from Loochow, has naturally excited great attention, especially as to the many readers of Miss Gordon Cumming's delightful book, "Wanderings in China."

Some years ago this same Chinese lady was a subject of much interest to the Committee of the Society for Promoting Female Education in the East, as she first heard the gospel from the lips of one of their missionaries; but her story shall be told, as far as possible, in the words of the lady through whose writings it has become publicly known, and the graphic descriptions she gives will render it needless for us to apologize for the length of the extracts we shall make.

First, let us hear what is said about the husband of the lady who has so bravely traveled from the Celestial Empire. "Prominent among the Chinamen who are truly friendly to foreigners, is Mr. Ahok, a merchant who has prospered so greatly that he now owns large stores all over the city. He has ever made a rule of most liberal almsgiving, increasing in proportion to the increase of his business; and truly it seems that a blessing has rested on all he has taken in hand. Though not by birth of high estate, he has been created a mandarin, in recognition of his many and far-reaching good deeds; one of which has been the salvage of innumerable girl babies, by the simple announcement that he would give an allowance of rice for a certain time to every mother who, proposing to destroy her unwelcome female infant, would abstain from doing so.

The number of Mr. Ahok's pensioners varies considerably in years of plenty and years of famine. During the recent bad years he has actually allowed rice to five hundred mothers, to induce them to spare the lives of the innocents!

Mr. Ahok invited Miss Gordon Cummings to dinner (which she found consisted of twenty-five courses), and introduced her to the ladies of his family. All were small-footed. "None of their dainty little shoes exceed three inches in length," she writes; "but those of our hostess, who is a lady of high rank, and emphatically 'lily-footed,' are literally only two inches long, which is considered a superlative beauty. At the time of this visit Mr. Ahok was a regular attendant at Christian services, and some time afterward he was baptized by the American Episcopal Methodist Church.

At length Mrs. Ahok desired to learn English, to facilitate her intercourse with her husband's foreign guests, and sought instructions from Miss Foster, a missionary of the society already mentioned, requesting her to give her a lesson three times a week. Thus the friendship between them began. Subsequently, severe sickness in the house led Mr. and Mrs. Ahok to call in a foreign doctor; but he declined the charge of the case unless some English woman could be found who would stay in the house, and see that his directions were carried out. Naturally she turned to Miss Foster, and, as the school holidays were just beginning, she was free to accept Mrs. Ahok's earnest invitation. In all probability no other English woman had ever stayed with a Chinese family before.

Miss Gordon Cummings proceeds: "You can understand with what intense curiosity her every movement was watched. Not a detail of her toilet was to be missed; but what she felt extremely trying was the extreme interest bestowed on her when she knelt in prayer, or sought a quiet time for Scripture reading. At last she felt this so oppressive that she rose one morning very much earlier than usual, to secure the blessing of an hour alone. At the accustomed time came the inquisitive old mother (who all the time was doubly attentive to her own devotions before the ancestral altar). As usual, she stood about on watch, but when noon came she could stand it no longer. "You have never prayed to-day," she said. "O yes," said Miss F.; "but I got up early, that I might be alone." "Why?" said the old lady. "Surely you do not mind being looked at when you pray?" Miss F. explained that she would certainly prefer solitude, greatly to the astonishment of her watchful guardian. Of course she did not lose so excellent an opportunity of working in the Master's cause; but she did feel perplexed when one morning, after they had been reading the story of Hannah's prayer and the birth of Samuel, the wife came to her and said: "You say that God hears your prayer. If you ask him to give me a son will he do so?" and finally made Miss F. promise to kneel every day beside her and pray for this great blessing, her one heart's desire. The prayer was heard, and the mother accepted her babe as a direct answer to the prayers offered.

“Before the birth of this Chinese Samuel,” continues Miss Gordon Cumings, “all idols were banished from the house, and so soon as her infant was born the thankful mother desired that he should immediately receive Christian baptism. I am not sure what baptismal name was selected, but from the hour of his birth the poor little innocent has been saddled with a tremendous Chinese name, Hung-kau-nie-kiang ; which means literally, The Christian doctrine child.

Some months after this event, on June 18, 1882, Mrs. Ahok, this happy mother, was herself received by baptism into the visible church. And now she has come among us to be welcomed as a sister in Christ, of deep and special interest to the friends of the Society for Promoting Female Education in the East.

WOMAN'S WORK FOR WOMAN IN THE MADURA MISSION.

TWELVE of the Bible-women in Madura are working with Miss Houston, and report they have sold or given to their readers about a hundred Bibles, Testaments, and portions, half of them being copies of the Gospels.

As Miss Houston says, “It seems most necessary to teach the women, now that so many of the men are educated ; for the women, and especially the old, superstitious women, have a great influence over the whole household, the most highly educated men often having to give in to their silly, harmful notions.”

A young man who had just been married and was going into his own house, called a Bible-woman and asked her to teach his bride to read the Bible and give her some good advice, so that she would be contented and happy to stay at home instead of gadding about and gossiping with her neighbors.

A woman who had just returned from a heathen festival was asked if the god of that festival had given her peace and joy, and she said, “O, no ; we did not expect anything ; we did not get any hope there ; what can we do ?” She was very ignorant, but when told of our sure hope in Christ Jesus, could take that truth to herself.

Another was troubled lest her Bible should be taken from her, and committed to memory over a hundred and fifty verses, saying that if she was deprived of her Bible she would still be sustained by her verses, as the camel is sustained in his desert journey by the large supply of water he drinks before it.

Papu, a nice woman who used to be in the Hindu girls' school, and who has read with one of the Bible-women for more than ten years, died in November. She had given evidence to all her household that she loved God. She had used her influence in getting children into the South Gate School. One of her friends who had studied with her, said that she was ready to go to the mansion prepared for her, and she herself was looking forward with joy to going there too.

Two men asked a woman who had come over to Christianity, and been baptized in 1888, what the mission gave her for coming to them. She told them they gave her no rice, but, what was better, food for her soul.

The magic lantern kindly presented by a Scotch lady has been of great service, and Miss Houston has given eleven evening exhibitions in such houses as are sufficiently large for this purpose. Such a thing is a revelation to Tamil women, shut up in their houses so much of the time.

Mrs. Washburn says of similar work in the Pasumalai Station: "There have been more changes among those under instruction, more removals by death, marriage, and other causes, than in the previous year; but this has not affected the work nor the numbers, for their places have been filled by others. Eight women are reading in the Gospel of Luke, one or two of the women have learned Christian lyrics, and sing them in their houses, and several have shown that they are influenced more or less by what they hear and learn. One woman before her death expressed a hope in Christ, and died with his name upon her lips. At the monthly festivals, near by, groups of women gather about the Bible-women for instruction. On one occasion a few of them asked her to go with them to the housetop, where they might hear her undisturbed by the passers-by; and when their little meeting was ended, they said they wished to meet her in this way at subsequent feasts. Others, whom she has talked to on other occasions, have expressed a similar wish."

This work has so interested the Christian women of Pasumalai, that for some time past, of their own accord, they held a Sunday noon prayer-meeting for a blessing on it. As Mrs. Washburn says, "May we not expect that the women who go forth strengthened thus by prayer, will obtain the answer to it in the work they are doing?"

One Bible-woman is the sole representative of Christianity among her people, and lives twenty-seven miles from the missionary lady. The Christians of the place are people with whom her friends have no dealings. During the prevalence of disease she has administered medicine to a number of heathen women, and they have given through her various little thank-offerings. A Brahmin widow gave twelve annas, a washerwoman eight, a

trader's wife ten, a Zemindar's wife a rupee, and another woman two rupees. With these she received for the church nearly six rupees, out of gratitude for her assistance.

Another caste woman gave this testimony: "I am a secret Christian. I wholly believe in Jesus, consider his Bible sweeter than honey, and as much as possible am casting off heathen ceremonies. Ever since beginning the study of the Gospel of Luke, I have endeavored to make known the truth I have learned to the heathen women. I never lie down without prayer. When I was ill and in distress I thought of the Saviour's miracles, and prayed, 'Heal me also,' and he healed me."

A Mahomedan woman when ill, said, "Tell me frequently about your true God; I know he will remove my disease." And when restored she declared, as compared with other religions, this was true and right, and that she believed in God with all her heart.

When Miss Perkins had been absent some days from a certain house a woman said to the catechist: "Is not the lady coming to our street any more? What sin have we committed that she should stay away? Tell her to come."

A woman of the robber caste, upon hearing of the healing of a woman by our Saviour, said: "I have committed many sins; as I hear this good word I feel a great desire to leave off all further sinful actions."

The great importance of this department of our work is appreciated by all. Mr. Jones thus writes of it in Madura: "In the city of Madura I consider it invaluable, not only in its direct influence upon the women, but also in its reflex influence upon the men. There are many houses in Madura today where men are giving thought to Christianity, and have relinquished all opposition to it, through the influence of their wives and daughters, who have studied and love it. An intelligent and enterprising Hindu in town, the other day, united with the Y. M. C. A. His principal reason was that his mother, who died recently, loved and studied faithfully the Bible, and bequeathed it to him on her death-bed with the request that he study it. He felt that he was honoring her memory by uniting with the association, which also is the nearest approach he now dares make to Christianity. The more I study the domestic and social condition of the people, the more assured I become that the salvation of the whole people depends much more upon the conversion of the women than of the men. Hinduism will remain strong here so long as the women adhere to it. The religious destiny of the land is pre-eminently in the hands of the women, who rule their households with a rod of iron, and whose religious fervor gives complexion to the piety of the family."

Young People's Department.

MEXICO.

A MODERN HEROINE.

BY MRS. GERTRUDE C. EATON.

HERE in this beautiful "Valley of Good Fortune," one hundred and fifty miles north of Chihuahua, we find ourselves for a short time in the midst of the few brethren who form the church in this place. We are on historic ground, if there were anybody to recount the history that has been enacted in this valley; but there are no records of that gentle race who doubtless lived and died here years ago, beyond the ruins of immense houses, known to this day as the *Montezumas*. Here recent excavations made by some poor women in the hopes of finding useful household utensils (for they use the same house mills, or *metates*, that their Indian forefathers used), have brought to light many pretty pieces of pottery in good condition, bright with the painting of hundreds of years ago. One such has been presented to me, and will be put in our collection of curiosities in Chihuahua.

However, my principal thought in writing was not to dwell upon the past, interesting as that is, but to let my young friends in the home land know what it has cost one of their sisters here to follow Christ. Maria Gonzales, a bright, attractive girl of twenty now, first heard the Word of God in its simplicity and truth when on a visit to Paso del Norte, some years ago, from the lips of our earnest helpers Felipe and Antonia Hernandez. The seed fell in good ground, was nourished and cared for through the reading of the Holy Scripture, and is now giving its fruit in an earnest, consecrated life, around which have clustered other lives, earnest with the same purpose to serve God in spirit and in truth.

You can hardly imagine what she had to encounter,—you who are so gladly welcomed to the number of Christ's followers, who are even urged to join them, and made to feel that in no other way would it be possible for you to bestow so great a favor upon pastor, friends, and relatives. She, on the contrary, met with violent opposition from all sides. Those who had loved and esteemed her had no word too harsh to say of her. Remember, she was but a girl as you are. She liked to go to parties, and had her ideas in regard to whom she should marry; but all of this she gave up, and not grudgingly,

but gladly, for the love of Christ. An uncle who had thought much of her came and tried to dissuade her from following the Bible-teaching, telling her that the society that had welcomed and caressed her before would spurn her now. "He thought to induce me to return by threatening me in this way, not knowing that I had already of my own free will given it all up," she said to me, as she related in simple, straightforward language, in which there appeared not a trace of self-consciousness or of vain glory, this true story of the beginnings of the gospel work in San Buenaventura.

To me, this girl is a heroine of far more heroic type than is often found in those who figure in the romances we read. I could but think how dear she must be to the loving heart of the Saviour, for she had left so much for him. And I rejoice to think of the crown that is reserved for her at the end of the race which she has started to run. God grant that her example may incite some one of the girls at home to give up all that stands in the way of a complete surrender to the call of the Master to work in his vineyard to-day!

San Buenaventura, Chihuahua.

TURKEY.

LIGHT IN THE EAST.

BY MRS. R. G. MACNAUGHTON

AMONG the readers of LIFE AND LIGHT, I doubt not are many whose names are also enrolled as "Daughters of the King." Perhaps you would like to hear what a branch of the society is doing in Smyrna.

A little over a year ago fifteen of the girls in the mission school formed themselves into a band, called "The Light in the East," and resolved to be helpful in every way possible. A kind friend, Mrs. Emmet, the wife of our American Consul, who is much interested in the girls, and has in many ways shown her interest, sent to America for the silver crosses.

At the fortnightly meetings the girls occupied themselves in making fancy articles, which when sold made it possible to send about twenty dollars for a scholarship in a girls' school in China.

The first work of the society after the long summer vacation was an excursion, to which about twenty poor children were invited. A happy afternoon in the open fields was spent by the little ones, some of whom had never been out of the city streets, and to whom a ride in the cars was a wonder indeed.

At Christmas-time a tree was planned by the girls, and gifts of useful articles and toys were distributed to more than thirty children. At the entertainment was one family, a widow with five children, whose destitute condition called for more help than was given at that time. The president of the society, one of last year's graduates, and always alert as to ways and means, suggested a magic-lantern exhibition, the proceeds to be expended for the poor woman. A kind English gentleman consented to give the entertainment, which was the *Life of Gordon*, the illustrations being explained in Greek and Armenian. Tickets at six and four cents were sold, every member of the society who sold five being entitled to a free entrance. Our large schoolroom was filled from end to end, even the window-seats being occupied. The result of the evening's entertainment was the sum of about fifteen dollars, of which ten has been expended for the widow, and five for a bedstead for a sick girl, who is one of our members. The girls are now at work on the clothes for the widow and her children. Two dollars was voted to pay for the tuition of two in the kindergarten.

The next undertaking is to be a parlor concert, the girls giving vocal and instrumental selections. We hope in this way to raise funds for an Easter dinner for poor children.

Great interest is manifested by all the members. I would add that about ten other girls are now admitted as "Helpers," and wear the purple ribbon, and it is hoped that they may in time be entitled to the silver cross and full membership, and become bright Eastern Lights.

Smyrna.

INDIA'S NEED.

[Founded on a true incident.]

"Madam Sahiba, my mother is calling;
 You'll come to our house, then, to-day?"
 And the bare little feet sped before me,
 To show Madam Sahiba the way.
 Such a group gathered round me in greeting!
 Young mothers with babes on their side;
 Then the aged and worn, and the children,
 And a seven-year-old tiny bride.
 Meanwhile a young lad, pressing forward,
 The need of his household expressed:
 "They want you to tell them of Jesus."
 O need of all others most blest!

How gladly I told them of Jesus,
 Who died that all people may live;
 Who lives, and who, coming in glory,
 All joy to the trusting will give.
 Yes, gladly I told them of Jesus;
 But others as willingly wait.
 The harvest is great—but the reapers!
 Oh! why do they tarry so late?
 You who know the dear love of a Saviour,
 Who have proved all his promises true,
 They want you to tell them of Jesus;
 These women are calling for you.
 They have jewels and silver in plenty,
 But the Pearl of Great Price have not found.
 They want you to tell them of Jesus;
 They wait for the gospel's glad sound.
 They have babes whom they love, as our mothers
 The children who crowd round their knee,
 But they know not the Saviour who calleth,
 "Let these little ones come unto me."
 Like us, they've their joys and their pleasures;
 Like us, they've their portion of care;
 But they want you to tell them of Jesus,
 Who those sorrows will soften and share.
 Ah! surely you cannot be silent;
 Your sisters in vain shall not plead:
 They want you to tell them of Jesus,
 Who alone can supply all their need.

—B. B. C., in "Daybreak."

Our Work at Home.

BIBLE READING.

THE EXCEEDING GREAT AND PRECIOUS PROMISES.

A GENTLEMAN once asked Dr. Judson if he thought the future of India looked bright. "As bright as the promises of God," replied that believing man. Our hopes are apt to rise and fall with the apparent success or decline of our Christian undertakings. And we all know that there is danger as well in the elation and excitement of prosperous work, as in the discouragement of long delays and great obstacles, unless the heart is firmly established upon the real ground of confidence, the promises of God. His word has been given—that word which shall stand forever.

Can the vast regions of Asia, of Africa, and the islands, all the ungodly world, be ever wholly turned to the Lord? Yes; they can be, and they will be: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; all nations shall serve him." God himself has said: "I will cut off the names of the idols. I will gather all nations and tongues. All shall know me. There shall be one Lord, and his name one. The saints of the Most High shall take the kingdom. My word shall not return unto me void."

To these assurances the goodly fellowship of the prophets have answered: "So the heathen shall fear the name of the Lord, and all kings thy glory. The idols he shall utterly abolish. Men shall worship him, even all the isles of the heathen; the forces of the Gentiles shall come unto thee; their kings shall be brought." The glorious company of the apostles responded, in their time: "The Lord is not slack concerning his promise. Is he not also the God of the Gentiles? In his name shall the Gentiles trust. At the name of Jesus every knee shall bow, of things in heaven and things in earth." Among the thousands of Bible promises, how many refer to the final and complete triumph of Christ's kingdom! See Psalms ii. 8; Isa. ix. 7; Dan. ii. 44; Dan. vii. 13, 14; Matt. xiii. 31, 32, 33; Luke i. 33; Rev. xi. 15; Rev. v. 9, 10, 13. Upon such pledges as these, so freely given by the Faithful Promiser let us fix our hopes. It is our privilege to be far-sighted, looking off from the near view and the wearying detail of work, to the everlasting hills from whence cometh our help, and living in high and thankful expectation of the fulfillment of prophecy. This is not a romantic or a sentimental procedure. It is the practical, sensible, business-like method, since He upon whose almighty word hangs the universe of worlds has said, "According to your faith be it unto you." "If thou canst believe, all things are possible to him that believeth."

HINTS FOR MISSION CIRCLES.

BY MRS. M. B. HITCHCOCK.

I. THE HELPERS.

WE begin with the adult helpers. Many years' careful consideration of the subject has brought the conviction that there is no inherent difficulty in the way, so far as the children themselves are concerned. If the mission circle be a failure, some one has blundered.

The lady in charge should be a person who appreciates children as such ; remembering the immortality of the most stupid, and looking upon each boy and girl as Christ's child ; his ignorant, and to her, perhaps, unattractive child, but still his, "bought with a price," and therefore infinitely precious. This will keep her from the danger of making pets of a few while slighting the rest, and will prevent that tyranny of the fortunate over the unfortunate, the bold over the shy, that may otherwise take place. Knowing that even the humblest is capable of doing something for Christ, and doing it well, she will use all her intelligence to find out what that something is, and "ne'er think the victory won" until the most listless member becomes not only an interested, but an enthusiastic worker.

The lady at whose house the "circle" meets should be one who thinks that the children and the cause they represent are much more valuable than the furniture in the room where the meetings are held. This will keep her calm and serene when crashing and smashing goes on about her. Since very few can take joyfully the spoiling of their goods, we advocate simplicity—plain chairs and tables, and no carpet.

Parents, even if unable to attend a single meeting of the children's society, can render invaluable aid at home. In fact, it is almost impossible for the mission circle to prosper without their co-operation. The father's and mother's influence for or against the society is like a lighted candle in a candlestick : it cannot be hid ; the children reflect it. After a very brief experience the leader can judge quite accurately, from the conduct of the children, of the degree of interest felt for missions in the various families they represent.

Friends and neighbors generally, church-members in particular, can assist the mission circle very much by their kind words of sympathy and encouragement, their private and public prayers for its success, and above all by treating the children's meetings with respect. "The kingdom of heaven," said Christ, "is like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened ;" and every housekeeper knows that leaven needs a warm atmosphere in order to do its work quickly and well. How can leaven affect frozen meal?

We think some fail to work heartily for missions because they feel discouraged. They hear Christ's last command constantly quoted as if it could only be obeyed by leaving home and country for foreign fields. But is this so? We cannot but fear that some remain away from the heathen who, at the last great day, will acknowledge that it was the mistake of their lives to do so. But there are others who, plainly, cannot go ; are they, then, debarred from obeying their Saviour's last command? We think not. We think

there are many ways in which to preach the gospel by proxy, and one of the most effective and satisfactory ways is to assist the children's mission circle.

II. HOW TO HOLD THE CHILDREN.

The first essential is to believe that our Heavenly Father wishes children to work for him. This being granted, it follows that he is willing to accept work done in a child's way,—in the noisy, joyful, whole-souled, eager way natural to all children who have not been made quiet before their time by sickness or some other calamity. There is such a thing as interesting lively girls and wide-awake boys in mission work. We believe the secret consists in giving them plenty of congenial employment, and especially in allowing them to do something really valuable. To feel that they are trusted by the community with important work, will animate the most indifferent. We think any one who undertakes to conduct a mission circle on what we call the enthusiastic plan, where each child is encouraged to do something for the cause which it likes to do, will be agreeably surprised at the zeal and interest shown by the members. It may not be possible, or always desirable, in scattered communities, to hold frequent or even regular meetings for the children. But, given the mission book, in which each member can record his name, and the amount he will contribute or has contributed, the mission box always ready, and contents sacredly guarded from misappropriation, and the definite cause well understood, experience proves that a mission circle can be carried on successfully with very few meetings. Then the child living in the lonely farmhouse, the invalid child confined to the house, perhaps to its couch, being allowed to earn the pledged amount in its own chosen way, can feel all the animation that comes from belonging to a society with a name and a cause. We do not undervalue regular meetings; they are most helpful and desirable. But when the scattered nature of a community forbids the frequent gathering together of the children, we believe there is no reason for discouragement. The mission circle can be made perfectly successful without regular meetings, if only every child is encouraged and helped to earn its small share toward the pledged amount,—if only the Christians in the community are praying for the success of the children's society.

Here we will speak about the importance of treating the children's work with respect. By this we do not mean praising poor work as perfect, and paying extravagantly for articles too shabby and soiled to be offered for sale at any price, "because the little dears did it for the missionary cause." We mean giving fair praise for fair work, and especially we mean refraining from unnecessary criticism. Since Jesus graciously accepts the humblest service done in his name, it seems as if his followers ought to be willing to

do the same, remembering how he said, "The disciple is not above his master." The child goes out into the hot sun or wind, and by patience and perseverance gathers a quart of berries or nuts, and returns flushed with success from the sale of the same, and the adults ridicule the smallness of the offering; or perhaps the child overhears different members of the family commenting on the work of the society as a whole, and his part in particular, in a manner which calls the flush of mortification to his cheek. Christ is often wounded thus in the house of his friends. "Death and life are in the power of the tongue," we read; "and they that love it shall eat the fruit thereof." "That is," says the commentator, "they that will exercise the gift of speech must reap the consequences, be they good or evil"; and one of the "consequences" of thoughtless speech may be to break up the mission circle, or at least to destroy some particular child's interest in it.

III. SPECIMEN METHODS.

All the methods described in this article have been faithfully tried by different mission circles, and have been proved successful in two ways: first, the children have been interested even to enthusiasm; second, the children have themselves earned the money given.

In a certain farming town the members of the mission circle have small missionary gardens, and sell potatoes, beets, corn, flowers,—anything they can raise,—seeking advice when it is needed from the lady in charge, but doing all the gardening themselves. They choose an autumn afternoon for a grand out-door gathering, to which parents and friends are invited, and have a sort of jubilee, when the result of the year's work is made known and rejoiced over. Another society have a "Harvest Festival" every autumn, and combine a sale of autumn fruits and flowers with speaking by the children.

In another town the children have given tableaux with great success, meeting week after week for months beforehand, to make the required costumes out of simple materials. We know a band of young girls who made perfumed handkerchief-boxes for sale. Each girl cut and made her own box entirely, the lady in charge directing every step, but doing none of the work. The weavings of colored papers taught in kindergartens make pretty tops to such boxes, and have the advantage of interesting the youngest. Another company of girls made candy boxes for Christmas trees, cut in a certain pattern and tied with colored ribbons, and sold them to Sunday-schools and individuals. We have known boys under twelve years of age conduct successfully an ice-cream sale, without any assistance whatever from any adult after the sale had commenced.

There is a society that meets every week to make useful articles,—anything they are able to undertake, buying the material needed on credit, and paying for the same after holding their annual sale. Once they offered an assortment of paper dolls with complete wardrobes, in envelopes instead of Saratoga trunks,—an equal delight to the makers and the purchasers. A floral cantata was once successfully given by twenty-eight little girls for the benefit of missions, the children speaking the parts they were unable to sing. Each girl wore a different flower, and those out of bloom were imitated in tissue and other paper, with the help of water-colors—a most delightful task. In every instance here mentioned the children were more than willing to attend the society meetings and do the required work. They rejoiced to do so. They looked forward to each meeting with pleasure, and left it with regret, and felt that the money received by their society was earned by themselves, not begged from their friends.

We do not advise the adoption of any of these methods. We only mention them to show what can be done. If the leader of a mission circle first asks, “Lord, what wilt thou have me to do?” and then goes forward into the darkness, doing, or rather trying, the first possible thing, we believe God will guide step by step until the best methods are discovered. For, to quote words translated into English by one who has gone where all is made plain,

“The cause is thine, Lord Jesus Christ,
The cause for which we plead.”

LEAVES FROM OUR BRANCHES.

THE fourteenth annual meeting of the *New York State Branch* was held May 21st, in Middletown. The bright sunshine, and fragrant wild azaleas that ornamented the Baptist Church where our meeting was held, seemed in full accord with the bright, hopeful spirit of the ladies who gathered there. It was eighteen months since our last meeting, as we had returned to the old plan of meeting with the General Association, and the whole work was condensed into one morning session. In consequence, the reports of the vice-presidents were gathered into that of the home secretary, who reported that our auxiliaries now numbered one hundred, with twenty young ladies' societies and thirty-six mission circles. The foreign work had been increased by the adoption of two new missionaries,—Miss Stone and Miss Griswold, of Japan,—making ten in all, eight of whom have gone out from our own State. The treasurer reported \$11,500 as the receipts for the eighteen months.

A resolution of regret at the retirement of three officers who had been associated with the Branch from its early history, and of loyalty to their successors, was sent in by the Executive Committee, and unanimously adopted.

For almost the first time in our history we were without a representative of the Woman's Board,—a fact deeply regretted by us all. Mrs. Ripper, mission-circle secretary, instead of a report, gave us an address on "Buds and Blossoms," followed by "Chinese Callers," given by three of the mission-circle girls; after which we were favored by a solo from Miss Landon, of Middletown. Owing to the late arrival of the train, Miss Chandler's address was kept till the last, and the election of officers was held, followed by a short promise and consecration meeting, led by Mrs. Fitch, of Buffalo. Miss Chandler was then introduced, and gave a brief but stirring address on the best way of reaching the women and girls in the Madura Mission.

On Thursday evening the First Congregational Church was filled with an appreciative audience, many of them ministers and other members of the association, for the union meeting of New York State Branch and Woman's Home Missionary Union. After devotional services, led by Dr. Ingersoll, of Brooklyn, Mrs. Haines gave a *resumé* of the Branch work for the past eighteen months, after which she introduced Miss Chandler. Her subject was the importance of educational work in mission fields, and she made a very earnest appeal for help in this department of the work. At the close of the address by Miss Haynes of Santee, where formerly the Branch also had an interest, though it is now under the A. M. A., Mrs. Kincaid said that by special request Miss Chandler would return to the platform in Tamil dress and sing a Tamil song. Few who saw and heard her will soon forget the impression made upon them. The meeting was fittingly closed by a stirring hymn and a benediction by Rev. Dr. Kincaid.

The semi-annual meeting of the *Hartford Branch* of the Woman's Board met at Bristol, May 21st. We had a delightful day, and a very pleasant and helpful meeting. The morning session was given up to reports from auxiliaries and mission circles, and devotional exercises. They were an encouragement and inspiration. The afternoon was made interesting and instructive by the addresses of Mrs. Cole, from Bitlis and of Mr. Karmarkar from Bombay. Mrs. Cole was listened to with marked attention. Several persons were heard to say they had never listened to a more interesting missionary address. A large number went to the meeting, and I trust the interest in the work of bringing good news of the gospel of Christ to those who are unacquainted with it, has received a new impulse.

The semi-annual meeting of the *Essex South Branch* was held in Swampscott, June 4th. The statement of the treasurer showed the contributions since the annual meeting in November to be \$1,084.59. Reports from auxiliaries followed, of which the president gave her technical opinion that they indicated marked progress in the work; for it is upon individual work in the auxiliaries that the prosperity of the Board depends.

The secretary of mission circles, Miss S. C. Woodberry, of Beverly, made a very interesting statement of her department of this work. This showed the present number of mission circles to be twenty-one—three organized since November. The first new circle for this year is the mission band in the South Church, Peabody, whose meetings, as social and instructive, the Secretary would recommend as model. The second, at the Chestnut Street Church, Lynn, was founded through the desire of one little boy whose interest had been aroused by the bright pages of the *Mission Dayspring*. The third mission circle—that of the church in Swampscott—shows thirty-five names already recorded. This much for growth; “but,” added the secretary, “for healthful life there must be development, as well as growth.” Toward this development we all feel that our secretary and her assistant are most indefatigable workers.

In the afternoon, the reports of the mission circles were given by the boy and girl secretaries themselves. These children were evidently being taught to work in child ways, with only enough of the grown-up element to give the necessary stability to systematized working.

The president then introduced Miss Ida Creesy Foss, from the North Church, Marblehead, about to leave with her sister, Mrs. F. E. Rand, for Ponape, Micronesia, June 16th. Miss Foss was by unanimous vote adopted by the Essex South Branch as their own missionary. In a brief address Miss Foss showed herself to be a woman of strong purpose, and one who gave promise of realizing all the high hopes that are centred in her adoption by the Branch. She affirmed that it was many years ago that she formed the purpose which she is now able to carry out.

Mrs. F. E. Rand addressed a few words to the bright, eager little faces of the children before her, telling them what rivals they had at Ponape to their own admiration for the Morning Star. One of the Ponape boys had actually come forward and begged the missionaries to accept the only offering he could make,—the traditional jackknife. And when one historic day, the mists cleared off, the enthusiastic young islanders discovered the Morning Star close upon the reefs, they welcomed her, Mrs. Rand said, as they would a living creature. “Our new vessel has come! Our new vessel has come!” they shouted, evidently considering possession as furnishing them the requisite

nine points in the law ; and they mounted breadfruit and cocoanut trees, in lieu of Yankee fences, to gaze on their ship's beauty. Mrs. Rand gave a touching account of the crowded veranda of her island home, when the natives commended themselves to the prayers of the Christian friends whom she was about to visit in America.

Mrs. R. M. Cole, of Erzroom, Turkey, from an experience of twenty-two years, gave an address of thrilling interest. She talked familiarly of journeying where some two thousand years earlier she might have met the Retreat of the Ten Thousand, and described the present modes of travel in that country. She drew heartrending pictures of the misery of the Russian soldiers and of the people of Erzroom during the Russian siege, of the great famine, and its resulting epidemic. She also spoke of the large returns for work among the children, illustrating the point with many interesting incidents.

THE INTERNATIONAL MISSIONARY UNION.

[Convened in Clifton Springs, N. Y., June 11th to 18th.]

THERE were sixty-seven members present from foreign fields ; of this number thirty-six were ladies, and twenty-six are in active service. Two afternoon sessions of two hours each were given to woman's work. Full houses and undivided attention manifested the deep interest felt in woman's work in foreign missions in this section of New York State. The first session was opened by Mrs. Bartlett, of Smyrna. She considered the outlook of the world as dark in itself because of sin, with the shadows of eternal death gathering over it, but through Christ being filled with light. Africa, China, India, Burma, Turkey, and the isles of the sea, all are being uplifted by his love. Even the most degraded Hottentot can rejoice in it, and can be filled with joy unspeakable in him ; while heathen girls, through his grace, can repeat "the old, old story" to those who have not come under the blessed influences of his truth. One after another, missionaries from India, China, Japan, Africa, Guatamala, and Alaska gave their testimony of what God had wrought by the hands of his witnesses for him in day and boarding schools, Bible work and orphanages. Every one of these missionaries asked the prayers of the audience for themselves and their work. Great as has been God's goodness to them in the past, they longed for more of his Spirit, and for greater blessings on the fields already sown. Every one left this meeting feeling that it had been good to be there.

The second session was opened by Miss Lathrop, of India, portraying the difficulties of zenana work. The young women and girls are eager for the truth, and welcome the missionary gladly,—willing to learn anything new,

so great is the monotony of their lives. The mothers-in-law are not so easily won. The darkness which centuries of sin and degradation have brought upon them blind them to the light, and they are unwilling to let it into their homes, lest it reveal how loathsome they are, filled with all unrighteousness. Miss Ward, of India, explained how these women were won by teaching them fancy-work, by bright wools, etc. Although God's arm is not shortened that it cannot save, yet to human eyes one or two generations must pass away before the light of the Sun of Righteousness can sufficiently lighten these dark homes and transform them by its life-giving rays, and thus save India from being one of the dark places of the earth.

Mrs. Sprague, of China (who has been so long confined to her bed in the Sanitarium at Clifton Springs, seems more of heaven than of earth, and makes all feel that "who best bear His mild yoke, they serve Him best"), was represented by Mr. Sprague, who told us how Chinese homes had been and could be opened to Christian influences. Would that time would allow us to recall what he said! Miss Newton gave an incident of one of the Lord's hidden ones, for which we bless God that similar cases are found in all heathen lands.

Miss Davis, of Japan, helped us to see how strong an element patience and love were in keeping these homes open to the truth. Even in Japan the women must come gradually to the light, and in patience we must wait for the light of truth to dawn in minds and hearts that are at first dazzled by its brightness. Missionaries from Burma and Africa brought their tributes of thanksgiving for the blessings that had come to them, notwithstanding many difficulties, and counted it all joy to labor on for Him. Miss Chamberlin, of Turkey, closed the session with a brief account of the brave work Armenian girls are doing for their Lord and Master in holding him up in Sabbath-schools in the dark villages, where they and their schools are the only light, and of those village women and girls waiting, praying, and longing for the knowledge of him who alone can save them.

During these past days we have come out of our "little corners," where we have been trying to shine, and have felt the burden of the whole world, —coming into closer fellowship with the Great Burden-bearer, as we try to bear each other's burdens to the throne of grace. The devotional hour every morning was most uplifting; and we can never forget the week spent in Clifton Springs, where so many missionaries gathered from all parts of the world. The parks round the Sanitarium were beautiful, and peace on earth and good will to men seemed written over them all. The spirit that actuates Dr. and Mrs. Foster brings heaven near to earth.

L. B. CHAMBERLAIN.

WOMAN'S BOARD OF MISSIONS.

Receipts from May 18 to June 18, 1890.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Augusta.—King's Messengers, 6 00
Maine Branch.—Mrs. W. S. Dana, Treas. Harpswell Centre, Aux., 14.18; Mechanic Falls, Aux., 5; Winthrop, Aux., 15; Milltown, Aux., 21.75; Skowhegan, Aux., 14.50; Auburn, Y. L. M. B., 25; Yarmouth, First Ch., Aux., 9.50; So. Freeport, Aux., 50.25; Falmouth, First Ch., Aux., 10; Second Ch., Second Ch., Aux., 10, Second Ch., M. C., 3; Wiscasset, Aux., 10; Lovell, Ladies' Contri., 5; Fryeburg, Aux., 10; Cape Elizabeth, Coral Workers, 19.13; Foxcroft and Dover, Aux., 26.50; Bethel, First Ch., Aux., prev. contri. const. L. M. Mrs. Ceylon Rowe, 18, Second Ch., Aux., 13, Mizpah Band, 13.50; Woodford's, First Cong. Ch., 21; Ellsworth, Aux., 14; Gorham, Little Neighbors, 35; So. Paris, Aux., 10.52; Gray, Aux., 10; Biddeford, Second Cong. Ch., Aux., 20; Saco, Aux., 10; Cumberland Centre, Aux., 20, M. C., 40; Farmington, Aux., 25; Searsport, Aux., 20; Hallowell, Aux., 27; Boothbay Harbor, const. L. M. Miss M. C. Emerson, 17.25; Brunswick, Aux., 76.19; Waterville, Aux., of wh. 25 const. L. M. Mrs. M. J. Stark, 38.74; Litchfield Cor., Aux., 17; Belfast, Aux., const. L. M. Mrs. Chas. A. Pillsbury, 25.50; Norridgewock, Aux., 20; Rockland, M. C., Golden Sands, 15; Thomaston, Aux., 2; St. Alban's, Aux., 4; Bangor, Y. L. M. Band, 53; Portland, High St. Ch., Aux., 5, M. C., 93.50, State St. Ch., 75, A Friend, const. L. M. Miss Charlotte A. Putney, 25, E. W. D., const. L. M. Miss Jeannie S. Crie, 25, State St., Gleaners, 33.14, Second Parish Ch., of wh. 10 from Ladies' Prayer-meeting, 73, M. C., Busy Bees, 30,

Total, 1,174 15

Total, 1,180 15

NEW HAMPSHIRE.

Bristol.—Happy Missionary Workers, 10 00
Franklin.—Cong. Ch. and Soc'y, 5 00
New Hampshire Branch.—Miss A. E. McIntire, Treas. Durham, Aux., 17; Hinsdale, Aux., 10.50; East Jaffrey, Aux., 20; Keene, Second Cong. Ch., Aux., of wh. 25 const. L. M. Mrs. Martha H. Spofford, 30; Greenland, 45.50,

Total, 123 00

Total, 138 00

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. West Brattleboro, two ladies, 20; No. Craftsbury, Mrs. Fraser, 5; Danville, Aux., 10; Montpelier, Busy Bees, 10; Springfield, Aux., 14,

Total, 59 00

Total, 59 00

MASSACHUSETTS.

Malden.—Friends, 10 00
Springfield.—A Friend, 25 00
Sturbridge.—W. M. S., 10 00
Upton.—Y. L. M. C., 13 00

Andover and Woburn Branch.—Mrs. Chas. E. Swett, Treas. Malden, Aux., 130; Billerica, Willing Workers, 21; West Medford, Morning Star M. C., 10 00 161 00
Barnstable Branch.—Miss Amelia Snow, Treas. So. Dennis, Aux., const. L. M. Miss Lizzie Small, 25; Orleans, Aux., 10; Hyannis, Aux., 7; Waquoit, Aux., 5; Sandwich, Aux., 5, 52 00
Berkshire Branch.—Mrs. C. E. West, Treas. Canaan Four Corners, Aux., 30; Fetna, M. C., 20; Curtisville, 21; Dalton, Y. L. M. C., 20; Lenox, Y. L. M. C., 20; Mill River, 21.70; New Lebanon, 23, Cheerful Workers M. C., 19; North Adams, Aux., 70; Peru, Aux., 17.72; Pittsfield, First Ch., Aux., 16, Memorial Aux., 49, Coral Workers M. C., 20, South Ch., Aux., 40; Richmond, Aux., 15; Sheffield, Aux., 30; West Stockbridge, Aux., 8, 431 42
Essex North Branch.—Miss C. A. Osgood, Treas. South Byfield, Aux., 25; Rowley, Aux., 40; Bradford, Bee Hive, 5; West Newbury, Second Parish, Aux., 14; Haverhill, North Ch., Pentucket M. B., 17.60, North Ch., of wh. 25 const. L. M. Miss Mertie Noyes, 73; Newburyport, Campbell M. B., 25, Crosby M. C., 10; West Haverhill, M. B., 11; Groveland, Aux., 28, 248 60
Essex South Branch.—Miss S. W. Clark, Treas. Wenham, Y. L. M. S., 10; Manchester, Aux., 10; Lynn, North Ch., Aux., 10, Golden Rule M. B., 5; Salem, So. Ch., Aux., 10; Danvers, Maple St. Ch., Aux., 25, 70 00
Hampshire Co. Branch.—Miss I. G. Clarke, Treas. Chesterfield, Aux., 15; Northampton, Aux., Edwards Ch. div., 5, Gordon Hall M. B., 4; So. Hadley, Jun. Aux., 15, Faithful Workers, 55, Mrs. P., 1, 95 00
Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Lincoln, Aux., 5 00
Middlesex Union Conf. Asso.—Mrs. A. R. Wheeler, Treas. Boxborough, W. M. S., 16 00
Springfield Branch.—Miss H. T. Buckingham, Treas. Springfield, First Ch., Aux., 65.79, Olivet Ch., Olive Branch M. C., 72.65; Ludlow Mills, Aux., 20; Ludlow Centre, Aux., 15.30; Westfield, First Ch., Aux., 9, 182 74
Suffolk Branch.—Miss Myra B. Child, Treas. Allston, Aux., of wh. 25 const. L. M. Mrs. Mary A. Tucker, 48; Boston, Mt. Vernon, Aux., 214, Central Ch., Young People's Club, 200, A Friend, 2, Union Ch., Aux., 164.51, Young Ladies' Aux., 25, M. R. B., 20, Park St. Ch., Aux., of wh. 25 by Mrs. E. K. Alden const. L. M. Mrs. S. D. Smith, 50 by Mrs. G. W. Coburn, const. L. M.'s Mrs. G. V. Brewer, Mrs. Chas. Richards, 50 by Mrs. Jacob Fullerton, const. L. M.'s Mrs. Samuel Pillsbury, Miss Nellie Esau, 626.70, Union Workers, 22, Hope Chapel, 1.12; Brighton, Cheerful Workers, 5; Brookline, Harvard Ch., Aux., 54.25, Benevolent Helpers' Soc'y, 20; Charlestown, First Ch., Aux., of wh. 25 const. L. M. Mrs. Wilson Richardson, 45; Chelsea, Central Ch.,

7.05, Third Ch., Floral Circle, 4; Dorchester, Second Ch., Mrs. Walter Baker, 40, 60 Forth M. B., 5, Harvard Ch., Aux., 13.85; Hyde Park, Aux., 45.84; Jamaica Plain, Aux., 132.20, A Friend, 5; Neponset, Pebble Mission Band, 21.19; Newton Centre, Maria B. Furber Missy Soc'y, 30; Newtonville, Aux., 100; Roxbury, Eliot Ch., Aux., 30, Walnut Ave. Ch., 50; Somerville, Franklin St. Ch., Y. L. M. C., 10, Broadway Ch., Earnest Workers, 52.59; Anburndale, Willing Hands, 15, Junior C. E. Soc'y, 15; Dorchester, Harvard Ch., S. S., 10,	2,034 30
<i>Wellesley College Christian Association,</i>	425 00
<i>Worcester Co. Branch.</i> —Mrs. C. S. Newton, Treas. Clinton, Aux., of wh. 25 by Mrs. J. M. Dakin, const. L. M. Mrs. Catherine A. Field, 48.90; Leicester, Strawberry Hill Gleaners, 11; Charlton, Aux., 10; Millbury, Mrs. Waters' S. S. Class, 4; Warren, Aux., 13.50; North Brookfield, Light-Bearers, 10, Fanny Fairbanks, 3,	100 40
Total,	3,879 46

LEGACY.

<i>Holliston.</i> —Legacy of Harriett Thayer,	100 00
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RHODE ISLAND.

<i>Rhode Island Branch.</i> —Miss Anna T. White, Treas. Providence, Free Ch., of wh. 25 const. L. M. Mrs. Mary White Larry, 65.56, Little Pilgrims, 30, Central Ch., Girls' M. C., 30, C. E. Soc., 21.60; Central Falls, Y. L. M. C., 5; Bristol, Aux., 22; Woonsocket, Globe Workers, 20,	194 16
Total,	194 16

CONNECTICUT.

<i>Terryville.</i> —Mrs. Lois Gridley,	3 20
<i>Waterbury.</i> —Sunshine Circle,	5 00
<i>West Haven.</i> —A Friend,	40
<i>East Conn. Branch.</i> —Miss M. I. Lockwood, Treas. Dayville, M. C., 3; Greenville, Aux., 39.92; Griswold, Pachang Acorns M. C., 10; Woodstock, Y. L. M. S., const. L. M's Miss Alice M. Hosmer and Miss Orill F. Blackner, 55; Preston, Long Soc'y Aux., 5; Thompson, Y. L. M. C., 5; Willimantic, Aux., 24; Woodstock, M. C., 13; Danielsonville, Aux., 5; Pomfret, Aux., 30; Groton, Aux., 11; Bozrah, Aux., 10; Putnam, Aux., 62.87, Mission Workers, 50; Stonington, Second Ch., Aux., 29.50; Jewett City, Aux., 7; Colchester, Wide-Awake M. C., 5.75; Hanover, Aux., 8.81, Willing Workers M. C., 3.50; Wauregan, Aux., prev. contri. const. L. M. Mrs. E. G. Bugbee, 29; New London, First Ch., Aux., 103.21, The Juniors M. C., 50, Second Ch., Aux., 39.19, Y. L. Guild, 50; Norwich, First Ch., Lathrop Mem. Soc'y, 66.42, Light-Bearers M. C., 20, Second Ch., Thistle-down M. C., 79, Broadway Ch., Aux., 138.63, Y. L. Aux., 69, Park Ln., Aux., 126.23, Thank-offering, Mrs L. F. S. Foster, 50, Park M. C., 50,	1,249 03
<i>Hartford Branch.</i> —Mrs. G. R. Shepherd, Treas. Bristol, Aux., 5, M. C., 35.50, A.	

Friend, 2; Buckingham, Aux., 10; Columbia, Aux., 18; East Windsor, Aux., 20; Hartford, Centre Ch., Aux., 4; So. Coventry, Aux., 11.70; Unionville, Aux., 44.25; Vernon, Aux., 6,	156 45
Total,	1,414 98

NEW YORK.

<i>Brooklyn.</i> —Central Cong. Ch., Boys' and Girls' M. B.,	50 00
<i>New York City.</i> —Broadway Tabernacle, Y. L. F. S.,	50 00
<i>Pekin.</i> —Abigail Peck,	5 00
<i>Rodman.</i> —L. M. S.,	20 00
<i>New York State Branch.</i> —Miss Clara A. Holmes, Treas. Albany, Miss Janet McNaughton, 5; Brier Hill, Aux., 1.50, Miss Janet Young, 2; Brooklyn, Puritan Ch., M. B., 22, Tompkins Ave. Ch., Aux., 40, Park Ch., Aux., 19; Cambridge, M. C., 7.72; Crown Point, Aux., 15; Cambria, Molyneux District, 10; Flushing, Faith M. C., 60; Fairport, Aux., 15, Mrs. J. E. Howard, const. L. M. Mrs. Anna Mierke, 25; Le Raysville, Pa., Aux., 30; Lockport, East Ave. Ch., Aux., 1.45; New York, Y. L. S. of Broadway Tabernacle, 347; Scranton, Pa., Aux., 10; Schenectady, Aux., 25; Syracuse, Geddes Ch., Willing Workers, 15; Collection at Annual Meeting, Middletown, 19.37. Ex., 20.04,	650 00
Total,	775 00

NEW JERSEY.

<i>Bound Brook.</i> —Pilgrim Workers,	20 00
<i>Parsippany.</i> —Mrs. Hobart Condit,	5 00
Total,	25 00

PHILADELPHIA BRANCH.

Miss E. Flavel, Treas. Washington, D. C., Monday M. C., 144.63; East Orange, N. J., First Ch., Aux., 25, Trinity Ch., Aux., 36.50, Y. L. M. C., 20, Children's Ministering League, 5; Orange Valley, Aux., 94; Plainfield, Aux., 10; Westfield, S. S., 55.27; Philadelphia, Aux., 169.25, Y. L. M. C., 57.82, Snowflakes, 15, Star of Bethlehem Circle, 3.08,	635 55
Total,	635 55

GEORGIA.

<i>Thomasville.</i> —King's Daughters,	2 50
Total,	2 50

FLORIDA.

<i>Winter Park.</i> —Y. L. M. C.,	10 00
Total,	10 00
General Funds,	8,512 90
Leaflets,	18 61
Legacies,	100 00
Total,	\$8,431 51

MISS HARRIET W. MAY,
Ass't Treas.



TURKEY.

FROM MRS. BALDWIN.

BEFORE winter set in there was touring to be done. Mr. Baldwin and Mr. Crawford made one short trip together, and then, October 16th, my husband and I set out for Yenijeh, Jerrakh, Bilijik, and Muradchai. The third-named place I had not visited for six years, so I found plenty to keep me busy while my husband pushed on to M. There was no carriage road beyond Bilijik, and I did not feel equal to the ten hours' climb on horseback up that steep mountain road. We arrived in B. on a Friday, a little before sunset, and that evening arrangements were made with a villager so that he and Mr. Baldwin could start by four o'clock the next morning. I saw them start off in the cold and darkness, with only the light of the stars to guide them, and it was not very easy to go back to my warm native bed and try to sleep till daylight.

At this place I found one of my old pupils, the daughter of the preacher. She had married young, according to the custom of the place, but I was glad to see her developing in many ways, and we had many pleasant hours together. The work in B. is not in a prospering condition; the congregation is small, and the preacher and his wife much discouraged. Worldliness, and a strong Catholic influence, besides the opposition of other sects, seems a pretty strong tide to stem. We are much perplexed at the situation, and yet do not wish to withdraw altogether. The reviving, quickening influences that have come to some parts of Turkey have not reached our field: but they may come some day, and then we should feel rebuked for our lack of perseverance and faith. The place was flooded with European workmen, particularly Germans and Italians, seeking employment on the new railroad from Nicomedia to Angora; and you know that class of people will not bring much that is good with them.

In going from one point to another, two nights were spent at a khan ; but we were tolerably comfortable, as the place was so far civilized as to have a few rooms fitted up with iron bedsteads, albeit the mattresses and beds were the same as would have been spread on the floor. The road some days seemed quite lively with large companies of recruits tramping on toward the coast, or loaded into wagons if they were not able to walk. Poor fellows ! What kind of soldiers would they make ? In contrast to this was the vast amount of railroad material being transported into the interior. And so the country drains itself of its own men, and brings in foreigners for any extra work. We look on and wonder what the end is to be, but we pray that the Lord will overturn and overturn until He comes whose right the kingdom is.

Mr. Baldwin's short stay at Muradchai was most satisfactory, as that place having been for some years without a preacher, is now supplied ; and the people, having learned a hard lesson, are now ready to work in harmony, and the prospect is most encouraging. We generally arrange our visits so as to spend at least one Sabbath in each place, but this time Jerrakh did not get so much ; we were there only in the weektime.

At Yenijeh we were warmly welcomed. We begin to feel very much at home there, for we go so often that the individual members of the congregation are very well known to us. . . . I went with the pastor's wife to visit the harem of the Turkish governor of the place ; the new schoolteacher was with us, and she took such an interest in the little daughter that the mother promised to send her to the school sometimes. Perchance some seed of truth may fall on the child's mind. One has to watch constantly for these little opportunities.

But the time is passing, and we must hurry back to Broosa, thankful indeed that in all the two hundred miles no accident has befallen us.

The first thing that we look for is letters ; and having read those, we proceed to divest ourselves of our dusty road-clothes, and prepare to receive our friends who will come in to welcome us back. They are very particular about such formalities in the East, and consider delay quite inexcusable.

When we had rested a few days we made preparations to visit another part of our field, but learned, to our disappointment, that a certain long bridge had collapsed, and teams must ford the river. We did not wish to run such a risk, and so gave up the trip for the winter, hoping to go this spring.

Putting up stoves, bringing in lemon trees and plants, and arranging comfortably for the cold weather, answering letters accumulated in absence, and taking up our work here again, filled the short days, and we began our evening visits among the people. . . .

JAPAN.

LETTER FROM MISS GUNNISON.

Miss Gunnison writes from Metsuyama :—

NOT only have certain incidents in the work of late kept me filled with a desire to write to you, but a very delightful letter from your new Secretary, received about ten days since, made me feel as though I must sit down and write to you that very minute. Our minutes are not our own over here, however, and so days full of joy in this blessed work have passed by with many good intentions unfulfilled. To-day my letter must be a short one, but if it can give you but a gleam of the joy in my heart, it will not be written in vain. Those four precious girls for whom I asked you to pray, have all given their hearts to Christ, and with them another dear girl in the next class. Perhaps their joy and mine would be too great, however, were there not a little shadow thrown over us by the refusal of the parents of two of them to allow their daughters to unite with the church. This was a great surprise, as well as grief to me ; but it has given me something more to pray for, and here again I ask for your help. One mother said to her daughter, “If you become a Christian you must leave my house.” This mother is a widow, and has a hard struggle to support herself and four children. Perhaps this has embittered her, but there is no doubt that she is a woman of fine character, and I believe she will yet be as staunch a defender of our Lord as she is now his opposer. In the other case the opposition is from the father, who is a fine-looking military officer, and I think it is pride that makes him oppose his daughter. Many people seem either to despise Christianity, or to be afraid of it ; but I am sure it is not the latter with him, as he allows his children to attend church. These parents think that they are keeping their children from becoming Christians by refusing to let them join the church. God grant that their eyes may be opened.

One of these five girls came to me the other day with her face fairly beaming, and said, “Last night I told my mother some things about the life of Christ, and she says she will go to church after this.” It was so beautiful to see this happy girl, just born into the kingdom, rejoicing because God had thus blessed her little effort, her first one. We are holding bi-weekly prayer-meetings on Thursday after school, inviting all to attend who are Christians or who wish to be. There were twenty-one present at the meeting two weeks ago,—a larger number than we expected. The three girls who are so active in opposing the work of Christ, show no signs of change. Please do not forget them in your prayers.

Mr. M. still continues to show an interest in religion, coming in, on an average, one evening a week to talk over some new issue which has taken possession

of his mind. It just seems as though he were dodging behind every question he can possibly think of to put off becoming an out-and-out Christian. Sometimes I think he is very near the kingdom, and then again I almost give up in despair. Would that Solomon were here to answer some of his questions! . . . A new and interesting little work has recently opened for me quite unexpectedly.

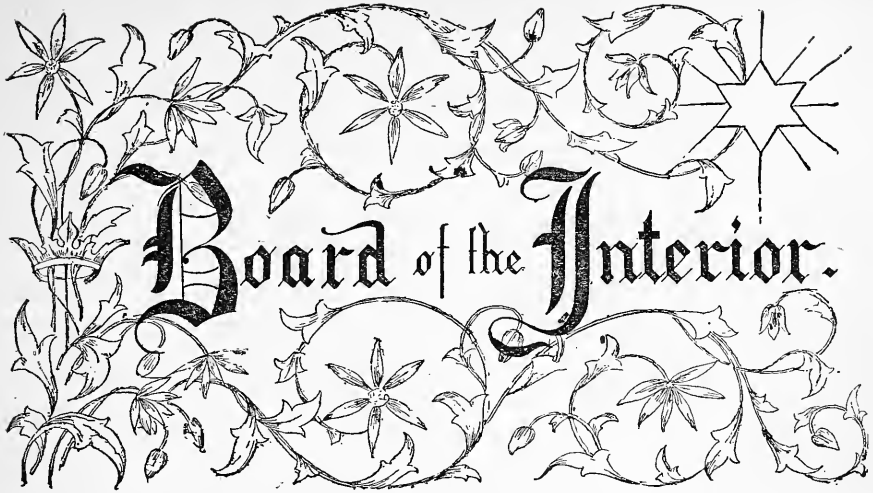
ORGANIZATION OF THE SOUTHERN BRANCH OF WOMAN'S BOARD OF MISSIONS OF THE PACIFIC.

IN response to the call for a Woman's Foreign Missionary meeting in connection with the General Association of Southern California, about forty ladies met in the Presbyterian Church of Santa Barbara on May 15th, at two o'clock P. M. Mrs. Stearns of Santa Barbara called the meeting to order, and nominated Miss Hathaway of Los Angeles as chairman of the meeting, who was duly elected. Mrs. Sheldon, also of Los Angeles, was elected Secretary *pro tem*.

After an earnest and helpful prayer by Mrs. Mills of Los Angeles, the business of the hour was introduced by the reading of the report of a committee appointed a year ago to take into consideration the expediency of organizing a branch to the W. B. M. P. This report, after answering some of the objections urged against it, recommended the organization of a branch. A motion to this effect was made and carried, but with some dissenting votes. One voting in the negative moved that the vote be made unanimous, which was accordingly done. The ladies then proceeded to the consideration of a constitution, and adopted one similar to that of the Oregon Branch, subject to a Revisionary Committee to report next year.

The following list of officers, presented by a Nominating Committee, were duly elected: President, Mrs. J. H. Harwood, Orange; Vice-Presidents, Mrs. N. G. Phillips, Los Angeles, and Mrs. J. G. Hale, Redlands; Home Secretary, Mrs. D. F. Sheldon, Los Angeles; Foreign Secretary, Mrs. A. L. McPherson, Redlands; Treasurer, Mrs. F. A. Miller, Riverside; Auditor, Mrs. G. L. Smith, Riverside.

Mrs. Cole of San Francisco brought greetings from the Board of the Pacific, and read a paper sent to the auxiliaries by Miss Lucy M. Fay, President of the W. B. M. P. Mrs. Mills, President of the Ladies' Foreign Missionary Society of the First Church, Los Angeles, read a communication pledging to the new treasury \$50 from that Society, as a memorial to the lamented Mrs. Harriet G. Hutchins, its former President, and requesting that this contribution be applied on the salary of Miss Denton, who went out from that church. After a vote of thanks to Mrs. Cole for her helpful presence, the meeting adjourned.—*The Pacific*.



WOMEN IN INDIA.

In the fair land where Himalayas point their loftiest peak,
Where deep ravines and lofty crags in solemn splendor vie,
See Hindus bow to idol gods, their mercy to bespeak!
Behold them prostrate fall! By millions worshipping they lie!

Methinks I hear the wail of voices borne across the sea;
'Tis from our sisters far away by sacred Ganges tide.
May we not speak some word of cheer? teach them God's wrath to flee?
May we not scatter seeds of truth whose fruitage shall abide?

Bid them arise who curtained sit in darkest, deadliest gloom?
Fair is the face ofttimes, but strangely wrapt and veiled from sight.
Let all together join to aid, and thus avert their doom:
May ardent prayers be multiplied for Heaven's redeeming light.

What happiness is yours, O Hindu woman, as a wife?
Your birth unwelcome; even your child awakes no happy thought;
No ray of hope in death; your life one long continued strife;
Grant coming years may find in you God's high salvation wrought.

Bow down your heads, fair daughters of our lovely land, in grief;
Behold your sisters bound by chains of ignorance and caste!
To you, and you alone, is given the power to bring relief:
Unloose their bonds, and free them from the bitter, darksome past.

Let loving sympathy's flowing tide sweep over every land;
God's promises are bright as bow that hangs in heaven's high dome.
From throne on high he speaks to all; 'tis his divine command,
"Go, teach all nations; gather them into my heavenly home."

SARA NICHOLS COLLINS.

WESTERN TURKEY.

WHAT THE KING'S DAUGHTERS ARE DOING.

MY DEAR MRS. WILLCOX: For some time I have been intending to send you a copy of two letters I received from two of last year's graduates, for you to use for LIFE AND LIGHT. These letters show the appreciation the girls feel for the school, and what we do for them, and also give an account of what the little society of King's Daughters has done this year,—a very fair record, I think. The senior class of '89 numbered six,—five Armenians and one Greek, the five Armenians being all from Smyrna. As only one of them began teaching this year, the remaining four keep up their relation with the King's Daughters, and the Literary Society was formed, I believe, for their especial benefit. They belong to non-Protestant families, but show many evidences of their earnest desire to lead a Christ-like life. I think many would enjoy these letters, showing, as they do, how the school is appreciated. The Greek girl who belonged to this class has been doing good work this year, teaching in the Alliance School in Smyrna.

Very sincerely yours,

C. D. LAWRENCE.

SMYRNA, March 22, 1890.

MY DEAR TEACHER: It seems really very strange that I have not been able to write a single letter to you. I cannot believe it, for there isn't a day that passes without remembering you; for how can one who bears a heart ever forget one for whom she is heavily loaded with gratefulness? I really owe you very much, and will never forget it. . . . We miss you very much indeed, especially at the King's Daughters' meetings. Perhaps you would like to hear how we are going on. There are twenty-three members and fifteen helpers, and before the meeting begins we have a hymn and prayer, and during the meeting the "Silver Cross" is read. This year we have been able to do a few things which I'm sure you would like to hear. The first thing was to take about thirty poor children to Cordelio with the train, and there amuse them in the garden till the evening.

On Thanksgiving's Day we sent to nine poor families food, sweets, and fruit, and on New Year's evening we had a Christmas tree for the poor children. Last week we had a magic-lantern exhibition, and gathered about twenty *medyids* (dollars Turkish), by which we are going to help a poor widow who has five children. And we hope to give a feast for poor children on Easter. I hope we shall have a nice sale at the end of the year.

Perhaps you would like to hear something about our Literary meetings. We meet on Monday evenings at 7.30 o'clock every other week, and

have some reading from Shakespeare, recite poems, some music and songs. Last time we began to study about Paris, which is very interesting indeed.

Although we have ceased to go to school, yet we have not ceased from being a trouble to the teachers. We owe you so much. Who is able to reward you? None but He who has promised. . . .

I remain, with as much love as the steamer can carry without sinking,

Your grateful scholar, V. S. B.

SMYRNA, March 6, 1890.

DEAR MISS L.: I hope you will forgive me for my not writing. . . . I am very sorry that I have been deprived of this pleasure by the sickness we had in summer as well as this winter. . . . But now, thank God, as we are all well, I get the opportunity to write you this letter, in order to express to you my thanks for those hard cares you had last year for our lessons. Dear Miss L., I can never forget those hard labors. . . . I often think of you, and pray for you to God.

Miss Lord, Mrs. McNaughton, and all the teachers are very kind to us, and invite us on the occasion of festivals, so that our being away from our dear school is somewhat repaired. It has been very hard indeed for me to leave the school. I never knew that the school leaves such a sweet remembrance on the scholar's mind; at least, it has done on my own, because as soon as vacation was over, and Christina (a younger sister) began to go to school, I regretted to have left it, because I don't like home-life very much. It's rather quiet and specially monotonous, and has not those agreements that school had for me.

A gentleman (Armenian) who is a friend to us, lives presently in America, and he writes us letters. He says he likes very much America, as there are a good many interesting things which he has never seen in Turkey. He says especially the Americans are very bright, smart people, and that America will become, after a few years, one of the best countries of the world in respect of art and civilization. I wish I could have wings and fly once to America, to see with my own eyes these interesting things. In this case nothing can help me except imagination. Before taking these troubles please let me have your opinion; perhaps that will moderate the fashion of my curiosity.

Receive the kind compliments and love of my parents.

Sincerely yours, M. S. B.

A TRIP TO THYATIRA.

AMERICAN SCHOOL, SMYRNA, TURKEY.

MY DEAR SECRETARY: I mean to write oftener to you, but the days fly by so fast that I do not get half as much accomplished as I mean to, and among other things a letter to you. Now, however, we are having vacation, and I am answering all the letters I have received, and trying to write some new ones.

Our vacation began a week ago to-morrow, and we have been having a good rest. On Monday Miss McCallum and I went to Akhasar, the ancient Thyatira. There has been a railroad finished through to Akhasar lately, and on Easter Monday, both of the English and Greek Easter, there were excursion trains and rates. We started at 7.10 and got home at 7.30, the fare being only a megid and a quarter,—about \$1.10.

There is very little left of the beautiful city in which Lydia lived,—the most we could find being some old broken columns and three or four capitals of columns, which must have been very beautiful in the times when the city was visited by St. Paul. Not long ago, while digging in one of the gardens, some natives found an old manuscript with a cross on the outside, probably a Bible; but they, either through superstition or else through a natural love of destructiveness, burned the manuscript, and said it was bad.

The present city is a very peculiar looking place. It is composed almost entirely of houses made of dried mud bricks, which wash together in the rain, and afterward present a very peculiar appearance. We walked through street after street which was not wide enough for a cart to go through, and often came to places where the corners of the houses jutted out into the street, making it almost too narrow to go through comfortably.

Most of the houses were only one story, and those which could boast of a second story were not much higher than a good-sized one-story house. We have a small Protestant congregation in Thyatira, and so we wended our way to the house where the services are held, and also where a small school is kept. There we were very heartily welcomed by the teacher of the school, a young Greek lady, Kyeia Katerina, and the young Armenian gentleman who conducts the services in the chapel, also by others of the brethren there. We were provided by them with a regular Turkish table and cushions, so that we might eat our lunch which we had taken with us, and then were escorted by them through the prettiest part of the city and then back to the station.

The costumes were a great curiosity to me, as I had not seen anything of the kind before, the *shelvas* used in Smyrna by the poorest people being

made in a different way. (We seldom see *shelvas* here.) One woman was very noticeable. Her *shelvas* were of rose-pink silk, flowered with yellow flowers, and the jacket of cream silk with pink stripes, and flowered with yellow. On her head she wore a small handkerchief of some gauzy stuff, embroidered with silver. Her hair was curled, and hung down her back, being fastened in at the sides by the corners of the handkerchief, and the other corner hanging down over her hair. She was evidently dressed in her best, as most of the people had very poor clothes.

We called at the house of a Greek who is soon to join the church.

In going to Thyatira we pass through Manisa, the former place of the girls' school. I longed to get out and see the city of which I had heard so much, but there was not time. I met the pastor, however, as he had come to the train to meet some of the brethren who had come up from Smyrna. He was very glad to meet me (they all are when they know I am studying Armenian, and not Turkish), and as we returned in the afternoon brought me some flowers, and asked me to come and see them when I had time.

I long for the time when I shall be able to speak to these people in their own language. It is very hard to see them and wish to talk to them, and not be able to.

To-day the King's Daughters' Society give an Easter feast to some little poor children from around here, whom they have invited. It is to be given in the garden, under the orange trees. They are to have a roasted lamb, rice, pellar, bread, eggs, and oranges. Each is to have plenty to eat, and an egg or two to take home with her. The girls enjoy doing such things very much, and it is good for them, too. It helps to cultivate in them a spirit of giving. Please remember me to all the ladies. Yours very lovingly,

LIZZIE E. KIRTLAND.

WEST CENTRAL AFRICA.

A NEW CHURCH IN BAILUNDU.

BY MRS. STOVER.

You will be glad to learn that work has been begun on the church. The desire of the church-members is to build their house of worship themselves, so far as possible. They wish to be, and we desire them to be, self-supporting.

It is gratifying to see the zeal with which they enter into the work. Some days they go out *en masse* to get timbers for the building; and could you hear their merry shouts and laughter you might suppose they were starting off on a picnic instead of a hard day's work. And what has been especially gratifying to my husband, is the fact that the sticks which they have brought are better than the timber in any of our houses, although they were well paid for the latter. The bell for the church has long since reached Benguella; but because of King Kwikwi's protracted raid, that, as well as everything else, has remained there. My husband anticipates accompanying the young men and lads to the coast next dry season, for the purpose of bringing the bell to its destination. It is their wish to do this, though money was provided for its transportation to this station.

With two exceptions all the church-members give us joy. The Week of Prayer was observed with great spiritual profit, both to ourselves and the native church; and we look for a greater outpouring of God's Spirit upon us than we have yet seen. Oh, how much we need it! But the girls! It is the old story. You know it by heart. They are like a heavy burden on my heart. And yet, rays of light do creep in occasionally.

Why are the women so much less progressive than the men? I ask myself, sometimes, has one step in advance been taken during the last two years? And then sometimes I think I expect too great things, and have not enough sympathy. Oh patience! patience! the patience of God with us! And that thought always puts me to shame.

Mrs. Webster has charge of the girls' school, and Mr. Woodside has the boys. There are twenty young men and lads in his department, and ten or more in the primary department, over which Kapila has charge.

Mrs. Webster has sixteen girls on her roll-call. Last Sabbath there were forty-seven men and boys, and over twenty women and girls, at the morning service.

We have had Mr. and Mrs. Cotton added to our number, and feel them a valuable acquisition. Mrs. Cotton has had several cases of sickness on her hands already. They were first appointed to Bihé, but the death of Dr. Webster made several changes necessary.

And now I must draw my long letter to a close. Please remember me kindly to the ladies in the "Upper Room." Their *Advance* column is always looked for the first thing when the paper comes. I wonder how I can obtain one of your "Hymnals." My husband says if I do not send for one he will.

CHINA.

Miss Chapin writes from Peking, Feb. 4, 1890:—

AFTER the yearly examination of our school, we are enjoying our Chinese New Year's vacation, and I am trying to discharge various neglected duties that I have put off until this time of leisure; and among other things I hope to be able to send all my neglected correspondents a token that I have not forgotten them. Our school has been larger during this fall and winter than ever before. We closed the year with thirty-one pupils; and if all come to us at the opening of the next term who are promised, we shall have more yet. Some of our accommodations are too narrow for us already, and we are looking about us for places over which we may expand our borders. One advantage of this increase of the number of those who are seeking admittance to our school, is the opportunity it gives us to select better material. We dismissed three unpromising pupils at the close of the term, and we may carry on the sifting process still further at the opening of the next term, which will be the first of next week. Some features in our school work are especially encouraging at this time. A few of the older girls are more trustworthy and helpful than has often been the case. One girl particularly, who was in school for a while some two or three years ago, but who was somewhat of a trial at that time, and left us under something of a cloud, has returned within the past few months apparently a new girl; and she is now more comfort and help to us than any other girl in school. We hope for a great deal of good from her influence over the other girls; and it gives us new courage to work for those who seem unpromising for a time.

FUKUOKA, April 19, 1890.

DEAR YOUNG LADIES: The sight in the *Mission Studies* for March of "The Bridge," with my name over the part which spans Japan, reminds me that it is time I was sending to you another report of the work you are carrying on here. It is a great inspiration to me in my work to think of the young ladies' societies who are showing their interest in it by contributing to it and remembering it in their prayers, and I wish I were more worthy to be their representative here. But as you have kindly made me your representative, I must try and tell you once in awhile how the work is progressing. This old bigoted city, Fukuoka, about seventy-five miles from Kumamoto, our central station, is a good place to write from. My eleven-years-old Katie and I have been spending more than two weeks here while Mr. Gulick is away in Kyoto, and I have enjoyed very much being here and working for

this people. We have had work here for a long time, and it is some years since a church was organized, but it has been a rather feeble church. It is growing stronger now, and will, we hope before long, be a power in the community. The meetings are better attended than in the past, and there are a good many inquirers.

Two Japanese evangelists and an efficient young Bible-woman, a graduate of the Woman's Bible School in Kobe, are working here. We make frequent visits; and when this city is connected by railroad with Kumamoto, as it will probably be in a year hence, we shall be able to come in a few hours the distance it has taken us two days' hard travel by jinrikisha.

I should like to have taken some of you with me last Saturday, when I went to call on a girl of seventeen who has been coming to me for help in her English. She is hoping to enter the Kobe Girls' School next fall, and wishes to improve in pronunciation, as she has studied English with a Japanese teacher, who cannot, of course, pronounce correctly. Her father is a wealthy man, and her home is one of the prettiest I have been into. Taking off our shoes at the entrance, we were led through a small hall, then through a passage-way open to the kitchen, to a room on one side of a little court. This court was full of plants and flowers, and had a little pond of gold fish in it. Everything was as neat and trim as possible. The room was very pretty and tasty; no furniture, but there were hanging pictures and pots of plants, and of course a brazier with coals. We sat on a blanket on the floor, and tea was served us by our hostess in pretty cups, and cake on lacquered plates. All was neat and in good taste. This girl knows as yet but little of Christianity, and has never been to church; but if she goes to the school in Kobe she will learn of Christ, and will, I trust, become a Christian, and be the means of leading the rest of the family to Christ.

Another home, not of wealth but of comfort, that I have visited has interested me more than this one. The Bible-woman and I went, by request of a friend of the family in the Kobe school, and found a widowed mother and two daughters. The elder daughter, a young woman of twenty-three or four years, is dying with consumption. She was very, very thin, and the hectic flush was on her cheeks, and she had two or three fits of coughing while we were there, but insisted on sitting up during the whole of our stay. She and her mother and sister seemed very glad to see us. The younger sister has been for a short time in the Kobe Girls' School; so she knows something about Christianity, and owns a Testament and hymn-book. She brought them out, and they called in a neighbor, and the Bible-woman read a passage, and we both talked some about the precious truths of the Bible. The sick girl is very intelligent, and listened, as did the others, very attentively. It

seemed to me that she was not far from the kingdom; that she was one whose heart was prepared to receive the truth, and that knowing of Christ she would accept him. I do so long to have her put her trust in the Saviour before she grows any worse. I have been there twice since, reading and explaining the Bible to her, and she always seems pleased and grateful. The pastor, too, has visited her, and the Bible-woman will continue to do so; and I hope before long to hear that she is happy, trusting in Christ. How blessed to think that the gospel message was brought to her before disease had finished its work. You will, some of you I am sure, remember her in your prayers, and rejoice in the share you have had in bringing the gospel message to her. One of the houses I have visited often while here is one of extreme poverty, where sickness is gradually but surely wasting the life of one of our church-members, a woman in middle life. She suffers a great deal, and it has been a great privilege to do something to make her more comfortable. She has had strong hopes of getting well, but is, I think, resigned to the Lord's will for her, and the expression of her face has grown more peaceful the last few days. What a blessed exchange for her will be the suffering and poverty she now endures for the mansions prepared for them who love Jesus.

Other homes I have visited,—some small, poor, and dirty, others comfortable and neat. In one of the former was a girl who had from early childhood trouble with her eyes and now she cannot see at all clearly; but she has attended some of the meetings and heard of Christ, and will, we trust, become his disciple. In one of the latter homes—that of one of our church-members, a widow—I found the family in trouble. Her daughter—who is not a Christian—had been married some two years ago, and her husband grew tired of her and sent her home. So there she was with her baby girl of two months old, back again in her mother's hands to be cared for. Her husband, according to Japanese custom, is not bound to do anything more for his wife when he sends her home. The baby he can take whenever he pleases, and this young mother was expecting at any minute to be separated from the wee infant in her arms. No girl can know when she goes as a bride, whether her stay will be for days, or weeks, or years; and as there is usually no acquaintance beforehand, but the marriage is arranged for by friends, it is not strange that, as the husband has perfect liberty to do so, the young wife is sent home very often. Sometimes the husband is pleased with his wife, but the mother-in-law is displeased, and takes a dislike to her, and insists on his sending her home. The discarded wife frequently tries married life again in some other home. I have known cases where a young woman has been returned two or three times to her father's house, and have con-

cluded that in such cases the woman must be mostly to blame. Not long ago one of our church-members sent home—to her father's house—his wife, the mother of three children, all of whom he kept. The offense was a trivial one, and as the man could not be persuaded to take back his wife, who was almost heart-broken at being separated from all her children, he was turned out of the church.

My letter is getting long, and I will only tell you about one more family among our Fukuoka people. Some of those who now find it difficult to provide themselves with daily food, were some years ago living in comfort, and even wealth, as they belonged to the Samouvai class. Among these is an old widow lady and her daughter, a young widow of twenty-three, bright and intelligent, who wishes to go next fall to the Bible-Woman's School in Kobe, under the care of Miss Dudley and Miss Barrows. When we were in Fukuoka last February she came to me with a very sad face and told me they were in great trouble; that a brother who had helped support them had lost his place, and they had been obliged to pawn their clothes to enable them to get something to eat. The next day was communion Sunday, and her mother was very desirous to go to church, but had no clothes suitable to wear, and she asked if I could let them have money enough to get some clothes out of pawn and to buy a little rice. Of course I gave her the money, and the mother, with a smiling face, was at church the next day. I have offered on this visit to take her to sew for me until fall, and have helped her to get her clothes out of pawn. She is very grateful, and is happy at the prospect of going with me to Kumamoto. I hope she can go to the school in Kobe next fall, but she will of course have to be supported there, as she has no money to pay her own way. She seems an earnest Christian, and the pastor and Bible-woman both think her a suitable person for the school.

It may be that some persons or societies would like to invest money in Japan by supporting this young woman while she fits herself for work among her countrywomen. I think I can warrant that it will prove a good investment. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again."

The people here are, and have been for some time, pleading earnestly that missionaries be sent them. If there are no missionary families to come, would that two young ladies come and take up the work. Are there none ready to come? One newly arrived Methodist young lady is there carrying on a girls' school, but it is too lonely for one. Two who are acquainted should come together to this field. We return home to Kumamoto in a few days.

Affectionately your missionary,

ANNIE E. GULICK.

For the Coral Workers.

WHAT SOME BOYS ARE DOING.

A letter from Rev. D. A. Richardson, of Erzroom, to a boys' praying circle in Chicago, acknowledges the receipt of \$5 contributed toward the purchase of a new wagon for that station. The same circle has just given \$7 toward the building of Mrs. Logan's home school, at Ruk, Micronesia. These boys show their faith by their works. Mr. R. writes:—

It made me very glad to hear that you had sent five dollars toward our new wagon. If you should see the old one you would not wonder that we are anxious for a new one as soon as possible. For two years the old rattle-trap has been making "just one trip more" after being patched up. Last year when we went to Constantinople the wagon became so bad that we had to tie up the spokes with wires and strings to make it hold together, and the driver and I had to walk most of the last six miles. Then we had new spokes and a new spring put in at Trebizond, and so it came back. Our associates have just started for America and have taken the old wagon again, but we fear it will not reach Trebizond (a journey of three weeks) without breaking down. We expect the tragedy of the "one-horse shay" to be repeated here one of these days if the new one does not come soon. We do much of our missionary traveling on horseback now, as the old wagon cannot stand the rough roads.

We have a very large field here, one of the largest in Turkey. It reaches from Erzingan, or rather from forty miles west of that place, to Baker, where the wonderful oil wells are in Russia on the Caspian Sea. If you look at your maps you will see that three fourths of our field is in Russia. This part of our field we are not allowed to visit, but we have students from there who are very earnest Christians, and all work to make up for the lack of missionary visiting.

Your friend,

D. A. RICHARDSON.

FROM A "SHUT IN" MISSIONARY.

The following letter from Miss Spencer shows how deeply interested she is in the work in Hadjin, though she is detained from returning there by continued ill health.

MY DEAR SECRETARY,—I am heartily glad that you are preparing to send another lady teacher to Hadjin. I know another is much needed. There was a heavy load for two when I was there; and now that the work has

grown, and Mrs. Coffing's health not as good as formerly, the need is emphasized.

What a serious time they had with the influenza! Mrs. Coffing says in her last that she has not felt well since. I do pray that one may be found to go this fall, and that she may be able to teach music. Neither Mrs. Coffing nor Miss Bates can sing or play, and music is one of our strong levers for lifting a degraded people into the light and purity of the gospel.

As for my prospect for missionary work either at home or abroad, it seems shut off for the present. Dr. Corbin, of Frankfort, who is much interested in foreign missions, came to my rescue this spring, and has already helped me into comparative comfort after a winter of weakness and suffering, free of charge. But he gives me no encouragement for active work. I am thankful to be able to be about the house after a fashion, and can help in small ways, though rheumatism in my right hand and arm has of late hindered work on caps, and added another bar to my usefulness. I find it difficult, often, to write intelligibly. I have a host of blessings to count up; being shut in, I can see them plainer, I dare say. My Father knows where he chooses to have me, and that is enough. It did not seem possible that the sting of the "longing" could ever be taken out of my heart; but he has done it, and given me great rest and quietness in trust.

Please give my love to the ladies who generously did their best to help me back to health. I think they know I have done my best to co-operate with them, and shall as long as I live. Something there is for me to do, and when the Lord wants me to do it, he gives strength for it.

Yours in strongest of bonds,

CHARLOTTE D. SPENCER.

Benzonia, Mich.

For the Bridge Builders.

TURKISH TIME.

Extract from a private letter from Miss Olmstead, of the Constantinople Home.

February 21st.—To-morrow is monthly holiday, so the recitations close earlier this afternoon, in order that the girls whose homes are in the city may go to-day. As Turkish time is regulated by the sunset, boats do not run after their twelve o'clock, so that at this season of the year one often is greatly annoyed by having all means of transportation cut off the latter part of the

afternoon. As the days are rapidly lengthening, it is much better than it was a while ago. I think it is so strange that the Turks do not adopt Frank time. It is so absurd to change the hours every day—for that is practically what they do—by calling sunset twelve o'clock, and then making all the other hours fall in in order after that. They think that our time changes every day. Imagine having to calculate every time you want to cross the Bosphorus something on this wise: Boat leaves Scutari at 7.5 Turkish time; 12 o'clock Turk. is 5.42 Frank, therefore 7.5 Turk. will be 12.47 Frank, and I must order the horses at quarter past twelve. To-morrow my calculations must change. Supposing I wish to take a boat at about half-past one: 12 Turk. is 5.43 Frank time; 1.30 Frank will be 7.47 Turk., therefore I look on the time-table for a boat leaving at 7.47, and the nearest one is 7.30, so I must subtract seventeen minutes from 1.30, and I find my boat leaves at thirteen minutes past one. And before you get through with your calculations you almost wish you had not decided to go.

There goes that bell again! It seems as if it had rung all day. Friends or servants coming for the girls. You know you never hear of such a thing as a girl going out alone.

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS.

August.—Papal Lands.

October.—Zulu Mission.

September.—Thank-offerings.

November.—Marathi Mission.

All the lessons of this year will be devoted to evangelistic work among women.

PAPAL LANDS.

An attempt to glance at four missions in one month makes the space for each necessarily brief. A condensed sketch of the Missions to Western Mexico and Northern Mexico may be found in the *Mission Studies*, August, 1888; of the Mission to Spain in *Mission Studies*, May, 1889; of the Mission to Austria, *Mission Studies*, August, 1889, and *Life and Light*, July, 1889.

SPAIN.

Girls' School at San Sebastian: What missionaries in charge? How many boarding pupils at last report? How many day scholars? How many are members of the Protestant Church? Tell of their Christian Endeavor Society. Of their giving? What Bible instruction given?

Santander: How many girls in attendance at the schools? Is Bible study insisted upon?

Pau, France: How is the work progressing?

Bible-woman's Work: In Santander; in Zaragoza.

AUSTRIA.

Girls' School at Krabschitz: How many pupils?

Cerinthia: Pastor Schwan's School for Orphans. How sustained? What of the building?

Prague: Home for the rescue of women. What lady has charge? How many Bible-women associated with her? *Life and Light*, August, 1889.

For additional information on this mission see *Missionary Herald*, November, 1889, and March, 1890.

NORTHERN MEXICO.

Lady Missionaries.

Girls' School at Chihuahua.

Cosihuiriachie: Weekly meeting for women.

School at Parral: Miss Prescott's work at Las Cuevas. *Life and Light*, March and May, 1889.

Hermosillo: Mrs. Crawford's Work.

Story of One Day: *Life and Light*, May, 1889.

Story of Erlinda: See Mr. Wright's Letter in *Life and Light*, May, 1890.

See, for information on Northern Mexico, *Herald*, August and November, 1889, and January, 1890.

WESTERN MEXICO.

Girls' School at Guadalajara: In whose charge? *Mission Studies*, February and May, 1890.

School at Tlajamuleo: Maria's work.

Zapollanejo.

Persecution: *Life and Light*, April, 1890, and *Herald*, March, 1890.

Give in brief the items showing advancement the past year.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM MAY 18 TO JUNE 18, 1890.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. <i>Amboy</i> , 18.90; <i>Ashkum</i> , 1.61; <i>Blue Island</i> , 19; <i>Chenoda</i> , 5; <i>Chicago</i> , L. L. W., 25, <i>Bethany Ch.</i> , 3.20, <i>Kenwood Evan. Ch.</i> , 17.09, <i>Lincoln Park Ch.</i> , 10, <i>Leavitt St. Ch.</i> , 26.64; <i>Evanston</i> , 10.80; <i>Hinsdale</i> , 63.86; <i>Ivanhoe</i> , 8; <i>Lawn Ridge</i> , 16.30; <i>Mendon</i> , Mrs. J. Fowler, 12, A Friend, 40; <i>Oak Park</i> , 82.50; <i>Oneida</i> , 11; <i>Peru</i> , 7; <i>Princeton</i> , 22.35; <i>Rockford</i> , First Ch., 32.47; <i>Springfield</i> , 17.15; <i>Wheaton</i> , Mrs. W. R. Guild, 5,	455 87
JUNIOR: <i>Abingdon</i> , Y. P. S. C. E., 15, Central West Assn. Rally, 15; <i>Hinsdale</i> , const. L. M. Miss Amelia Lincoln, 25; <i>Huntley</i> , 1; <i>Villa Ridge</i> , Y. P. S. C. E., 2.50,	58 50
JUVENILE: <i>Lake View</i> , Ch. of the Redeemer, 10; <i>Geneseo</i> , King's Children, 5,	15 00
SUNDAY-SCHOOLS: <i>Evanston</i> , 65.26; <i>Ivanhoe</i> , 8.40; <i>Moline</i> , 7,	80 66
THANK-OFFERING: <i>Western Springs</i> ,	17 27
FOR RUK, MICRONESIA: <i>Big Rock</i> , Mrs. Dr. Long, 5; <i>Batavia</i> , Mrs. R. J. Patterson and Daughter, 5; <i>Chicago</i> , Mrs. E. M. Carr, 2, Mrs. Ripley, 1, Mrs. Frees, 50 cts., Miss Smith, 1, First Ch., Save Penny Club (Grace Boughton, Bertha Bayless, Ruth Johnson, Addie Glade, Nettie Cook), 6, Mrs. Curtiss, 5, New Eng. Ch., 10, Plymouth Ch., Mrs. Bartlett, 2, Union Park Ch., Mrs. L. A. Bushnell, 25; <i>Cobden</i> , Mrs. Kate Beale, 5; <i>Griggsville</i> , Mrs. A. W. Green, 1; <i>Harvard</i> , 8; <i>Oak Park</i> , 2.50; <i>Springfield</i> , 1; <i>St. Charles</i> , 2.50,	82 50
Total,	709 80

CORRECTION.—In May LIFE AND LIGHT Payson should have been credited with \$35 instead of \$25; total correct.

INDIANA.

FOR RUK: <i>Hosmer</i> , Coral Workers, 50 cts.; <i>Michigan City</i> , Mrs. H. J. Willets, 1.50,	2 00
Total,	2 00

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. <i>Alden</i> , 2; <i>Atlantic</i> , 8; <i>Boone</i> , Mrs. Anna M. Palmer, 10; <i>Burlington</i> , 78.75; <i>Cedar Falls</i> , 5.50; <i>Chester Centre</i> , 20; <i>Gilbert Station</i> , 4.70; <i>Grinnell</i> , 68.75; <i>Midland</i> , 5; <i>Muscatine</i> , 2.50; <i>Riceville</i> , 5.25; <i>Stacyville</i> , 5; <i>Tipton</i> , 5,	220 45
JUNIOR: <i>Des Moines</i> , Plymouth Rocks, 14; <i>Genoa Bluffs</i> , King's Daughters, 1.30; <i>Grinnell</i> , 19.85, Iowa College, Y. M. C. A., 34.90,	70 05
JUVENILE: <i>Ogden</i> , Willing Workers, 5.57; <i>Onawa</i> , Mission Band, 19.50,	25 07
THANK-OFFERING: <i>Grinnell</i> , Juniors,	12 75
SUNDAY-SCHOOL: <i>Gourie</i> ,	1 00

FOR RUK: <i>Blairstown</i> , Mrs. J. H. French, 1, Mrs. L. F. Pierce, 25 cts., Robert F. Pierce, 25 cts.; <i>Des Moines</i> , Mrs. John Bentley, 5; <i>Gilman</i> , Rev. and Mrs. A. S. Houston, 5; <i>Onawa</i> , Mission Band, 5; <i>Wentworth</i> , 1; <i>C. Bluffs</i> and <i>Omaha</i> , Juniors' May Rally, 11.17; <i>Council Bluffs</i> , Anon., 5,	33 67
Total,	362 99

GEORGIA.

<i>Atlantic</i> .—Ch. of the Redeemer, for a boy in R. A. Hume's School, India,	10 00
Total,	10 00

KANSAS.

<i>Manhattan</i> .—A Friend for Ponape,	6 00
FOR RUK: <i>Blue Rapids</i> , S. S., 8; <i>Parsons</i> , Miss F. A. Locke, 2, M. G. Nolte, 1; <i>Randolph</i> , Mrs. L. M. K. Dow, 1,	12 00
Total,	18 00

MASSACHUSETTS.

<i>Newton Centre</i> .—"A." for Miss Little,	25 00
FOR RUK: <i>Easthampton</i> , Emily Mission Circle,	5 00
Total,	30 00

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. <i>Ann Arbor</i> , 29; <i>Detroit</i> , First Ch., 104.50; <i>Dorr</i> , 10; <i>Essexville</i> , 2.50; <i>Union City</i> , 11; <i>Vermontville</i> , 10.59; <i>Whittaker</i> , 7.35,	192 94
JUNIOR: <i>Detroit</i> , First Ch., Y. L., 37; <i>Pontiac</i> , Y. L., 5; <i>Stanton</i> , Y. L., 15; <i>Ypsilanti</i> , Y. L., 15; <i>Detroit</i> , Woodward Ave., Y. L., for Mrs. Logan's House, 15,	87 00
JUVENILE: <i>Chase</i> , 70 cts.; <i>East Saginaw</i> , Faithful Workers, 75; <i>Flint</i> , Willing Workers, 7; <i>Grand Rapids</i> , Sunbeam Band, 5.80, Second Ch., King's Gardeners, 10; <i>Highland Station</i> , M. B., 1; <i>Kalkaska</i> , Willing Workers, 5; <i>Oxford</i> , Morning Star M. B., 5; <i>Vernon</i> , Cheerful Givers, 18,	127 50
FOR RUK: <i>Grand Rapids</i> , A Friend, 3; <i>Benzonia</i> , Miss Spencer, 45 cts.; <i>Ann Arbor</i> , 18; <i>Ithaca</i> , From Mrs. A. H. Norris and Children, Willie, Bertha, and Mary, 5.50; <i>Jackson</i> , Conference Meeting at Whittaker, 8; <i>Detroit</i> , From Miss H. L. Curtis, 10; <i>Whittaker</i> , 6.25; <i>N. Muskegon</i> , From Lelia E. Johnson, 1,	34 20
SABBATH-SCHOOL: <i>Detroit</i> , Trumbull Ave.,	39 00
Total,	480 64

MINNESOTA.

BRANCH.—Mrs. G. A. Wheaton, 628 Fourth St. S. E., Minneapolis, Treas. <i>Duluth</i> , 90; <i>Lake City</i> , 8.90, A Friend, 5; <i>Plainview</i> , 5.10; <i>Minneapolis</i> , First Ch., 30; <i>St. Cloud</i> , 10; <i>St. Paul</i> , Park Ch., 45; <i>Sterling</i> , 4; <i>Wadena</i> , const. L. M. Mrs. Ida E. Rice, 25; <i>Winona</i> , 91.75, 314 75	
SUNDAY-SCHOOL: <i>Cannon Falls</i> , 2 72	
FOR RUK: <i>Austin</i> , Mrs. G. P. N., 1; <i>Minneapolis</i> , Plymouth Ch., Primary, 10; <i>New Ulm</i> , Wide-Awake M. B., 20.45, 31 45	
	348 92
Less expenses, 15 14	
Total, 333 78	

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Amity</i> , 5 00	
FOR RUK: <i>St. Louis</i> , Young Ladies' May Rally, 8.50; <i>Sedalia</i> , Mrs. Bolter, 5, 13 50	
FOR MISSIONARY HOME at OBERLIN: <i>St. Louis</i> , Pilgrim Ch., Mrs. R. Webb, 10 00	
Total, 28 50	

NEW YORK.

<i>West Stockholm</i> .—J. B. Palmer, for "Alice" at Ponape, 12 00	
FOR RUK: —, A Friend, 5, Toward the Million, 5; <i>Franklin</i> , Miss'y Soc'y, 2.50; <i>New York</i> , S. A. Bell, 1; <i>Sherburne</i> , F. L. Rexford, 5, 18 50	
Total, 30 50	

NEW JERSEY.

FOR RUK: <i>Rutherford</i> , Mrs. T. B. Hascoll, 7.40; <i>Vineland</i> , E. J. Baldwin, 1, 8 40	
Total, 8 40	

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Berea</i> , 20; <i>Burton</i> , A Friend, 5; <i>Cleveland</i> , Euclid Ave. Ch., 100; <i>Elyria</i> , 72; <i>Geneva</i> , 20.60, Missionary Alliance of Grand River Conf., 4; <i>Oberlin</i> , 179; <i>Tallmadge</i> , 11; <i>Toledo</i> , First Ch., 110; <i>Wauseon</i> , 27.15, 548 75	
<i>Mansfield</i> .—Mr. F. E. Tracy, to const. L. M. Mrs. Ruth Tracy Strong, of Mt. Vernon, 25 00	
JUNIOR: <i>Kinsman</i> , Y. P. M. S., 5.75; <i>Lake Erie</i> , Seminary, 50, 55 75	
JUVENILE: <i>Cleveland</i> , First Ch., Dewdrops, 5; <i>Elyria</i> , Little Helpers, 12; <i>Geneva</i> , Coral Workers, 8.50, 25 50	
FOR RUK SCHOOL: <i>Allegheny</i> , Pa., Mr. and Mrs. Sidney M. Youngs, 2; <i>Burton</i> , A Friend, 3; <i>Chatham Centre</i> , M. B. and S. S., 20; <i>Cleveland</i> , Hough Ave. Ch., 5.25; <i>Columbus</i> , Eastwood Ch., 5; <i>Elyria</i> , Little Helpers, 3; <i>Lorain</i> , Rev. A. D. Barber and Friends, 27.50; <i>No. Monroeville</i> , Mrs. H. M. St. John, 1; <i>Oberlin</i> , Mrs. L. A. Sherrill and Friends, 10.50; <i>Rittman</i> , Mrs. R. J. Baird, Family, and	

Friends, 10; <i>Sandusky</i> , Miss Sara E. Clark and Friends, 2.05, 89 30	
Total, 744 30	

SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, of Sioux Falls, Treas. <i>Esmond</i> , 1.45; <i>Ipswich</i> , 5; <i>Willow Lake</i> , 2.65, 9 10	
JUVENILE: <i>Iroquois</i> , Young Helpers, 10; <i>Lake Henry</i> , The Helpers, for Umzumbum Home, Africa, 1, 11 00	
FOR RUK: <i>Aberdeen</i> , Ladies, per Miss Kinney, 3.05; <i>Ipswich</i> , Aux., 2.25; <i>Yankton</i> , The Ward Family Miss'y Soc'y, 4, 9 30	
Total, 29 40	

TEXAS.

<i>Dallas</i> .—Aux., const. L. M. Mrs. C. J. Schofield, 25 00	
Total, 25 00	

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Arena</i> , First Ch., 4.81, Second Ch., 6.47, Third Ch., 1.81; <i>Appleton</i> , 10; <i>Beloit</i> , Second Ch., 12; <i>Delavan</i> , 6.72; <i>Emerald Grove</i> , 4.38; <i>Milwaukee</i> , Grand Ave. Ch., 55, Pilgrim Ch., 20; <i>Red Wing</i> , Minn., 2; <i>Palmyra</i> , 6; <i>Racine</i> , First Ch., 17.35; <i>Union Grove</i> , 7.74; <i>Windsor</i> , 9, 163 28	
JUNIOR: <i>Burlington</i> , Y. L., 5.75; <i>Beloit</i> , First Ch., S. S., 40; <i>Janesville</i> , Thoughtful Circle of King's Daughters, 10, 55 75	
JUVENILE: <i>Arena</i> , First Ch., Willing Workers, 2 93	
SPECIAL: <i>Kenosha</i> , By Mrs. O. S. Newell, 10; <i>Milwaukee</i> , Grand Ave. Ch., By Mrs. G. H. Ide and Mrs. Hiram Storey, 20; <i>Whitewater</i> , S. S. and Friends, const. L. M. Miss Marguerite Merrell of Toledo, Ohio, 55 20	
	277 16
Less expenses, 15 54	
Total, 261 62	

FOR RUK: <i>Willows</i> , <i>California</i> , Howard, Willie, and Lottie Snelling, 5; <i>Eckley</i> , <i>Colorado</i> , Mr. and Mrs. H. S. Williams, 2; <i>Farmington</i> , Ct., L. M. Hawley, 2; <i>Hartford</i> , Ct., Mrs. J. A. Steven, 5; <i>Washington</i> , D. C., Mrs. Faith H. Moutague, 5; <i>Portland</i> , Me., M. A. Perkins, 10; <i>Portland</i> , Oregon, S. S., 13.07; <i>Lehi City</i> , Utah, Mrs. and Miss Holmes, 10.01, 52 08	
Total, 52 08	

MISCELLANEOUS.

Sale of leaflets, 21.22; boxes, 12.89; env's., 2.10; K. G., 7.50, 43 71	
Total, 43 71	
Receipts for month, 3,170 72	
Previously acknowledged, 20,474 32	
Total since October, \$23,645 04	



VOL. XX.

SEPTEMBER, 1890.

No. 9.

SURVEY OF FOREIGN WORK.

WE think we need make no apology for using the many pages necessary for a brief survey of our foreign work. The limits of our magazine do not allow an extended account of all the work done by each of our 118 missionaries and 143 Bible-women, and in our 32 boarding schools and 228 day schools and medical dispensaries; yet it seems but just that all should have some mention, however brief, in our pages at least once a year. We know the figures and statistics will be truly eloquent to those who have a knowledge of what is being accomplished; and we trust that even the casual reader may see in the results given something of the persistent, untiring labor of our lady missionaries, of their heroism and consecration, as well as that of the native Christian women and girls under their care. As the survey contains so many recent items, we omit the usual editorial paragraphs.

ZULU MISSION, SOUTH AFRICA.

MISSIONARIES.—Mrs. Mary K. Edwards, Miss Fidelia Phelps, Miss Martha E. Price, Miss Mary Pixley, assistant, at Lindley (21 miles northwest of Durban); Miss Martha H. Pixley, at Adams (22 miles southwest from Durban); Miss Amy Bridgeman, assistant, at Umzumbe (88 miles southwest from Durban); Miss Gertrude R. Hance, at Esidumbini (40 miles west from Port Natal); Miss Susan Tyler, at Umsunduzi (3 miles northwest from Durban). **SCHOOLS.**—Lindley (Inanda) Seminary, in charge of Mrs. Edwards, Misses Price and Phelps, 70 pupils; boarding school at Umzumbe, Miss Kate Houseman (supported by the W. B. M. I.), in charge; 40 boarders, 20 day scholars. Two Bible-women at Groutville.

The seminary at Lindley is holding steadily on its way, with a wide range of teaching, from holding the plough and other work in the fields, to fine sewing and fancy work, together with the usual mental instruction. Owing to the

high price of food, it seemed necessary to reduce the number of pupils, and word was sent to the stations that none below the third standard would be received. Notwithstanding the rule, however, the number of pupils was not diminished; and through welcome rains the gardens did so well the teachers hoped to finish the year without debt. The estimation in which the school is held by the public is shown by an extract from the government report given in our July number. Six of the pupils have united with the church during the year. Miss Mary Pixley is rendering valuable assistance in this school.

Miss Hance, who returned to this mission about a year ago after a visit to this country, is now stationed, with her associate Miss McCormack (supported by the W. B. M. I.), at Esidumbini. They are now the only missionaries there, and have under their care the church and Sabbath-school, day schools, sewing schools, besides the visitation at the home of the people and the numerous details of station work.

The school at Umzumbe has been under the care of Miss Kate Houseman, and has had a successful year. Much industrial work is done and taught as in Inanda; and the neatness, intelligence, and earnest Christian spirit of the girls is very marked. Miss Bridgeman has charge of the kindergarten at Umzumbe, besides doing a large amount of general missionary work.

WEST CENTRAL AFRICAN MISSION.

MISSIONARIES.—Mrs. Wm. E. Fay, Miss Minnie A. Clark, both at Bihé.

Mrs. Fay's pioneer work at Bihé progresses surely, though slowly. Work in the fields at certain seasons prevents regular teaching of women and girls for months at a time, but they come back to their studies with encouraging interest when their enforced absence is over. Mrs. Fay feels that at least two of the girls show by their lives that they are sincere Christians, and a Saturday afternoon prayer-meeting has been established, in which these and others take part intelligently and earnestly. Much of the missionary's time is also given to receiving strangers who come to "see the white people and hear the organ"; and it is hoped that those who are led by curiosity, may be in time persuaded to listen to Christian truth. Of one of these Mrs. Fay writes: "A stranger who attended one of our meetings told my husband the following day how nice the organ sounded 'when the *ondona* (white woman) first played with her hands, then with her feet, then her lips broke and she began to sing.' The music seems to attract strangers more than the words, yet we can never know what word may take lodgment in their hearts." We regret to say that Mrs. Fay's health requires her return to this country, and she is now on the way; having left Bihé in June last. The station is to be reinforced by Dr. and Mrs. Clowe and Miss Clark, who sailed for Africa, June 28th.

EUROPEAN TURKEY MISSION.

MISSIONARIES.—Mrs. Ellen R. Baird, Mrs. Fannie G. Bond, Miss Harriet L. Cole, Miss Helen E. Matthews, at Monastir (400 miles northwest of Constantinople); Miss Ellen M. Stone at Philippopolis (150 miles northwest of Constantinople). Four day schools, eight Bible-women.

“That feature of the work of the Bible-women which has been most forcibly impressed on my mind,” writes Miss Stone, “has been the deepening of the individual spiritual life of most of these our sisters; consequently their labors for souls have been more fruitful of results. Their reports, verbal or written reports, are full of testimonies of the wonderful power of God resting upon the word spoken by them, and the records of souls seeking and finding the God of truth.” Six of the Bible-women have been located in places where there was no pastor, and there have been many accessions to the churches through their labors; six additions at one communion are mentioned in a village where a young girl was working alone. They have also had good success in their efforts among children. The school at Monastir (supported by the W. B. M. I.), under the care of Misses Cole and Matthews, has had a prosperous year, with ten boarders and thirty day scholars. The pupils are Bulgarians, Albanians, Wallachians, and Greeks, with a few Turkish girls. Much illness among the day scholars in the winter term made it necessary to close that department for a few weeks; but the boarders were mercifully spared. Miss Matthews writes: “I believe this to be in answer to prayer, as I learned that two of my friends had united in prayer that we might be spared such a trial.” Owing to the prevailing influenza and other troubles Mrs. Bond has had her hands full of medical work, and was herself prostrated three months with fever. She has some compensation for her efforts in the remarkable love and devotion of the people. Mrs. Baird has continued her labors among the women in their homes, with the exception of a number of weeks when she was quarantined on account of scarlet fever in her family. Miss Cole’s health makes it necessary for her to come to America for rest.

WESTERN TURKEY MISSION.

MISSIONARIES.—Miss M. M. Patrick, Miss Isabel F. Dodd, Miss Flora A. Fensham, Miss Helen E. Melvin, Miss Ida W. Prime, Miss Lydia A. Gile, at Scutari (Constantinople); Mrs. F. M. Newell, Miss Olive N. Twichell, Miss Martha J. Gleason, at Constantinople; Mrs. Catharine Parsons, Miss Laura Farnham, Miss Marion E. Sheldon, at Adabazar (about 100 miles south-southeast from Constantinople); Miss Mary L. Page, Miss Agnes M. Lord, Miss Emily McCallum, Miss Cornelia C. Bartlett, at Smyrna; Miss Phebe L. Cull, at Broosa (57 miles southeast from Constantinople); Mrs. Myra P. Tracy, Miss Eliza Fritcher, at Marsovan (about 350 miles east from Constantinople); Miss Sarah A. Closson, Miss Frances E. Burrage, at Cesarea (370 miles southeast from Constantinople); Miss Laura B. Chamberlain, at Sivas (400 miles southeast from Constantinople). **SCHOOLS.**—The American College for Girls at Constantinople, Miss M. M. Patrick, president, 63 boarders, 40 day scholars; boarding

school at Talas (Cesarea), in charge of Misses Closson and Burrage, 54 boarders, 23 day scholars; boarding school at Smyrna, in charge of Misses Lord, McCallum, Lawrence, and Kirtland (Misses Lawrence and Kirtland supported by the W. B. M. I.), 17 boarders, 67 day scholars; boarding school at Marsovan, in charge of Miss Fritcher and the Misses Smith (the Misses Smith supported by the W. B. M. I.), 43 boarders, 52 day scholars; boarding school at Sivas, in charge of Miss Chamberlain. Thirteen Bible-women and 62 day and village schools.

The event of the year in our college at Constantinople, is the consummation of the change from a boarding school, or "Home," to a regularly incorporated college. The feeling of teachers and pupils with regard to the change is described in the June number. The institution has never had a more prosperous year. Two courses of lectures have been among the new features of the year; one by the faculty of the college on subjects pertaining to their several departments, and one by gentlemen invited from outside. While there has been no time of special religious interest, the effect of the revival at the close of the previous year has been very noticeable, and there has been steady growth in character, constant increase in thoughtfulness, in Bible study, and good attention to the religious exercises of the college. Miss Fensham has returned to this country for a year's rest, and Miss Gile was to sail in August to supply the temporary need in the college. The work at Gedik Pasha, in Constantinople, under the care of Mrs. Newell and Miss Twichell, has been steadily continued, although lack of missionary force and much illness in the city has somewhat reduced the numbers in day and Sabbath schools. The coffee house attracts many who are reached in no other way, and the preaching service connected with it is said to be one of the most successful in the city. Mrs. Newell arrived in Constantinople June 3d, after a year's rest, with Miss Anna B. Jones (supported by the W. B. M. I.) as an associate. The marriage of Miss Twichell, who is to remove to Broosa, brings serious loss to the work at Gedik Pasha. Miss Gleason is still seeking health in this country. The school at Smyrna has largely increased in attendance, especially of day scholars, notwithstanding the serious epidemics that have occurred during the year. The spiritual tone of the school has been good, and there has been a flourishing society of King's Daughters, described in the August number. The kindergarten has suffered to some extent from the absence of Miss Bartlett, but the native teachers have "faithfully stood shoulder to shoulder, carrying the work forward harmoniously and effectively." Miss Bartlett expects to return to her post early in September. Miss McCallum arrived in this country in August.

Of the school at Talas the report says: "This year has brought to us all of the material progress that we hoped for from the new location and the new buildings. The future of the school is bright." "It is with the deepest gratitude to the Lord's providence that we record the removal of the school

and its establishment in its new home." The new buildings attract many visitors, who must be shown over the establishment from garden to roof, which consumes much valuable time, but the increased interest excited brings its compensation. The school at Broosa (supported by the W. B. M. P.), in charge of Miss Cull, has had a successful year, the building being crowded to its utmost capacity. The return of Miss Wells to this country to make a permanent home of her own, leaves Miss Cull in great need of an associate.

The special religious interest in Marsovan was very marked in the girls' school. At one time "nearly every boarder seemed drawn toward the light by the power of the Spirit, and the effects have deepened in many hearts, while some have grown careless once more." The prayer-meeting of the girls still continues to be of great power, prayers following each other in such rapid succession it has been impossible to close at the appointed time. At the beginning of the fall term a circle of King's Daughters was formed, and from this twenty-three other circles have sprung, with a membership of one hundred and twenty, more than half of whom are not members of the school. They all have the usual religious and business meetings, and contribute for the assistance of poor pupils in the school. The school at Sivas, under the care of Mrs. English during Miss Chamberlain's absence in this country, has had a good measure of success during the year. It has adopted a new course of study, and has made a start toward developing an industrial department by introducing the manufacture of rugs as an elective into its course of training. A small and select school for special instruction of teachers has also been started. At Adabazar the school continues its efficient work, supported by the native community, with the exception of a few scholarships for girls who are to teach in the villages. Woman's work at Trebizond is progressing favorably, notwithstanding the perplexities in other departments in that field.

The large number of village schools and Bible-women in this mission, and our limited space, prevent our giving the many interesting details of efforts which are second to none in importance and efficiency.

CENTRAL TURKEY MISSION.

MISSIONARIES—Mrs. Emily R. Montgomery, at Adana (100 miles southwest from Marash); Miss Ellen M. Blakely, at Marash (90 miles northwest from Scanderoon); Miss Ellen M. Pierce, at Aintab (90 miles northeast from Scanderoon); Miss Henrietta West, at Oorfa (80 miles east from Aintab). SCHOOL.—Aintab Female Seminary, in charge of Misses Pierce and Graham (Miss Graham supported by the W. B. M. I.); One Bible-woman, 13 village schools.

The effects of the wonderful revival have been felt in the school at Aintab all through the year. Miss Pierce writes: "It has been our happy privilege to watch over many of these young converts in the school. We do

see a great difference in their bearing, in the interest with which they listen to the truth, and in their readiness to take part in the prayer-meetings." Owing to many hindrances in rebuilding the seminary building, the pupils were obliged to remain in the cramped quarters to which they fled at the time of the fire, till March 27th, when they moved back into the renovated building, "more beautiful than ever," with happy hearts. Miss West, at her own earnest request, has been again stationed at Oorfa,—the only missionary or European resident in the place. The Protestant community now numbers fifteen hundred people, and the church has three hundred members. A letter has been received by the Branch which supports Miss West, from the church committee, speaking of her labors among them with the greatest appreciation and gratitude, and presenting an earnest request for an associate to be sent to her aid. The high school has now thirty-eight pupils, eight of whom are fitted to go to Aintab Seminary. Nine weekly prayer-meetings are held among the women, at which the attendance at one time reached five hundred. Miss West is soon to have an associate in Miss Ida Millinger (supported by the W. B. M. I.). Miss Blakely has continued her successful labors in the girls' college at Marash (supported by the W. B. M. I.). Owing to the delicate health of her associate, another teacher is imperatively needed in this college. Mrs. Montgomery still remains in this country, seeking rest and health. On account of inability to secure the right workers, the number of Bible-women in this mission supported by the Board has been reduced to one. Much of their work, however, is continued by pastors' wives and Christian women as a voluntary service. The village schools are increasing in power and influence.

EASTERN TURKEY MISSION.

MISSIONARIES.—Mrs. Caroline R. Allen, Miss Emma M. Barnum, Miss Caroline E. Bush, Miss Mary L. Daniels, Miss Harriet Seymour, Miss Emily C. Wheeler, at Harpoot (175 miles south of Trebizond); Mrs. Olive L. Andrus, Miss Clarissa H. Pratt, at Mardin (150 miles southeast from Harpoot); Miss Charlotte E. Ely, Miss Mary A. C. Ely, at Bitlis (on Lake Van, about 300 miles southeast from Trebizond); Miss L. E. Johnson, Miss Grace N. Kimball, Miss Ellen R. Ladd, Mrs. Martha W. Reynolds, at Van (at eastern end of Lake Van); Miss Harriet G. Powers, at Erzroom (150 miles southeast from Trebizond). **SCHOOLS.**—Euphrates College (Female Department), in charge of Misses Wheeler and Daniels, 319 pupils; boarding school at Mardin, in charge of Miss M. G. Nutting (supported by the W. B. M. I.), boarding school at Bitlis, in charge of the Misses Ely, 44 pupils, boarding school at Van, 80 pupils, mostly day scholars. Thirty-three Bible-women, 30 day and village schools.

The numbers in the female department of Euphrates College show an increase of eighty over the previous year, and the primary, preparatory, and academic departments present a busy hive of workers. Notwithstanding the increase in numbers, the sum asked from the Board for its support is less than

ever before, and it is expected the college will soon be entirely self-supporting, with the exception of the salaries of the American teachers. A special religious interest in the spring resulted in the conversion of twenty-two of the pupils. Miss Wheeler connects this interest with our Friday morning prayer-meetings in a delightful way in her letter in the August number. The addition of Miss Barnum to the working force in Harpoot, makes it possible for the teachers in the college to do more or less touring, affording them relief from the confinement of the schoolroom, as well as giving them more exact knowledge of the training needed by the pupils for village work. Miss Barnum received a most hearty welcome on her return to the home of her childhood, many exclaiming, "You belong to us." "We love you already, for you are no stranger." She is rapidly regaining the once familiar Armenian, and is entering into the work with zeal and enthusiasm. Mrs. Allen continues her labors among the women in Harpoot and the surrounding villages. A new effort in the way of a Bible-reading has been started, which proves very successful. The touring carried on by Misses Bush and Seymour in the Harpoot field is growing to be a most important department of the work. In company with some of the gentlemen of the mission, through winter's snow and summer's heat, climbing mountains and fording rivers, they go from village to village, meeting the women in their homes, stationing the Bible-women and native teachers in the most advantageous places, and encouraging and advising them in their work, helping and sympathizing with the sick and the sorrowful, healing church quarrels, rousing the indifferent, and holding daily meetings, where scores of women gather to receive rich blessings from on high. The school at Mardin has had a successful year under the care of Miss Nutting. The kindergarten forms an important department in it, as the pupils are so young when received it is easier to gain an influence over them. The return of Mrs. Andrus and Miss Pratt gives much added strength to the work in all its phases. Miss Pratt reached Mardin, after her rest in this country, early in November, and in less than two weeks after her arrival began her touring among the outstations, which she has continued most of the winter. Of this work she writes: "How I long to tell you about the bright jewels of souls which the Lord has let me work for this winter. He has had pity on them, and so given me to believe in the power of his Word, and used me as never before. Some of its routine being safely left in the hands of efficient native assistants, the Misses Ely are able to do much touring and outside work. A successful Sunday-school and several missionary societies are some results of these efforts. The school at Bitlis, the Mount Holyoke of that region, continues to be a great power for good. Miss Mary Ely arrived in Bitlis, October 31st, after a period of rest in this country.

The return of Miss Johnson to Van, accompanied by her new associate, Miss Ladd, has brought new life to woman's work in that place. During the enforced absence of the missionary teachers the school has been in the care of two of the graduates of 1887, who did good and faithful work. While the boarding department suffered considerably, the day scholars increased in numbers, although of a somewhat younger class of pupils. The girls are mostly Gregorians, only six being from Protestant families. The work in the day school and among the women has held its own, notwithstanding many difficulties and perplexities. Mrs. Raynolds has spent most of the year in Constantinople under medical treatment, and Miss Kimball is still pursuing her medical studies in this country. At Erzroom nine of the pupils in the girls' school have united with the church, and many others were much stirred by the religious interest in February and March. These young Christians are doing good service in holding meetings and in personal work in different parts of the city. Six of the nine graduates are to be sent out as Bible-women and teachers this autumn. As in the other missions, our space forbids our giving even the briefest account of the constantly growing work of the Bible-women. A graphic description of a village school by Miss Wheeler, which follows this article, gives a specimen of all the schools in this mission.

(To be continued.)

TURKEY.

A VILLAGE SCHOOL IN TURKEY

BY MISS EMILY C. WHEELER.

DEAR FRIENDS: Here I am in the chapel at Bigmeshen, attending the examination of our village school. There is the additional pleasure of knowing that this is our village, as Miss Heald and I call Bigmeshen since we spent ten days here in the winter. Besides that, the teacher is a nice little freshman from our college, who has done good work with her little school of thirty-two girls and boys; and when she returns to the school at the beginning of a new term, she will bring with her one of the most advanced of her pupils, to enter our preparatory department. The teacher is from a Gregorian home, but I trust she is a Christian. To-day her Gregorian mother has come with us to attend her daughter's examination, and is a delighted spectator of her daughter's skill and self-possession. The tears come to her eyes as she watches her, and I recall the bright, but ignorant

little girl who entered our primary school as one of its first pupils, and say, "What hath God wrought!"

Have you enough imagination to picture this great, barn-like chapel, I wonder? The pulpit is nicely carpeted and fixed up, for the pastor's wife is a nice and tasty woman, and has brought her city ideas with her. There are eight windows fitted with bars of wood, over which in winter paper is pasted, to keep out the cold. There are six rough pillars in the church, and just beside three of them runs a railing, to separate the women from the men, as the sexes cannot sit together in this land. The floor is nicely boarded, and there are cushions here and there. We have a seat made of boxes and cushions, and Nazloo Tarshoohee, the teacher's mother, Miss Heald, and I have the honor. I only wish some of you were here. I would gladly sit on the ground and give you my seat if you could only look on the scene.

One corner of the room next the pulpit is occupied by the school, the teacher having a small desk and chair, the pupils sitting on the floor. The room is crowded with men and boys, women and girls, not to mention the crying babies which are constantly being carried out. The teacher is gorgeous in a light calico skirt and a white piqué basque, over which is pinned a dark silk kerchief. A white apron is trimmed with hand-made lace, which is much prized, and shows the girl who wears it to be "capable," as they say here. On her head is a thin handkerchief, folded in a triangle and tied round her head, leaving the hair in front and the ears exposed. The children are in their Easter dresses, and are fine in new blue homespun robes and trousers trimmed with Turkey-red, and red aprons, with little red caps and black turbans on their heads. One or two have attained the glory of a calico dress. Several have shawl girdles folded triangularly and bound round the waist tightly, some leaving a big knot in front.

I have thus described things minutely because so many in America have asked me so many questions about these schools. The exercises are going on, and if I am rather disjointed in my letter, you must be "pardon-minded," as we Orientals say.

Just at my right sits a very happy girl of eighteen, who is attending her first school examination. She is a girl who lost her feet in infancy, and has to walk on her knees around her barn-like, dismal home. She has learned to read and write, Miss Heald having set her some copies when we were here in the winter. She did not know how to pray, but our little teacher has taught her how. The pastor, pitying her and roused to new interest by our visits to her, has just made a funny little cart with wooden wheels, and on this Marta rides in triumph to church and school examinations. Will you not pray for her?

The exercises to-day were begun by the reading of a psalm by the pastor, and prayer. Then a row of girls repeated a psalm in concert, and the school sang a hymn, which was very well received. The primer classes were first examined, and delighted parents rejoiced over the a-b abs and b-a bas of their infants, some girls of ten and twelve being of the number. Of course those who could read right off received the *affarims* of the people,—that is, the bravos. Then a wee boy recited a “piece” about a line long, and the arithmetic classes came out in turn. There were three from those who counted up to thirty or forty and added oxen, chickens, and cows, to those who could do examples in subtraction on their slates. One little girl made a laugh by informing us that if her father had five chickens and one was killed, there would be seven left. Then a little girl recited quite a long story, and a song followed. A Bible examination took up the life of Christ, and a long recitation followed.

Now the second Catechism class is under fire, and will be followed by the first class. As I write, they are reciting the Commandments in concert. This little Kittychism, as we call it, was prepared by my father, and is a great favorite. Will you not pray that the printing-press may receive a permit, so that we may go on printing much-needed books?

The women seem so glad to see us again. You do not know how nice it is to have a village belong to you. The bright faces of my old Bible class beam at me from the audience, and I must stop writing and look at them. So much can be done by a look! Just in front of me sits a girl with a white, embroidered cap on her head, and a little wine-colored turban. I have just counted the braids of her abundant hair. There are twenty-two. Do you wonder she does not comb her hair but once a week?

Here comes a delegation of women from Dry Village, half an hour from here. Another recitation, and the first class in the Second Reader rises. It's but one girl, and I make up my mind to try and get her parents to send her to school. She is so European (as she belongs to a more enlightened family) that her head is bare. The second class has only two members. Older girls must work, and must be getting ready to be married.

I am pleased with the appearance of teachers and pupils, although I am getting pretty tired in this close, hot air, that smells—well, “villagey”; and as you were never here you cannot appreciate the mixture of stable, dirt, linseed-oil, smoke from manure fuel, and other indescribables which go to make up this particular perfume. It's the first time a girls' school has been held in this village; and I am sure the teacher's thorough work has laid a good foundation, and it's worth getting tired to see it. The reading classes did well, and were followed by a song, and a girl is now holding forth with a

recitation on death. Now a large class in oral geography is doing great credit to our teacher, and a map of the hemispheres is doing its part to make it interesting. They have learned on a geography, as the school has no map, and this has been borrowed for the occasion from the boys' school. It's a wonder to see how well they do, and to see little girls point out and name the many islands of the globe. A dissertation is going on on the subject of hot springs, as the youthful teacher has studied physical geography, and has brought all her knowledge to the front in this class. After various questions and answers about various kinds of springs, she asks, "Therefore, is it a saint, or the medicinal quality of the spring, that heals disease?" and the children answer in a proper way, but in direct opposition to popular superstition. I am so glad to see a teacher use what she has learned, and go out of ruts, and be bright. It recalls former struggles years ago to teach teachers to teach orally, and I am rewarded for patient effort then. This girl has evidently succeeded in waking up her scholars; and so, like Captain Cuttle, I "make a note on't," and some day she will get a higher place.

A little tot of a boy has just made everybody laugh by a recitation which announced that he had worn his shoes out coming to school, but had not learned a thing. A series of recitations brings back our school and the days long past, when I had said recitations translated for our own use. The faithful little girl has saved them up for future use, as also some movement songs used in our kindergarten, which are very acceptable to the audience. One wee girlie is so much alarmed as she stands up in front of the pulpit, that she bursts out crying. Another big girl succeeds better; and now a crowning feat is performed, and the school sings a Turkish song. Just in front stands the little boy who gave up drinking wine when he came to school, and stood firm against all persuasion. He has stopped shaking as from ague, and his example led his father to give up the winecup. "A little child shall lead them." The little girl who always carried Miss Heald's hymn-book and Bible, and took such good care of her, has appeared well, although she was overcome with pleasure on seeing her. One of our schoolgirls has graced the occasion with a recitation, and her new and becoming dress has a ruffle on it! She used to be so shy that she could do nothing; but having recently become a Christian, she has changed wonderfully, and is making good progress. You should have heard her father last Friday as he told me, with real feeling, how she had gotten her mother to reading again during this vacation, and how for the first time in her life she had prayed with her mother. As I considered the past, I said, "This is indeed fruit-bearing."

Here comes another of our girls,—the one we took to school when we were here before,—and with the girl just mentioned carries on a dialogue;

while the proud parents note with delight the boarding-school grace manifested in salutation and clearness of tone. But this is the best,—a movement song illustrating the farmer's work, and twice the girls have had to stop on account of the amusement caused. Now come the prizes, and it is very Oriental. The prizes are from home,—pictures, pencils, a couple of needle-books, pin-balls, etc. They are given for first-class work in lessons, for not being absent, and for good behavior. Then followed prizes for having their hair combed every day, for sweeping the schoolroom well, for sewing, and, last, for being loving in school. Then the preacher makes a few remarks on the school, and expresses his thanks to the American Board for the establishment of the school. After all is over, each child receives a picture, but those who received prizes had the honor of receiving them before the audience. Then follow hand-shaking and congratulations, examination of sisters' who are reading, and exhortations.

Now, after three hours, we are seated in the pastor's room, and food is being prepared on the table on the floor, that we may eat, and mount our horses for the homeward ride of two hours and a half.

LETTER FROM MISS H. G. POWERS, OF ERZROOM.

. . . I WANT to give you a little review of the past year, so that you will know how to think of us in the school. The first Sunday after my arrival I started our teachers' prayer-meeting once more, and I think we have not failed to have it since. I was not well in the winter, and when I have been too ill to get up, the meeting has come to me in my bedroom. This hour has been the best of the week; there have been very fervent prayers offered, and it has done me good to lie and listen when I could do no more. I cannot but think the faithful work as well as earnest prayers of these native teachers has had a part in the blessed revival of the winter. These Sabbath mornings we have talked over the condition of the girls, generally and individually, and planned work for the week, usually taking a class at a time and dividing them among us for private conversation and prayer. . . .

On April 13th I attended church for the first time in five months. Twenty-two were received into the church,—ten men and boys, twelve women and girls, of whom nine were from the school. Five of the eight in the senior class are now professing Christians. I hope one or two of the others are trying to live for Jesus, but they belong to Gregorian families, and of course it is not easy for them to come out and make such a radical change as this would imply. . . . After the blessed service when twenty-two, old men and

maidens, young men and children, professed their love and loyalty to a living Christ, we—the girls and I—had our regular Sunday afternoon meeting. We soon divided, and I took ten into my room for a fellowship meeting. It was almost more joy than I could bear; but oh that I may have more such burdens to bear! Ten young souls to be trained to work for Christ, as well as live for him! I have never, never felt so full of hope.

For quite a number of Sabbaths the girls have gone from house to house to read the Bible or teach the Sabbath-school lesson. Some of the people in the church have been somewhat scandalized at the idea of young girls going about alone, and the girls have had to bear much that is unpleasant. I told the girls that I could not let them go alone. If they wished to continue, they must find some woman who could go with them. I was soon informed that one whom we will call Aunt Emerald, had consented to go with them. She went with them several times, till one Sunday she did not appear as was expected. I sent to inquire for her, and rather a dubious answer was returned; but presently she arrived, and I received her lying on my bed.

“What is the trouble?” I asked. “Why don’t you want to go to-day?”

“What is the use of young girls going about; they don’t know anything?” she burst out.

“They can read the Bible, can’t they?” I inquired.

“Yes; but this is work for women, not for little girls.”

“Yes, Auntie, this may be true, but where are the women? Some of you can’t, and some of you haven’t the spirit. Shall we, then, let it go undone? Shall we chill the loving zeal of these young disciples by frowning down their little work for Christ and souls?”

I sent for one of the girls and told her not to enter into discussions. Then I laid my hand on the shoulder of this dear old-fashioned sister, and said: “You who are older and wiser must guide these inexperienced girls. They need training, and we who are older must train them. You know you are their Sunday mother.” I smiled, and so did she, and I felt that I had won the day,—this day, not the next one, perhaps.

“Well, where are they going?” she asked in rather a gruff, unamiable way; but that did not matter, as it was in the line of the practice desired. I knew that if she went she would get over her disapprobation.

One of the girls mentioned the place they thought of visiting.

“Oh! it will never do to go there,” she exclaimed. “The old woman is well enough, but the family are very bitter. They are a bad lot. One should be careful to select the right place to go to.”

“Yes, indeed,” I responded; “that is why we want you to help us in the visiting.”

Another place was suggested ; and then I thought of a family close by, and said, "Will you go there?"

A reluctant "Yes" was the reply, and the girl ran off to get her shawl.

After a little I went up on the roof, for sunshine and air. Presently I heard footsteps, and, turning, saw Aunt Emerald.

"Well, did you go to H.'s?" I asked.

"Yes ; and we made a long stay, and she read, too, and we had a good talk."

"So you had a good time?"

"Yes ; indeed we did. Zarhouhi has been to-day to teach blind Mardiros the Sabbath-school lesson. He is very grateful, and the whole family gather and learn the lesson too. The other day she and Fredan were at Chaho's. You know he is old and partly paralyzed. It is not a bad thing to read the Bible to the aged, the blind, and those who cannot read for themselves, is it?"

"No, indeed ; God bless their warm hearts, and warm us all up ! But we must go to suitable places."

"Yes ; by all means. But so far I can say that the girls have always been welcomed, and asked to come again. But suppose they did turn you out, were not the apostles treated so ? Why shouldn't we be persecuted some, too?"

"O yes ;" and then she began to recall some of Paul's tribulations, and from that she went on to her own private sorrows. Poor old soul ! I did what I could to comfort her ; but it is hard to have three sons away in Constantinople and America, and the only one left planning to go to the latter place as soon as he can.

About the first of May we started a prayer-meeting in a new part of the city. I had been planning it for some time, but various hindrances delayed us. The Bible-woman has charge of it, and the girls volunteer to the number of six or more. It is quite a distance for them to go, and the weather is persistently bad on the days of the meeting. They all seem to enjoy it. In February the girls begged for a prayer-meeting directly after church on Sunday. I rather reluctantly consented, as I thought they had meetings enough already. The first meeting I did not attend, but was requested to do so afterward, and it has been a great pleasure. They understand that it is their meeting, and are generally very ready with hymns, prayers, verses, or remarks. I seldom say anything, and we stop on the half-hour if possible ; but we have had several meetings when it was not possible, the hearts of some were so full.

Young People's Department.

CHINA.

WOMAN'S MEDICAL WORK IN TUNG-CHO.

[From the Annual Report of the Mission.]

Mrs. SHEFFIELD has dispensed medicine each afternoon to the women coming to the dispensary. This has proved a valuable place to reach the women, whose hearts are so receptive. Miss Evans and Miss Miner have taken turns on different days of the week in visiting the waiting rooms for a half-hour previous to dispensing, while the women of the different station classes were delighted to put to practical use their newly-acquired knowledge in trying to help also. Our Sabbath services are well attended by many who have received help in the dispensary, although no medicine is given on the Sabbath. Frequent visits have been made to patients in their homes, and these have included some of the wealthier families of the city. Mrs. Sheffield gives the following account of one of these visits. In December a call came to attend a niece of the City Magistrate, at his yamen. She was ill with a fatal disease, and nothing could be done except to afford temporary relief; but she was grateful for our efforts, and showed an eagerness to hear what was told her of the way of life and the life beyond. A month after her death her mother, who is a sister of the official, and who resides in his family, sent an invitation to Mrs. Sheffield to attend upon her for a slight paralysis of the arm. She wished to use electricity, and this necessitated repeated visits. She used to prolong the calls for the sake of conversation about things outside her little world, and she was an eager inquirer about all things, from a sewing-machine to the gospel. She seemed like a caged bird, who longed for its wild-wood home and the freedom of the skies, and was ever beating her wings against the hated prison bars. Most Chinese women seem content with the petty, shut-in, limited life they lead, but this lady rebelled with all her soul against such an existence.

"When my soul comes to a body on earth again," she said one day, "I want to be a dog, not a woman. A dog can run about as it chooses. If one has a will as high as the heavens one cannot stir hand or foot, we are so fettered by our customs. They are happy," she went on, pointing to some servant-women in the court: "they are poor, and must go out to service, and can go and come. They can see something of the world; but we ladies, the higher our rank the more we are tied down."

She said she stole her knowledge, as her parents feared if she learned to read she would injure the reputation of her brother; but by asking a character from one and another she had gradually become able to read novels and a few other books. She said she never forgot a character when she had once learned it. Her restless mind wandered from one subject to another, and it was impossible to give her more than fragments of Christian truth, until one day, by her permission, Mrs. Sheffield carried her some Christian books. As she glanced from one to another she asked, "What does this date 1889 mean?" It was a good text from which to tell her of the beginning of the Word in the form of the Son of Man, and that day all her questions were about him and about our faith and heaven. I think she will remember it all. May some of the comfort of Divine love quiet her restless longing, and satisfy her hungry heart.

LETTER FROM MISS KATE C. WOODHULL, M.D., FOOCHOW.

We take the following items from a letter from Dr. Woodhull:—

MRS. BALDWIN has been making a tour of the schools in the country, and last week I went with her to the Inghok region. The trip did me good, and I have come home strengthened in body and mind, with new hope and courage for my work, with a heart full of gratitude to God for his goodness to me, and filled with praise for his wonderful purposes of love to the children of men. Riding, and walking, and sailing among those grand mountains was a good place for communion with the Holy Spirit, and he did comfort, strengthen, and teach me. Many helpful suggestions have been given me that will help me to carry on my work more efficiently.

I became greatly interested in our native Christians, who are working in these country places. Pastor Ting's beautiful family is like an oasis in the desert. Mrs. Ting was very joyful over a case of conversion that has occurred recently. The woman had known about the doctrine for twenty years, but had never embraced it. Her little boy, about six or seven years old, was taken very sick. Faith was given her to look to the true God for help. She stoutly refused to have idol worship, as the family proposed, to rid the child of the evil spirit that was making him sick. "The people who believe in the Jesus doctrine," she said, "are not afraid of evil spirits, and I want the child taken to them." Her husband would not consent to carry the child, so she carried him herself to the village where she lived when a child, and where there were some Christians. Pastor Ting's son, who is a physician, gave the child some medicine, and he got well. The mother has united with the church, and although she has been persecuted she remains firm. The boy, too, has felt the influence of the Holy Spirit.

He tries to help and encourage his mother, saying, "If they persecute us, we will set them a good example."

Our new house is very nice, and will greatly add to our comfort. We feel that it is a beautiful gift from our Heavenly Father's hand, another proof of his wonderful love for us, and we desire to use it for his honor and glory. I feel that I am especially blessed in some of my class. One of the members, a Buddhist widow, became very angry one day, and left early the next morning, taking her furniture with her. As soon as she reached home, however, she was very anxious to come back. She made a very humble apology, and has tried to do her duty ever since. She says she believes the doctrine but cannot unite with the church; that if a woman would baptize her she would not hesitate, but she can not have a man put his hand on her head. She seems to have a great dread of living so listlessly as the heathen women do, and to be very thankful for work and an earnest purpose in life.

A TALENT SERVICE.

THE successful mission-band leader must vary her meetings. As one way of doing so I am going to suggest a Talent Service, prepared by an illustrated talk. Let the leader prepare, before the meeting, one large glass bowl, or failing a bowl large enough, a glass pitcher. This pitcher represents our life. Have seven small cups of different sizes and shapes filled with water, each symbolizing one of God's gifts, and an eighth cup, larger than any of the other seven, of peachblow or crin son ware, filled with water, colored with cochineal. Have your cups hidden as much as possible. All God's gifts to us are talents. One of his greatest and best gifts is health. God has given us sanity, sight, hearing, strength. As you talk, empty the first cup into the pitcher. The second cup is food. Men sow the grain, God gives the increase. He sends the rain and the sun. When he withholds either our crops fail. Man cannot produce one single blade of wheat. The third cup is raiment. Man spins and weaves the wool, the cotton, the silk, but is unable to produce one thread of either. God gives us the wool from the sheep, silk from the silkworm, and cotton from the cotton-plant. Then the fourth cup, knowledge. We have knowledge of God, of nature, of each other. Our great capabilities for enjoyment are largely the result of our knowledge.

Fifth cup, love; sixth cup, friends; seventh, joy. Talk about each gift, holding the cup up to view as you talk, emptying into the pitcher. Your large pitcher must not be quite full. Then speak of these gifts being common to all mankind. Every one has some measure of each of these gifts.

but there is something more needed to make life full, complete. This is the cup of salvation. The crimson or peachblown cup the symbol of this—crimson signifying cleansing, white, purity, and the red water the blood. Talk about the blessings of salvation, and when you empty let it fill the large pitcher, and overflow. Then tell how, when we have the gift of salvation, it tinges all our other gifts, and makes them flow over to others. As the water in the pitcher overflows when this last cup is added, so when we have salvation, we cannot help overflowing. Do not think it too much trouble to bring the pitcher and cups to your meeting, for the eye is as often an avenue to the heart as the ear, and more effective, because seldom used.

After reading the parable of the Talents, give your members each one cent, with the words, "Occupy till I come," naming any date you wish. At the end of that time the cent, with the money made with that cent, is to be returned to the treasurer. A clergyman in one of the churches in the States gave each of the children in the Sunday-school a cent as their talent with which to work for Jesus. At the end of six months they brought back their earnings, and told how they earned it. One little girl bought a sheet of tissue-paper with her cent. She twisted this into lamp-lighters, which she sold for ten cents. With the ten cents she bought some wool, and crocheted a pair of bootees, which she sold for twenty-five cents. With the twenty-five cents she bought some cretonne, which made a laundry bag, which she sold for fifty cents. She invested this in more cretonne, and made ten more laundry bags, which she sold for \$1, and she gave the treasurer \$1.01 as the receipts from her cent. Another little girl hemmed a towel for her mother, and earned four cents. She put this with her one cent and bought a paper of pins. She took bright scraps of silk and made six pocket-pincushions, which she sold for twenty-five cents. With this twenty-five cents she bought some sugar and made taffy, which she sold for fifty cents. She then bought two pounds of pulverized sugar and one and a-half pounds of nuts and made cream candies, which she sold for \$1.50, and returned \$1.51 to the treasurer.

Another girl bought a paper of darning cotton and darned her neighbors' stockings at so much a hole for small, and more for large. Then, with this money, she bought wool and knit mitts and lace.

The boys planted seeds, and sold flowers, and made tops out of old spools, kites, whittled out sailboats, ran messages; made dishmops, first whittling a knob on a round stick, and making a heavy tassel of cord around this knob.

It seemed, when their friends knew that they wished to earn the money, they all helped them to devise ways and means by which to earn it. We all can do some one thing well. Can't we invest one cent in the work we can do best, that it may bring forth fruit, some thirty, some forty, and some a hundred fold?—*Miss Chown in the Missionary Outlook.*

Our Work at Home.

BIBLE READING.

THE ENDURING MOTIVE OF MISSIONARY SERVICE.

“THE love of Christ constraineth us.” Christ is our inspiration and our model, “because as he is, so are we in this world.” We are sent by him, even as he was sent by the Father. See John xvii. 18. To his disciples on the evening of his resurrection day he said, “As my Father hath sent me, even so send I you.” In going to our work we must be actuated by the same motive that impelled our Leader; and it was love that constrained him, though he was rich, to become poor; to become a member of our corrupt and rebel race, a servant of servants, despised and outcast, an hungered and athirst, a homeless wanderer, and at last a mocked, and tortured, and crucified man. All this, though he was not only fairer than the children of men and made higher than the highest archangel, but even the very brightness of the Father’s glory. It is the example and impartation of this unutterable love working in our hearts that inspires and continues true missionary service, whether in the ranks at home or out at the front. Obedience to orders and compassion for human misery are strong motives, but they cannot so impel the soul to make itself a living sacrifice as does the love of Jesus. That can stir and steady the Christian to do and dare anything for Christ’s cause. His leading love will bear us on where youthful zeal would fail, and “the enthusiasm of humanity” be chilled by disgusts and disappointments.

To prepare ourselves for the cheerful resumption of our appointed work, for steadfast performance of it throughout our days, for self-denying gifts and continual intercessions, we must look unto Jesus. Consider him that endured. Heb. xii. 3. Who was faithful to him that appointed him. Heb. iii. 2.

Let the divine patience of his love and the indwelling of the same spirit inspire and empower us. Even here the Lamb which is in the midst of the throne may lead us to this living fountain, and his prayer for his disciples be answered in us, “that the love wherewith thou hast loved me may be in them, and I in them.” This is the “pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.” For “all that life is love;” and drinking deep of the ever-flowing stream which makes glad the city of God, we may find our heaven to be, as a dying saint once said, “part down here, part up there.” Read John xiii. 15; Phil. ii. 5-11; John xv. 9, 10, 12, 13; 1 Peter ii. 21; 1 John iii. 16-18; Gal. ii. 20; Eph. v. 1, 2; 1 John iv. 16; Eph. iii. 14-21.

HER CONVERSION.

BY MRS. MARGARET HAMMOND ECKERSON.

[Read at a meeting of the New York Branch.]

MRS. RANSOM, busy one Tuesday morning ironing, was surprised, as she glanced through the window, to see the pony cart of young Mrs. Holt, of Woodstock, stopping at the gate. "What can she want here at nine o'clock of a morning, of all times?" she queried, as she hung on the horse the beautifully laundered shirt just finished; "My! I aint fixed for callers."

Mrs. Holt came up the side path to the kitchen door. "I am only going to disturb you for a few moments, Mrs. Ransom," she said; "no, thank you, I will not come in; I wanted to tell you that we intend organizing a missionary society at three o'clock to-morrow afternoon at my house; and, if convenient, we want you to be there to help us."

Simple as the statement was, it seemed to confuse and surprise Mrs. Ransom.

"Foreign missions?" said she, interrogatively.

"Yes."

"Very well, I shan't come; I don't take much stock in foreign missions."

"Mrs. Ransom!" Mrs. Holt's tones expressed unequivocal surprise.

Mrs. Ransom frowned. "I'm a plain-spoken woman, Mrs. Holt; I never beat the bush. What's the use of saying I do, when I don't. There's enough work to do at home, to my thinkin'. 'Tis best to sweep up one's own dooryard before you whisk away at your neighbors. And there are other things: I've heard talk about the hardships and sacrifices of missionary life; an' yet, I saw a woman once who'd come from Injy, and she told considerable about the big, airy houses the missionary folks she met lived in, an' all the servants they kept, an' the way they traveled about the country! That's hardships and sacrifices, eh! And, again, what do you 'spose becomes of all the money that's sent for givin' Bibles and such for the heathen? There's a plenty of big-salaried folks on the Boards. That's where lots of the missionary money goes. What's more, the Lord can do his own work in his own time and way. When the fullness of the time is come he'll bring in the heathen—somehow!"

Mrs. Holt, being young and timid and but slightly acquainted with Mrs. Ransom, felt helplessly incompetent to combat such reasoning. She saw, moreover, that Mrs. Ransom was obstinately honest in her convictions.

"How can we pray 'Thy kingdom come,' if we sit with folded hands, doing nothing to promote its coming?" she said, with a quiver in her voice. "The lukewarmness of our church in this matter has troubled me, so that I feel impelled to call together the women of our church and organize a

society. Can you not come, at least, to help us pray for the extension of Christ's kingdom in the world?"

Mrs. Ransom shook her head decidedly. "No, Mrs. Holt; I see no need for any such society. We have yearly missionary collections in our church. There's no need for anything further. Wait a minute, and I'll pick you a bunch of roses before you go. I've never seen the bushes so full before."

"Now, whoever do you think was here this morning?" she asked her husband and son when they came in from the field at noon, fully prepared to do ample justice to her excellent cookery.

"Somebody or other," said Mr. Ransom, with a merry twinkle in his eye.

"Yes; like as not the President of the United States, wanting me to take an office, father," said Joel Ransom, gayly. Joel was their only child, handsome, stalwart, and twenty-one. "He couldn't do less than that, seeing I cast my first vote for him," he continued, drawing his chair to the table.

Mrs. Ransom waited for her husband to ask the blessing, then said as she waited upon them: "'Twas Mrs. Holt, from the village, ridin' out behind that little shaggy horse of hers. She wanted me to join a missionary society she's gettin' up."

"Did you join it?"

"Did I? Well, I guess not!"

"You ought to have told her charity begins at home," said Mr. Ransom. "You ought to have asked her where all the missionary money went? If there wa'n't some folks linin' their pockets off it? You could have asked her what wonderful sacrifices some of them high-toned missionaries were making?"

"What's bin puttin' a flea in her ear. The fact is, this new minister of our'n is a mighty disturbin' kind o' preacher. Dominic Vanderveer never had anything particular to say about the heathen, as I remember. He did not fret us about things that we aint called to meddle with. He knew that a thousand years is with the Lord as one day, and that he works out all things accordin' to his own purposes. He gave us good doctrinal sermons, and we took up our yearly missionary collection.

"Now, what call have we to be frettin' about people the other side of the globe? My dooty, as I see it clear, is to be sober, honest, and industrious, owe no man anythin', tend the means of grace, and help support my own church. I don't feel that the Malays, and the Cannibals, and the Tierra Del Fuegians have any claim on me."

He spoke with decision, and his wife, thinking over his words as she cleared away the table, felt strengthened in her convictions; she was persuaded that anyone who shared her husband's beliefs was in small danger of going the wrong way.

The following Sunday Mr. Grey, the new and "disturbin'" preacher, took for his text the word "Scythians."

The conservative Woodstock congregation were unused to have such headless, tailless texts shot at them like balls from a Gatling gun. It really seemed hardly respectful to the Bible. Young Joel Ransom, who was in church that morning, fixed his bright, dark eyes interestedly on the preacher, decidedly wondering what he meant to make out of that.

Joel was not a regular church-attendant, but his parents were not troubled by the latitude he exercised in the matter.

"You can't put old heads on young shoulders," said his father. "I never loved the sanctuary overmuch myself when I was a young fellow. Colts aint ready-trained horses all to once: but, after all, there aint many better young men than our Joel."

And certainly Joel Ransom was a fine, honest young man, quite worthy his father's praise. Still, Joel was somewhat of a heathen as regarded his conceptions of his responsibility to God and his lost condition as a sinner. He respected religion, and thought it a necessary thing when a person came to die. If there were no death in the world one might live comfortably without it. By and by, when he was getting on in years, he would join the church, and thus be assured of salvation; joining the church being viewed by him in much the same light as buying a railroad ticket. You had it, and could not be put off the train. He came to church this morning because he wanted to see folks; "folks" being more particularly Annie Masten, a pretty blonde who sang soprano in the choir.

To be sure, any one seeing him decorously sitting in the family pew might have thought his particular object was the worship of God in his sanctuary. However, it is well that motives are not legible outwardly, else humanity might suffer serious shock, and the most of us would probably go heavily veiled.

Joel was much taken with the new minister. His sincerity of manner, his winning smile, his true gentlemanliness of address, had attracted Joel from the start; and only last week, when Joel was out driving his bay filly, Nell, of which he was immensely proud, he had come on the minister walking along the road, had picked him up, and given him a spin behind Nell, and the young man had judged and praised the blooded animal with discrimination, thus scoring an excellent point with Joel in his own favor.

"Scythians," thought Joel; "if it isn't the oddest text! But *he'll* make something worth hearing out of it, and no mistake."

Joel had never as a boy doted on history, considering it as particularly dry bones; but now he was interested in the vivid, masterly touches that brought into prominence those ancient barbarians in their home north of the Black

and Caspian Seas, and stretching indefinitely into Asia. Barbarians of barbarians were they—brutal, ferocious, horrible; but not so lost but that when to some of them Christ was offered they accepted him, and became new men in Christ Jesus.

Then he touched on the Scythians of all lands who crouch in the shadows of a great darkness, blinded by sin, burdened with superstitions, dropping, dropping in death's hopeless flood. Oh for the salvation of these naked, hungry, thirsty, perishing ones! Oh for the feet of those beautiful upon the mountains who should bring to them tried gold, and spotless raiment, and the wine of the kingdom! That all who professed to be of Christ would strive to be co-workers with the Highest in doing that which his hand and his counsel had determined before should be done, until all kindreds, and peoples, and nations, and tongues should have heard of God's beloved Son, and one loud acclaim, belting the universe, should roll up in thunder tones, "Alleluia! Alleluia! the Lord God Omnipotent reigneth!"

Unwontedly thrilled and carried away, Joel willingly dropped a dollar bill into the collection plate. "There," he thought, "if that'll go to help some of those poor, miserable Scythians, I couldn't put it to a better use."

After service he spoke to Annie Masten, engaging her to take a drive with him at three o'clock, and started for home, pleased with himself and the world in general.

Probably Mr. Ransom, senior, thought the sermon might be classed under the head of "disturbin' discourses," and the least said about it the better; but Joel brought it up for discussion at the dinner-table.

"If I was a church-member, I'd want a pretty big hand in sending preachers and Bibles to the Scythians," he said calmly.

So unexpected was this remark that Mr. Ransom nearly choked. He was speechless, however. Somehow his yearly dollar did not loom up in its usual complacent proportions. In fact, it unaccountably began to look disproportionately small.

"It's no joke, either, for a man to cut loose from home and country, and go to the corners of the earth trying to make Christians out of miserable Scythians," continued Joel. "I don't know as I could. It's asking a good deal of a man. I can see how a man can travel to the earth's ends to strike a bonanza; but to teach a jabbering Hottentot or a rat-eating Chinese a little Bible—that don't pay."

He waited for some one to express their sentiments on the matter; but his father ate silently, and his mother as silently cut the pie. Presently she asked her husband, "Is the red heifer ailin'?" And the red heifer took the floor and held it, and the Scythians were relegated to their fastnesses.

(To be continued.)

LEAVES FROM THE BRANCHES.

The *Berkshire Branch*.—Berkshire is so rich in its leafy dress this beautiful summer-time, that surely one can be spared for our helpful LIFE AND LIGHT. I believe it was modestly suggested at one of the gatherings of the Woman's Board, that when Branches report their annual meetings they say but little of blue skies, bright sunshine, and the like. As we did not have any, but instead a chilly, northeast storm, I am quite content to leave that out. We had hoped for fair weather, for so many of our good ladies come from a distance; but we have found that wide-awake missionary women are full of courage, and that the spirit and inspiration of a meeting does not necessarily depend upon the brightness without. Christian hearts are warm hearts, so their glow made cheer within; and I'll just put in a parenthesis (the ferns and daisies were exquisite). New gowns and bonnets that perhaps were to have their first outing at the meeting were left safely at home, and all were content with simple attire and the ornament of a meek and quiet spirit. Our meeting looked just what it was from beginning to end,—a missionary gathering. The attendance was good. They came—these busy wives, mothers, daughters—from the hill-towns and the valley-towns, one mother and daughter driving over twenty miles; they came from the auxiliary and the "Top Twig Circle" of Peru, clear up among the hills; they came from the extreme north and the extreme south of our county; and from the city streets of Pittsfield they came to the First Church, the rallying-place of the Branch for this annual June meeting.

Only two auxiliaries that were not represented by delegates, and these were brought to us by reports. The words from these auxiliaries and circles were almost without exception hopeful, one of the weakest sending this message, "We are perplexed, but not in despair." A request had been sent out to the presidents of auxiliaries asking for a Scripture text from each that would represent as nearly as possible the true condition of their respective organizations. No one but the receiver of these texts, with their accompanying letters, can know the inspiration, the strength they brought. How they lifted a little cloud of discouragement, and awakened new impulses and hopes! Can anything be so direct, so rich in word-painting, as these Bible verses? If any Branch president is a bit disheartened by seeming coldness and inactivity, let her ask for these descriptive texts, and see how helpful they will prove.

We added to our list of officers a secretary especially for work among young ladies and children, and we are hoping for an increase of interest in this direction. We are expecting to look diligently, and to find the girls who are willing to assume the duty and privilege of mission-circle leaders. The children are ready.

Miss Gertrude A. Chandler was with us, and in a quiet way made her work very real to us. The needs, the methods of work, the opportunities in her field, were forcibly presented, and we shall have a fresh interest in her work in Southern India. Miss Stanwood is always helpful and always welcome. She had the right word for us, and we hope our girls will remember that "somebody is better than nobody" in this work waiting to be done.

The tone of the meeting was hopeful, spiritual; and we enter upon another year in the strength of our God, and assured that his presence will be with us. Some things—good things, too—were of necessity left over for our October meeting, which, free from all details of business, is always one of tenderness and spiritual uplifting.

The seventeenth annual meeting of the *Maine Branch* was held at Bridgton, June 18th, in connection with the State Conference. The town is one of the loveliest in the State, and the bright, beautiful day brought together a great number of ladies, crowding the vestry of the Congregational Church. It is very difficult to condense the work of the year so that it can all be told in the space of an hour, and were it not for the all-day semi-annual meeting, the officers of the Maine Branch would despair of a satisfactory gathering of workers. But the committee in charge of the conference assign a portion of time during the session to each of the three woman's societies. This year they gave Wednesday morning from eleven to twelve o'clock to the foreign work, two hours of the afternoon to the Woman's Aid to the A. M. A., and part of Thursday morning to the Maine Missionary Auxiliary; and in spite of intense heat, the owners of the conventional black silk dresses crowded the room at each meeting, were equally enthusiastic at the reports of each society, and kindness and good feeling prevailed. To be sure, secretaries' reports were cut short with the promise that they should be published in full in the *Christian Mirror*, and other matter had to be condensed into the smallest possible space. The treasurers' reports showed great gains in each of the three organizations, the Maine Branch having received more money than ever before in its history, except when legacies had been given, which was not the case this year. Special mention was made of the medical work among the Mission Bands and Endéavor Societies. A couple of pie-plates went the rounds of the meeting for a collection for incidental funds, returning with the value of many pies on them, creating a good deal of amusement. There was altogether a cheeriness about these meetings and a friendliness that made everyone feel at home. For a good time, commend us to a country town on a bright June day when work for Christ and the spread of his kingdom is the animating thought, and warm hearts are unitedly praying for a blessing on the beloved missionaries so far away.

In Memoriam.

MRS. GYLES MERRILL.

Died, June 20th, in Cambridge, at the residence of her son, Mrs. Gyles Merrill, of Haverhill, Mass., in the 74th year of her age.

In the death of Mrs. Gyles Merrill, for seventeen years an honored Vice-President, the Woman's Board is again called to mourn the loss of one of its oldest friends and most valued workers. In the earliest days of the Board, when it was considered by many as a doubtful experiment, she was among the first to respond to the call for aid from the Christian women in the home churches. Her first public services were in connection with the Vermont Branch, being largely instrumental in its formation. Her zeal and enthusiasm were an inspiration to all who labored with her, her heart and her purse were always open to its special needs, and her sound common sense was most valuable in its councils. Although a resident of another State for a number of years before her death, the Vermont Branch was her "first love," and always retained her sympathies.

What was true of her relations to the Branch was eminently true of her relations with the general Board. In her frequent visits to the Board rooms she always brought good cheer, with a renewed feeling of strength and courage for the great work to be done. Her bright, genial presence, her genuine enthusiasm for the work, her sincere love for the workers so cordially manifested, and her generous gifts, whose lavishness in such marked contrast to her simple attire showed the spirit of sacrifice in which they were given, will long be remembered and sorely missed.

It is with a feeling of deep sadness, almost of dismay, that we record the death, one after another, of those who entered so heartily into the interests of our Board at its beginning. In these later years of the multiplication of women's societies of many kinds, it is extremely difficult for Christian women to give to any one of them the whole-souled devotion which has brought to our Board its success. We rejoice most heartily in our present army of noble workers, but we are sadly the poorer for the loss of the prayers, the sympathy, the consecrated gifts of these mothers in Israel. We would fain believe that still

“ Lovingly they come to help us
When our faith is cold and weak,
Guiding us along the pathway
To the blessed home we seek.
In our hearts we hear their voices
Breathing sympathy and love,—
Echoes of the spirit language
In the sinless world above.”

WOMAN'S BOARD OF MISSIONS.

Receipts from June 18 to July 18, 1890.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. W. S. Dana, Treas. Auburn, High St. Cong. Ch., 100; Machias, Aux., 16.11; Saccarappa, Second Cong. Ch. of Westbrook, 16.95; Portland, Y. L. M. B., 40, Second Parish Ch., Y. P. S. C. E., 10; Piscataquis Co. Conf. Coll'n, 2.02; Kennebunkport, Aux., 10.12; Bethel, Little Helpers, 5; Waterford, Aux., 8; Bangor, Aux., 33.50; Lewiston, Aux., 30; Castine, Ladies of Cong. Ch., 10.50; Brewer, Miss'y Soc'y, 7; Bath, Winter St. and Central Chs., 17.50; Harpswell, M. B., 3.05; Augusta, King's Messengers, 17; Warren, Aux., 10; Limerick, Cong. Ch., of wh. 10 by Rev. T. S. Perry, in memory of Mrs. Elizabeth H. Perry, 19,

355 75
Total, 355 75

NEW HAMPSHIRE.

Rochester.—Mrs. E. O. Plumer, 60 00
New Hampshire Branch.—Miss A. E. McIntire, Treas. Alton, Mrs. L. S. Nute, 3.52; Chester, Aux., 23, M. C., 6; Claremont, M. B., 5; Derry, M. B., 3; Dover, Aux., 51.35; Francestown, Aux., 32; Gilmantown, Aux., 8.50; Greenland, Aux., 31.25; Hanover, Aux., 30.18; Hampton Falls, Seaside M. C., 5; Lempster, Two Friends, 2; West Lebanon, Aux., 15.72; Milford, Aux., const. L. M's Mrs. C. B. Fuller, Mrs. H. L. Chase, Miss L. J. Dow, Miss H. A. Foster, 100; Swanzey, Aux., 10; Walpole, Aux., of wh. 25 const. L. M. Mrs. Catherine B. Holmes, 30; Winchester, Aux., 16,

372 52
Total, 432 55

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. New Haven, Munger Band, 6; Northfield, Aux., 16.25; Pittsford, Aux., 25; Post Mills, Two Ladies, 1; Springfield, Willing Workers, 5; St. Johnsbury, North Ch., Aux., of wh. 5.01 Contents of a Mite-box, 32.01, South Ch., Aux., 20; Windsor, Y. L. League, 5,

110 26
Total, 110 26

MASSACHUSETTS.

Andover.—Abbot Academy, 80 00
Andover and Woburn Branch.—Mrs. C. E. Sweet, Treas. Lexington, Hancock Aux., 26.80, Six Young Ladies of Jun. Aux., 10; Andover, Sunbeam M. C., 14; West Medford, Aux., 22, 72 80
Barnstable Branch.—Miss A. Snow, Treas. East Falmouth, Aux., 12 00
Berkshire Branch.—Mrs. C. E. West,

Treas. Adams, Aux., 11; Dalton, Y. L. Aux., 34.75; Hinsdale, Aux., 16.90; Housatonic, T. O., Aux., 24.72; Lee, Willing Workers, 11.50; Sheffield, Aux., 7, 105 87
East Billerica.—Two Children, 20
Essex South Branch.—Miss S. W. Clark, Treas. Boxford, Aux., of wh. 25 by Mrs. Lydia H. Stevens, const. self. L. M., 25 by Miss Mary A. B. Gould, const. self. L. M., 66; Ipswich, South Ch., Aux., 32.50; Lynn, First Ch., Y. P. S. C. E., 3, M. B., 8; Beverly, Washington St. Ch., Aux., 5.25; Georgetown, Memorial Ch., Aux., 40, Less 20, as 10 from Wenham, Y. L. M. S., and 10 from Manchester, Aux., were sent twice by mistake, 134 75
Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. South Deerfield, Aux., 10 75
Hampshire Co. Branch.—Miss I. G. Clarke, Treas. Hatfield, Wide-Awakes, 5; North Amherst, Aux., 25; Northampton, Smith College Miss'y Soc'y, 45, 75 00
Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Wellesley, Penny-Gatherers, 30; Dana Hall Miss'y Soc'y, 16.19; South Framingham, Aux., 74.75; Maynard, Mrs. L. A. Maynard, in mem. Fannie, Mary, Hattie, and little Vickie, 6; Holliston, Open Hands, 100; Milford, Aux., 20; Natick, Young People's Soc'y, 15; Framingham, Aux., 3.75, 265 69
Middlesex Union Conf. Asso.—Mrs. A. R. Wheeler, Treas. East Boxborough, Y. P. S. C. E., 2 00
Norfolk and Pilgrim Branch.—Mrs. F. Shaw, Treas. Holbrook, Little Lights, 30; Weymouth and Braintree, Aux., 10; Braintree, Aux., 7; Brockton, Porter Ch., Y. L. M. C., 60, Aux., 40; Bridgewater, Y. W. M. S., 10, 157 00
South Hadley.—Mt. Holyoke College, 248 00
Springfield.—A Friend, 50 00
Springfield Branch.—Miss H. T. Buckingham, Treas. Springfield, South Ch., Aux., 48.49, A Friend, 10, North Ch., Aux., 20.08; Ludlow Mills, Aux., 20; West Springfield, Helping Hands, Park St. Ch., 20; Westfield, Second Ch., Scattergoods, 12, 130 57
Suffolk Branch.—Miss M. B. Child, Treas. Auburndale, Y. L. M. S., 50, Willing Hands and Y. P. S. C. E., 20.84; Boston, Mrs. E. B. Kendall, 10, A Friend, 27, Mrs. Baldwin, 5; Berkeley Temple, Opportunity Circle, 6, Mt. Vernon Ch., Aux., Mrs. M. W. Winslow, 30, Y. P. Aux., Mrs. M. W. Winslow, 30, Central Ch., S. S., 15.83, Shawmut Ch., Aux., 23, Park St. Ch., Aux., of wh. 10 by Prof. and Mrs. S. G. Barnes, 12, Echo Band, 70, Junior Aux., 20; Brookline, Harvard Ch., Aux., 31; Cambridge, Shepard Mem'l Ch., Y. L. Working Party, 30, Prospect St. Ch., 34; Charlestown, Two Friends, 5; Dorchester, Second Ch., Aux., 103.81; Hyde Park, Aux., 32; Jamaica Plain, Y. L. Aux., 8;

Newton Highlands, Aux., 15.50; Newtonville, Morning Stars, 15, Y. L. Aux., 15; Norwood, Aux., 41; Roxbury, Highland Ch., Aux., 1.55; Immanuel Ch., Aux., 32.71, Walnut Ave. Ch., Aux., 40, Eliot Ch., Olive Br. 5, Thompson C., 51 cts., Ferguson, 80 cts., Mayflowers, 2.40, Eliot Stars, 2.40, Margaret McLeod, 2.66; South Boston, Phillips Ch., Little Pilgrims, 7; Waltham, Carrier Pigeons, 25; West Roxbury, South Evangelical Ch., Aux., 20.17; West Somerville, Dry St. Ch., Woman's Miss'y Soc'y, 6.21,	796 39
<i>Worcester Co. Branch.</i> —Mrs. C. S. Newton, Treas. Southbridge, Aux., 15, Mrs. B. M. Lane, const. Bessie Plimpton member of Cradle Roll, 3; Westboro, Aux., 30; Millbury, Second Ch., Aux., 88; Blackstone, Aux., 10; Rockdale, Aux., 20; Worcester, Union Ch., Aux., 104, Old South Ch., Aux., 48.05, Piedmont Ch., Aux., 52,	370 05
Total,	2,511 00
LEGACY.	
<i>Woburn.</i> —Legacy of Sarah E. Spear,	215 64
CONNECTICUT.	
<i>East Conn. Branch.</i> —Miss M. I. Lockwood, Treas. Montville, Aux., 6.56; Central Village, Aux., 20; Plainfield, Aux., 17; Taftville, Aux., 6.50; Norwich, Second Ch., Aux., 10.03; North Woodstock, Aux., 16.62; Taftville, Willing Workers, 6.25; Preston, Aux., 7; Lebanon, Acorn M. C., 30; Thompson, Aux., 22.80; Lisbon, Aux., of wh. 25 const. L. M. Mrs. Ira D. Palmer, 38; Norwich, Broadway Ch., Helping Hand Soc'y, 30; Danielsonville, Y. L. M. B., 4.45, Cong. Ch., 18.07; Pomfret, M. C., 11.40,	244 68
<i>Hartford Branch.</i> —Mrs. G. R. Shepherd, Treas. Bristol, Aux., 41; Burnside, Long Hill M. C., 10; Plainville, Aux., Mrs. L. P. Buell, const. L. M. Miss Gertrude A. Woodruff, 25, Treasure-Seekers, 26; Wethersfield, M. C., 21,	123 00
<i>New Britain.</i> —First Ch., Coral Builders,	10 00
<i>New Haven Branch.</i> —Miss J. Twining, Treas. Bethel, Aux., 1; Bridgeport, Aux., 50; Centrebrook, Aux., 8.50; Chester, Aux., 1.04; Danbury, Y. L. M. C., 51; East Haven, Y. L. M. C., 10; Guilford, Third Ch., 5; Higganum, Coral Workers, 5, Y. L. M. C., 8.81; Zion's Cadets, 5; Litchfield, Y. L. M. B., 148; Meriden, First Ch., Aux., 8, Cheerful Givers, 40; Middlefield, Aux., 36; Middletown, First Ch., Aux., 128; Milford, Aux., 35; Naugatuck, Aux., 6.50; New Haven, Center Ch., Aux., 35.81, Ch. of the Redeemer, Aux., 114.11, Y. L. M. C., 82.31, College St. Ch., Aux., 39.26; Dixwell Ave. Ch., Aux., 10.62; Fair Haven, First Ch., Aux., 1.60, Y. L. M. C., 26.46, Second Ch., Aux., 20, Quinipiac Circle, 16, United Ch., Aux., 100.85; New Milford, Valley Wide-Awakes, 30; New Preston, Aux., 5; Norwalk, Door-Keepers, 30, King's Cadets, 12.50, Junior Circle, 12.50, Sunbeam Circle, 11, Orange Workers, 8;	
South Canaan, Aux., 10.58; Roxbury, Mayflowers, 20; Stratford, Alpha Band, 19; Torrington, Third Ch., Aux., 30; Wallingford, Aux., 6.11; Warren, Aux., 23.50; Waterbury, First Ch., Daisy Chain, 2; West Haven, Aux., of wh. 25 const. L. M. Miss Georgia A. Hatch, 71.10, M. S. P., 5; Westport, Y. L. M. C., 50; Winsted, Aux., of wh. 25 by Mrs. Mary A. Michell, const. L. M. Mrs. Nellie M. Blake, 142.48; Easton, S. S., 5; New Britain, So. Ch., S. S., 25,	1,512 64
Total,	1,890 32
NEW YORK.	
<i>East Bloomfield.</i> —Cong. Ch., Ladies' F. M. Soc'y,	27 51
<i>New York City.</i> —Miss L. W. Wood, 5, Broadway Tabernacle Y. L. F. M. S., 153,	158 00
<i>New York State Branch.</i> —Miss C. A. Holmes, Treas. Albany, Aux., 125, Morning Stars, 50; Buffalo, First Ch., Aux., 95; Aquebogue, Aux., 14; Brooklyn, Lewis Ave. Ch., Aux., 25, East Ch., M. B., 17.26; Elmira, Aux., 40; Little Valley, Aux., 5; New York, Trinity Ch., Tremont Aux., 15, Pilgrim Ch., Aux., 45; Poughkeepsie, Opportunity M. C., 10; Schenectady, Aux., 18; Sherburne, Aux., 25. Ex., 34.26,	450 00
Total,	635 51
PENNSYLVANIA.	
<i>Philadelphia.</i> —Harold Goodwin,	80
Total,	80
GEORGIA.	
<i>Atlanta.</i> —King's Daughters, 23.80, Miss Fanny Jencks, 19.80,	43 60
<i>Thomasville.</i> —The Mission Builders,	6 00
Total,	49 60
OHIO.	
<i>North Monroeville.</i> —Mrs. H. M. St. John,	1 40
Total,	1 40
IOWA.	
<i>Clinton.</i> —May L.,	1 00
Total,	1 00
ENGLAND.	
<i>Chigwell.</i> —Miss S. L. Ropes,	25 00
Total,	25 00
General Funds,	6,013 23
Leaflets,	19 71
Legacies,	215 64
Total,	6,248 58
MISS HARRIET W. MAY, Ass't Treas.	



TURKEY.

FROM MRS. BALDWIN.

. . . DURING this tour I had an opportunity to see a village wedding, and some of the proceedings were novel indeed. It took place on Monday morning, the relatives and friends of each of the parties assembling at their respective houses, with invitation or without; they don't stand upon ceremony.

From the bridegroom's house they go to claim the bride; and as the large company proceeds through the streets, the young men and boys singing most lustily, the whole village is roused, and the crowd increases, until when the bride's house is reached not a tenth part of the people can go in. The pastor's wife was anxious that I should see the formal delivery of the bride to the young man, but I could not get near the room. You must remember that in all the preliminaries the young folks take no part; the whole matter is arranged by the parents.

Now the procession forms again, the groom and his attendants preceding, and the bride and hers following. Her dress was bright red trimmed with white, an immense wreath on her head, and a gay-colored gauze veil covering her face. The village streets were filthy and slippery, but no one seemed to mind it. Finally the church was reached, where an officer stood at the door trying to control the unruly mass of men, women, and children who wished to force their way in, even before the bridal company arrived. The church was filled, and there were large numbers of old Armenians present, anxious to witness a Protestant ceremony. The noise and confusion made by those not used to coming to church would have distracted most men, but Pastor Hagop never loses his presence of mind; and when he demanded that there should be quiet, the effect was magical, and he proceeded with the service, which is much longer than we Americans would like—hymn-singing, prayers, and an address which almost equals a sermon. Finally the blushing couple were pronounced man and wife, and the motley crowd

poured into the street, the young men singing again all the stirring hymns they could think of, till the groom's house was reached.

We waited an hour or two before we ventured to make our call and offer congratulations, but we went again to the dinner in the evening. The pastor and his wife and son, the schoolteacher, and a few others, sat around the low table on the floor. The bride's chest of clothing and whatever her parents had given for dowry were brought in the evening, with much hilarity on the part of the bearers, who sat upon them when they arrived, and said they would not give them up till a generous *backshish* was forthcoming. This made a good deal of fun, which all the young folks enjoyed exceedingly. It was a tiresome day for me, for I was as much of a curiosity to the village women as their proceedings were to me.

SOME OF THE ELEMENTS OF PROMISE IN WOMAN'S WORK FOR WOMAN.

Those present at the anniversary meetings of the Pacific Board at Tulare, remember the kind and gracious way in which Professor Dwinell consented to supply the place of one who was to address the evening mass meeting, but who was at almost the last moment detained. From his richly stored treasure house Dr. Dwinell brought the following choice words to enrich the occasion, and they have a sacred interest to-day, because the noble man who uttered them has been called to his eternal rest.

First, All the Divine assurances and forces are back of woman's work that are back of man's. These are the great forces on which success is dependent. All the powers of Truth, of the Divine Spirit, of a leading and helpful Providence, of the varied instrumentalities of the gospel on the Divine side, are of God. Human agency is nothing in comparison with these. Even in secular enterprises strip out all the elements which God has contributed, and man's part is pitiful indeed. But all these Divine elements of success belong as much to woman as man.

Second, There is a great amount of reserved power in woman waiting for occupation. There are three women to one man in our churches, and these women are better educated on the average, have continued longer in school, have not been swept out as early or as far into the great absorbing secular current. There are great resources of force in woman.

Third, This talent of woman is of a fine quality. I do not say it is stronger than man's, though it may be tougher; that it is more commanding or organizing, though it may be more spiritual, winsome, and penetrating. It is peculiarly adapted for teaching, and laying that delicate and impressive touch on the heart which moulds-character.

Fourth, There are large portions of missionary work which only women can do. The two hundred million of women and little children of India, the two hundred million of women and little children of China, the nearly two hundred million more of women and little children of other parts of Asia, are absolutely inaccessible to man. The traditions and social customs exclude him from this work. Only women can do it.

Fifth, Over against the reserves of power and the fine quality and adaptation of woman, are remarkable providential preparations. All barriers are removed, all walls broken down, marvelous facilities and helps have been developed. Owing to the ease and rapidity of transportation and communication, San Francisco lies alongside of Shanghai; Boston is neighbor to Bombay. Thought is multiplied, not by the scriptural rule of multiplication, thirty-fold, sixty-fold, or a hundred-fold, but, by means of the press, a million-fold, and with the rapidity of thought itself. And all the methods of missionary work which promise the greatest success, which a long experience has wrought out, all the accumulated apparatus and engineering of the gospel itself—these things are brought and laid down at the feet of woman for her use. There is no necessity now that man should draw on his seven-league boots and slowly stride across the continent, embark on a sailer, and, by means of careful diplomacy, with the special protection and aid of his government, at great cost and with much difficulty, at length push his way into two or three insignificant points in the pagan world; but the delicate, sandaled foot of woman can step easily and gracefully over into any part of the missionary field she pleases, and labor for Christ.

Sixth, But consider further that woman's power, so fine, so adapted, and for which such preparations have been made, is not asleep. A great passion for activity has swerved her. This is the age of the wonderful awakening and transformation of woman, by means of which, coming forth from the home in which for long ages she had been buried, not forsaking the home, but standing on the threshold, she sees the door opening out into affairs, and arms wide opening to welcome and receive her there. She must do something abroad; her influence must be impressed on the world outside, for this passion is already aroused. If she does not have occupation in the kingdom, and impress herself on that, she may give herself over to unwomanly ambitions, and be lost to Christ and the salvation of the world in the secular maelstrom.

Seventh, Now consider that, in this condition of things, her sisters all over the world are pleading for her coming, and reaching out their thin, sad hands to welcome her. In these calls do we not recognize the voice of Christ saying to women: "Go ye into all the world and preach the gospel to every creature"? and, "Lo, I am with you alway, even unto the end of the world?"

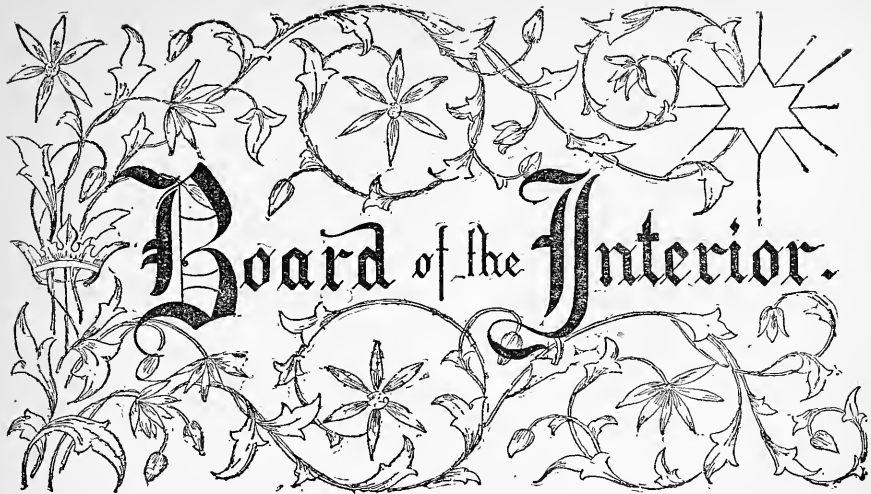
Again, there are blessed reactions from the work. We have all witnessed the reflex influence in the churches in the increase of missionary interest. The same blessing has come also into our homes, and is a great educating power in moulding the character of our children. And some of us men whose wives are engaged in the work, and who have witnessed the blessed influence,—who have stood by and coldly and awkwardly seconded the best we could their warm and inspiring motions,—have seen how the divine flame, the inverted torch, has been consuming their lives, burning out the frail body, but transforming and beautifying their character, ennobling their spirits, and preparing them for the heavenly flight and reward.

The influence of this woman's work for woman, I have no doubt, is largely the cause of that gradual elevation of the plane of missionary activity and life which is now going on throughout all our churches. God bless woman's work for woman!

JAPAN.

Miss Gunnison writes:—

ONE day three little boys, about ten or twelve years of age, came to my house and asked me to teach them English. I have no time for any extra work like that; but thinking that perhaps this was an opportunity sent from God, I talked a little with them, and told them I would answer them the next day at eleven o'clock. I set that hour hoping that Miss Yasunaga would be here to interpret for me. She did not come, however, but the boys did, at ten instead of eleven. Well, I managed to interest them for two hours, singing with them, showing them pictures, and talking about them as best I could. As they were going away I said, "Come again;" to which they replied, "Tomorrow?" "Yes," I answered; "come again to-morrow," although the morrow was the Sabbath. Well, they came on the Sabbath, not once, but twice, and stayed two hours at each visitation. This was a little too much, for me, at least, so I had to limit them to one hour, telling them to come from eleven to twelve hereafter. Last Sunday they came bringing two others with them, and so I had a very interesting class of five little boys. I told them the story of "The Good Samaritan," while they looked at the picture in "Doré's Bible Gallery." I told them that I should ask them to tell me the story next Sunday, and to interest them more I taught them one answer in English. Pointing to the picture, I said in English, "Who is this?" and in their broken way they learned to answer, "He—is—the—good—Samaritan." When they take leave of me, instead of making a low bow and saying "Sayonara," as a well-bred Japanese boy would do, they shout, almost at the top of their voices, "Good-bye," and rush out like so many little wild goats. But they are bright little fellows, and I am interested in them. Can you, dear friends, not share my interest, and remember them at the hour of prayer? Who can tell what God may have in store for any one or all of these mischievous boys!



TUNG-CHO REPORT.—WOMAN'S WORK FOR WOMAN.

Members.—It is with a sense of gratitude we recall the work of the year, despite the fact that many doors of usefulness open to us we have not been able to enter. It was a sore trial to us when Mrs. Beach, who won such a warm place in the hearts of the women, and who kept as charming ways for her Chinese friends as for her foreign, was obliged to leave the work she loved, the work she did so well, and return in weakness and weariness to America. The Lord again laid his hand heavily upon us in the long and severe illness which he sent Miss Miner, interrupting the valuable work she was doing; but the hope that she is to be spared to us fills our hearts with singing.

Regular Services for Women.—The Sunday meeting after the morning service, conducted alternately by Mrs. Sheffield and Miss Evans, has been well attended. The Christian women have also done valuable work between this meeting and Sunday-school, helping some prepare their Sunday-school lesson, and explaining the Way of Life to those who know but little thereof. On the Sabbath we open our homes to the women and children, visiting and talking with those who come, while Miss Evans has a permanent appointment to meet all strangers at her room.

The Christian women who are able to prepare the Sunday-school lesson, about twenty in number, have made commendable progress the past few months. A dozen women nearly every Sabbath, with lesson thoroughly prepared, one of them being able to recite from memory every reference, whether in Old or New Testament, is a sight to rejoice the heart. Miss Evans and

Mrs. Goodrich each have classes with the women, Miss Lizzie Sheffield continuing her class with the girls.

The Sunday-school started in the West Suburb last year by Mrs. Beach, was carried on until sickness overtook us this spring, as a work of love, by two of our Christian women, though the long walk caused their bound feet to ache with pain. The average attendance was twenty. Miss Miner's Sunday-school, with its average attendance of fifteen, was also interrupted by her illness. The weekly prayer-meeting, conducted first by Mrs. Ingram and latterly by Mrs. Goodrich, has been well sustained, one woman coming two miles each week. The mothers' meeting and missionary society still claim the hearts of the women. Mrs. Sheffield and Miss Evans still continue the care of the latter.

The women were greatly delighted, after long years of waiting, to hear through the thoughtful kindness of Dr. Peck about the Bible-woman whom, with the help of the Tung-cho missionary ladies, they have supported seven years in Ceylon, and whom he saw during his recent visit in that country. The amount contributed by the native women for this work during the last nine months, has been seventeen *tias*, or about \$6.29 gold.

Station Classes.—The special new departure in our work this year was the conducting of three station classes for women, a month being given to each class. It has been a work in which all the ladies of the station have been interested, and which they have helped forward in ways open to them. A lady in Wisconsin sent a gift of \$50. This, with a few additional gifts enabled us to prepare quarters suitable for the present, and also to carry on the work. We confine our invitations to church-members or probationers, because of limited means and accommodations. Our aim was to help each woman in our church to an intelligent reason of the hope within her. The total number in the three classes was 28, with 13 children additional. The latter became members of the girls' day school near by, if old enough to do so. A little book, "Sheng Tsu Clin Chieh" (First Steps in Christian Truth), was prepared. It was made simple enough for the simplest to understand, and the characters were large enough for eyes almost blind to see. All were given this book to learn to recite, no matter what the stage of advancement; and at the closing examination held at the end of each class, fifteen were able to recite the entire book, one an old lady over seventy-four, known to most of us as *Hu Fu Fro'te* (maker and seller of clay birds). For several of the women with babies ever in the arms, or with minds unretentive in the first effort of their lives to memorize, this task proved too much; but nearly every one learned a large portion of the book, with its precious Bible teachings, sufficient for all the needs of life.

In addition to this book ten members learned to recite large portions of the Catechism, while two learned the sixteenth Psalm. "Chentao Lüchlun" (Pilgrim's Progress), and Martin's Evidences of Christianity, were some of the books studied by the different members, according to their advancement. A short course on the Life of Christ was given them each day orally, and their answers at the closing examinations showed they had listened to good purpose.

A considerable amount of time was given them in the drill of learning to recognize characters. The smallest number learned was 30; this by an old lady who began her first effort toward acquiring knowledge at 71 years of age. The largest number learned was 436. This by two women both 39 years of age, one with but one eye. One woman whose unbelieving husband reluctantly gave his consent to her attending the class, because he did not believe she could ever learn anything, exclaimed when she recited all of one book and part of another, triumphantly telling off 134 characters, "Well, that's not bad, not bad."

The inspiration of this month toward further study, the treasures of God's Word safe in the heart of each woman, the fruit it is bearing, makes us feel we were never better paid for work done.

One woman told me the other day, with streaming eyes, how her husband in a drunken rage tore up all her precious treasures,—her books, her characters, and her beautiful picture-card, with the message "Bear fruit" upon it; and she added, as a joy shone through the tears, "But I have the words of these books in my heart, and he can't touch them there." A hundred cash, less than four cents a day, was given each woman for food (fifty cash additional where there were children). Fuel was provided for each room as required.

Bible-women.—We have been able to employ but one Bible-woman the past year. Our beloved "mother in Israel," Mrs. Tsui, has been laid aside by sickness. Our elderly Christian women, if fitted for the work, are too feeble; and our young women, of whom we have an increasing number,—bright, capable, intelligent,—must wait till time has painted a few wrinkles on their faces and threaded their locks with gray. Our one Bible-woman grows in grace and power to help. She has made 664 visits in the city and suburbs the last nine months, having had 73 women and girls under instruction.

Week of Prayer.—A station class was in session at the time. We invited nineteen additional women, all of whom had daily instruction. Our daily noon meeting for prayer had an average attendance of seventy women and children,

Day Schools.—Miss Miner has carried on the teaching at the school at the “Western Sea,” Mrs. Goodrich continuing to work in the day school near by. Miss Lizzie Sheffield has assisted in the kindergarten work twice a week. One member, the joy and pride of the school, has recently become the wife of a student in the Seminary, and goes with him to Pao-ting-fu to labor. They are the first couple, I believe, in our mission who were both baptized in childhood, consecrated by their parents to God, and who have always been surrounded by Christian influences. Our love, prayers, and well wishes follow them as together they take up the Master’s work. A third day school was started by Mrs. Goodrich near the South Gate of the city, in the house of one of our Christians. The Saturday afternoon reviews are patronized by the neighbors near and far. The school is thus proving a valuable means not only for teaching little girls, but for instilling Christian truth into the hearts of those who come to listen and who are afterward addressed. One mother, although over thirty years of age, has unbound her feet so that she can come to the Sabbath services, as her bound feet hurt her in walking.

Seven members of these schools have been sent to the Bridgman School during the year, thus making fifteen pupils in that school from Tung-cho and vicinity.

We have realized the past year as never before, that the day of simply laying foundations is by. What a long period it was when nothing could be done but *tahang, tahang, tahang* (beating the ground to prepare it for the walls) month in and month out; but now, at last, because of the broad and deep foundations laid by the early workers, we can at last begin to put up the walls of God’s building, and our every effort seems to tell as never before. Our prayer is, “Establish thou the work of our hands upon us; yea, the work of our hands establish thou it.”

Respectfully submitted,

SARA B. GOODRICH.

Miss Searle, of Kobe, Japan, writes:—

NEXT Wednesday we hope to graduate a good class of eight girls. We are planning to omit the usual examinations, on account of sickness among the girls, but we shall have the graduating exercises, as usual. Two, or perhaps three, of our teachers are going to America this summer for two or three years of special study. That will make the next school year much harder for us, for it is very hard to find suitable Japanese teachers for our school. The reaction against woman’s education still continues; and the poverty caused by failure of crops is very serious. These causes combine to make the outlook for another year discouraging.

AFRICA.

EXTRACTS FROM A LETTER FROM MISS JONES.

WE were expecting Mr. and Mrs. Bates in March to live here with me until Mr. Ousley returned from America, as his health was so poor it was thought best for him to go home for treatment; but instead of Mr. and Mrs. Bates, the steamer brought a letter from them stating that he had just had another attack of fever, and that his heart and spleen were so affected that it was not wise for him to return, and if he was able to continue mission work he would join the Zulu Mission. A mission meeting was held as soon as possible, and Mr. Bennet was asked to come here from Makodweni, and take charge of the work until some one else could be sent from America. Fortunately the same steamer brought Mr. Bennet a letter telling of his appointment by the American Board.

This station was older than Makodweni, and the work could not be left so easily; besides, Mr. Bennet had not commenced any mission work, but was building a house for himself and family. . . .

I have no girls just now. The little girl Germani, who has been with me a great deal, has gone home now. Perhaps she will return when her mother is through gathering the grain. She likes to stay, and does stay for three and five months at a time; but her parents dislike the religious teaching which she receives here, and are afraid that she will not sell for a good price if she knows how to read, so they take her away. . . . I have eight little boys living with me. Two, who formerly lived with Mr. and Mrs. Ousley, came to stay with me. I am trying to be as good a mother for boys as I would like to be for girls. They are very good and helpful, and I feel very proud of them. One is able to help me in instructing the little ones in school.

There are three girls in school. These three live with Mrs. Bennet. Two are half-caste. Their father, a Portuguese, gave them to Mr. Richards, and when he left they were given to Mr. Bennet.

Besides school work, I help with the Sabbath services, as Mr. Bennet does not know very much about the language. Since Mr. Ousley went away I have had charge of the services all day on Sundays, and at morning and evening prayers. I cannot tell how well they are instructed or how much they understand, but I have been blessed in my efforts.

A few weeks ago the children and I went to the woods to have a picnic. Perhaps you would like to know what kind of a dinner we had here in Africa, and about the park. We marched like ducks, as the road was just wide enough for one person. Indeed, all the roads in this part of Africa are made in that way. The natives always go one behind the other. Each child

had a stick across his shoulder, to which was tied corn, farina, and potatoes. This was for roasting, and, besides, I had a loaf of corn-bread baked in the large cake-pan, some guavas and bananas. We carried a rope for a swing, and to use as a jumping-rope besides. When we had romped enough, then six fires were kindled,—for I carried a box of matches,—and we roasted our corn and had a good dinner. We walked about four miles, and found a nice, quiet hillside on the bank of a cool stream. This was the park. I found a number of wild flowers and fruit, which we brought home. I think I never laughed so much, in one day at least, as I did at the efforts of the boys to jump rope. . . . On Sunday evenings I call the children together, and we sing and I tell them a Bible story. Just now we have the Exodus of Israel, and they are much impressed with the character of Moses. Some of them have nicknamed themselves the names of the prophets. . . .

I wish you could look into my schoolroom. Not a handsome building, of course, but studious boys and girls who will grow to men and women, some day, and, I trust, Christian men and women. I look at them sometimes and wonder if there is among them a spirit as noble as Samuel Crowther.

Many thanks to the young ladies who have kindly consented to help toward my support. I trust I will be able to be a worthy representative for them in the field. Love to all the ladies at the rooms.

Kambini, Inhambane, East Coast Africa, May 2, 1890.

EXTRACTS FROM A LETTER FROM MR. COTTON.

BENGUELLA, WEST AFRICA.

. . . As for ourselves, we are nicely settled with Mrs. Webster in her home. I have my compound fenced, and outhouses nearly done.

It was decided that we stay here in Bailundu, and here we are. Will build my house during the next dry season. The boys and girls are putting up their church. They have scoured the whole country for the best timber. Nothing is too good for their new church. The weekly prayer-meeting has so increased that they have had to leave Mr. Stover's kitchen, and go to a girls' schoolhouse. I wish you could see that old shanty! You would want to contribute one hundred dollars yourself to build a new house for the girls.

All the workers here are as nice and helpful as can be.

My wife has had the best of health since leaving home. I have had considerable fever, especially since coming inland. It was thought that my wife and Mr. Woodside could see to the medical work here; that a physician would have to go to Bihé anyway. There was no one here to do evangelistic work, and as I want to do that sort of work, it was decided that we stay here.

Our mail came up from the coast last Saturday. It was eight weeks to-day since the other mail came. I hope you all have not died off with "*la grippe*." It has not got here yet.

Mr. Saunders and wife have gone inland. Mr. and Mrs. Fay came down here two weeks ago. Mr. Fay has taken a caravan to the coast, and Mrs. Fay stays here.

This is a happy, happy work; but oh! some things are heart-breaking.

The king has come home from his war, and now there are hopes that we can get some of our things up. We came up with only a few things to eat. We are sleeping on our cot beds. We are very comfortable ourselves, but I can see now what the first ones had to endure.

The English mission have had a hard time of it. Eight came from London with us; three have died, two have returned home, so only three are left. I lay the trouble to poor living. I should die if I had to live wholly on native food.

During this lack of carriers even our missionaries in Bihé have had to live days and days on beans and mush, and mush and beans.

We are glad that we are here. I would not change with anyone at home.

Yours in His service,

HARRY A. COTTON.

EXTRACTS FROM A LETTER FROM MRS. CRAWFORD.

You ask about the climate. It begins to be very hot here; people sleep out of doors, and we shall need to soon, it is so sultry and close. Mr. Crawford came down with an attack of something like bilious fever, and went up to a town one hundred miles north for a change of air, hoping to be back in a few days. Word comes this morning that he is worse, but I hope it is only for a day. I hope for better news to-morrow. He had recovered, and was up again and around here, but weak, and it was so hot we felt he would gain faster to go to a higher altitude.

The school building goes on. Ten and fourteen men are at work all the time. One of our church-members—a carpenter, and very efficient man—takes charge while Mr. Crawford is absent. The walls are adobe, two feet thick nearly, which is necessary in this heated clime.

So far the little ones are well. There are Mabel, five years old, Albert three years, and wee Davie, one year old.

Hermosillo, Mexico, June 9, 1890.

Our readers will remember that the schoolhouse at Aintab was burned last year. It has just been rebuilt, and the school has moved back.

AINTAB, April 29, 1890.

MY DEAR MRS. MILLER: Your first letter came when we were all having that fashionable disease, influenza. One whole week twenty-two girls and the matron were in bed, and just when we had no cook, either. However, I waited till the girls were all better before I took my turn. But we all had it very lightly, and feel very grateful to our loving Father that none were taken from us this year.

After that, all leisure time was spent in getting things ready to move and closing school. March 26th we began packing, and March 28th, Friday evening, we were all over here in the most delightful state of confusion. Moving in Turkey is a very different thing from what it is in America. We don't have wagons here, so everything has to be packed in boxes and bundles, and then men take them on their backs and trudge off.

That evening the girls were all very tired, as they had worked very hard all day for two days, going back and forth up and down the hill, carrying a great many things; but they were so happy to be back again. The carpenters are still at work, but do not interrupt school.

I wish you could walk into our nice schoolroom and see the seventy girls all sitting in their places. We have learned from losing our building once, and from our experiences on the hill, to truly appreciate the seminary. On the first day of school Pastor Mardaros came and conducted the devotions. He read the one hundred and sixteenth Psalm. We sang two hymns of praise, and he gave the girls quite a nice address.

To-day we took the girls down to Kavukluk to spend the day, and a delightful picnic we had. Kavukluk is only about fifteen minutes' walk from the school, and is quite pretty, with its winding brook and willow trees. As we have had a great deal of rain this spring every place is very green, and the flowers were very beautiful. As we were walking down in the morning the girls saw I had my writing-materials along, so they all wanted to know if I was not going to play. I told them I should only write one letter, and I explained to whom I should write it, and they send their salutations, and wish they could write a nice English letter, to tell how glad they were to be back in their new old home, and to say how grateful they were to you all for building up the school again.

Somehow or other that letter was only begun down there. I think the trouble was, I played Ruth and Jacob, Ring-a-rosy, and such games too long, so I had to wait until evening and finish it; rather a bad time when I was so tired, but we all enjoyed our outing very much.

The rains began quite early last fall, and we had quite a severe winter,—that is, severe for Aintab; then a great deal of rain this spring, so we have not been able to go out very much, so we enjoyed our day when we did get out very much more.

I shall write you as good a description of what my room looks like as I can when I get it arranged. At present it is furnished pretty much with walls; but in three weeks now I hope to have everything ready, pictures hung, and feel civilized once more. The difference between my feelings here and on the hill is, that on the hill I felt always that there was too much furniture for the room; here, too much room for the furniture. I hope some day, God willing, to see you all, and know you better.

Your affectionate friend,

ANNIE GRAHAM.

A WORD FROM AINTAB.

A **CHEERY** letter from Mrs. Charles Riggs, of Aintab, brings before us the picture of a pleasant home, where the busy wife and mother upholds the hands of several of our most efficient workers, cares for her two little ones, and finds time to keep in line with the women's work for women in that vicinity.

We welcome the message with special pleasure, because we have not been allowed many glimpses at her work since she assumed her matronly title.

In the summer of '88 Mr. and Mrs. Riggs with their little Robert, a baby of about six months, moved into "the President's house," receiving as members of their family Dr. and Mrs. Fuller. Since that time a little daughter Edith has come to gladden their hearts, and Mr. Blakely being added to the workers of the station has also found a home beneath their roof.

Counting up this household we can well appreciate the words of its presiding genius: "My time is largely occupied in domestic duties. I like to spend some of my spare time, also, in reading to my husband (who is blind); and so the study of Turkish, to which I had hoped to devote some attention, is much interrupted."

But with all these divinely appointed "interruptions," she keeps pace with the progress of the kingdom of God in her neighborhood, and writes: "This winter there has been an unusual interest in religious things among the college students. The prayer-meetings have been well attended, the boys joining freely. Pray for them, that their interest may prove to be genuine, and result in the consecration of many to the Lord.

"The women's weekly neighborhood prayer-meetings have been well attended, twenty-six or twenty-eight being an average attendance. Last year there were thirty-two of these meetings held each week, with more than sixty who were able and willing to lead."

LETTER TO MRS. M. E. HAVEN FROM ADA HAVEN.

PEKING, May 30th.

MY DEAR MOTHER: Here is another reason why I am exceedingly glad I did not return this spring. But I will commence at what some consider the beginning. More than a fortnight ago Mrs. Ament stopped me as I was going past her house, saying: "See this poor boy; you do not know him, do you? This is Chin Chih, our old *protégé*, and he has a fever on him, and is homeless on the street. How fearfully he is changed! So thin, and evidently burning with fever. You know he helped us so much in the case of little Philip, who died of fever, I must help him now, and not let him die on the street." So she put him in a vacant room by the gate, and often went out to see him, bringing him gruel, etc. Mr. Aiken and Miss Chapin went out to see him; the latter once, the former more frequently, perhaps. He was better in a few days, and went. They were not sure whether it had been the "grippe" or not.

A week ago last Monday Mrs. Ament gave out—tired with house-cleaning, she said. About the same time Mr. Aiken ceased eating. He would come over to his meals with more regularity than usual, even, but leave his plate almost untouched. Mrs. Ament did not seem to get better, and Thursday they sent for Dr. Sinclair, the A. P. M. lady doctor, to come. She was ill herself, but sent Miss McKrillican, her associate, a trained nurse and almost a doctor. The next day Dr. Sinclair came herself, and said she (Mrs. Ament) was very ill; she feared meningitis. Of course I gave up school-work at her request, and established myself in the Ament household. After a few days the symptoms declared it to be not meningitis, but Peking fever. She suffered exceedingly with her head. The temperature for several days was 104° in morning and 105° at night. It is very slightly better now, but pulse is still 120, and she is incoherent except when broad awake. Mr. Ament and I take care of her, with Miss McKrillican, who can be called occasionally to relieve us. Dr. Sinclair comes once a day, and Dr. Atterbury once. But poor Mr. Aiken has been sadly neglected, because there was no one to spare to attend him. He sat up in his armchair by the window some days after he became too weak to come over and look at his empty plate. Then he was too weak to speak in a loud voice, but still would not go to bed. He had no one to wait on him but his boy. When his boy was not on hand he would start out and call him in a loud voice. Once in the evening, too, after I had gone to bed, I heard him go out on his veranda and shout for the gatekeeper. The next morning he was out, wandering over to Mrs. Blodget's, and not finding her called to Miss Chapin, quite out of his

head. But who could look after him? Mr. Ament and I were tired. My utter shaking off of all school, and a bad form of contagious conjunctivitis breaking out in the school makes Miss Chapin triply busy. Mrs. Blodgett is the only one who can do a thing, and she is still rather weak from grippe; and Dr. Blodgett is gone to the conference, and will not be back till next week. Since that delirious escapade of his (Mr. Aiken's) it was decided that help must be asked from the other missions for his case. He has lung trouble to complicate his case, but it is, nevertheless, not nearly so dangerous as Mrs. Ament's, and now that outsiders are coming in, one is not so anxious about him. We feared before he might kill himself—falling in his courts, or getting into his cistern, etc. We have never before been so short-handed here in time of distress, and never before had two adults dangerously ill at one time. Other compounds are short-handed for the same reason—Shanghai Conference—so it makes it harder to get help.

I wonder if the papers told you of the fall of the staging erected for photographing the conference, with three hundred missionaries on it? No one seriously hurt; our Peking missionaries were none of them hurt. I am very well, so do not worry. There is no case I ever heard of of any foreigner taking Chinese fever from another foreigner. It is always from the Chinese. It was so in Kalgan last year, and it has always been so in Peking, so I am quite safe. We look anxiously for what the next few days may bring forth, but the thing is in the Lord's hands, and he knows how much dear Mrs. Ament is needed.

Your loving daughter,

ADA.

FROM MICRONESIA.

FRUITAGE.

KUSAIE, MICRONESIA, Feb. 26, 1890.

DEAR MISS WINGATE: My little book says it is a long time since my last letter to you was written. I did not realize quite how long until I looked it up; but it is not yet easy for me to write a letter, knowing it may stay several months in my letter-box before being even started away from this island, to say nothing about the length of time it may be on the way after it is out from here. This time there is no such fate expected for letters. Every unusual sound or outcry is suggestive of "Sail ho!" The call of the goats as it comes to us from part way down the hill says the same thing; and a few days may bring the real thing, with in a minute the question, Is there smoke? or a cry, I see the smoke! and if the sail is off toward Ponape, we may feel pretty sure it is the Morning Star. It may have to be a very subdued "Sail ho!" up here, for we have a very sick girl with us; one who may have left

this school for the higher school with her Heavenly Father. We have expected that each day would be her last with us for nearly two weeks, and it is about as long as that since all the girls were told that she would leave us soon, probably. She knows herself, also, that she cannot get well, and many are the talks she has had with Miss Smith about her new home. I am nearly tongue-tied still in her language for anything outside of the talk about the work and such expressions as I hear among the girls in their play and talk. I can understand more than I can speak in the language. The girls try to help Tena by being quiet about the house, and going in as sent to stay with her for awhile. We do not leave her alone any now, or more than a very few minutes. For two weeks now she has had for her room our dining-room, and we have moved into the sitting-room for meals. This makes one more safe.

ENGLISH DAY.

We had on Fridays, but have now changed to Saturdays, what we call English day, when only English is to be spoken to us. The girls do very nicely now about it, as a general thing, but we have had some very funny remarks sometimes. There are some of the girls who seem to enjoy talking in it now, and often we hear them talking among themselves in English, and will carry on long conversations. If we appear, however, there is usually a great scattering; and if any are left, they say as we near them that they are "ashamed."

We wonder what the plans may be about sending anyone to help us in this school this year; and if no one comes, what will become of this school? You have heard of Miss Smith's illness, and that it was still a question whether she could stay in the school at all when she left Honolulu, December 3d. It seems probable that she can stay until the Star goes up in the spring of '91. She speaks occasionally of the spring of '92; but I do not think that possible, as the neuralgia already has so firm a hold upon her.

I don't like to think of the possibility of having to give up this work next January, perhaps, though I suppose it is possible that it may be necessary for me to go, even if one helper should come, for the climate does not seem to agree with me; or, if not the climate, something, for I have to own to myself that I am not as strong as when at home. We shall have to see what the year brings to us all before plans can be laid ahead. In the meantime we will do all we can for our twenty-five. Do you wonder that we find it hard always to see the bright side when we think of the great need of help here in all these schools, and then think how few are willing to come here to work for their Master? I wish you might hear the girls pray for helpers.

We need all the strength, and patience, and help in all ways which comes in answer to many prayers, and it is a help to know that many are praying for us. Let them all keep on, and with increased earnestness; for we are tired, and so need more strength, and that is one of the things the folks at home can do for us.

Lovingly,
ALICE C. LITTLE.

TOPICS FOR THANKSGIVING.

For the consecration of so many young ladies during the past year to the work.

For the thirteen new missionaries of the W. B. M. I.

For the large reinforcements sent to the fainting mission in Micronesia.

For the long-sought music teacher for the Kobe Home, now found and on her way.

For the lady helper so long needed at Samokov, Bulgaria.

For the great missionary conference in Shanghai, which unified purpose and effort for the evangelization of China.

For the new movement against the opium traffic in China.

For revivals in Turkey, beginning with Aintab and extending to Marash, Hadjin, Adana, Erzroom, and other cities.

For increased interest at home. The Congregational and Presbyterian churches have both sounded a call for a million of dollars for foreign missions.

For signs of the coming Kingdom abroad in the diffusion of the Word of God, the growth of the churches, the crumbling of old superstitions, and the manifestations of the Spirit.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JUNE 18 TO JULY 18, 1890.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. *Champaign*, 12.75; *Chicago*, First Ch., of wh. 25 Mrs. F. B. Little, to const. L. M. Agnes Milne Henderson, 25 Mrs. H. D. P. Bigelow, const. L. M. Maria C. Brace, 135, Covenant Ch., 18.35, Plymouth Ch., 257.95, Union Pk. Ch., A Friend, 12.50; *Decatur*, 5; *Galesburg*, First Ch. of Christ, 37.50, Friends of Miss Bates, 35; *Glencoe*, of wh. 25 to const. L. M. Miss Lillie S. Cathcart, 41; *Hinsdale*, 50; *Hamilton*, 8.30; *Joy Prairie*, 17.50, Mrs. Julius Pratt, 5; *La Moille*,

26; *Lee Centre*, 5; *Macomb*, 1; *Moline*, 19.15; *Naperville*, 13.25; *Ottawa*, 50; *Payson*, 17; *Ravenswood*, Aux., to const. L. M. Mrs. Aale Knight, 25; *Rockford*, First Ch., 15.05, Second Ch., 58.20; *Sycamore*, 14.50; *Udina*, 3.50; *Western Springs*, 5; *Wilmette*, 14.05, 910 65

JUNIOR: *Chicago*, per Lincoln Pk. Ch., Y. P. S., 210; *Elgin*, First Ch., 20; *Glencoe*, 40; *Granville*, Y. P. S., 15; *Pittsfield*, Mrs. Clara B. Doocy, Thank-off., 10; *Wheaton College*, 40; *Wilmette*, 3.75, 338 75

JUVENILE: *Chicago*, First Ch., 30, Covenant Star Soc'y, 21.14, Kenwood, 45, South

Ch., King's Messengers, 3.81; <i>Elgin</i> , Prospect St. Ch., 2; <i>Peoria</i> , First Ch., Mission Builders, 1.40; <i>Ravenswood</i> , Morning Star Band, to const. L. M. Charles C. Wood, 25; <i>Rockford</i> , A Little Girl, 40 cts.,	144 75
SUNDAY-SCHOOLS: <i>Champaign</i> , Mrs. Maltbys' Class, 6; <i>Crystal Lake</i> , 10; <i>Chicago</i> , Kenwood Ev. Ch., 40,	55 00
FOR RUK: <i>Buda</i> , Mission Band, 6.50; <i>Batavia</i> , A Friend, 2.50; <i>Crystal Lake</i> , 5; <i>Chicago</i> , Mrs. J., 3, Thank-off., 1, S. Pollock, 5.27, Mrs. McMillan 2, Sale of Articles, 4.55, Miss E. G. Smith, 25 cts., Bethlehem S. School, 10, First Ch., 28, Kenwood Ev. Ch., Mrs. Condit, 10, Mission Band of S. E. G. A., 5, Leavitt St. Ch., 5.50, Beacon Lights, 20.09, New Eng. Ch., 7.18, South Ch., Y. L. S., 4.10, Will E. Lewis, 50 cts., King's Messengers, 10, S. School, 10, Mrs. J. B. Smith 2, Union Pk. Ch., M. Rice, 1, Miss H. A. Farrand, 10, Mission Band, 10.50, Boys' Prayer-Meeting, 7.12; <i>Evanston</i> , Miss L. E. Hall, 2, Light-Bearers, 5.02; <i>Englewood</i> , per Miss Cathcart, 6.58; <i>Elgin</i> , Prospect St. Ch., Mission Band, 2.12; <i>Galva</i> , First Ch., Primary Cl., 5; <i>Glencoe</i> , 5.50; <i>Geneseo</i> , Mrs. E. A. Paul, 5, King's Children, 24.12; <i>Granville</i> , Mrs. C. B. Gridley, 5; <i>Hinsdale</i> , A Friend, 2; <i>Huntley</i> , 9; <i>Joy Prairie</i> , 5.80; <i>Lee Center</i> , Mrs. E. D. Wright and Class, 1.50; <i>Lombard</i> , Six Ladies' 2.80; <i>Marseilles</i> , Helping Hands, 21.75; <i>Moline</i> , 2.60, S. School, Mission Helpers, 5.75; <i>Oak Park</i> , Mission Band, 2; <i>Providence</i> , 20.50, Mission Band, 4; <i>Paxton</i> , Mrs. J. B. Shaw, 5; <i>Peoria</i> , First Ch., 25; Mrs. B. B. Bowman, 5; <i>Polo</i> , Mrs. R. M. Pearson and Daughter, 5; <i>Roseville</i> , Mission Band, 1; <i>Ravenswood</i> , Morning Star Band, 8.42; <i>Rockford</i> , Second Ch., 17; <i>Sandwich</i> , S. School, 9.20; <i>St. Charles</i> , 2.10; <i>Wyanet</i> , Grandma Parks and others, 3.96; <i>Wheaton</i> , 6.63; <i>Western Springs</i> , A Friend, 1; <i>Wilmette</i> , Busy Bees, 8.76,	404 27
FOR HERMOSILLO: <i>Aurora</i> , Y. P. S. C. E., 10; <i>Batavia</i> , A Friend, 2.50; <i>Crescent City</i> , Y. P. S. C. E., 5; <i>Chicago</i> , Clinton St. Ch., Y. P., 5; <i>Dover</i> , Y. P., 5; <i>Glencoe</i> , Y. P., 10; <i>Geneseo</i> , E. Sengenwold and Mrs. J. T. Feirce, 2; <i>Kewanee</i> , Y. P., 5; <i>Moline</i> , Y. P., 5; <i>Rockford</i> , First Ch., Y. P., 20; <i>Somonook</i> , Y. P., 5; <i>Thawville</i> , Y. P., 5,	79 50
Total,	1,932 92
INDIANA.	
BRANCH.—Miss M. E. Perry, Indianapolis, Treas.	
FOR RUK: <i>Brooklyn</i> , Mrs. Fannie Richey,	1 00
Y. P. S. C. E. FOR HERMOSILLO: <i>Elkhart</i> , 2.50; <i>Ft. Wayne</i> , 2.50; <i>Terre Haute</i> , 10,	15 00
JUNIOR: <i>Michigan City</i> , Mosaic Soc'y, May Rally,	10 00
SUNDAY-SCHOOL: <i>Orland</i> ,	2 30
Total,	28 30
IOWA.	
BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. <i>Anamosa</i> , 9.45; <i>Bear Grove</i> , 3; <i>Burlington</i> , 21; <i>Cherokee</i> , 45; <i>Davenport</i> , 9.50; <i>Decorah</i> , 10; <i>Eagle Grove</i> , 1.85;	

<i>Farragut</i> , 10; <i>Grinnell</i> , 49.50; <i>Le Mars</i> , 7.05; <i>Montout</i> , 6.62; <i>Miles</i> , 13; <i>Onana</i> , 4.25; <i>Peterson</i> , 6,	196 22
JUNIOR: <i>Grinnell</i> , Seek and Save Soc'y,	83
IOWA COLLEGE.—Y. W. C. A., 66.92, Y. M. C. A., 15.45,	82 37
JUVENILE: <i>Anamosa</i> , 5; <i>Cedar Rapids</i> , Busy Bees, 7.39; <i>Grinnell</i> , Busy Bees, S. Branch, 1.84, E. Branch, 2.25; <i>Muscatine</i> , Seeds of Mercy, 4,	20 48
SUNDAY-SCHOOLS: <i>Cherokee</i> , Birthday-boxes, 5; <i>Des Moines</i> , Miss Grace Frisbus' Class, 6.64; <i>Onana</i> , Birthday-boxes, 3.95,	15 59
FOR RUK: <i>Charles City</i> , A Little Girl and her Mother, 1.50; <i>Creston</i> , 8; <i>Council Bluff</i> , per Mrs. Montgomery, 2.10; <i>Anamosa</i> , Juveniles, 3; <i>Cedar Rapids</i> , Busy Bees, 7.39; <i>Decorah</i> , 6.25; <i>Davenport</i> , Sunbeams, 15; <i>Grinnell</i> , Busy Bees, 53.50; <i>Magnolia</i> , Mrs. Mary L. Hillis, 25; <i>New Hampton</i> , Juveniles, 8.30; <i>Pottsville</i> , 7.50; <i>Red Oak Col.</i> , by Miss Nellie E. Barnes, 3.20; <i>Trace</i> , Junior, 5.35, Juvenile, 13.65; <i>Wittsburg</i> , Church, S. School, Senior, and Juvenile Mission Societies, 5.40; <i>Riceville</i> , 1.25,	166 39
Y. P. S. C. E., FOR HERMOSILLO: <i>Ames</i> , 10; <i>Algona</i> , 1.75; <i>Charles City</i> , 5; <i>McGregor</i> , 15; <i>Riceville</i> , 1.25; <i>Wentworth</i> , 50 cts.,	33 50
<i>Chester Centre</i> .—Mrs. Williams, for Students Aid in Female Department, Euphrates College Branch,	5 00
Total,	520 38

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. <i>Burlington</i> , 5; <i>Chapman</i> , 1.10; <i>Louisville</i> , 4; <i>Oneida</i> , 5; <i>Topeka</i> , Central Ch., 5; <i>Sterling</i> , 13; <i>Wauchara</i> , 5,	38 10
JUNIOR: <i>Eureka</i> , Palm Branches, 5; <i>Burlington</i> , C. E., for Hermosillo, 2.17,	7 17
JUVENILE: <i>Maple Hill</i> , Willing Workers, 10; <i>Kansas City</i> , Cheerful Givers, 7.78,	17 78
FOR RUK: <i>Kansas City</i> , Cheerful Givers,	22 75
Less expenses,	92 80
Total,	2 00
Total,	90 80

MASSACHUSETTS.

<i>Newton Centre</i> .—"A," for Miss Little,	50 00
FOR RUK: <i>Hatfield</i> , Mrs. R. M. Woods, 14.98; <i>New Bedford</i> , Wide-Awake Workers, 23; <i>Plymouth</i> , L. M. C., 2; <i>S. Attleboro</i> , H., 5; <i>Watertown</i> , Miss G. C. Barker and Cl., 5; <i>Whitinsville</i> , Mrs. and Miss Abbott, 3; <i>Worcester</i> , Mrs. J. E. Sandford, 2,	54 98
Total,	104 98

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. <i>Ann Arbor</i> , 6.10; <i>Charlotte</i> , 44; <i>Covert</i> , 12; <i>Dowagiac</i> , 10; <i>Flint</i> , 30; <i>Grand Rapids</i> , South Ch., 10; <i>Lake Linden</i> , 17; <i>Manistee</i> , 19.15; <i>Pottersville</i> , 2; <i>St. Joseph</i> , 11.23,	171 48
FOR RUK: <i>Ann Arbor</i> , 1.50; <i>Bay City</i> , 10; <i>Cheboygan</i> , 3; <i>Cadillac</i> , From Friends, 15; <i>Dowagiac</i> , 3; <i>Greenville</i> , 1.25; <i>Hancock</i> , 15; <i>Imlay City</i> , From Twenty-one	

Friends, 3.20; *Memphis*, 5; *Owosso*, A Home Circle Thank-off, 1,
 JUNIOR: *Cheboogyan*, Y. P. S. C. E., 1.72; *Detroit*, Woodward Ave., Y. L. M. S., 25.10, First Ch., Y. L. C., 23.30; *St. Joseph*, Y. L. S., 1.77; *Wheatland*, 28.92; *Grand Rapids*, First Ch., Y. L. M. S., 10,
 FOR RUK: *Chelsea*, Mission Band, 1.50; *Detroit*, Mt. Hope, Y. P. S. C. E., 10; *Grand Rapids*, First Ch., Y. L. M. S., Col. at Rally, 5; *Stanton*, Y. L. M. C., 4; *Watervliet*, King's Daughters, 5; *Ypsilanti*, Y. P. S., 15,
 FOR HERMOSILLO: *Benzonia*, C. E., 1.50; *Detroit*, Old First C. E. S., 5, First Ch., Mr. R. N. Crosman, 5, Mr. F. P. Lyman, 5, Miss Mary G. Haskins, 2.50, Mr. Fred. W. Chamberlin, 2.50; *Grand Haven*, C. E., 3.80,
 JUVENILE: *Addison*, Mission Band, 5; *Chelsea*, Happy Messengers, 5; *Calumet*, Helping Hands, 55; *Detroit*, Woodward Ave. Ch., King's Cup-Bearers, 10; *Essexville*, Morning Star Band, 2.51; *East Saginaw*, Faithful Workers, 19.50,
 FOR RUK: *Calumet*, Helping Hands, 53.53; *East Saginaw*, Faithful Workers, 8; *Manistee*, Willing Helpers, 17.75; *Oxford*, Morning Star Band, 75; *Watervliet*, Mountain Rills, 6,
 SUNDAY-SCHOOLS: *Ann Arbor*, Infant Classes Birthday-boxes and Private contri., 6.20; *Grand Rapids*, South Ch., Children's-Day Off., 2.60; *Plint*, Miss Lovell's Class, 2.16,
 FOR RUK: *Detroit*, Mt. Hope Primary Department, 13; *Grand Rapids*, Second Ch., Miss Petri's Class, 1.25; *Greenville*, 29.58; *Nevins Lake*, 5.54; *Portland*, 6,

Total, 631 41

MINNESOTA.

BRANCH.—Mrs. G. A. Wheaton, 628 Fourth St., S. E. Minneapolis, Treas. *Austin*, 7.70; *Excelsior*, 5.20; *Marshall*, 5; *Minneapolis*, Park Ave. Ch., const. Mrs. Cynthia S. Estes L. M., 50; *Northfield*, 47.43; *Owatonna*, 12; *St. Anthony*, Park Ch., 20; *St. Paul*, Plymouth Ch., 19.25,
 JUVENILE: *Hamilton*, Band, 5.23; *Minneapolis*, Como Ave. Ch., Seekers After Knowledge, 10, First Ch., S. S., 26.56; *Rochester*, S. S., 9.96; *Silver Lake*, S. S., R. W. Logan, Ship, 5.85,
 FOR RUK: Central Conf. Ladies, 2.10; *Nelson*, Friend, 1; *Minneapolis*, Mrs. C. M. B., 3; *Monticello*, Friend, 1.05; *Northfield*, 1; *Owatonna*, Miss C., 2,
 Y. P. S. C. E. FOR HERMOSILLO: *Minneapolis*, First Ch., 5, Plymouth Ch., 10; *St. Paul*, Park Ch., 5,
 Total, 254 33

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. *Amity*, 7.50; *Carthage*, 25; *Lebanon*, 10; *Pierce City*, 9.55; *St. Louis*, Ch. of Redeemer, 5; *Springfield*, First Ch., 7, Central Ch., 13,
 JUVENILE: *Amity*, Mite-box Band,
 FOR HERMOSILLO.—*St. Louis*, First Ch., C. E., 5, Memorial Ch., 5,
 FOR RUK: *Breckenridge*, 3; *Kansas City*, Mrs. Patch, 2; *Kidder*, 4.70, Willing

Workers, 1.55; *Lebanon*, A Friend, 2, Mrs. Greenleaf, 10; *St. Louis*, Third Ch., Y. L., 2.50, Plymouth Ch., 5; *Springfield*, First Ch., Children of the King, 11,
 Total, 131 30

NEBRASKA.

BRANCH.—Mrs. H. G. Smith, of Exeter, Treas.
 SENIOR: *Ashland*, 5; *Beatrice*, 5, Personal Gift, 2; *Camp Creek*, 82; *Crete*, 10; *Campbell*, 1; *Columbus*, 5; *Exeter*, 7.45; *Franklin*, 5; *Fremont*, 6.80; *Hastings*, 10; *Kearney*, 18; *Lincoln*, First Ch., 38; *Milford*, 5; *Monroe*, 2; *Nebraska City*, 20; *Omaha*, First Ch., 18.60, St. Mary's Ave. Ch., 17.30, Hillside Ch., 2, Plymouth Ch., 3.50; *Upland*, 1; *Wahoo*, 2.50; *York*, 4.50,
 JUNIOR: *Exeter*, 5; *Neligh*, Gates College Soc'y, 10; *Omaha*, St. Mary's Ave. Ch., 13,
 JUVENILE: *Camp Creek*, From a Little Girl, 18 cts.; *Fremont*, 10,
 S. SCHOOLS: *Crete*, Primary Class for Morning Star, 1; *Doniphan*, 2.05,
 FOR HERMOSILLO: *Ashland*, C. E., 5; *Columbus*, C. E., 1.75,
 FOR RUK: *Exeter*, 1.75; *Columbus*, 1.25; *Waverly*, Mrs. and Miss Ellenwood, 3; *Sherman*, Mrs. Burnight and Mother, 1; *York*, 1,
 Total, 228 81

Less expenses, 7.64, balance on hand, 10, 164

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. *Akron*, 75; *Austintown*, 10, A. V. H., 3; *Cincinnati*, Central Ch., 75, Walnut Hills Ch., 13.11; *Cleveland*, First Ch., 19, Plymouth Ch., 70; *Hudson*, 10; *Mansfield*, 22.06; *Toledo*, Central Ch., 5,
 JUNIOR: *Cincinnati*, Helping Hand Soc'y, 22.35; *Berea*, Girls' M. S., 10,
 JUVENILE: *Oberlin*, Children's M. S., 12.35, *Tallmadge*, Cheerful Workers, 5,
 S. SCHOOL: *Akron*,
 FOR RUK: *Aurora*, Miss Jackson, 2; *Berlin*, A Little Girl, 1; *Coolville*, Mrs. Bartlett, 1; *Elyria*, Friends, 25; *Harbor*, Swedish Mission, 1.80; *Jefferson*, Y. P. S. C. E., 8; *Madison*, Ione L. Smith, 2; *Marietta*, M. S. A., 5; *Marysville*, C. M. S., 12; *Medina*, Mission Band, 9; *Mt. Vernon*, Willing Workers, 3.65; *North Bloomfield*, Helpful Helpers, 6; *Oberlin*, Friends, 20.75; *Painesville*, S. S., First Ch., 10, Mrs. L. M. Lincoln and Friends, 6.05; *Ridgway, Pa.*, Mrs. Bell and Friends, 4.36; *Ruggles*, Edna Walker, 3; *Sandusky*, S. S., 25; *Tallmadge*, Cheerful Workers, 10; *Toledo*, Central Ch., 6, Mrs. Stevens and Mrs. Landis, 3.50; *Wooster*, Ella DeVoe, 1; *York*, Methodist and Congregational Societies, 12.66, A. C. B., 60 cts., Mrs. Gardner and Friends, 13.60,
 FOR HERMOSILLO: *Akron*, *West*, Y. P. S. C. E., 5; *Burton*, Y. P. S. C. E., 5; *Conneaut*, S. S., 5; *Kent*, Y. P. S. C. E., 5; *Windham*, Y. P. S. C. E., 6,
 Total, 595 74

NORTH DAKOTA.

BRANCH.—Mrs. E. H. Stickney, of Fargo, Treas.	
FOR RUK: <i>Buxton</i> , Pearl-Gatherers, 3; <i>Cooperstown</i> , S. S., 4,	7 00
FOR HERMOSILLO: <i>Burt on</i> , C. E., 2; <i>Fargo</i> , First Ch., C. E., 5, <i>Plymouth Ch.</i> , C. E., 2.50,	9 50
Total,	16 50

SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, of Sioux Falls, Treas. <i>Buffalo, Gap</i> , 4; <i>Deadwood</i> , 10.75; <i>Lake Preston</i> , 9; <i>Osceola</i> , 1.50; <i>Watertown</i> , 5; <i>Rapid City</i> , 5; <i>Sioux Falls</i> , 27.50,	62 75
JUNIOR: <i>Sioux Falls</i> , King's Daughters,	10 00
JUVENILE: <i>Lake Henry</i> , The Helpers, 4; <i>Sioux Falls</i> , Lamplighters, 14.45,	18 45
Total,	91 20

ROCKY MOUNTAIN.

BRANCH.—Mrs. C. S. Burwell, of Denver, Treas. Coll. at Meeting of Arkansas Valley Asso., 1.50; <i>Cresced Butte</i> , 5.60; <i>Denver</i> , Second Ch., 8; <i>West Denver</i> , 30, for Gertrude Wyckoff; <i>Boulevard</i> , 5.50; <i>Greeley</i> , 15; <i>Highlandlake</i> , Ch. of Christ, 5.61; <i>Manitou Springs</i> , 10; <i>Pueblo</i> , Pilgrim Ch., 2, First Ch., 19, <i>Florence H. Parsons</i> , 7,	109 21
JUNIOR: <i>Denver</i> , Park Ave. Y. P. S. C. E., 12, for Bridge Work, Park Ave. Y. P. S. C. E., 7.50, for Hermosillo: <i>Highlandlake</i> , Ch. of Christ, Y. P. S. C. E., 4.02, for Gertrude Wyckoff; <i>Pueblo</i> , S. S., 5.15, Collected by a Little Girl for Ruk,	28 67
JUVENILE: <i>Boulder</i> , Mission Band, 2, for Gertrude Wyckoff, <i>Cheyenne</i> , First Ch., Mission Band, 5, for Juvenile Work; <i>Denver</i> , Park Ave. Mission Band, for Ruk (Mrs. Logan's Home), 5; <i>West Denver</i> , Mission Band, 3.08; <i>Pueblo</i> , Pilgrim Ch., Light-Bearers, 3.50, for Morning Star,	18 58
Total,	156 46

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Beloit</i> , First Ch., 5; <i>Clinton</i> , 6.25; <i>Delavan</i> , 33.05; <i>Eau Claire</i> , 25; <i>Lake Mills</i> , 3; <i>Mukwanago</i> , 4.50; <i>Milwaukee</i> , Grand Ave. Ch., 22; <i>Platteville</i> , 25; <i>Packwaukee</i> , 25 cts.; <i>Plainfield</i> , 8; <i>Ripon</i> , 25; <i>Springvale</i> , 14; <i>Sparta</i> , 13.85; <i>Union Grove</i> , 10; <i>Waupun</i> , 20; <i>Waukesha</i> , 24.90; <i>Whitewater</i> , 25.30,	265 10
JUNIOR: <i>Evansville</i> , Y. L., 15; <i>Fox Lake</i> , College Soc'y, 21.20; <i>Milwaukee</i> , Grand Ave. Ch., 25; <i>Ripon</i> , College Soc'y, 18; <i>Stoughton</i> , Bridge-Builders, 5; <i>Union Grove</i> , King's Daughters, 12,	96 20
JUVENILE: <i>Delavan</i> , S. S., 6.01; <i>Green Bay</i> , M. B., 12; <i>Milwaukee</i> , Grand Ave., C. M. B., 30; <i>Springvale</i> , 3; <i>Platteville</i> , Pearl-Gatherers, 15; <i>Windsor</i> , Coral Workers, 5,	71 01
TOWARD THE EXTRA 1,000: <i>Brodhead</i> , Mrs. Sherman and Daughter, 40; <i>Milwaukee</i> , Grand Ave. Ch., Mrs. Nellie Pierce, 10, Mrs. J. A. Booth, 10, Mrs. L. A. Foster, 10, A Friend, 10, Mrs. L. W. Blanchard, 5, Mrs. M. A. Boardman, 5; <i>Stoughton</i> , Mrs. A. A. Young and Miss A. B. Sewell, 10; <i>Springvale</i> , Mrs. Fallston, 26.44,	126 44

FOR RUK: <i>Antigo</i> , Mrs. J. Tibbits, 40 cts.; <i>Appleton</i> , Mrs. Nellie Briggs, 1, Mrs. N. G. Freeman, 1.50, Mrs. R. Hutchinson, 50 cts., Mrs. Reader Smith, 25, Mrs. Bortran, 1, A Friend, 5; <i>Beloit</i> , First Ch., 5, Second Ch., S. S., 8; <i>Clinton</i> , 5.48, C. E. for Window, 3.27; <i>Darlington</i> , 1.50; <i>Eau Claire</i> , Cheerful Givers, for Sleeping Rooms, 5; <i>Fox Lake</i> , M. B., 7; <i>Milwaukee</i> , 2, Invalids, 1, A Friend, 1, Sale of Coin, 2; <i>Madison</i> , 1; <i>Milton</i> , 1; <i>Pittsfield</i> , King's Daughters, 5; <i>Rosendale</i> , Friend, 1, S. S., 5.65; <i>River Falls</i> , Four Children, 10; <i>Wauwaton</i> , M. B., 5; <i>Waukesha</i> , 2, S. S. Classes, 3; <i>Whitewater</i> , M. B., 12.18,	117 48
FOR HERMOSILLO: Christian Endeavor Societies of <i>Evansville</i> , 5; <i>Leeds</i> , 5.32; <i>River Falls</i> , 5; <i>Wycocena</i> , 5,	20 32

Less expenses,

Total,	673 68
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NEW HAMPSHIRE.

<i>Hanover</i> .—Mrs. S. C. Bartlett, for Ruk,	25 00
Total,	25 00

NEW YORK.

<i>Brooklyn</i> .—Plymouth Ch., Young Ladies' Guild, for Kobe,	200 00
FOR RUK: <i>Brooklyn</i> , M. E. P., 1; <i>Canandaigua</i> , Pierce Mission Band, 6; <i>Riverhead</i> , V. S. Knowles, 25; <i>Warsaw</i> , Miss Virginia Lawrence, 10,	42 00
Total,	242 00

CONNECTICUT.

FOR HERMOSILLO: <i>Farmington</i> , M. O. Richards and Friend,	6 00
FOR RUK: <i>Bethel</i> , A Friend, 5; <i>Vernon Centre</i> , Concert Coll., per Miss E. J. Barbour, 10.60; <i>Westport</i> , A Lover of Missions, 1; <i>W. Winsted</i> , Missionary Soc'y, 15,	31 60
Total,	37 60

VERMONT.

FOR RUK: <i>Brattleboro</i> , Lucia C. Hall, 2; <i>Jericho Centre</i> , S. S., 7.55; <i>St. Johnsbury</i> , Mrs. Horace Fairbanks, 10,	19 55
Total,	19 55

FOR RUK: <i>Arkansas</i> , <i>Little Rock</i> , Mrs. Leaming and Friends, 6.15; <i>Washington</i> , D. C., Miss F. B., 1; <i>New Jersey</i> , <i>Way's Landing</i> , C. K. L., 1; <i>Maine</i> , <i>Portland</i> , Officers of State Reform School, 15; <i>Georgia</i> , <i>Atlanta</i> , L. M. L., 1; <i>Thomasville</i> , King's Daughters, 3.15; <i>California</i> , <i>Cloverdale</i> , Ch., 26; <i>Texas</i> , <i>Dallas</i> , Nettie S. Clark, 5,	58 30
Total,	58 30

TURKEY.

<i>Marash</i> .—Lighters of Darkness,	6 62
Total,	6 62

MISCELLANEOUS.

Sale of envelopes, leaflets, etc.,	15 44
Receipts for month,	5,808 42
Previously acknowledged,	23,645 04
Total since October,	\$29,453 46



VOL. XX.

OCTOBER, 1890.

No. 10.

THE light of the gospel among the Zulus first shone on a woman's heart. The first convert after long years of waiting was a woman.

A COLLECTOR at Bombay has among his curiosities a Chinese god marked "Heathen Idol," and next to it a gold-piece marked "Christian Idol."

THIS number of our magazine will reach its readers just about the time set for simultaneous missionary meetings, to be held by various denominations during the week commencing September 30th. We trust that all our auxiliaries will enter into the movement with all possible zeal. The winter's work is beginning; let there be a grand movement all along the line.

AMONG the twenty-two on the list of out-going missionaries for the farewell meeting in Boston, September 4th, five were from our own Board: Miss Abbie W. Kent, Miss Caroline M. Telford, Miss Clara L. Browne, to sail for Japan from San Francisco, September 27th; Miss Nellie S. Bartlett for Smyrna, who leaves the country with her parents, October 11; and Miss Lydia A. Gile, who started for our college in Constantinople in August.

REV. J. STEWART HARPER, in the *Independent*, gives some of the sayings at the Shanghai Conference, which are like these: "Even men," said Dr. Nevius, "can often be better reached by women." J. Hudson

Taylor emphasized the fact that many men can be reached only through their wives, and they only by women, and this conference should emphasize the need of women. They are not feared as political agents. They are often invited to go as guests in families. In the capital of Kansu, an unmarried woman got inside the city to live when a male missionary was forced to live outside. According to Dr. Y. J. Allen, Chinese sentiment in regard to the education of women is changing. The native press claim that the Chinese are not opposed to, but have simply neglected, the education of women, and the men are now becoming ashamed of this neglect. Chinese who have been abroad have contributed greatly to this change, and now the Chinese are anxious for educated wives.

It is gratifying to note that no adequate notice of Stanley's book, "In Darkest Africa," even the most secular, can omit one of its strong points: his ascription of his success, not only, but the preservation of life itself, to the direct interposition of "Providence in answer to good men's prayers." So far as we have seen, no one undertakes to connect it with "foolish superstition," "old wives' fables," or "visionary fanatics." As the deliberate and pronounced conviction of an intrepid hero it is mentioned with respect. So does this great man honor the God whom he serves. We believe his influence in this direction is much greater than he knows.

It is pleasant to read the following tribute to our missionaries in Erzroom in the daily press. The *Boston Transcript* says of the massacre there: "Many of the Armenians flying from their assailants took refuge in the British consulate. The mob assaulted the building, and for a time it looked as if the consul and his family would be sacrificed. They took refuge in a strong place in their house, and the mob sought the more congenial occupation of murdering stragglers. It is pleasing to learn that the American missionaries gave refuge to more than fifty fugitives in their schoolhouse; and that so great is the respect for these excellent men, that the Mohammedans refrained from molesting them or those they had taken under their protection." The representatives of a great nation have power in a country like Turkey; but it seems in this instance, at least, that greater influence lay with the kindly, helpful Christian friends of the people.

THIS is the way Zulu girls amuse themselves at a picnic,—at least they did it "once upon a time." A company of girls with their teacher went on a picnic six miles away, where a new kraal schoolhouse was to be built. When amusement time came they "played" at carrying water from the stream below to make plaster for the new building, cut dried grass for the roof, and made themselves useful in various ways. Later, when the building

was finished, they were taken to the opening exercises, and the delightful sense of a good deed done added much to their pleasure.

ALL true friends of Africa will rejoice at the decisions of the anti-slavery conference with reference to the liquor traffic in that country. The importation of liquor is prohibited into parts of the continent in which it is not now in use. This comprises the whole of Central Africa from the twentieth degree of north latitude to the twenty-second degree south, and extending from the Atlantic to the Indian Ocean, including also the adjacent islands within a hundred miles of the coast. In the regions where liquor is already in use a duty will be imposed, which may be raised after three years, and be subject to revision after six years. Restrictions are also placed on the manufacture of liquors in the country. Many would have been glad to have a more stringent prohibition than this; but let us be thankful that so large a region will be exempt, so far as man can devise, from the terrible curse.

OF the Umzumbe Home, South Africa, a missionary writes: "The girls are mostly from heathen kraals. The Home was originally designed for this class, but to help civilize them some girls from Christian families have been admitted. They are taught sewing, as at Inanda Seminary, and good work is done in the schoolroom as well as in the fields. With few exceptions the girls have all turned out well. They are subject to much persecution, even in these days, in their homes. Parents wishing to obtain cattle for them marry them against their will to heathen men. They are forced to drink beer and observe other customs repugnant to them; but they have usually shown the right spirit, and found help in prayer in such times of need. The Home is a thoroughly Christian institution; the Bible is a daily text-book, and the girls' prayer-meetings are most encouraging. The girls are so neat and clean, so intelligent and earnest, full of longings to help their friends at home. They go forth as missionaries to their own people; and who can tell the amount of good they may do? They are very destitute, as their friends do not appreciate study enough to aid them. They try to get along by doing extra work, for which the teachers pay them, so that they may obtain clothing and schoolbooks. Out of their poverty they gave willingly to the new Morning Star. They have also been taught to aid the kraal schools."

Our readers will be interested in the following mention of Pundita Ramabai and her school, taken from a letter from a missionary in Bombay:—

PUNDITA RAMABAI is a difficult subject to write upon, as she has many phases, and has differing influences surrounding her. I meet her occasionally, and talk freely with her. Her position a few months ago seemed to be this: She knew her school was established on the supposition that no religious

instruction was to be given in it; but being a Christian woman, she felt the need of daily prayers, which she obliged her little daughter and a young girl whom she has adopted to attend. The other girls were not even invited to attend, but were not refused, and gradually nearly all the girls attended of their free choice. Besides this, all who wished to know of the Christian doctrine were allowed to go out to another house, and there receive Christian teaching from a young lady. Her school was prospering, and no objection was made to this arrangement of hers. Perhaps it was not generally known, —I do not know. At this time we talked freely of our spiritual needs and those of others, and our reliance on Christ.

A few months ago Miss Hamlin, of San Francisco, came out to oversee matters, and help build up the school. She thought it was not according to the spirit in which the school was established that prayers and Christian teaching should be allowed in any form, and she stopped them. I have had one talk with the Pundita since then. She regretted the change, but seemed to think that it was required of her, and probably the best and only thing she could do.

As for the home and school, it is unique; and although it is not missionary in its spirit, it fills an important place, and I am glad to give it my support, and give the Pundita my friendship. Many of the better class of natives prefer mission schools to godless schools. They are crying out against the government schools, which turn their children out infidels. I do not see any need of its being a mission institution, but see every reason why it should not be godless and Christless. Perhaps when the ten years are up in which the school is supported by Americans, there will be a native community who will support a non-sectarian school, but one governed by a Christian woman in a Christian way.

AFRICA.

LETTER FROM MISS HANCE.

As has been stated, when Miss Hance arrived in Africa a year ago, it was decided that she and her associate, Miss McCormack, should not return to Umvoti, her former station, but should go to Esidumbini. It was a great disappointment to Miss Hance to be obliged to pass by her old friends at Umvoti, and a greater trial to them to have her taken from them. Something of their feeling may be learned from the following letters. The first one is from the native pastor at Umvoti, who writes:—

N. KOSAZANA ETANDEKAYO: I was very glad to hear from you that you have returned to our country, and the Lord have bless you in your visiting

home. One thing which I was very sorry for it: it is because I have heard you are not to come to Umvoti. Many of your children whom you have born of the gospel, they are waiting for your help. It is better for you to come and see your work which was begun (by you). After you went away Mary Ritchie continued on her school that you had helped her to start at her father's plantation. She now calls for a preacher to help her. The people have learned to sing and read the Testament. I went there to preach last Sunday. There were over fifty present. A good work is being done there.

You do not know how the work here needs you. Will you not pray the Lord to make you come back? Your work is dying for need of you. The Inspector of School, says that you must come back, as you are needed here more than at Esidumbini. You have many friends here who cry greatly for you.

The following is part of a letter from a blind Zulu. After sending the letter he walked over thirty miles, part of the way over a very bad road, to see her. He says:—

I salute you. I salute you by asking when you are coming. We call you, we entreat you to come; your place here is great. Work of yours is dying, truly. Will you not come? Great is our cry for you. Your place here calls you greatly also.

Can it be right for the missionaries to say you are to go to some other place, and work like this that you only can do, die? Cross is great if this is done, when years many work here you made grow. We here, at this outstation of mine, with one mouth cry, "Come back to us, come back to us!" "Who can look after this work like Inkosazana, our own?"

Of the work at Esidumbini Miss Hance writes:—

It is twenty years since a white missionary has lived here, and things have come to be much out of order. There are five thousand five hundred acres of land in this Mission Reserve of Esidumbini, and nearly two thousand people on it, besides those outside, thickly settled all about us. We are expected to look after the land as well as the people on it. We are forty miles by road from any other member of our mission, and twenty miles by bridle-path. We are over five miles from the post-office, and twenty-five from a physician. We have no means of getting away from the station without great expense, until my wagon comes.

The work here is truly very needy and very interesting. Last Sunday we had over four hundred at the service. We have a day school of seventy children, which is growing larger each week. There is a nice little brick church, that will seat about three hundred, and a brick schoolhouse. Every

Sunday, now, we are obliged to have overflow meetings in the schoolhouse. We have no native pastor; two Christian men help about the preaching on Sunday. Sunday morning we have a sunrise prayer-meeting; at eleven a Sunday-school, that nearly fills the church; at twelve the regular preaching service. After that we go to the house, and have a rest of twenty minutes and a cup of coffee. Then I have a Bible class for men and women or for all who wish to stay. This is a very interesting part of my work. I have the same lessons the following Sunday in the Sunday-school; so the Bible class is a kind of teachers' class. We are obliged to have the services near together in this way, as many of the people have a long distance to come.

On Tuesday afternoons I have an inquirers' meeting. Wednesday afternoons we have a women's prayer-meeting. Friday afternoon is the regular church prayer-meeting. I took it last Friday, and talked to them about the gifts of God, and what he had done for them. I then urged them to do more for him, and to make an effort to raise enough to support a native pastor. Saturday afternoon I have a class for those who help about the preaching. Miss McCormack has a class in Sunday-school, looks after the station school, and takes some classes in it. We both teach all the forenoon. We have a good helper in our native schoolteacher, and he has a nice wife. I took him when a little boy and brought him up. He is an earnest Christian, intelligent, and a great help.

Our house is small but comfortable. It is built of brick, one story high, and the roof is corrugated iron. There is a veranda in front and on part of one side. There are three rooms front,—parlor, dining-room and bedroom,—and the kitchen, pantry, and girls' room, very small, back of the other rooms. . . . The dining-room is the room of the house. In it we eat, have sewing classes, evening schools, morning and evening prayers with the natives. Here we see sick people, Christians, warriors, chiefs, hold meetings for the women, inquirers' meetings, and meetings to settle disputes. . . .

You can have no idea of the variety of things we have to do and look after. We are far from any market, and it is difficult to get proper food. We have nice bread, that we make ourselves, and we keep cows and have milk regularly. We have had beef only twice and mutton twice since we came. We are obliged to use fowls and canned meats a good deal. After a while—as Professor Drummond says—they all come to taste alike in Africa. We are greatly troubled about water. It has to be brought nearly a quarter of a mile, and then is not fit for use till it is boiled. It looks like weak tea, and a slimy scum rises over it. The roof of our house being corrugated iron, if we had proper guttering for it and tanks to hold water, we should have all the good water we require. This would cost one hundred

and fifty dollars. It is one thing to picnic for a few days or weeks, but it is quite another to live on month after month and year after year, and take care of one's health in a climate like this, so that one can do good and practical work. I could never have undertaken, or gone through what I have, if it were not for the consciousness that strength is given me in answer to the prayers of others. I know, dear friends, that you have many things to think of and pray for, but do not forget to pray for us here. Pray for the inquirers' class, and that we may so sow the seed that the heathen about us will see that Jesus is the light of the world, and is giving his own light and salvation to this little corner of Africa,—Esidumbini. The people here receive us gladly, and seem very thankful to have white missionaries with them, although we are only women. That I know about their ways, and language, and affairs, is a great satisfaction to them.

Later.—Since I began this letter I have been for over a week at my old home,—Umvoti. I decided to go quite suddenly on hearing how much the schools needed supervision. I ought to have stayed a month, but could not do so. It was a drive of nearly thirty miles over a rough road, and through a mostly unsettled country. I had with me a little native boy about ten years old. I found the schools in great need of better supervision. I went to one school each day, and we held meetings at each with the people. Old and young, men, women, and children, came. It was delightful to be with them again. “Now you have come at last,” they said, “and we shall again live.”

I wish you could have seen Hobeana.* He has grown much older, but is as bright and interesting as ever. If I sat down, he wished to sit close by me. If I moved to speak to another, he moved, so that, as he said, he might hear every word I spoke. He cannot give up the thought that I may yet come back to Umvoti to live. I think it was one of the happiest, most thankful moments of my life when he told me of his continual joy in the Lord. “Oh!” he said, “I am an old man; my strength is going; I have not much longer to live on the earth. I am happy here because Jesus makes me glad; but I shall be more happy if I can soon go where I can see him.” “Have you ever been sorry or troubled because you gave up beer and other things for Christ's sake?” I asked. “No, no, never,” he replied. “I do not remember the beer; I do not want it. I have just been glad all the time to have given up anything I have for Him.”

If I shall be permitted to go inside the “golden gate,” and there see only Hobeana and Lungwana, the blind man, who have been brought to the Light by my influence, I shall thank God that I came to Africa; but there are others, I trust, who will be waiting inside the gate—others who are on the way, and

* See LIFE AND LIGHT for May, 1889.

others whom I may still help to find the light. I am told that few have united with the Umvoti church for some years who have not come from the outside schools. Will you not pray for them, dear friends, and for the work here, and for us all?

CHINA.

WOMAN'S WORK IN PAO-TING-FU.

[Extracts from the Annual Report of the Mission.]

DURING the past four months there have been three classes for women, the total attendance being thirty-six. Of these, six were from Pao-ting-fu, seven from the village of Tien-kechuang, two from Ching-hang-cheng, the remainder from the little villages adjoining. These women have worked all the time, early and late, in their endeavor to learn. They read the catechism, which includes the Lord's Prayer, the Commandments, and one of the Gospels, and learn some of the Christian hymns we use in public worship. They have been very happy in their studies. It is most touching to see them so patiently trying to learn, two of them old, white-haired grandmothers, all of them married and most of them mothers. Of the thirty different women studying here, three were members of the church when they came; twenty-three are now believers; nine have been recently baptized; two are waiting for the pastor's next visit for the baptism, and five have given their names to the church. Twelve other women were refused admittance to the class for want of room.

The Christian women in and about the city have been faithful in their attendance upon Sabbath and week day services, and have taken their turn in talking with the women in the dispensary waiting room. These patients have been invited to our meetings; many have attended, and three at least have become Christians, and been baptized. We have held a missionary meeting about once every second month. The women all seem interested, and gladly bring their mite of cash; desiring, if possible, to aid those who are worse off than themselves.

The girls' school reopened in October with nine boarders and two day scholars, and they are studious and attentive. One little girl, named Lao-erk, was brought by her mother from Tien-kechuang to attend school. She was very unpromising in appearance; she had an over-large head, a very stupid look, and an habitual frown, and looked so strangely we wondered if she could learn anything. The teacher wanted to try her for a week or two, so we let her remain. She was here until the Chinese New Year, and learned

less than half as much as her little companions, but she was changed; she looked brighter, and seemed very happy, making no trouble. She walked thirty *li* to her home to spend the holiday, and took a hard cold, which soon developed kidney trouble. They waited a week before sending for medicine; then the man who came for it forgot how it was to be taken by the time he reached home. They waited another week; then the doctor rode out to see her twice, but it was too late. Pastor Meng went to Tien-kechuang to hold the Sabbath services, and he found Lao-erk happy, expecting soon to pass into the unknown,—but not unknown to her, for she felt she was soon to dwell with Jesus. She asked the pastor to baptize her; and answered his questions so clearly, with such evident faith, that he did not hesitate to comply with her request. She was in our court only three months, and was very slow to learn; but she learned to love Jesus, and put her trust in him, and she died believing. Is it not more than enough for the care and time spent on our little school this year, that the least promising of them all should in this short time become a witness of his mercy? We are very happy in having an excellent teacher for our girls' school; she is an earnest Christian, and well qualified for the position. During the past three school years thirteen of the older girls have been baptized, having given evidence of a change of heart; and nearly all the younger ones desire baptism, but are advised to wait, on account of their age.

In Ching-hang-cheng, Pastor Meng's sister, Mrs. Tu, has been doing Bible-woman's work, teaching the women and children whenever she has opportunity. She has also been able to interest a large number of village boys, whose changed deportment is very gratifying. She is supported by the Pao-ting-fu church and individual offerings.

Dr. Murdock [of Kalgan, who spent the winter at Pao-ting-fu, previous to coming to this country] has made two tours, visiting eight villages, giving out medicine, and preaching the gospel to crowds of interested women, having scarcely time for food or needed rest. Each member of the station class has opened her doors to the foreign ladies. From all come hearty invitations, even entreaties to come again.

In the city and suburbs scores of women come to listen; in the villages there are crowds; more doors are open to us than ever before. How can we feed the multitude? In some of our villages there is a strong Roman Catholic influence, and our new converts need much pastoral care. How can we give it to them? The laborers are few. The village work alone is more than one lady can do. We ask for another single lady to help in carrying the message of love to hundreds of women who beg us to visit them in their homes and teach them.

SURVEY OF FOREIGN WORK.

(Continued.)

MARATHI MISSION.

MISSIONARIES.—Mrs. Charlotte E. Hume, Miss Elizabeth Lyman, at Bombay; Mrs. Mary E. Bissell, Miss Julia Bissell, Miss Harriet L. Bruce, Miss Belle Nugent, at Ahmednagar (140 miles east from Bombay); Mrs. Minnie C. Sibley, Miss Jeanette P. Gordon, at Satara (120 miles southeast from Bombay); Mrs. Mary C. Winsor, at Sirur (30 miles south from Ahmednagar). SCHOOLS.—Boarding school at Bombay, in charge of Mrs. Hume, 72 boarders, 49 day scholars; boarding school at Ahmednagar, in charge of Miss Emily Bissell (supported by the W. B. M. I.) and Miss Bruce, 97 boarders, 43 day scholars; boarding school at Sirur, in charge of Mrs. Winsor, 25 pupils. Twenty-four Bible-women, 176 village and day schools, in part supported by the W. B. M.

THE Woman's Board has adopted four new missionaries in this mission the past year: Miss Bruce who went out in the autumn; Mrs. Sibley who has been laboring in Satara since 1886, and recently adopted by the W. B. M.; and Misses Nugent and Gordon, who sailed for India, June 24th. Miss Julia Bissell reached this country in November last, and is to study medicine in Philadelphia.

The event of the year in the school at Bombay is the decision with reference to the new building, "Bowker Hall," for the girls' dormitory and young ladies' home. The purchase has been completed, and it is hoped the building will soon be ready for occupancy. That the building was secured none too soon, is shown by twenty-five cases of fever, one of them fatal, thought to be due to their malarial surroundings in the old quarters and bad drainage. The scholarship of the pupils has been good, and the benevolent work is well organized and efficient. The school at Ahmednagar has had a prosperous year, gaining the high commendation of government inspectors. There have been two pupils in the school who were devoted to the god Khandoba in their early childhood. Their teachers have earnestly tried to rescue them from this terrible fate, but have been unsuccessful. Miss Bruce began her labors in this school early in January, receiving a most enthusiastic welcome from the pupils, who covered her with chrysanthemums and roses, in true Oriental fashion. All the schools in Ahmednagar were more or less affected by the influenza epidemic, there being a thousand cases at one time in the city. The annual examination of the school at Sirur was very creditable, and the government inspector expressed himself much pleased. The girls are very fond of their school, and much interested in calisthenics and other exercises in connection with their regular studies. The parents have expressed more than usual interest, saying, "Why don't you send for my daughter, too, for your school?" "The girls in your school looked so bright and contented," etc. Mrs. Winsor has been obliged to return to this country, on account of

illness in her family, leaving her work in the care of Mrs. Bissell. The Bible-women in the mission find more houses open than they can possibly visit, and are most cordially welcomed wherever they can go. They are often greeted with, "Are you angry with us that you pass us by?" "Come and live with us, and tell us every day this good story." As the Marathi Mission is the topic of study in November, interesting details will be given in the magazine for that month.

MADURA MISSION.

MISSIONARIES.—Mrs. Charlotte H. Chandler, Miss Gertrude Chandler, at Battalagundu (32 miles northwest from Madura); Miss Pauline Root, M.D., Miss Bessie B. Noyes, Miss Mary M. Root, Miss Dency T. M. Root (270 miles southwest from Madras), at Madura. SCHOOLS.—Boarding school at Madura, in charge of Miss E. M. Swift (supported by the W. B. M. I.), 157 pupils; boarding school at Battalagundu, in charge of Miss Gertrude Chandler, 38 pupils; boarding school at Mandapasalai, in charge of Mrs. J. C. Perkins, 25 pupils. Twenty-two Bible-women, 29 day and village schools.

Of the missionaries in this mission Mrs. and Miss Chandler are in this country, and Miss Noyes has been added to their number during the year. Miss Noyes is placed in charge of the school at Madura during Miss Swift's absence in this country. Of the general work, the report says there are thousands of evidences which prove that the leaven of Christianity is working among all classes as never before, and the difference between the Christians and heathen is more marked as time goes on. The effect is especially seen among the women. "Their lives are purer, their homes are more often the abodes of peace, kindness, and love. They have a higher standard of life, and are guided by higher motives. Their knowledge of Christ, and their desire for him even before they openly profess him, are sufficient in many instances to ennoble their lives to such an extent that they are held up as worthy examples to the Hindus in their streets, and that, too, by men and women who take no special interest in Christianity." Details of woman's work in this mission will be found in three previous numbers.

CEYLON MISSION.

MISSIONARIES.—Mrs. M. E. K. Howland, Miss Kate E. Hastings, Batticotta; Miss Susan R. Howland, Oodooville; Misses Mary and Margaret Leitch, at Manepy. SCHOOLS.—Boarding school at Oodoopitty, Mrs. R. E. Hastings in charge, 23 pupils. Twenty-two Bible-women, 23 village schools.

Owing to the appointment of her husband as President of Jaffna College, Mrs. Howland has removed from Manepy to Batticotta. It was a trial to leave the flourishing work under her care to move for the "seventh time in sixteen years"; but with characteristic cheeriness she came to the conclusion it was "a good thing to be a square peg that will fit any round place," and

soon had a class of twenty-nine from the college in Bible study, and one of thirty young men from the high school every day. She has the superintendence of the Bible-women in her new field, besides numerous meetings with the women in the city and surrounding villages. The Bible-women of the mission continued their faithful labor during the year with varied success. The two extremes in their reports are from one who says, "Sticks of wood would show as much interest as the women for whom we labor," to the two who report seventy-four under regular instruction, of whom thirty-eight can read the Bible.

In the Oodoopitty boarding school five girls graduated at the close of the winter term,—all with one exception from heathen families, and all church-members. Mrs. Hastings writes: "The subject of one of the essays was, 'My grace is sufficient for thee.' Surely a more appropriate one could not have been chosen. Poor children! God only can keep them from falling in those homes so opposed to every thing pure and holy." Miss Howland is still at the head of the Oodooville boarding school, which has been self-supporting for several years. At the opening of the last term there were fifty-seven candidates for admission, of whom twenty-four were received. All of the class who graduated in January were church-members. The strong desire of even heathen parents to have their children educated in our school under Christian influence, with almost a certainty of their becoming Christians, is a strong indication of the attitude of the people toward Christianity. Miss Hastings is still in Batticotta, pursuing her work among the women, but expects soon to come to America. The Misses Leitch are now in this country.

FOOCHOW MISSION.

MISSIONARIES.—Miss Elsie M. Garretson, Miss Kate C. Woodhull, M.D., Miss Hanna C. Woodhull, at Foochow. **SCHOOLS.**—Boarding school at Foochow, in charge of Misses Newton and Garretson (Miss Newton supported by the W. B. M. I.), 26 pupils; woman's school at Foochow, in charge of Miss H. C. Woodhull, 13 pupils; day schools at Foochow and Shaowu; 1 Bible-woman.

During Miss Newton's absence in this country the past year, Miss Garretson has had entire charge of the girls' boarding school in Foochow, and has had a successful year. It has proved very attractive to outside heathen, who have visited it in such numbers it has been necessary to make regular arrangements for entertaining them with Bible pictures, the inevitable tea, and in other ways. All the first class are professing Christians. One of them is the daughter of the first pupil in the school years ago. About two thirds of the scholars are from Christian families. Six have united with the church during the year. The woman's school has been continued during the year.

One woman—fifty years old—was received who became much interested in the Bible and religious services. Toward the close of the year she sickened and died. She “died happy, telling her friends not to grieve for her, as she was going to heaven, which was prettier, even, than the Ku-ming’s house; also that they were not to burn idol paper or prepare a feast for her, but to wash her face and hands before putting her in her coffin.” The event of the year in the woman’s medical work has been the completion and occupancy of the new hospital. The number of dispensary patients has been 3,000; hospital patients, 82; visits to patients in their homes, 143. A more extended report of this medical work will be given in a future number.

NORTH CHINA MISSION.

MISSIONARY.—Miss Mary S. Morrill, Paotingfu (100 miles southwest from Peking). SCHOOLS.—Boarding school at Kalgan, 11 pupils; day schools at Paotingfu and Tientsin; 2 Bible-women.

Although it is the day of small things in the Kalgan boarding school, it is doing a quiet, efficient work. One of the difficulties to be met is the betrothal of the girls before they come to the school. One of the girls who had been in the school seven years, was taken away by her parents to be married into a heathen family. It was feared she would encounter much persecution; but, on the contrary, the family were much pleased with her, and much interested in her books. Another has been betrothed to three or four different persons, and the dispute as to whose wife she should be was likely to produce a lawsuit. Work for women at Tientsin is yet in its beginning, but is making good progress. Bible classes for women and a girls’ day school have been established, and promise well. The workers are much hampered for the want of proper buildings and conveniences. Some details of woman’s work in Paotingfu are given on another page.

JAPAN MISSION.

MISSIONARIES.—Miss Adelaide Daughaday, Miss Mary Bryant Daniels, Mrs. Frances A. Gulick, at Osaka; Mrs. Agnes H. Gordon, Miss Melinda J. Richards, Miss Ida V. Smith, Miss Florence White, Miss Eliza Talcott, at Kyoto; Miss Anna Y. Davis, Miss M. Louise Graves, at Kobe; Miss R. E. McLennan, at Okayama; Miss Mary A. Holbrook, Miss Cora A. Stone, at Tottori; Miss Abby M. Colby, Miss Frances A. Gardner, at Tsu; Miss Martha J. Clark, Miss Julia A. Gulick, Miss Frances E. Griswold, at Kumamoto; Miss Mary H. Shedd, at Mayebashi; Miss Caroline M. Telford, Miss Abby W. Kent, Miss Elizabeth Wilkinson, Miss Clara L. Browne, under appointment.

In the Osaka station Miss Daughaday still continues at the head of the girls’ school, which has suffered some little reduction in numbers, in common with other schools, owing to the reactionary feeling against foreigners, but otherwise has had a prosperous year. Miss Daniels is teaching English classes in the boys’ school, and finds it most interesting and absorbing.

Mrs. Gulick arrived in Osaka early in November, taking up her work with new vigor and enthusiasm.

Like the other schools, the one in Kyoto has been smaller in numbers during the year, but in other respects it has been more satisfactory than the previous year. Considerable missionary interest has been developed among the girls, and they raised funds to support two women at work in remote districts. Two of their own number have also done remarkably successful Christian work during the school vacations. Two new rooms were added to the building at the beginning of the school year by the Japanese, which has afforded much comfort to teachers and pupils. The nurses' school has had a fine class of fifteen nurses, but has encountered some difficulties that have been extremely trying. Miss Richards has suffered from ill health, and is expecting to return to this country. Mrs. Gordon has continued her labors among the women, so far as her health and family cares will permit.

Miss Gardner reached Japan late in February, and soon went to Tsu, to take charge of a most interesting work there. Her arrival afforded Miss Colby an opportunity for much-needed rest, and she is now in this country. Miss Talcott and Miss McLennan went to Tottori in the autumn, expecting to remain a few weeks, but the exigencies of the work were such they remained till March. A description of their work was given by Miss McLennan in the July number. Their places were permanently supplied in the spring by Miss Holbrook and Miss Stone, who went to Japan last fall. Miss Holbrook gives her impressions of her new field as follows: "A rich, mellow field in the springtime, just ready for the seed-sowing; in it are many sowers of tares and few of wheat, yet where the wheat has been sown the results are great. Were the reaction against Christianity to come now that will probably come some day, I think the Church would be only purified and strengthened by it." Miss Talcott has removed to Kyoto, to have charge of evangelistic work among women in the city, especially in connection with the nurses' school. Miss Smith has returned from Niigata for work in this school. Miss McLennan has charge of the girls' school in Okayama. Miss Gulick, whose headquarters are still at Kumamoto, has spent a large part of the year in touring, going to places in company with native helpers where no white woman has ever been before. She has held many meetings when the people have listened attentively and respectfully,—with what result the future will tell. Miss Clark and Miss Griswold are in Kumamoto, in charge of the school and other work. Miss Shedd, who went out to teach in a government school, but who has worked in connection with our mission instead, is now in Mayebashi, the only missionary among a million and a half of souls. Miss Graves is in Kobe, assisting in school work

in the city. Miss Radford, who went out a year ago, has been compelled to give up her work on account of ill health, and has returned to her home in Montreal. Miss Davis is still seeking health in this country. Miss Telford, Miss Kent, and Miss Browne expect to sail for Japan, September 27th.

NORTHERN JAPAN MISSION.

MISSIONARIES.—Miss Annie H. Bradshaw, Mrs. S. E. DeForest, at Sendai; Miss Cornelia Judson, at Niigata.

Mrs. DeForest has continued her labors among the women in and around Sendai during the year, holding meetings, meeting them socially, assisting in teaching music, sewing, and knitting. Mr. DeForest has found it necessary to bring one of their children to this country for medical treatment, but Mrs. DeForest remained at her post. Miss Bradshaw spent some months in the autumn visiting other stations in the mission for a better study of the language, and to gain ideas of methods from those of longer experience. She returned to Sendai, and entered into special work among the children, in which she has had great success. The mission force at Niigata was badly depleted by the return of Mr. Scudder and his family to this country. All the members of the station are now living under one roof, and find that one quite sufficient for their purposes. The Sunday-school started last year by the ladies in the station continues to prosper, numbering from fifty to one hundred. Miss Judson writes: "Few of the older people have been induced to enter the building, but large numbers have stood through the whole service under the veranda roof outside, and from that number one woman has become an honest seeker after more light. She has attended church service, but says she cannot decide whether she will believe or not till she has heard more of the doctrine." Miss Judson's special work is in the girls' school. She mentions the death of one of the girls, whose faith and calmness so impressed her mother and grandmother they have resolved to become Christians, and a profound interest in Christianity has been aroused among her friends. "Such a short Christian life and such large results!"

MICRONESIAN MISSION.

MISSIONARIES.—Mrs. Harriet A. Pease, Miss Sarah L. Smith, Miss E. Theodora Crosby, at Kusaie, one of the Marshall Islands; Miss Ida C. Foss, at Ponape, one of the Caroline Islands. Boarding school at Kusaie, in charge of Miss Smith and Miss Little (Miss Little supported by the W. B. M. I.).

The value of the girls' school at Kusaie is proving itself in many ways, and there is steady gain among the girls, both mentally and morally, and the development of character is most gratifying, showing a great amount of painstaking labor, tact, and perseverance on the part of their teachers. Interesting details of the school were given in the June number, also a brief

résumé of Mrs. Pease's work for the year. Miss Crosby is now in this country, on account of her health. The departure of Miss Foss, who accompanies her sister, Mrs. Rand, to Ponape, opens a new interest in our Board in that island. She is to teach in the boys' school there.

SPANISH MISSION.

MISSIONARIES.—Mrs. Alice G. Gulick, Miss Catherine H. Barbour, at San Sebastian. SCHOOLS.—Boarding school at San Sebastian, Mrs. Gulick and Miss Barbour in charge, 41 boarders, 100 day scholars. Day schools at Santander, Zaragoza, Pradejon, and San Sebastian. One Bible-woman.

The school at San Sebastian has had a successful year. The course of study as mentioned in the August number has been rearranged to pattern after the Madrid Normal School, and it is hoped that the graduates may obtain certificates from the government as teachers. The closing exercises of the school were very successful, especially the musical department, which received a public recognition never before accorded to a Protestant institution in Spain. Mr. T. W. Palmer, the United States Minister to Spain, was present, and a number of prominent Spanish gentlemen with their families, and the appreciation of the school and its work was an epoch in the missionary's life as related to the better class of the community. The Christian Endeavor Society in the school has raised an average of seventy-three dollars each year for benevolent purposes, being nearly all the fruit of personal self-denial. Mrs. Gulick is now in this country on account of ill health. The day schools in the out-stations are doing important work, as well as the faithful Bible-woman at Zaragoza.

AUSTRIAN MISSION.

Boarding school at Krabschitz, in charge of Pastor Soltez; School for Orphans in Cerintha, in charge of Pastor Schwartz.

The school at Krabschitz is making steady and substantial progress. The only institution of its kind in all Bohemia, it is becoming more and more helpful as a means of educating young women for Christian work. Pastor Schwartz's school, started in 1881 with only six pupils, has grown to over sixty. It is largely a work of faith, and its means of support come from outside sources, the Board contributing but \$200. The Bible-workers still continue their labors among the women. We regret that reports from this mission were not received in season for this survey.

MISSION TO MEXICO.

MISSIONARIES.—Mrs. Sara B. Howland, at Guadalajara, Western Mexico; Mrs. Gertrude C. Eaton and Miss Mary Dunning, at Chihuahua, Northern Mexico. SCHOOL at Chihuahua, Mrs. Eaton and Miss Dunning in charge, 10 boarders, 22 day scholars.

The boarding school at Chihuahua has an English and a Spanish department, with four grades of classes in the Spanish. Mrs. Eaton has charge of the boarding department and Miss Dunning of the class work, and another lady assistant is imperatively needed. It was hoped that the building could be enlarged during the summer, for the better accommodation of the increasing numbers. Mrs. Eaton also does a large amount of evangelical work among the women, and many of their meetings are most interesting and fruitful in results. What one young girl is doing is shown by an article in the August number. The woman's work under the care of Mrs. Howland in Guadalajara is most encouraging, much of it being in the line of personal efforts difficult to report; but by them the missionary is making friends among the upper classes, opening a way, also, it is hoped, for the pure gospel. The return of Miss Haskins (supported by the W. B. M. I.), to resume her place in the school, has relieved Mrs. Howland of much care.

Young People's Department.

SOME GIRLS IN INANDA SEMINARY.

BY MISS M. E. PRICE.

OUR oldest pupil, Nomasonto, is a cripple. I will tell you a little of her story. She can just remember when she could run about and play like other children, and then came a long sickness, after which she could never use her lower limbs, but had to go about on her hands and knees. Cattle were slaughtered for the spirits, and many heathen ceremonies performed, but all to no purpose. Some told her she had been bewitched by an enemy.

Her mother and the other wives of her father died in some prevailing epidemic, and soon after she went with her father to live near the chief's kraal. Here she began to hear about God. Now and then a passing native preacher spent a night there, and prayed and read in the Testament. She did not understand it, but a great desire to learn to read took possession of her. A boy left an old book with her and told her some of the letters. At last, improving every such casual opportunity, she taught herself to read. She also taught the children about her, so that when a teacher was sent to that neighborhood, he found to his astonishment some children who could read a little. His inquiries led him to Nomasonto, and he afterward told Mrs. Edwards about her.

Mrs. Edwards went to see her, and found her in the midst of unclad heathen wearing clothes, which she had cut and made for herself. She made native mats and sold them, and got some one to buy cloth for her with the money. A girl who wore a dress had been there, so she got the idea, and with a knife cut one for herself, holding it up to her and fitting it as best she could. Dressmaking under difficulties, surely! She said "Yes," when Mrs. Edwards asked if she loved Christ, but, as she said afterward, she did not realize what it meant. She was most impressed with the thought that in heaven she would no longer be a cripple. Little by little, from her study of the Testament, the light came,—a real love for Christ, and a great desire to learn more, that she might teach her people. At last the wish of her heart is in part attained. She is in our school. She came here over high hills and deep valleys and rivers, part of the way in a wheelbarrow, crawling over the worst places. She is a power for good in the school while being taught herself.

Only twelve of the girls are members of the church; but most of the others say they are trying to follow Christ, and some, we think, give good evidence of sincerity. One came to the teacher's room and asked very earnestly, "How can I love God with all my heart?" Another, "How can one know that she is really a Christian,—that her sins are forgiven?" Julia, after being reproved several times for whispering in school, came to my room and said, "I want more punishment; perhaps if I have to go without my breakfast I can remember." Then, in explanation of her fault, she said, "I think it is because I do not speak about it in my 'silent.'" In the morning each girl has fifteen minutes "silent time" by herself for reading and prayer. One girl, writing to another not here, speaking of the religious interest, says, "I think it will make you happy if you hear this if you are in this way." Another says, "I ask you if it is well in your heart. I myself am quite well in heart; I don't mean in my body." I have mentioned some of the bright spots in our work. I need not tell you that there are discouraging things, also,—enough to make us feel our great need of the sympathy and prayers of all Christian friends at home.

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We have a little Tonga girl in school, from Inhambane. Her name is Mabumbe, and she is about eleven years old. You would notice very little difference between her and the other girls in appearance. She is very eager to learn, and is getting on nicely. She seems really in earnest in loving the Saviour, and trying to please him. She had been taught a little English by Mrs. Richards, as well as the more important lesson of the way of life

through Christ. I will copy the translation of a letter she has written to her father in Tonga:—

“How do you do, my father, who bore me? Are you having a good time? I am having a very good time. Father, do not be troubled about me, thinking I am troubled. No; I am not troubled. Father, I am learning well with the girls here. To count them I am not able; there are nearly one hundred girls here.

“Oh! oh! Father, one day I went with Miss Allen to a large city (Durban). I saw many large houses of white people. We visited some of them, and Miss Allen bought me a nice little bucket, red on the inside, and blue on the outside.

“How do you do, father? I eat sweet potatoes, and porridge with sugar on it. On Saturday we have meat and rice to eat, and also on another day; two days in the week we eat meat and rice.

“How do you do, father? Bember is well, is he? Father, write me a letter. Father, I and the other girls we eat at a table; truly we do, but we do not eat with the *sinyaries*—no.

“Oh dear! Father, on the steamer I did cry, and said I wanted to go back home, for the *sinyari* was very sick, but now I am living well. Father, I read in the book in which Dalita used to read to me the stories about Jesus. Good-bye, my father; do not be troubled. Think of Jesus all the time. Father, rejoice greatly. I, Jesus helps me all the time.

“Good-bye, father. Salute all my friends for me. Good-bye, my father.
Your child, MABUMBE.”

Miss Phelps writes of the “infant department,” in the form of a baby girl, as follows:—

I DO not remember if I wrote you about Niji, the little baby whom Mrs. Richards rescued from a living grave, and whom Dalita Isaacs had the care of for some months. The child was almost starved to death when Mrs. Richards found it, and as the father considered it as good as dead, he was on the point of burying it. I wish you could see Niji now; she has improved so wonderfully since coming into our family, that I can hardly believe her to be the same child. She was more than a year old when Dalita brought her here, but she could not sit alone, and was very thin and sickly. Now she is plump, and well, and has a bright, happy face. Mabumbe is her little nurse. She is fond of Niji, and is always kind to her, but, like most children, she sometimes gets tired of attending to a baby’s wants. Yesterday I made a change in the domestic work, and after I had told each one what her work was to be for a few weeks to come, Mabumbe raised her hand: “I don’t know what my work is.” “You are to care for Niji, as

you have been doing," I replied. She began to shrug her shoulders and to show her dissatisfaction in true native fashion. "Well," I said, "I thought you liked to care for Niji; but if you do not, perhaps there are those who would like to." At once there was quite a general raising of hands, and "I," "I," from all parts of the room. In an instant Mabumbe was on her feet, saying louder than all the others, "I myself, I want." The laughter caused by the sudden revulsion of feeling soon ceased, and Mabumbe still cares for Niji.

. . . There are not so many church-members among our pupils this year as last, although there are but few who are altogether careless and indifferent. How many of those who speak in meeting, and say they want to follow Jesus, have really passed from death to life I do not know. It is easy for them to speak in meeting and to pray before others. We long to see more of the fruits of righteousness, but perhaps our Lord could say to many of these, "Thy faith hath saved thee." I am glad it is not our work to decide who is and who is not in the kingdom. Our commission is to "Go teach all nations; teaching them to observe all things whatsoever I have commanded." This is a great and responsible work, and I trust that our friends will not cease to pray for us, that we may faithfully teach the way of salvation, and exemplify in our walk and work among the people the spirit and temper of Christ.

Our Work at Home.

BIBLE READING.

THE RECOMPENSE OF THE REWARD.

THE Lord Jesus Christ was supported amid his inconceivable sufferings as our Redeemer, by the anticipation of the joy that was set before him. It is permitted us, his humble followers, whom he has promoted to be fellow-workers in bringing the lost world back to God, to refresh ourselves with thoughts of the day when work shall be ended and reward begin. It is, indeed, enough honor to be companions in the kingdom and patience of Jesus Christ; but we are assured that if we have been partakers of the sufferings, we shall be also of the consolation. 2 Cor. i. 7.

Seven times did the risen Saviour say to St. John, in vision: "He that hath an ear, let him hear what the Spirit saith unto the churches." Rev. ii. 7. Seven times also he said, "I know thy works." Jesus knows our small en-

deavors, has seen and counted every humble effort, every self-denial for his cause. He knows everyone who has planned, and watched, and prayed for the coming of his righteous reign.

And while he gave to the seven churches the directions and warnings which have come down for our reproof and instruction, blessed be his name that he added, for "him that overcometh and keepeth my works unto the end," such promises of reward as it will take eternity to measure. He that hath an ear may still hear him say to those who, like the church at Ephesus, "have labored and had patience and have not fainted," "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God."

The tried, and tempted, and faithful, like those at Smyrna, may look up confidently to a crown of life, fearing nothing that they shall suffer, and knowing that they cannot be hurt of the second death.

Those who hold fast the name of Jesus in the midst of dangers and idolatries or of false doctrines, shall eat of the bread of heaven, the hidden manna, and shall receive the white stone and the new name; a secret of love between the soul and its Saviour. Rev. ii. 17.

A mystery of grace and joy is hidden in that promise of the "morning star" to the diligent, charitable, and serviceable in Thyatira. Jesus would reward them with HIMSELF. "I am the root and the offspring of David, and the bright and morning star." Rev. ii. 19, 26-28, Rev. xxii. 16. Every faithful worker shall have the Lord Jesus for his own, to be the light and life of life; and shall have power over the nations, too, to bring them back to God. Again, "He that overcometh" the deadening influence of those who have only a name to live, who does not surrender to prevailing indifference and neglect, but remembers and keeps the Lord's commands, shall have the high reward of holiness. They shall walk with me in white. Rev. iii. 1-5.

Another reward to patient Christian workers is deliverance from temptation. They shall not fall; Christ will strengthen them to the end, and will gather them home to the city of God, and make them pillars in the living temple, and they shall go no more out. Rev. iii. 7-12.

The reward held out to arouse lukewarm Christians, is the most marvelous of all. The lukewarm Christian, who neither quite forgets nor earnestly works for Christ's kingdom, is solemnly taught and warned and counseled. Yet it is to him that our adorable Lord has said, "To him that overcometh will I grant to sit with me in my throne." Rev. iii. 21. Thought and language fail to take in or express such an inconceivable advancement of the human soul. But shall we not give heed to this Divine revelation, and be zealous and repent, having "respect unto the recompense of the reward"?

HER CONVERSION.

BY MRS. MARGARET HAMMOND ECKERSON.

(Continued.)

Two o'clock, Will, the dusky factotum, brought the bay filly, finely groomed and harnessed to the new buggy, around to the front gate.

Joel, who was in waiting, donned his gray duster, lit a cigar, sprang lightly in and took the reins. Nell, mettlesome and eager, started off like an arrow, and Mrs. Ransom from the parlor window watched the swiftly going vehicle disappear around the turn.

She never thought Joel might be breaking the fourth Commandment; it probably was not expressly written for handsome young men with unimpeachable turnouts.

He had not been gone long when she noticed unmistakable indications of a swiftly coming storm. The clouds rolled up in black masses; wind-gusts caught up leaves, sticks, and straws, and drove along the road sand in blinding swirls. Tree-boughs and saplings swayed and bent; grain fields surged like billows; window-blinds creaked and rattled; cattle sought shelter; and a gloom strangely lurid settled over all.

The thunder roared terrifically; shoots of fire more slender than a rapier's blade leaped earthward; the rain, sounding from afar like the roar of a mighty host, swept down, blurring the landscape.

"I do wish Joel had not started," said Mrs. Ransom, as she moved restlessly about, disturbed by this warring of the elements. "He ought to have waited. I wonder if he has not driven in somewhere? And Nell is so restless. Dear me! dear me!"

"Don't worry, mother," said her husband, throwing aside the paper he was in too nervous a condition to continue reading. "The boy is safely housed under somebody's shed."

But, contrary to their hopes, Joel at that moment was driving in the storm over the new avenue, a cross-road but lately opened.

Nell, high-strung and terribly nervous, trembled like a leaf at the detonations of the thunder, and was fast becoming dangerously uncontrollable.

There was a terrific peal, as if all heaven's artillery were opened on a doomed universe, and a tongue of fire shot to the earth in their path. Frantic with terror, the mare took the bit in her teeth and leaped blindly ahead. A tree was in her path, but she did not swerve. There was a crash, a cry; then the fear-mad brute, freed from the shafts, galloped on in the storm and rain, leaving along the roadside the wrecked wagon and a still, mangled form.

An hour more and the storm had passed; the sky was blue and smiling, the air purified, and a thousand dimpling raindrops reflected the sun's prismatic hues. Two young men drove a sedate gray over the new avenue, picking their way through the puddles, solicitous for the varnish of their buggy.

"Helloa!" cried one. "Look ahead there! Somebody's had a smash-up! That buggy is a wreck!"

"There's a man there in the ditch!" cried the other. "Dead, I'm afraid. Why, Jim,—it's Joel Ransom! He's had a runaway! I always said that mare wasn't safe."

And so Joel was found, and, unconscious and bleeding, was taken home. Alas! such a home-coming!

"He is fatally injured," was the doctor's verdict. "Recovery is impossible; his internal injuries are too serious. He may linger some hours or days, but death is inevitable."

They mercifully told Joel the fatal truth when he recovered consciousness and asked to know the worst. He rebelled with all the anguish of a throbbing, unprepared, world-loving young soul. Die! Why, he could not die now! He had just begun to live; his plans reached out through future years. He had joyful hopes, fond expectations.

Give them up! Almighty God! how could he? He could not leave this warm, breathing life, these dear faces, all these things that were as the warp and woof of his existence. He loved the world; he feared the shroud, the coffin, the grave! He, to lie dumb, insensate, a moldering clod, while the world went on, and men lived out their lives, and the sun shone and the grasses bent over his grave!

And his soul—poor uncared for soul! Heretofore he had taken small thought for its eternal interests; now the shrinking, terrified thing, so soon to be unclothed from its earthly garment, cried out for comfort, for help, for a knowledge of its future.

"I have never served the Lord God!" he cried piteously to the minister, who came to him at his own request. "I lived only for self; I never saw it then; I see it now."

He saw himself outlined black against the lurid sky of God's justice, and overwhelming despair seized upon him, when lo! the words of the Crucified illumined the darkness of self-condemnation: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."

As those with the poisonous ichor coursing through their veins looked upon the serpent in the wilderness, so Joel looked upon the Christ. The old godless self shrank and died, and he could cry in rapture, "Unto him that

loved us, and washed us from our sins in his own blood, be glory and dominion forever and ever. Amen!"

Some days after he died, and was buried. At the next missionary meeting Mrs. Holt was surprised to greet as the earliest comer Mrs. Ransom.

"It is very kind of you to come," she said gently, as she looked in the sad, pale face.

"No, no; it is not kind. It is my duty, my privilege to come. O Mrs. Holt, I have been blind, sinful, selfish! I want to tell you now that I see things differently. I used to be always working, planning, saving for worldly interests, for myself, for Joel."

Her lips quivered; the sound of that dear name caused the wound to bleed afresh.

"He was hurt; it was on the Sunday he heard that sermon on the Scythians, and somehow it seemed to be on his mind all through his last hours. Oh my boy, precious boy! 'How they are perishing, all the poor Scythians!' he would moan to himself. 'Dying without God and hope in the world. Oh! I was lost, now I am found. The Shepherd left the ninety and nine to seek me, the wanderer, and now I want the countless thousands of poor sheep in the wilderness of sin to be brought into the fold. I could not die without the spotless garment of my Saviour's righteousness! Must they perish without it?'

"And the last night,—it was at three o'clock; he died at five in the morning,—he said to father and I, 'Please do not put money in a costly gravestone for me, but give of your silver and gold, which is the Lord's, to send the gospel to the heathen. You would have given to me, if I had lived, of your substance. Oh! now give some of it to establish Christ's kingdom in the world. It is my dying wish.'

"Father was that broken he couldn't speak, but I said, 'My son, it shall be as you wish.' And oh, his smile as he looked up at me! Its sweetness broke my heart.

"And when the end came, and he said 'Good-bye,' like a glad child going to its father's house, he said slowly and brokenly, "'His blood cleanseth from all sin.'" Oh, what if this knowledge had not been mine!"

"Those were his last words; he never spoke again.

"I have just been to his grave. I have learned to say, as I stand beside it, 'Thy will be done; thy kingdom come.' And to help onward the coming of that kingdom I have come to-day. I want those who have never heard, to hear the wondrous word that saved my boy."

"Amen," said Mrs. Holt, through tears.

LEAVES FROM OUR BRANCHES.

From an account of the annual meeting of the Hampshire County Branch, we cull the following:—

MT. HOLYOKE SEMINARY gives new workers, one of whom is going to Japan, in addition to three graduates who have sailed during the past year. There are now eighty members of the Mt. Holyoke Missionary Association, and the monthly meetings have been most interesting, fully attended, and “all the members have shown themselves ready to share the responsibility of the meetings.”

South Hadley auxiliary has lost officers by removal, and feeling weakened in consequence, with the members “growing older every year, and the younger women belonging to the junior auxiliary,” yet not wishing the latter to be given up, has arranged to hold meetings in different neighborhoods from month to month, hoping to attract a larger attendance.

Some of the younger bands have found new ways of raising money. The Faithful Workers of South Hadley have quarterly suppers, where the children bring their own provisions, and the Bank members attend, the latter being boys. At the monthly meetings the little girls sew, and are making a fancy quilt of squares in outline stitch, each one adding her name to her picture. “I think I must pick this out,” says one; “it is not quite good enough to put my name to.” Let us all make our work good and faithful enough to put our names to.

One mission band brought its Easter eggs to break, finding contents all the way from \$2.50 down to 2 cents, the tearful owner explaining that she knew there were 25 cents there, but she must have brought it wrong side up, and lost them out on the way.

The Gordon Hall Band tried a new thing, called a “China match,” choosing sides, after spelling-match fashion, and giving items about China, until only two were left on the floor, a boy and a girl, who received prizes. The contest lasted over two hours.

At the annual meeting of the *Middlesex Branch* an excellent programme, fair weather, and good attendance indicated the beginning of a successful meeting. The interest manifested throughout the day testified to the fact that a carefully prepared programme insures a wide-awake, profitable meeting. Not least among the good things of the day was the presence of members of our new mission circle from Dana Hall School, Wellesley.

An address on “Foreign Missionary Work in Our Land,” by Mrs. Metcalf, set before us vividly the need of missionary labors among the foreigners at our own doors.

A new feature of the meeting was a study of Turkey and its missions arranged as a colloquy. Our president, Mrs. Peloubet, had given much time and thought to its preparation, and it proved so instructive and interesting that it has been in demand for use in the auxiliaries. Part first was a Visit to Mission Stations and Introduction to Missionaries. Part second, Missionary Work: its Beginnings, Results, etc. Topics had been assigned to different auxiliaries some days before the meeting. Maps, pictures, and articles from Turkey, with illustration of manners, customs, dress, etc., by Miss Pierce, of Turkey, and other young ladies, added greatly to the interest of the study.

The half-hour in Constantinople with Mrs. Williams, formerly of the Constantinople Home, was so entertaining that we were almost tempted to believe that we had visited in person the far-away city, and its American college for girls. A large map of Turkey, hung where all could see it, greatly facilitated the study and journeying.

Our Branch finds its missionary maps so valuable, not only in the Branch meetings, but for the use of the auxiliaries, that we wish to recommend that any Branch without these helps secure them.

The semi-annual meeting of the *Barnstable Branch*, W. B. M., was held in Centreville, in connection with the semi-annual conference of churches, June 3d.

Lowell's familiar words,

"And what is so rare as a day in June?
Then, if ever, come perfect days,"

were forcibly brought to mind during the long, delightful ride to the quiet yet charming village of Centreville.

Following the Scripture lesson, prayer was offered by Miss Mary E. Jenkins, who also was appointed secretary *pro tem*. The prominent thought in the opening remarks of the president was the need of bringing the children into active sympathy with the work by frequent conversation concerning present needs, and by having the names of the workers and their fields familiar "household" words.

In response to the call from the Board, the branch pledged the amount asked for the medical work of the Board, and Miss Mary E. Jenkins was appointed special secretary.

The unusually large attendance was an inspiring feature of the meeting, and the reports from auxiliaries were cheerful and encouraging.

Franklin County Branch.—From this, the least of all your Branches, we send you a leaf to-day, which we know will cheer you as it has us.

One of our earlier mission circles has for some time been doing most excellent work as a "junior auxiliary." It still receives children to its membership, and combines the work of the two grades very successfully.

In the churches of several towns in that vicinity there has been no missionary society, and the obstacles to organization have seemed too great to be overcome by the very few ladies there who were "interested in foreign missions." This earnest band of young people saw a way to help them. They called a "mission rally" at one of these churches, and came themselves, a merry band of twenty-six, driving several miles on one of our hottest July days to give an object lesson illustrating the true way to interest children, and older people as well, in the cause of missions,—lack of interest comes so largely from lack of information. The devotional exercises were especially adapted to children, the central thought both morning and afternoon being, "Jesus the Shepherd." There was a children's exercise in the afternoon. The children came upon the platform in little groups to tell what they had learned about China,—its needs, the commands to supply the needs, and the promises encouraging us to do so. The thought came to some who listened that they had learned more than many in our churches stop to consider,—if they really know about these things. A very pleasant feature was a basket picnic on a shady lawn near the church during the noon recess.

The result of it all was, that a children's circle has been formed, with eighteen members,—“The Little Sunbeam,”—in a community where only two or three ladies are interested; but these two or three were encouraged and helped by this "mission rally" to begin work with the children, hoping to so interest them that, as they grow older, they will see more and more the duty and privilege of first giving their own hearts to the Lord, and then obeying his command to "teach all nations." The name was selected and officers chosen July 1st, but organization not completed till July 8th.

WOMAN'S BOARD OF MISSIONS.

Receipts from July 18 to Aug. 18, 1890.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. W. S. Dana, Treas.
Farmington, Aux., 10; Bath, Central
Ch. and Soc'y, 30; Bridgton, Aux., 18.15;
Calais, Aux., 25,

Total,

83 15

83 15

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E.
McIntire, Treas. Barrington, Aux., 14;
Concord, Aux., 26, Mrs. Chas. Kimball,
const. L. M. by her daughter, 25, Miss
Annah J. Kimball, const. L. M. by her
mother, 25, Junior Endeavor, South Ch.,

4; Cornish, Aux., 12; Gofftown, Aux., 18; Great Falls, Aux., 60; Henniker, Ladies of Cong. Ch., 14; Hopkinton, Aux., 5.55; Laconia, Aux., 26.05; Lebanon, Aux., 40.40, Mrs. Abbie S. Nott, Thank-offering, 15; Link, 56; Orford, Aux., 22; Penacook, Aux., const. L. M. Mrs. Ellen F. Milliken, 25; Portsmouth, Mizpah Circle, 5; Plymouth, Aux., 28.58; Salmon Falls, Aux., 8.74; Troy, Aux., 20,	450 32
Total,	450 32

CORRECTION.—The 45.50 reported in the August L. and L. from Greenland, should have been, from Friends in New Hampshire.

LEGACY.

<i>Stratham</i> .—Legacy of Sarah M. Pottle,	12 83
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VERMONT.

<i>Vermont Branch</i> .—Mrs. T. M. Howard, Treas. East Berkshire, Aux., 5.41; Brandon, Aux., 13.50; Chelsea, Aux., 10; Chester, Aux., 17; East Corinth, Aux., 7; Danville, Aux., 12; Highgate, Aux., 7; King's Daughters, 5; Montgomery, Aux., 1; Orwell, Evergreens, 4.50; Peacham, Aux., 41.35; Sheldon, Aux., 1.50; Stowe, Whatsoever Socy., 4.89; St. Johnsbury, North Ch., "M. E. F.," 50, South Ch., Little Helpers, 25; Swanton, Aux., 20.01, Whatsoever M. C., 5.50; Townshend, Aux., 10. Ex., 4,	236 66
Total,	236 66

MASSACHUSETTS.

A Friend,	25
<i>Andover and Woburn Branch</i> .—Mrs. Chas. E. Swett, Treas. Winchester, Seek and Save M. C., 5; Lawrence, Trinity Cong. Ch., Aux., 27.76; West Medford, Morning Star M. C., 12,	44 76
<i>Essex North Branch</i> .—Miss C. A. Osgood, Treas. Bradford Acad., Aux., 12; Newburyport, North Ch., Powell M. B., 20; Georgetown, First Cong. Ch., M. C., 10,	42 00
<i>Essex South Branch</i> .—Miss S. W. Clark, Treas. Salem, Crombie St. Ch., Aux., 68, Morning Star Workers, 5; Lynn, Chestnut St. Ch., Aux., 5; Middletown, Young Ladies, Aux., 18,	96 00
<i>Manchester</i> .—Mrs. Oliver Roberts,	1 00
<i>Middlesex Branch</i> .—Mrs. E. H. Bigelow, Treas. Milford, Young Ladies of Mr. Woodbury's Ch.,	5 00
<i>Southampton</i> .—Mrs. O. A. Clapp,	1 00
<i>Suffolk Branch</i> .—Miss M. B. Child, Treas. Extra One Cent a Day Plan, 4.32, C. M. B., 10; Anburndale, Aux., 35; Boston, Shawmut Ch., Y. L. M. C., 255; Brighton, Evangelical Ch., Aux., 10; Cambridgeport, Pilgrim Ch., Aux., 5.25; Chelsea, First Ch., Aux., 73.40; Dorchester, Harvard Ch., S. S., 15; Foxboro, Aux., 35; Newton, Eliot Ch., Aux., 300; Roxbury,	

Eliot Ch., Aux., 12; Wellesley Hills, Cong. Ch. and Socy., 5,	759 97
<i>Worcester Co. Branch</i> .—Mrs. C. E. Newton, Treas. Gilbertville, Aux., 76.25; Clinton, Aux., 40.22,	116 47
Total,	1,066 45

LEGACIES.

<i>Worcester Co. Branch</i> .—Legacy of Mrs. H. F. Carpenter, Worcester,	1,000 00
<i>Essex South Branch</i> .—Byfield, Legacy of Mrs. Helen McGregor Noyes,	100 00

CONNECTICUT.

<i>Bridgeport</i> .—"Cath.,"	10 00
<i>Bethel</i> .—A Friend, const. L. M. Ethel Chapman,	25 00
<i>East Conn. Branch</i> .—Miss M. I. Lockwood, Treas. East Lyme, Aux., 11; Griswold, Aux., 30.50; Norwich, Park Ch., Aux., Mrs. Moses Pierce, 120; New London, Second Ch., of wh. 25 const. L. M. Miss Jennie Robinson, 31,	192 50
<i>Hartford Branch</i> .—Mrs. G. R. Shepherd, Treas. Newington, Y. L. M. C., 10; Plainville, Coral Workers, 10; Stafford Springs, Aux., 18,	38 00
<i>New Haven Branch</i> .—Miss J. Twining, Treas. New Britain, South Ch., Y. P. S. C. E.,	225 00
Total,	490 50

NEW YORK.

<i>Rochester</i> .—Mrs. G. W. Davison, 2, Hattie M. Davison, 1,	3 00
Total,	3 00

PHILADELPHIA BRANCH.

Miss E. Flavell, Treas. D. C., Washington, Aux., of wh. 25 const. L. M. Miss M. Anna Wright, 33.25; N. J., Bound Brook, Aux., 22; Beavers, 10; Jersey City, Aux., 16.08; Montclair, Aux., 43; Paterson, Y. P. S. C. E., 25; Vineland, Pilgrim Ch., Mrs. E. K. Gray, 5; Westfield, Y. L. M. S., 48.72; Woodbridge, Y. L. M. B., 30,	233 05
Total,	233 05

CANADA.

<i>Canada</i> .—Cong. W. B. M.,	570 00
Total,	570 00
General Funds,	3,133 13
Leaflets,	8 76
Legacies,	1,112 83
Total,	\$4,254 72

MISS HARRIET W. MAY,
Ass't Treas.



It was with sad hearts that the majority of the Executive Committee of the Board of the Pacific gathered for the August meeting.

They had to face the reality of the resignation of their beloved President, Miss Lucy M. Fay, and they all felt it was almost impossible to go on with the new year's work without her inspiring presence, progressive ideas, boundless energy, and spiritual help. The resignation was accepted amidst tears, and each one felt that more was expected of her in the future, and a new consecration of heart and mind to the cause was the result of the regret for the noble woman who has done so much for foreign missions on this coast.

EXTRACTS FROM PRIVATE LETTERS OF MISS M. R.
PERKINS.

MANDAPASALAI, August, 1889.

Miss NOYES recently told me two incidents which are amusing, but sad. She was talking with the women in the dispensary about Christ, and the women appeared interested, but finally one said to her, "What is the use of your telling us all about these things; we don't know how to do anything but eat." Miss Noyes told a Christian woman that she must go to the heathen houses and talk with the people about Christ; the woman replied, "If I do they will say, 'You may go to heaven if you like; we are going to hell.'" Miss Noyes was shocked at first, but it shows the great indifference of those who are dead in trespasses and sin.

September, 1890.—I met a woman lately who was touched by hearing Mary (a native teacher) sing the hymn about the precious name of Jesus. Mary went to her house with a Bible-woman, and now the woman is a most peaceful, lovely Christian. She has great trials. Her husband, before she was converted, brought home another wife with several children; her heart was broken, and she was ready to "let the Saviour in." She has four children of her own; one daughter who cannot live with her husband, he is so cruel to her. These two families live together, and this Christian mother does the work for all. The other wife is very unkind to her, but when reviled she reviles not again; when greatly tried she goes off alone to the

kitchen and prays. She does not dare to kneel, but sits down. They allow her to have a Bible and hymn-book. Her face is an inspiration to me; the peace of Christ seemed stamped upon it. Her neighbors, who are heathen, ask her how she can be so happy when she has such trials. This Christian woman would like to come out and confess Christ, but it does not seem to be best yet. I do not understand why; I presume she must wait until her children are grown and started in life. Her husband has money, and is willing to support them all; but she has the fellowship of the Spirit,—his witness and seal.

The dear Lord has his chosen ones in this dark land. Do pray for us. What are we imperfect ones against so many?

MANDAPASALAI, November, 1889.

. . . Have we written you about the wells? A pestilence broke out in a certain village, and the high-caste people believed that they had in some way offended their god. His shrine was near a well from which low-caste Christians had taken water for years. The high-caste people could not think of any way in which they had offended their god except in allowing these low-caste Christians to take water from a well which was so near their god. They at once began to persecute the Christians, not allowing them to come near the well. My brother (R. J. C. Perkins) went to the village and stayed over night to protect them, and to insist upon their being allowed to have their rights. When these matters are taken into court, the officials, who are usually Brahmins, decide in favor of the high-caste people, who probably bribe them. One poor man was most unmercifully beaten because he was not willing to sell his cow to a high-caste man. He came here with deep furrows in his back. I am glad my brother studied law, for it surely helps him in this station. He has bought some Indian law books. . . . He has been very busy of late with several law cases which concern the poor Christians. He does not try them,—simply gives advice and what help he can. One zemindar who owns fifty villages, and has been persecuting some of his tenants who are Christians, has been tried, and sentenced to five years' imprisonment. He has appealed to the court of Madras, but will probably not be able to get off. There is rejoicing all over the station. A Christian was arrested and locked up for a charge made against him falsely by an enemy; he was released through J.'s intercession. The corrupt Brahmin lawyers are beginning to fear him; for they have found out he has a knowledge of the law, and do not dare to do underhanded things. . . . Mr. Washburn thinks it a providence that J. was sent to this station to help these poor persecuted people. "Who knoweth but that thou art come to the kingdom for such a time as this." It is influencing the people in favor of Christianity. Perhaps many will leave their heathen worship, and come to us for refuge;

but we are glad to have them followers for any reason, for the truth can be preached to them. We are constantly hearing of those who are coming over.

MANDAPASALAI, March 15, 1890.

. . . I am very happy about some of our boys whom I believe are sincere and devoted Christians. Two more have united with the church, also one of our girls. Some of the testimonies last week were very encouraging. One of the boys who recently confessed Christ, said that when his mother came last week and told him she was unhappy at home, for her husband's brother beat her (her husband is dead), he cried at first; but when he remembered the text, "Cast thy burden upon the Lord, and he shall sustain thee," he felt like singing. Another said it was a cross for him to speak in the meeting; he was afraid he would not have anything to say. But instead of asking anyone he would pray the Lord to give him something to say; and often before reaching the meeting he would have no testimony, but before his time came to speak the thoughts were given him. I felt pleased, for many testimonies showed vitality and trust. Mark, one of our teachers, has gone to Africa as a missionary to Indian coolies who are there. He is a loss, he is such a consecrated Christian, and his words, spirit, and singing have comforted us so many times. The Lord has evidently set him apart for himself. I presume this little party is the first that has gone from India as foreign missionaries. . . . Do pray that I may have a double portion of the Spirit before I begin definite work in July; it is of the utmost importance. There is the greatest need of the fullness of the blessing among missionaries. Pray that we may be like the Apostles. Thousands are perishing.

April 20, 1890.—This has been an eventful day. Our Koti—Our people have felt the hand of God upon them, and to-day they came in streams to his house of worship, men, women, and children. As I watched them from the veranda before going to church, I was quite overcome. Peter's words when his net broke came to me: "Depart from me, for I am a sinful man, O Lord." We have all been so discouraged about these people; they seemed lifeless, and indifferent, and ignorant. Those who were hired by us as servants about the place or as tapal men, would come to church when we were here, but not when we were away. You remember in January, when the boys invited them to church, the people insulted them, saying: "We are tired of hearing 'Come to church; come to church.' 'Where is God? we can't see him,'" etc. From that time the boys and girls have been praying for the village every day. Eight of our boys go at dusk every evening under a tree a little distance from the house and plead with God for his blessing. . . . Before the sermon to-day, the catechist and the teacher decided to hold a meeting after the sermon, and see if the people would not

take some action prohibiting work on Sunday and requiring all members to attend service. The sermon was earnest and searching; all seemed interested, especially the men. It is very difficult, apparently, to get the attention of these people; they are very apt to lounge around and sleep. After the sermon all were requested to remain, and a meeting was held. The result of it was the people, among themselves, decided to fine every man, woman, and child over seven years of age who absented himself from church, one anna each time, and that a fine of four annas should be paid by anyone who worked on Sunday. The women are tempted to work in the cotton-fields on the Sabbath. Since this decision there has been evident joy among the people of that village. Prayer-meetings have been held at six o'clock every morning, and the people have come of their own accord when the singing has begun. We have held evening meetings as well. Yesterday the heathen noticed the Koti-Our people, and asked why they were all coming to church. The full church and the happy faces were soul-stirring (Micah iv. 1, 2). The Sunday-school was so large that we did not have teachers enough. There were three children's classes where we have had none previously. Last evening a little child was seen teaching a text she had learned in the morning, at Sunday-school, to a younger child. My brother has not been present, and it is clearly a work of the Spirit. He is ever waiting to be gracious, and when we bring all the tithes into the storehouse, will "pour you out a blessing, that there shall not be room enough to receive it."

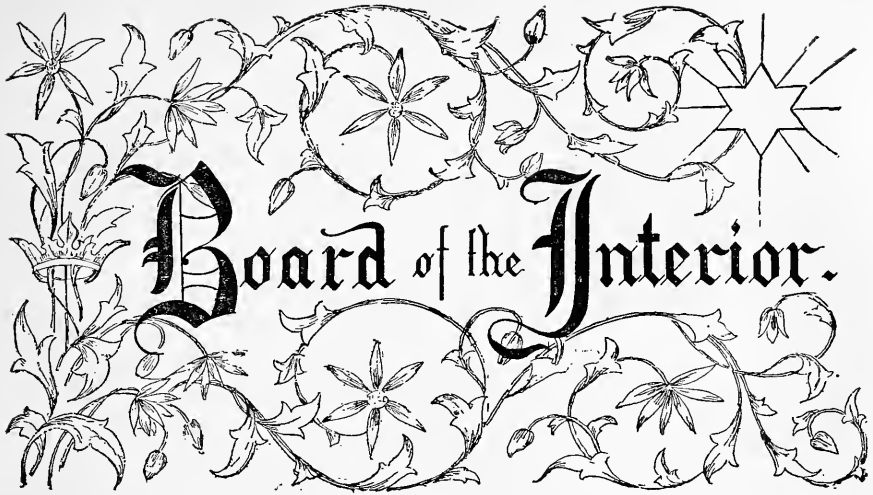
AFRICA.

Mrs. Holbrook writes in a personal letter, dated April 10th :—

WE are now taking together the first real rest we have had for more than six years,—down on the shore of the Indian Ocean, doing as near to nothing as a mother can with three little folks to look after. . . . I fancy this beach may be something like those found on the coast of California. It is the most beautiful I have ever seen. A high cliff rises almost from the ocean when it is high tide, but yet there is plenty of room to walk. The cliffs are green with the tropical foliage and soft green grass, and little streams flow down their sides, losing themselves in the sands below. There are some very pretty shells to be found, and the rocks are covered with oysters and mussels. There is a most magnificent display of phosphorescent light in the evenings, as the breakers come thundering in, bearing with them floods of the strange, spectral light, which is a weird, grand sight.

Mr. Holbrook has each Sabbath held a meeting with the natives here, and I hope some good may have been done. .

Mr. and Mrs. Dorward have just arrived. We have not seen them, but have invited them to make their home with us until the mission meeting in July.



OUR NEW MISSIONARIES.

AMONG many causes for gratitude there is none for which we so devoutly give thanks as these fourteen clear-headed, earnest-hearted, consecrated women. How we have looked and longed for a companion for Mrs. Logan! How anxious has been the plea for Kusaie, lest Miss Little might have to be left alone! How long and earnestly Miss Maltbie has entreated for her helper! How urgent has been the need in the Shanse Mission! And lo! the Lord has redeemed his promise to hear and answer. For all of these, and for other points no less needy, the thoroughly equipped missionary seems to have been found.

Miss Bertha Smith is of missionary parentage, the daughter of Rev. J. F. Smith, of Marsovan, Turkey, which is her birthplace. She was sent to America when thirteen years of age, and has spent a part of the intervening time in Madison, Wis., being a member of Dr. Richards' church. She was educated in Monticello Seminary under Miss Haskell, began teaching after finishing her course, being assistant principal in Edgarton, Wis., for one year. In October, 1889, she sailed for Marsovan, Turkey, where, with her sister, Miss Jane C. Smith, she is teaching in the Girls' High School.

Miss Mary G. Webb. Miss Webb's birthplace was Esopus, New York. For some years her home was in Bunker Hill, Ill., and later in Lafayette, La. She received her education in Oxford Seminary, Ohio, and has been a teacher for six years, in advanced schools at various points at the South.

Miss Webb sailed in April for Adana, Turkey, where she is associated with her sister, Miss Lizzie Webb, in the care of the Adana Seminary for girls.

Miss Anna B. Jones is daughter of the late Rev. Abner Jones, formerly a Congregational pastor in Ohio. She is a graduate of the Young Ladies' College of Granville, Ohio, and has some knowledge of music. Miss Jones has seen most of her dear ones pass away, and rejoices to give her life to the work of Christ. She has already had three years' experience as a teacher. She went with Mrs. Newell in April to Constantinople, to aid in the deeply interesting Bible-work at Gedik Pasha.

Miss Susan R. Bird. Miss Bird, the daughter of a minister, was born in Sandoval, Ill. Her early years were spent in Pana and Woodburn, but later her home was, for two years, in Greene, N. Y. She graduated from the literary course in Oberlin College in June. When the volunteer movement reached Oberlin she was among the first to put down her name. She sailed September 4th. for China, to join the Shansé Mission.

Miss Johanna Zimmer's birthplace and early home were in Saxony, Germany. She completed her education in Leipzig, came to this country in 1882, and since 1886 has been teacher of German and French in Rockford Seminary, Ill. She has long desired to do work especially for Christ. She has gone to Talas, near Cesarea, Turkey.

Miss Rose M. Kinney, an old friend of Mrs. Logan, is a graduate from the literary course in Oberlin College. She was for six years preceptress in the Tillotson Institute, Austin, Texas, but felt that many would be willing to fill her place there who could not go to Micronesia. She left that place at the close of school, early in June, and reached Honolulu in time to go down in the Morning Star to Ruk, so promptly were her preparations made.

Miss Fessie R. Hoppin is another of the Micronesian missionaries over whom we so much rejoice. Her first fourteen years were spent at South Haven, Mich., but since that time she resided at Oberlin, graduating from the college in 1888. She went almost immediately to Honolulu, where she has been teaching in the Kawaihāo Seminary. Thirty girls have been under her instruction in school, and forty in her care in the dormitory. Her work in school and in the native church there has received high commendations. She also sailed in the Morning Star for Kusaie to aid Miss Smith and Miss Little.

Mrs. Gertrude Jacobs Cotton is the daughter of W. B. Jacobs, of Chicago, the well-known evangelist. She took a medical course to prepare

herself for missionary work, was married to Rev. H. A. Cotton, and went last year to Bailundu, West Central Africa, in which mission her sprightly letters are awakening great interest. It was not until after the annual meeting that the Woman's Board of the Interior assumed her support.

Miss Nellie N. Russell completed a high-school course, and afterward graduated from Mr. Moody's school at Northfield. For four years she has been doing city missionary work in connection with the Chicago Avenue Church (Mr. Moody's). She has fulfilled the difficult duties of the position with such zeal and devotion as called forth serious remonstrance when her plan for foreign service became known. She goes to the Bridgman School, China.

Miss Ida J. Mellinger.—Her early home was near Iowa Falls, Ia. She has been numbered with God's people since she was fifteen years of age; was educated in part by a private tutor, but finished her course in the Cedar Valley Seminary. She resided at Osage, Ia., for a time, and showed persistent energy in preparing herself for missionary service. She has completed three months of training at the Bible Institute in Chicago, and left in September for Oorfa, Eastern Turkey.

Miss Elisabeth Torrey.—Her father, a minister, resided in Madison, O., during her early years. She attended the Painesville Seminary for a time, and later the Oberlin Conservatory of Music. She has spent some time in teaching in Western Illinois and near Philadelphia; is a musician,—an organist of twelve years' experience. She has received an appointment to Japan.

Miss Mary H. Haskell is another missionary daughter, born at Philippiopolis. Her home has been in Ohio, where she attended the Marietta High School, Painesville Seminary, and Oberlin College, from which she graduated in 1889. She has been identified with the church since her fourteenth year, and goes joyfully to join her parents in their work at Samokov in the land of her nativity.

Miss Mary J. Bruch spent two preparatory years in Grinnell College, Iowa, completing her course at Doane College, Crete, Nebraska, in which State her parents resided. She has obtained her education largely by her own efforts. She was active in all Christian work among the young people during her college course.

Miss D. Hewett is our fourteenth missionary for this year. She was born in Michigan, but spent most of her girlhood in Western New York. After completing her high-school course she taught one year each in Waterville

and Minneapolis, Minn. She then spent four and a half years in Oberlin, during which time she taught some. She sailed with Miss Bird for the Shanse Mission, China.

LETTER FROM MRS. COTTON.

BAILUNDU, WEST CENTRAL AFRICA, March 16, 1890.

LAST Friday, Mr. Cotton and two other gentlemen went to visit the king and take him a present. Every new-comer must take him a present, and if Mr. Cotton did not go right up after the king's return, His Highness would send for him. He is generally good natured, but this morning he was particularly so. They took him only a little cloth, as we are so short. They told him why they brought so little, and he said, "Of course they could not bring much, because they had not been able to get carriers." They told him that Mr. Cotton was building, although he had not his permission to do so. He said, "Of course; why shouldn't he build; this is the white man's country." He wanted Mr. Cotton to come often, and offered to teach him Umbundu. We had to leave our passport at Benguella with the governor, but in its place we got a *ginye* from the governor, which answers the same purpose. The king had a half-breed Portuguese read it to him, and when the man told him that the governor said he must treat us well, the king was indignant. He said he was treating us well, and that the governor had no business to send him such a letter; that when he did drive us out four years ago, it was because the Portuguese made him do so. He told the half-breed to get some good paper and write to the governor and tell him so, and that Mr. Fay should take the letter. He is a queer old man, but he is our friend.

Yesterday, Mrs. Webster had her schoolgirls here, and gave them a treat. It was quite different from any dinner that you at home would give to such a class. There was no cake or lemonade, much less ice-cream, but there was an abundance of roast pig, fried sweet potatoes, boiled squash, corn bread, ginger-snaps, and syrup made of brown sugar. Several of them brought tin pans or cans, in which to carry home what they could not eat. We tried to pass only as much as they wanted at the time, yet several cans went out quite full. It rained, so they sat on benches in the kitchen. Fifteen were here, aside from the babies and visitors. When they finished, they all arose and carried out babies, benches, and tin cans. They carried the benches back to the schoolhouse. As the only thing on the programme was refreshments, I guess they thought there was nothing more to stay for.

I gave sixteen yards (\$1.12) for the pig, and from it made three pounds of lard, besides having plenty of meat for the girls and some for ourselves.

. . . The girls have no taste for housework. Every woman has her field. A woman without a field is no one. Even the queen has one. Mrs. Stover tried to teach some of them housework, but as soon as the rainy season came, they would stop working for her and go off to their fields. The girls will not try to keep themselves or their houses clean. The boys take more naturally to housework, and are much cleaner. We have taken two girls who are in Mrs. Webster's school. They do splendidly, and say they will stay and not go to their fields next rainy season. However, that remains to be seen.

A STORY OF JAPAN.

OKAYAMA, May 14, 1890.

TEN years ago two Christian young men were walking on the hills which overlook the village of Amaki (Okayama Ken). One of them was Mr. Kato, an Amaki man, now at the head of the preparatory department of the Doshisha College. The other was Mr. Kanamori, then a student in the Doshisha, now a pastor of the Doshisha church, who had gone to Amaki to help Mr. Kato in some Christian public meetings. As they walked they talked about their hopes for the work, and what they knew of the power of Christ. Mr. Kanamori looking down upon the village said, "There will be a church of Christ here sometime"; and they knelt together there and prayed that God would keep the few who were his own in that part of the country, and that many might soon be brought to know the truth.

Yesterday at the dedication of a fine little church in this same Amaki, I heard Mr. Kato say, "Our prayer is answered"; and although I could not understand all that he was saying, his face told me how happy he was. The church was dedicated free from debt. The cost was six hundred dollars, and they are a happy company of Christians, whose watchword is love. The church was beautifully decorated with flowers and flags. On the flags, which were white, was printed in bright red the Chinese characters for love.

Amaki is a small town, but it is quite noted for being the birthplace of so many good Christian workers. Mr. Morita, our city evangelist, was born there, and the teacher in the 'Totton girls' school (Miss Yamenaki's) home is there. She sent a beautiful Japanese poem to be read at the dedicatory service. Japanese poems are very short, and this one contained but a few

words. The meaning in English was something like this: A new, a beautiful flower had blossomed in her old home, which would be a blessing. Seven or eight poems were read, which had been written by Christians, friends of Amaki. The Japanese people write poems on all occasions, and it is a beautiful, happy thing to do.

With love,

ALMONA GILL.

FROM MRS. O. H. GULICK.

KUMAMOTO, JAPAN, May 2, 1890.

OUR station is not now composed exclusively of Gulicks and Clarks, for Miss Griswold has lately come to us, to stay until summer, it is said, but we hope she will become a permanent member of the station.

We have not any of us attempted building foreign houses, but are all quite comfortably established in Japanese houses,—four families of us,—the three single ladies making one family. Our house this year is so much more comfortable than the one we had last year, that I feel very thankful all of the time. It is not a sunny winter house, but this season of the year it is very pleasant, and is delightfully situated on the bank of the river. Fine government buildings are just opposite us on the other side of the river, and beyond is the castle, situated on a hill, and still farther away rise high mountains. The city lies around the castle.

I should like to take you through this house, the partitions of which are almost entirely sliding screens.

Dear me! I had just finished the above line when there came such an earthquake as I have not felt here before. The house shook for a long time, it seemed, but I suppose it was not more than a minute. My heart is hardly beating naturally yet, and my hand does not feel very steady. But I suppose the shock is slight compared with what were felt last summer while we were away on the mountain. Our house being one story high, is safer than a two-story house would be, I think.

But I was writing of our house. When I wish to have a large gathering of women here, I can take out screens and throw three rooms together and have a nice large room. Then, as we have the Japanese soft mats on the floor and wear only slippers in the house, on Sunday afternoon, when my class in the Old Testament comes here, I set my small centre-table on one side of the pleasant parlor, the chairs out of the way, and we sit in a circle on the floor, which is much more comfortable for the women than sitting on chairs. I don't know as I could teach a Bible class sitting on chairs!

Our work here, although there is so much that is pleasant and encouraging about it, does have its shady side. (There is another earthquake, but quite light.)

Later.—There is another *big* shake. It is almost eleven o'clock, but I don't feel much like going to bed while the earth is shaking this way.

May 6th.—We have had no more serious earthquakes since the other evening when I was writing you.

To-day is a great holiday, and in commemoration of the soldiers who have fallen in battle. The streets are crowded with people from the country around, and there are multitudes of shows of all sorts. My husband and Mr. S. L. Gulick have just started out with a baby carriage full of tracts to distribute among the people. Some of our helpers are also distributing.

EXTRACTS FROM ANNUAL REPORT OF NORTH CHINA MISSION.

[The following extracts have been selected from this very interesting report, as bearing especially on the work of the missionaries of W. B. M. I.—ED.]

THE North China Mission occupies the following seven stations: Tientsin, Peking, Kalgan, Tung-cho, Pao-ting-fu, Pang-Chia-Chuang, and Lin-Ching-Cho.

Tientsin.—Opened, 1860. At this station the W. B. M. I. is represented by Miss Mary Stanley, who joined the mission last autumn. Since her arrival a small day school has been opened with a native female teacher, a Christian, in a room rented for the purpose. The attendance at Sunday and Thursday afternoon meetings, held by Mrs. Stanley, has nearly doubled during the year.

Total church-membership of the station, 115; added by profession during year, 18.

Peking.—Work begun in 1864. Bridgman School has thirty-six pupils,—the highest number ever reached. This growth requires some enlargement of the buildings, which should be accomplished as soon as possible. Of these pupils, thirty are from families either Christian or having Christian connections, and therefore they have had some instruction before entering the school. A satisfactory matron has not yet been secured, and the girls are not yet ready for such a responsibility; the teachers, Miss Haven and Miss Chapin, have therefore been obliged to give a larger share of time than usual to care of the pupils. Habits of charity, industry, and carefulness are encouraged, and the knitters of the school have assisted seven girls to an outfit: the reflex influence of this act has been very good. No case of serious illness has occurred.

Good progress has been made in the studies, which have been mainly elementary. Examinations were given at the close of the year in Bible History, Life of Christ, Mental and Written Arithmetic, Geography, Map-drawing, and Writing in Chinese Characters.

Ten of the girls are members of the church and sixteen are on probation, all of whom have long shown a desire to be Christians. Miss Haven has faithfully carried on her day school for little girls, with an average of ten before Christmas, somewhat less since that time. A number of women have also dropped in for a lesson.

Miss Chapin has held a Sunday noon and week day meeting for women. It was interrupted by sickness in the court where it was held, but this gave opportunity for Christian attendance and ministrations, and two lives were saved.

In addition to direct Christian work, Mrs. Ament opened an industrial class in the North Chapel in the winter, and several women were drawn by it into Sunday services. An hour of religious teaching preceded the industrial lesson. Fourteen women have belonged to this class, and these have brought relatives and neighbors on Sunday, thus greatly enlarging the opportunities for instruction. From this, two have been led to join the church.

This department has suffered great loss in the death of Mrs. Wen, the Bible-reader. She had been most faithful in visiting from house to house through the summer and autumn, and had been greatly interested in the industrial class, where an enlarged opportunity seemed to be awaiting her, when she sickened, and after a brief illness, in which she frequently expressed her faith in God's presence and power, she passed away.

Miss Haven is soon to leave for a much-needed vacation. Membership, 292; added during year, 46.

Kalgan.—Opened, 1865. This station has suffered from the illness and absence of some of its most useful workers. Dr. Murdock left the station, after a serious illness, to return home for rest; but finding pressing need and few workers in Pao-ting-fu she spent the winter there, returning to the United States in April. She will join the Peking station on her return.

The girls' boarding school, under care of Miss Diamant, has continued its usual work, with an average attendance of ten, ranging in age from seven to seventeen. The studies are Geography and Arithmetic, the Gospels and some elementary Christian books, with some attention to needlework. Two of the girls have married during the year; one into a heathen home, where her books are being read with interest. The family are apparently pleased with her. Two of the present pupils are members of the church.

Frequent tours by the missionaries of this station have been fruitful in extending the knowledge of the new faith, and also in giving medical aid. On the 6th of the 6th moon (July 3d), about three hundred women and children visited the missionaries. They were received in the chapel and addressed by Miss Evans and Kao Hsi, to whom they listened attentively. Miss Diament and Dr. Murdock also received in their rooms. A Bible-woman has taught many women, visiting also in several villages. In six months she has visited one hundred and twenty homes with an average of eight listeners in each. Membership, 115; added during year, 8.

Tung-cho.—Opened, 1867. Trial and blessing, health and sickness, grief and joy, have been strangely mingled in the history of this mission this year. Early in the year the ill-health of Mrs. Beach obliged them to leave the station, and in the autumn they returned to the United States. Miss Miner was stricken down by severe illness in February, but is now making good progress toward recovery. To the home of Dr. Ingram came a baby boy in February, but in March he was suddenly removed to a better world; while soon after the little daughter Edna, from the same household, was called to join her brother in the heavenly home.

The boys' boarding school—under care of Miss Evans—has had an average of thirty-two boarders and five day pupils. The older pupils have been actively engaged in the work of the Y. M. C. A. during the year, and have done good service in evangelistic work. The examinations of the school occupied two days, and showed the careful, faithful work done by the teachers, and the diligence and attention of most of the pupils.

The regular services for the women at this station are numerous and varied. A Sabbath-morning meeting directly after church service, in charge of Mrs. Sheffield and Miss Evans, has been well attended. The Chinese women are learning to help others, and put much heart into their teaching. Two Sunday-schools outside have prospered, though their promoters, Mrs. Beach and Miss Miner, have been obliged to relinquish their work. The attendance has averaged twenty and fifteen. Mrs. Ingram and Mrs. Goodrich have sustained a weekly prayer-meeting. The mothers' meeting and missionary meeting have been cared for by Miss Evans and Mrs. Sheffield. The contribution of the latter amounted to \$6.29 gold. A new departure this year took the form of a station class. These classes were held of a month each, numbering twenty-eight, besides thirteen children. Only Christian women were invited to join. Work has been carried on with great success in the dispensary. Fifteen pupils from Tung-cho and vicinity have been sent to the Bridgman School. Membership, 108; additions during year, 32.

Pao-ting-fu.—In September, Rev. and Mrs. Isaac Pierson were obliged to return to the United States for needed rest, leaving the mission much crippled, and later Mr. and Mrs. Winchester were also obliged to leave. Miss Miner gave valuable aid for a few months during the summer, as also did Dr. Murdock during the winter. Miss Miner had charge of a small school, and taught the women. Dr. Murdock held a station class, instructed Christian women, received village women and children, and gave medicine to many patients. She was assisted in this work by Mrs. Kao. The Christian women have assisted by taking turns in talking to waiting patients in the dispensary. The work among the women and in the Sunday-school, where Mrs. Pierson had labored so faithfully for seven years, has suffered much from her departure.

Mrs. Tu is supported by the Pao-ting-fu church, and has done Bible work in Ching-Lang-Ch'eng. More doors are open in this district than ever before; more than can be entered with the present force, both in city and villages. Church-members, 144; additions in year, 62.

Pang-Chia-Chuang.—Opened, 1880. The work consists chiefly in preaching in the dispensary, in fairs and villages, and in specified places on Sundays. Regular Sunday meetings are held in ten places, conducted by the missionaries, or helpers, or sometimes by resident members. Audiences have sometimes reached four hundred. There has been an increase in the number of books and calendars sold during the year, many among dispensary patients, though poor and illiterate. Mrs. Arthur Smith and the two Wyckoff sisters constitute the workers among the women. They have been trying to teach them the blessedness of service for others. A Bible-woman, Mrs. Wa, has accompanied the ladies in visiting new villages, and has taught in the station class, and as a result some have been drawn to the Sunday services. Mrs. Ma, the blind woman who regained her sight and became spiritually awakened, has shown great eagerness to learn and to teach others what she knows of the gospel. It was decided to take her as an assistant to teach the lessons which are recited to the ladies. She is given about nineteen cents a week to support herself and child. Regular meetings have been started in two new stations as the result of teaching two women in station class. Eleven villages have now regular meetings. Membership, 314; added during year, 18.

Lin-Ching.—Opened, 1886. In this new station the Board of the Interior has as yet no missionary. But we read with pleasure of a work begun among the women which gives great signs of encouragement. Mrs. Chapin has given regular weekly instruction to a class of women, and occasional visitors show a curiosity which may, it is hoped, ripen into an interest which will open the way for further teaching.

THANK-OFFERING MEETING OF W. B. M. I.

THE bright, sunny morning of August 15th was propitious in its radiance, and at the hour of meeting, our usual prayer room was filled, and soon overflowed into two adjoining rooms, till window-sills and tables furnished the last available seats. Mrs. Capron, so long missionary in Madura, now teacher of Scripture study in Chicago Bible Institute, occupied the leader's chair, with our Treasurer, Mrs. Leake, by her side, while Mrs. Montgomery led our songs with the piano.

As she opened the Bible, Mrs. Capron invited us, not to listen to the reading of Scripture, but to "hear what our Father will say to us from his Word." And truly it was a sweetly encouraging message which she brought to us from the glad prophecy of Isaiah: "Behold, my servants shall eat; . . . behold, my servants shall drink; . . . shall sing. They shall build houses, and inhabit them; they shall plant vineyards, and eat the fruit of them." And we felt our faith confirmed and strengthened as the assurance of our Father's definite thought and plan for the success of his children in all the work intrusted to them was brought anew before our minds. Then, as regards the permanence of our work, she gave this word: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, . . . their works do follow them." It is not finished when these frail hands are laid aside from doing, but in God's sight our work is going on after we "have rested from our labors."

The thought of thank-offerings brought the question, "Whence come thankful hearts?" and its answer, "From joy in the Lord." And the joy is the radiance of his abiding presence in our lives. God's command "Rejoice in the Lord" implies our ability to obey. Surely we may rejoice who know the precious gift of his Son. "Nothing so clarifies our spiritual vision as serenity, and serenity flows from the consciousness of the nearness of the Lord." If he orders all concerning us, why should we be disturbed by anxious and restless fears?

Then turning to the old story of Israel entering the promised land, we listened to the account of the vision given to Joshua after crossing the Jordan, as they waited before the stronghold of Jericho, the pride of its heathen occupants. The great leader, lifting his eyes, beheld the "captain of the host of the Lord" before him, with drawn sword in his hand, and falling on his face in reverence asked, "What saith my Lord unto his servant?" Is it a revelation of divine glory? Is it a promise of victory over the heathen city before him? or an assurance of divine aid and guidance in the long season of conquest to be achieved? Neither of these, but, "Loose thy shoe from off thy

foot, for the place whereon thou standest is holy." Is not the message to-day for Christian workers often the same? Do we not need to loose the bonds of care, of earthly anxiety, of fear, of doubt, and of sin, and kneel before him free from all sign of earthly toil and journeying? So shall the help, wisdom, and courage needed for spiritual victories be ours.

After prayer by Mrs. Willcox, in which it was good to remember the many dear ones scattered all through the land who keep this hour with us, came a rapid succession of thankful testimony. From all parts of the room the voices came in quick response,—mothers thankful for the privilege of having daughters in the foreign field; daughters, who offer thanks that they are about to enter into the same privilege of service, for spiritual leading through every grade of bright and shadowed experience. Joy was expressed in the fruits of missionary labor in the native Christian circles in heathen lands. From one favored class came the note of gladness, that valedictorian, president, and vice-president have turned their hearts to missionary service.

Then when this part of the exercise was closed for want of time, not for want of thanks to be expressed, the little basket,—the same which has received thank-offerings on so many similar occasions,—with its two balancing appeals, "Self-sacrifice" and "Thank-offering," was passed through the rooms; while Mrs. Capron told us of the Hindu woman who had always stood while collections were taken, holding her offering reverently till her turn came to place it with the rest, with a joyful face which testified to the gladness of her heart that the service of giving was allowed her.

Letters from absent friends accompanied many offerings. We repeated together the verse suggested by our President (Isaiah xl. 31). A letter bearing a generous gift from Rev. Jeremiah Porter recalled vividly the gracious presence of his sainted wife, whose picture was before us.

We next had a few words from the missionaries present: from Miss Fannie Burrage, soon to return to her work in Cesarea; from Miss Bird, who is soon to sail for the Shanse Mission, China; from Miss Mellinger, who was thankful for a season of study in the Bible Institute before leaving for her work in Oorfa, Turkey. Mrs. Doremus Scudder told us how she had enjoyed her work in Niigata, Japan, and gave us the story of a woman on whom she called one day before she had become much acquainted with the language. The woman spoke with beaming face and happy tone of her joy in the gospel message, saying in words which Mrs. S. could understand, "Only think, it is only a month since I knew of God!" How radiant, then, should be the faces and lives of those to whom his name has been a life-long blessing!

It was good to join in the thank-offering hymn from our Hymnal, in the Lord's Prayer; and then with "Blest be the tie" the meeting closed. This was the first of the gatherings which have since, and will during the weeks just before us, be held all through the Interior. If any auxiliary has not before this adopted the custom, let them begin with this harvest-time, and find, as so many others have done, that rendering thanks brings always in its train new occasions for thanksgiving.

A. L. M.

Evanston, August, 1890.

Home Department.

STUDIES IN MISSIONS.

ZULU MISSION.

In this mission, where women are not secluded, the work for them is less distinct from the regular church work than in Asiatic lands, and our Study naturally takes a wider scope.

Stations: See Map in September number of *Mission Studies*. Name the stations, with brief word of description.

Missionaries: See first page of *Mission Studies* for September. Our last study of the Zulu Mission was in May, 1888. What missionaries have died or returned to this country since that time? What new ones have gone, or are under appointment?

Important Events since our last lesson.

Inanda Seminary: Tell something of the new building; the number of pupils; the garden and field work; sewing department. See *Life and Light*, May, 1890, with illustrations.

The Umzumbe Home: Character of the school; results; influences for the elevation of women flowing from this school, *Life and Light*, February, 1889. Annual Report W. B. M. I., 1889.

Story of Yona: See *Herald*, January, 1890.

Mapumulu: What of the temperance work? Interest among the women. *Life and Light*, February and May, 1890.

Esidumbini: This station is in charge of two ladies. Give description of the station, home, and work. See letters from Miss McCornack, *Mission Studies*, September and October.

Woman's Work: Give facts and incidents.

Spiritual Growth: The growth of spiritual apprehension in the individual is illustrated in a remarkable way by Miss Hance's story of "Hobeana," *Life and Light*, May, 1889; and a similar growth in church life by Mrs. Bridgman's article, "Out of Darkness into Light," in the October *Mission Studies*.

What call for Laborers in this Mission?

A LETTER from our new missionary, Miss Johanna Zimmer, dated Leipzig, August 15th, tells of a prosperous trip thus far on her way. Miss Zimmer is to be stationed at Talas, near Cesarea, in the Western Turkish Mission. She expected to join Miss Patrick and Miss Dodd in Vienna about September 1st, and go with them to Constantinople, where she would tarry a few days before proceeding on her way to her work, in entering which we are sure she will be followed and aided by the loving prayers of friends at home, especially in Rockford, where her years of service as teacher have endeared her to a large circle of friends and former pupils.

NOTICE.

THROUGH the LIFE AND LIGHT I wish to thank the lady—whose name I have been unable to ascertain—who sends her LIFE AND LIGHT to me. I want her to know how grateful I am, and how much they help me, as president of our auxiliary society, in making our meetings interesting.

MRS. N. M. BRIGGS.

Caledonia, N. D.

THE Twenty-second Annual Meeting of the Woman's Board of the Interior will be held in the Union Park Church, Chicago, October 29th and 30th. Cordial invitation is given by the ladies of the church to all ladies interested in the Board. Delegates will please be mindful to bring their credentials from the president of their auxiliary. Those desiring entertainment will address Mrs. F. W. Fiske, 532 Adams Street, Chicago, before October 15th. An attractive programme has been prepared, which includes addresses by several returned missionaries.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JULY 18 TO AUGUST 18, 1890.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. <i>Amboy</i> , Mrs. D., 5; <i>Chicago</i> , Gold Redeemed, 25 cts., Kenwood Ev. Ch., 44.75, New Eng. Ch., 25, Union Pk. Ch., 145.75, to const. L. M. Mrs. E. A. Yannetta, 25; <i>Elgin</i> , First Ch., 25; <i>Geneva</i> , 20; <i>Grunville</i> , 8.50; <i>Glencoe</i> , 27.25; <i>La Harpe</i> , 4.27; <i>Lombard</i> , 18.22; <i>Plainfield</i> , 25; <i>Payson</i> , to const. L. M. Mrs. C. K. Robbins, 30; <i>Pittsfield</i> , 10; <i>Sterling</i> , 5; <i>Toulon</i> , 2.25,	421 24
JUNIOR: <i>Oak Park</i> , Y. L. Soc'y, First Ch., 130; <i>Rockford</i> , First Ch., Y. L. S., 17.47, Second Ch., 12.60,	160 07
JUVENILE: <i>Providence</i> , Workers and Gleaners, 20; <i>Waverly</i> , Light-Bearers, 10,	30 00
S. SCHOOL: <i>Galva</i> , 15; <i>Moine</i> , Mission Helpers, 5,	20 00
FOR ERZROOM WAGON FUND: <i>Bohemian</i> Mission, 1.92, Covenant Ch., K. D., 9.94, Seminary Students, 7.50, Union Pk. Ch., K. D., 3,	22 36
FOR RUK: <i>Amboy</i> , Aux., 8.50; <i>Atkinson</i> , Ready Helpers, 5; <i>Chebanse</i> , 10; <i>Chicago</i> , First Ch., Miss. Band, G. H., 4.25, Plymouth Ch., 2.25, South Pk. Ch., Mrs. S., 1; <i>Dwight</i> 3; <i>Geneva</i> , Aux., 12; <i>Morris</i> , Mrs. A. M. B., 80 cts.; <i>Ottawa</i> , Willing Workers, 6; <i>Oak Park</i> , L. J. H., 2, M. E. P., 1; <i>Payson</i> , 7; <i>Port Byron</i> , S. S., 4; <i>Rockford</i> , First Ch., 3, Second Ch., Sunshine Band, 6.16; <i>Somonauk</i> , Mrs. M. M. W., and others, 10; <i>St. Charles</i> , add'l 50 cts.; <i>Stillman Valley</i> , 10; <i>Waukegan</i> , 5,	101 46
FOR HERMOSILLO, MEXICO: <i>Amboy</i> , Y. P. S. C. E., 10; <i>Buda</i> , C. E., 25; <i>Champaign</i> , C. E., 5; <i>Chebanse</i> , 5; <i>Crete</i> , 2; <i>Chicago</i> , E. Rollo, 3, Miss H. A. Farrand, 5; <i>Evans-ton</i> , C. E., 10.03; <i>Rosemond</i> , C. E., 5; <i>Springfield</i> , C. E., 5; <i>Toulon</i> , 5; <i>Waverly</i> , C. E., 2.50,	82 53
Total,	962 71

INDIANA.

BRANCH.—Miss M. E. Perry, Indianapolis, Treas. <i>Lima</i> , C. E., for Ruk, 1; <i>Terre Haute</i> , First Ch., Juv. Band for Ruk, 6.75; Second Ch., S. S., 3.50,	11 25
Total,	11 25

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Cherokee*, 10; *Des Moines*, Ply-mouth Ch., 18.84; *Earlville*, 5; *Farragut*,

10; <i>Golden Prairie</i> , 6; <i>Humboldt</i> , 5; <i>Magnolia</i> , 3.75; <i>Madison Co.</i> , First Ch., 3.25; <i>Manchester</i> , 10; <i>Mitchellville</i> , 4.25; <i>McGregor</i> , 6.46; <i>Ogden</i> , 17; <i>Oskaloosa</i> , 18.30; <i>Quasqueton</i> , 4.01; <i>Storm Lake</i> , 10; <i>Sheldon</i> , 2.75; <i>Sabula</i> , 1; <i>Tabor</i> , 33; <i>Waterloo</i> , 5,	173 61
JUNIOR: <i>Grinnell</i> ,	20 09
JUVENILE: <i>Central City</i> , Willing Workers, Y. P. S. C. E., for Hermosillo, <i>Cherokee</i> , 5; <i>Grinnell</i> , 10; <i>Ottumwa</i> , First Ch., 3; <i>Miles</i> , 2.50,	20 50
FOR RUK: <i>Eldora</i> , Coral Workers, 5; <i>Decorah</i> , Juveniles, 5.25; <i>Mitchellville</i> , 5; <i>McGregor</i> , S. S., 2.11; <i>Oskaloosa</i> , S. S., 5.78; <i>Ottumwa</i> , First Ch., 5,	28 14
THANK-OFFERING: <i>Des Moines</i> , Plymouth Ch.,	25 67
SPECIAL: <i>Burlington</i> , Mrs. George B. Little to Miss Hattie Houston, for Bible-woman,	30 00
Total,	300 69

KANSAS.

FOR RUK: <i>Plevna</i> , Mrs. M. J. Stone and others, 1.50; <i>Topeka</i> , Mrs. J. B. Vincent, 1.25; <i>Wichita</i> , Mrs. M. E. McCreery, 50 cts.,	3 25
Total,	3 25

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. <i>Ann Arbor</i> , 4.30; <i>Calumet</i> , 10; <i>East Saginaw</i> , 100; <i>Greenville</i> , 28; <i>Grass Lake</i> , 7.75; <i>Kalamazoo</i> , 46.85; <i>Lansing</i> , Plymouth Ch., 29.86; <i>Manistee</i> , of wh. 25 to const. L. M. Mrs. N. W. Nelson, 30.05; <i>Olivet</i> , 8.66; <i>Stanton</i> , to const. L. M. Mrs. R. C. W. Fenn, 25, West Branch, Two Friends, 3,	293 47
FOR RUK: <i>Constantine</i> , 10; <i>Manistee</i> , 2.90; <i>Olivet</i> , 7.75; <i>Red Jacket</i> , 5; <i>St. Ignace</i> , L. C. U., 2,	27 65
JUNIOR: <i>Flint</i> , Y. P. M. S.,	10 00
FOR RUK: <i>Olivet</i> , A Few Students, 2; <i>Pontiac</i> , Y. L. M. C., 1.25; <i>Sheridan</i> , Y. P. S. C. E., 1.15; <i>Wayne</i> , Miss Mary E. Alexander, 10,	14 40
FOR HERMOSILLO: <i>Benzonia</i> , C. E., 8.50; <i>East Saginaw</i> , Y. P. S. C. E., 5,	13 50
JUVENILE: <i>Manistee</i> , Willing Helpers,	5 00
SUNDAY-SCHOOL: <i>Lansing</i> , Plymouth Ch.,	21 34
FOR RUK: <i>Owosso</i> ,	4 05
Total,	329 41

MINNESOTA.

BRANCH.—Mrs. G. A. Wheaton, 628 Fourth St., S. E. Minneapolis, Treas. <i>Elk River</i> , 15; <i>Glyndon</i> , 3; <i>Marshall</i> , 2.73; <i>Minneapolis</i> , First Ch., 40, Miss. Union, 11.87, <i>Pilgrim Ch.</i> , 40, <i>Vine Ch.</i> , 5; <i>New Richland</i> , 5; <i>Northfield</i> , 57.18; <i>Rose Creek</i> , 3; <i>St. Paul</i> , Plymouth Ch., 22.95; <i>Wabasha</i> , 7; <i>Worthington</i> , 10,	222 73
JUNIOR: <i>Faribault</i> , 10; <i>Minneapolis</i> , First Ch., 41.06, <i>Plymouth Ch.</i> , 22.84; <i>Winona</i> , 50.15,	124 05
FOR HERMOSILLO: <i>Dodge Center</i> , C. E., 5.39; <i>St. Paul</i> , Atlantic Ch., C. E., 5,	10 39
JUVENILE: <i>Excelstor</i> , S. S., 5.56; <i>Faribault</i> , Coral Builders, 10.65; <i>Marshall</i> , Cheerful Givers, 15; <i>Minneapolis</i> , Silver Lake S. S., 1.66; <i>New Richland</i> , Band, 15,	47 87
FOR RUK: <i>Northfield</i> ,	1 00
Total,	401 04

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Kansas City</i> , Clyde Ch., 21.20, S. W. Tabernacle Ch., 10; <i>St. Louis</i> , Pilgrim Ch., 50,	81 20
JUNIOR: <i>St. Louis</i> , Pilgrim Ch.,	64 00
FOR RUK: <i>Springfield</i> , Helping Hands, Central Ch., 4.50; <i>Meadville</i> , A Friend, 4,	8 50
Total,	153 70

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Bellevue</i> , 15.15; <i>Burton</i> , 10; <i>Cincinnati</i> , Storrs Ch., 10; <i>Columbus</i> , First Ch., 50; <i>Edinburg</i> , 7.25; <i>Ironton</i> , 3.25; <i>Kelloggsville</i> , 5; <i>Madison</i> , Central Ch., 15.25; <i>Ridgeville</i> , 5.82; <i>Toledo</i> , First Ch., 110; <i>West Williamsfield</i> , 10,	241 72
JUNIOR: <i>Cleveland</i> , First Ch., Y. P. S. C. E., 22.50; <i>Kinsman</i> , Y. P. M. S., 2; <i>Oberlin College</i> , Y. L. S., 100, Y. P. S., 12.30,	136 80
FOR RUK: <i>Austinburg</i> , King's Daughters, 9.06; <i>Bristol</i> , Coral Band, 1; <i>Cleveland</i> , First Ch., S. S., 51.50; <i>Fostoria</i> , Mrs. Singer, 1; <i>Perrysburg</i> , 2; <i>Tallmadge</i> , 11,	75 56
FOR HERMOSILLO: <i>Bristol</i> , Y. P. S. C. E., 2.50, A Friend, 25 cts.; <i>Jefferson</i> , Y. P. S. C. E., 5; <i>Newark</i> , Plymouth Ch., Y. P. S. C. E., 5; <i>Rootstown</i> , Y. P. S. C. E., 5; <i>Springfield</i> , Lagoula Ave., Y. P. S. C. E., 5; <i>Wellington</i> , Y. P. S. C. E., 10,	32 75
Total,	486 83

NORTH DAKOTA.

BRANCH.—Mrs. E. H. Stickney, of Fargo, Treas. <i>Fargo</i> , First Ch., Aux.,	14 27
Total,	14 27

SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, of Sioux Falls, Treas. <i>Greenleaf</i> , Ch., Birthday-box,	25 00
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JUVENILE: <i>Chamberlain</i> , The Spinners, 2.50; <i>Plankinton</i> , Willing Hearts, 2.50,	5 00
FOR HERMOSILLO: <i>Chamberlain</i> , S. S., 5, C. E., 5,	10 00
FOR RUK: <i>Yankton</i> , Mrs. Mary D. Gross, 1; <i>Vermillion</i> , Mrs. M. M. Wright and Friends, 3.60,	4 60
Total,	44 60

ROCKY MOUNTAIN.

BRANCH.— <i>Boulder</i> , S. S.,	5 00
Total,	5 00

TENNESSEE.

<i>Memphis</i> .—Mrs. Armour's Willing Workers,	5 00
Total,	5 00

WISCONSIN.

BRANCH.—Mrs. R. C. Cohn, of Whitewater, Treas. <i>De Pere</i> , 5; <i>Grand Rapids</i> , 14.50; <i>Kinnickinnic</i> , 4.15,	23 65
JUNIOR: <i>Eau Claire</i> , Y. L., 20; <i>Fox Lake</i> , Coll. Soc'y, 8.8; <i>Racine</i> , Y. L., 8,	36 80
JUVENILE: <i>Barnsville</i> , Y. P., 15; <i>New Lisbon</i> , Mason and Flag Children, 50 cts.; <i>Stoughton</i> , M. B., 1,	16 50
FOR RUK: <i>Appleton</i> , C. E., 2.60; <i>British Hollow</i> , Three Serious Sixty's, 1; <i>Berlin</i> , Young Conquerors, 2.50, Friends, 75 cts.; <i>Brandon</i> , Aux., 20, Y. L. M. C., 2.75, C. E., 1.50; <i>Evanston</i> , S. S., 5; <i>Roberts</i> , Mrs. Osgood, 1,	37 10
Less expenses,	114 05
Total,	112 29

JAPAN.

<i>Kyoto</i> .—C. E. for Coral Workers, per Katherine F. Berry, Treas.,	10 00
Total,	10 00

FOR RUK: <i>Hartford, Ct.</i> , A Teacher, 2, L. A. Richardson, 2; <i>Lovell, Mass.</i> , Highland Ch., The Widow's Mite, 5; <i>New York</i> , E. C. Parsons, 5; <i>Brooklyn, N. Y.</i> , East Cong'l S. S., Miss'y Soc'y, 10; <i>Buffalo, N. Y.</i> , Pilgrim Ch., Cheerful Givers, 4,	28 60
Total,	28 60

MISCELLANEOUS.

Sale of leaflets, 3.36; boxes, 1.45; cash, 15 cts.,	4 96
Total,	4 96
Receipts for month,	2,938 00
Previously acknowledged,	29,543 45
Total since October,	\$32,481 45-



VOL. XX.

NOVEMBER, 1890.

No. II.

FOR generations a certain Japanese family had a box into which they put percentages. Said one of them: "If I want to buy a garment that costs one dollar, I buy it for eighty cents; or give a feast that would cost five dollars, I give it for four dollars; or to build a house for one hundred dollars, I build it for eighty dollars, and put the balances in the box. At the end of the year we meet, open the boxes, and give the contents to the poor. It costs us some self-denial, but we are always prosperous and happy." They call this worshipping "The Great, Bright God of Self-restraint."

It is a remarkable fact that the civil disability of women in Turkey can be turned to their advantage if they become Christians. The law of the Empire imposes a death penalty on any Mohammedans becoming Christians. But women are nobodies in law. They belong absolutely to their husbands, who may or may not care whether they become Christians. If the husband does not object the woman may become a Christian. In the eye of the law she is nothing; hence the statutes do not apply to her.—*Ex.*

THE Friday morning prayer-meetings at the Board Rooms in Boston were resumed September 5th, after an interval of two months, and unless something unforeseen occurs, will be continued weekly through the winter. This first meeting of the autumn was specially interesting from the presence of several missionaries who had gathered for the farewell services of the previous day. We are glad to feel that more and more this meeting is proving a help to the workers in the field as well as to those at home. Mrs. S. W. Howland, of Ceylon, writing of her struggle with an attack of illness, says:—

“On Friday I had planned so much to do, I feared my strength would not hold out. I thought of dear ones in the upper room in the Congregational House. I said, ‘Lord, do make them pray for me to-day.’ I got through the day easily. . . . Oh, what a prayer-hearing God we have for our Father! I would love to see you all, and join with you in those blessed meetings.”

THE Woman’s Missionary Society in Tung-cho, China, has been mentioned as a model for auxiliaries at home. Every female member of the church is a member of the society, and as a rule all the members attend every meeting. “Tea meetings are not necessary to bring out a full attendance.” The last report of the Society says: “The Woman’s Missionary Society continues to support a Bible-woman in Ceylon. It may seem strange for those in a church not yet self-supporting, to be giving money to Ceylon and Africa, but there is no doubt that the love of giving in our church was born in a missionary society; and the contributions for home work are steadily on the increase. Doing for the one has never been made an excuse for not doing for the other.

OUR Methodist friends sent, some time since, a circular letter to their missionaries, asking, “What reply shall be made to travelers who have so much to say about the luxurious style in which our missionaries live?” Some of the replies are given in the *Gospel in All Lands* for July. One of them is from Korea, one from Japan, and the others are from India. There is something pathetic in the way they describe the method of transforming a common native house into a Christian home; the way in which American—mostly feminine—ingenuity takes the most unpromising materials and makes them into comfortable, attractive furniture. One writes: “Our homes are furnished as the homes of America, just according to the means, wisdom, and skill of the God-given helpmate, and in many instances from her own private purse she makes the great bare walls look just as homelike as she possibly can. Who blames her?” Some of the items mentioned as giving an appearance of luxury, are the contrast with native houses,—low, dingy places, very far from our idea of a proper home,—the cheapness of curios and draperies that are expensive in this country, the abundance of tropical plants and shrubs, that sometimes make beautiful gardens at almost no appreciable cost. One missionary was accused (!) of having a Brussels carpet, which proved to be a stamped Indian cloth at six cents a yard. One who sees a Hindu servant about a house does not always know that he works for three dollars a month and boards himself. Surely the opportunity a servant gives a missionary wife to do work among the people, is worth more than three dollars a month to the cause! Perhaps the best testimony is the size of the

missionary salary, which is two hundred rupees a month, one tenth or more of which is usually given back to the work. The Europeans around them have from six hundred to twenty-four hundred rupees a month, and often find it difficult to keep out of debt, and would scoff at the idea that they were living luxuriously. It seems strange that there should be people who will enter into such petty details, giving them as an excuse for withholding gifts for missions; and this is emphasized when we remember that very few can actually know the facts of the case except those who have accepted kindly hospitalities from those whom they criticise.

INDIA.

WOMAN'S WORK IN THE MARATHI MISSION.

BY REV. E. G. PORTER.

No department of the great missionary work is more encouraging to-day than that which is in the hands of Christian women. Steadily this new channel of benevolence is gaining breadth and compass at home and abroad. The scheme of evangelizing the nations is coming more and more to be subject to the modern scientific method. All the early methods were necessarily tentative. Some of them have proved effective and permanent; others have become more or less doubtful; while still others have been providentially developing into new and efficient forces which seem destined to gain wide favor.

Among these new forces at the disposal of missions, may be mentioned the literary, the educational, the journalistic, the medical, the industrial, the domestic or social, and the musical. In all of these consecrated women are now serving with very great success, and proving the wisdom of a policy which is characteristic of the fresh, energetic, and hopeful life of our American churches. These enlarged and varied methods have been gradually suggesting themselves in the progress of the work, and must be regarded as an honest endeavor to apply to missionary operations the same principles which regulate an ever-increasing religious and philanthropic work at home.

These new agencies must not for a moment be regarded as a substitute for evangelistic work. On the contrary, they are only so many additional and convenient ways of prosecuting that very work. And whatever may be said of the secularizing tendency of some educational institutions in India, the charge cannot be brought against any of the missions of our Board, for they all adhere tenaciously to the high spiritual standards which have everywhere been associated with our name.

All our missionaries, both men and women, are commissioned to "preach the gospel." But there are various ways of doing this besides the delivery of a sermon in the street or pulpit. That is one way; and it is time-honored, widely accepted, and very efficient. But it has many evident limitations, one of which is that only men can preach in this way; and another, of equal significance in Oriental countries, that only men can hear. Street preaching never did reach the women, those of the higher classes being kept rigidly secluded, and the poorer ones deeming it improper to appear in a crowd of men. Nor did it make any provision for the training of converts, or the founding of Christian homes, or the instruction of children, or the healing of the sick, or the preparation of a suitable literature. All these considerations have grown up under the valuable experiences of our missionaries, who began by preaching in the ordinary way, and who, conscious of its deficiencies, have always sought for additional methods by which the gospel could reach the hearts of the people.

The Woman's Board does not send out schoolteachers, zenana visitors, or doctors as such, but missionaries, bearers of the holy evangel; preachers, indeed, in the true and scriptural sense of the word. I have seen many of them engaged in their chosen work, and I have always been glad to notice that they did not miss the object of their errand. That object was not to make money, not to acquire fame, not to search for a career, but to win souls to Christ. And that is what they are doing, whether they are keeping school, training Bible-women, editing a paper, practicing medicine, translating books, visiting houses, sewing, singing, or housekeeping. They are there in Christ's name; they have laid themselves upon his altar. The dedication is meant to be complete and unreserved; and so we call them missionaries. We know what we mean and what we expect when we give them the new name; and they know it better than we do.

In India the whole fabric of domestic and social life waits to be organized by those who alone can organize it; viz., Christian women. Properly speaking, there is no social life in the land except in the scattered communities where Christianity has taken root. Here, then, is a field for the noblest ambition and the highest endowments; an opportunity to mould the fundamental institutions of the future in these ancient and populous lands which have waited so long for the regenerating touch of a better life.

Our Marathi Mission offers some exceptional advantages for the vigorous application of those principles which are now so fondly cherished by the Woman's Board.

1. It enjoys the prestige of being the oldest Protestant mission in Western India, and the one whose general policy has been widely commended, and

often followed by other Boards. Any successful effort like Mrs. Hume's mixed school at Byculla, or the industrial enterprise inaugurated by Mr. and Mrs. Winsor at Sirur, is sure to be chronicled and imitated, not only because it is good in itself, but because it is adopted by the agents of the most experienced Board in the field.

2. More has been done for woman's education in this Presidency than in any other; and nowhere has elementary instruction for girls, as well as boys, been placed on so sound a basis. This is the home of the Purdita Ramabai, whose school for young widows at Poona is receiving such generous help from Christian women in America.

3. The Marathas are superior, both physically and mentally, to most of the other races of India. They resisted the British rule more stoutly than the others, but when the issue was decided they became loyal subjects, and turned their energies into new channels. They are strong and enterprising; and in the new National Congress for debate upon Indian affairs they are said to advocate many of our Western ideas. Let Christianity once get lodged in these brave and hardy people, and they will be leaders in the ultimate conquest of India.

4. Already our Marathi churches—thirty-three in number—lead all others in the matter of self-support. It is many years since they looked to the Board for assistance. This cannot generally be said of the churches in Bengal, or even in South India, where the Christian element is numerically much stronger. The inference is that a people who are willing to support their own churches will be likely to encourage girls' schools, and Christian homes, and social privileges such as we are trying to give them.

5. No one can have studied this mission without observing how often the familiar names of the earlier workers are repeated in the present generation, showing how attractive the field is to those who know it best. Miss Julia Bissell is the eighteenth in the list of the children of this mission who have returned to it to take up the inherited work. Henry Fairbank and his accomplished wife—well known to Wellesley girls, as, indeed, his sister, Mrs. Robert A. Hume, is remembered at Bradford—were, I suppose, the sixteenth and seventeenth in order upon this honorable roll. If the readers of *LIFE AND LIGHT* could look in upon this happy young couple, as Dr. March and I did, in their simple but pretty bungalow in the rather remote village of Wadale, they would say that such a home was an object lesson of no slight importance to the people of that district, especially as an heir-apparent to the missionary mantle had been recently installed in their affections. At family prayers in Marathi a group of dusky, turbaned Hindus assembling, paused at the feet of the little white child, bending over it in evident admira-

tion. I thought of Correggio's "Notte," the babe of Bethlehem, with its mother and the shepherds illumined by its presence. Truly "a little child shall lead them."

6. It is no slight advantage to a mission to have such a magnificent city as Bombay for headquarters. Its situation is admirable, its growth phenomenal, and its civic architecture unequaled in all Asia. Its manufactures suggest nothing less than Manchester, which as a commercial emporium is another Liverpool. This is the city which now ranks next to London in the British Empire, and in the East it is without a rival, thus indicating its proud motto, *Urbs Prima in Indis*.

It is gratifying to know that the representatives of the W. B. M. in this field are making the most of these advantages. They are as busy as bees. Would that they were as numerous. They are applying their various gifts to the solution of the great problems which continually confront them; and by the subtile, all-conquering power of love, they are gaining access more and more to the hearts and homes of the people. Under their direction the native Christian women are learning how to serve Christ in their daily lives, how to train their children, how to use the needle, how to read, how to sing, and how to tell the story of the Cross.

Our ladies are especially qualified to manage the day schools for little children, and the boarding schools for older girls. These boarding schools I consider of the first importance as evangelistic agencies. In all our missions the great majority of the girls in such schools become church-members during their course of study, and make admirable progress in the Christian life. And when they return to their homes they carry a powerful influence with them, the effects of which can hardly be estimated. Some of them become wives of the native pastors, or of the Christian young men who have been trained in our mission schools; and in this way new homes are planted which become radiating centres of light and nurseries of piety. That the wives of the pastors have learned how to assist in the mission work, is shown by the fact that one of them, who accompanied her husband on his tours last year, herself preached to no less than 1,955 women whom she gathered together in different places for the purpose.

The services of Bible-women have become one of the most approved means of taking the gospel into the Hindu villages far and wide. They are for the most part elderly married women or widows, and they usually go in pairs to help each other in speaking or singing. They frequently encounter obstacles, as a matter of course, but they seem to be a very steadfast and devout band, maintaining their own daily prayer-meeting when together, and often getting access to homes which are closed to other Christians.

They act under the instructions of our ladies, and often pursue courses of study in the Bible with them, having special reference to their peculiar work. Many interesting facts may be gathered from the reports of these humble and patient pioneers of Christianity among the habitations of the heathen.

During the last year further efforts have been made in and around Bombay to try the experiment of maintaining day schools for high-caste girls. Miss Millard, Miss Lyman, and Miss Abbott have given special attention to this work; and though they find, as they expected, many difficulties arising from suspicion and prejudice, they seem to have gained friends in certain quarters where no other agency could have succeeded. Too much ought not to be expected from these schools, but they are certainly worth a fair trial. Generally in India, when high-caste girls are allowed to attend school, women have to be employed to escort them back and forth.

I saw nothing more interesting than Mrs. Hume's school for native Christian children in Bombay. It is the only instance in all India, I believe, where so many of both sexes are brought together at such an age. One hundred and thirty scholars were present, fifty-six of whom were boarders, divided into twelve classes with as many teachers. They were all barefooted, as usual, and the silence with which they marched back and forth over the cemented floor was very impressive. They sang for us antiphonally, in different groups, in Marathi, Sanscrit, Hindustani, Tamil, and English. They were dressed in white, or red, or mixed calico. They are not allowed to wear nose-rings, and only the younger ones had earrings. A bright-faced little boy, of his own accord, arose and thanked us for our addresses, and said they were all glad to hear us, and hoped we would come again. We were then decorated with wreaths, about two feet in diameter, composed of hundreds of tuberoses. Small mirrors and hand bouquets were also presented to us, according to their custom. During the exercises birds were flying about the room through the large windows and doors which are always open, lighting occasionally on the clock, or desk, or blackboard, and causing no disturbance whatever.

Ahmednagar had been so often spoken of in our missionary concerts at home, that I took special pains to visit our friends there. This was easily done by changing trains on the way from Sholapur. Wishing to see how the missionaries manage things on their evangelistic tours, of which we often read, I left the line very early one bright, moonlight morning at a small station bearing the euphonious name of Sarola, where Mr. Hume met me with a *touga*, and drove me across the country sixteen miles to Parner, a walled town near which he was encamped in a shady grove by the side of a clear stream. Soon after our arrival breakfast was served by Mrs. Hume in their

tent, and then I had the pleasure of participating in a meeting of the native helpers and their families, about sixty in number. They sat upon mats spread under the trees. Mrs. Hume presided at her little portable organ; which instrument, by the way, is of the greatest service in all mission work the world over. The women and girls sat near her on one side, many of them holding their babies astride of the hip, according to Hindu fashion. They wore a light shoulder covering, and red or green cloths over the breast. The men wore large white or red turbans, and white or yellowish garments in graceful folds. I noticed an old man with shaven head and white moustache wearing spectacles. After Mr. Hume had opened the services, a fine-looking district preacher arose in a white flowing dress, with the fringed end hanging over his left shoulder behind, and spoke with native eloquence and many gestures. There were several other addresses besides fervent prayers, and a good deal of singing. Little tots in nightgowns were running about all the while, but no one seemed to notice them.

In the afternoon there was another large meeting, with a native supper, in the little churchyard in the town, which I enjoyed looking at, though I did not try the eatables. Then followed a consecration service, in which a blessing was invoked upon the street preaching that was to follow. A procession was formed, Mr. Hume and I at the head of it, and we marched through the principal streets of Parner with singing and cymbals to attract the people, who followed us to the open square, where the poor idolaters heard a few kind and earnest words about Christ and his salvation. They listened attentively, and some of them seemed to be much impressed by the truth. No women appeared among them. Happily we have other ways of reaching them. That same hour there were little companies of Christian women going modestly around among the homes where the women were carrying the same message, and perhaps with equal effect.

The whole region of which Ahmednagar is the centre, is dotted with little churches and schools like beacon lights, which shine all the more brightly in contrast with the surrounding darkness. One could wish that more of our American women might find their way to these picturesque village homes among the hills of the Deccan, where they would be cordially welcomed, and where the harvest now seems peculiarly ripe for the sickle which they alone can wield.

With such a field open to us, and such a people to work for, we should be recreant to the trust imposed upon us by the founders of this mission, and unworthy of the place which we assume to occupy in India if we did not seize the opportunity which the providence of God is now putting within our reach. The call is louder to women just now, and is likely to be for some

time to come, because only their heart and their hand can minister to the urgent necessities of their own sex in the East. The best proof of this is found in the work which they are now doing,—a loving, joyous, blessed work. How beautiful upon the mountains are their feet, as they come bringing good tidings, and leading their Hindu sisters by the hand into the paths of peace. Flowers spring up at every step; the waste places break forth into joy, and sing together: for now, they say, the Lord hath comforted his people.

LEXINGTON, MASS.

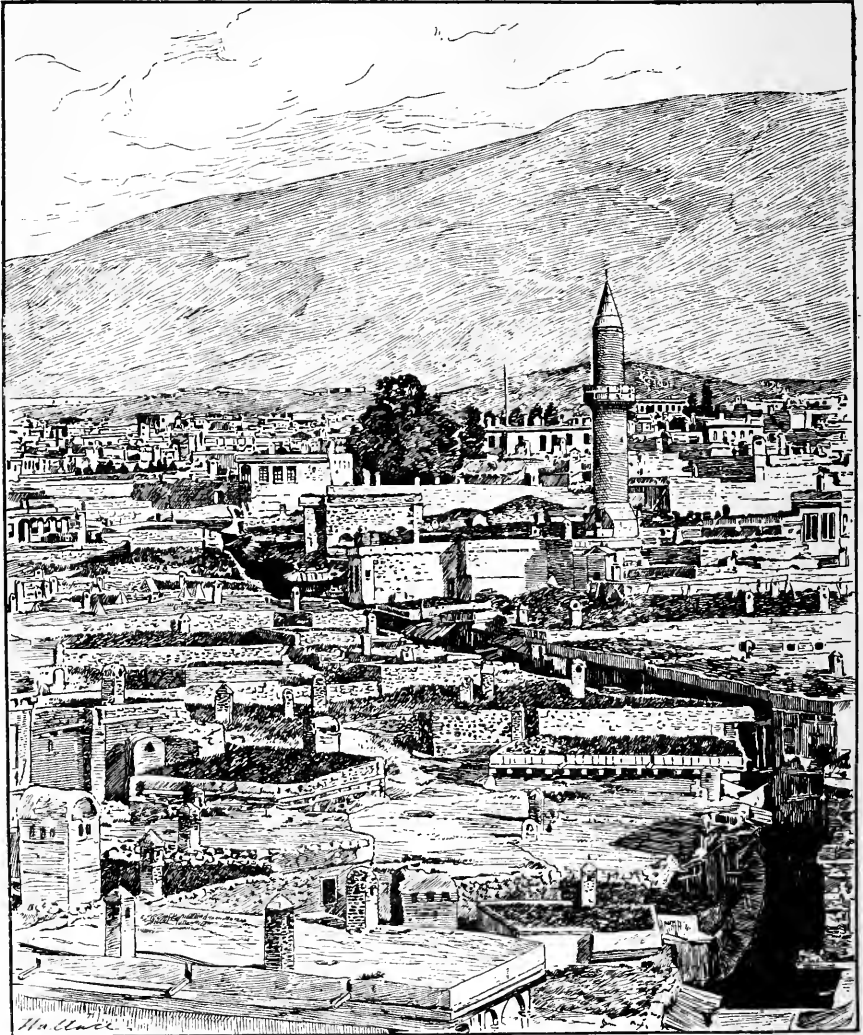
TURKEY.

THE RIOTS IN ERZROOM.

BY REV. W. N. CHAMBERS.

AMONG the things that are most wearing on those engaged in missionary work is the strain on sympathy, because of the hardships to which those for whom they are working are oftentimes subjected, especially if it is only in their power to administer comfort by showing sympathy. The friends in Erzroom have been passing through such trials. I inclose a few extracts from private letters, giving vivid pictures of the scenes occasioned by the riot of June 20th. The missionaries present in the city are Mr. and Mrs. Richardson, and Miss Powers. They reside in the building occupied by the girls' school. Mrs. Richardson writes under date of July 8th:—

“A week ago Badvelli Hagop (the pastor) had communion service, and very few partook. Some said they were too much bowed down with grief because the Lord had forsaken them, others said their hearts were too full of hatred. That Friday night of riot was a night of terror. The people were frantic with fear. . . . I was weak, and just able to get around a little. I happened to be up, and was holding baby. We had just had dinner when I heard most heartrending cries and an awful noise. Some one had called Mr. Richardson, and so I was all alone in the sitting room. For a moment I was frightened, and my knees trembled under me as I started to run for the roof, where Mr. Richardson had disappeared. When I reached the bedroom my senses returned, and I knew it would be bad for me to get excited, and so I calmed down. Soon some girls came rushing in and sank down at my feet in hysterics. I made out that some one was stoning the house. After a little Mr. Richardson came in and told me the city was in commotion. He told me to try and keep quiet, and promising to be back in a moment, ran up to Mr. Lloyd's (the British Consul), to confer with him, and then hoisted a flag and brought the schoolboys over. We had the pastor's family and all Sarkis' house here (for refuge). I think very few slept that night. I did after 11



SECTION OFERZROOM IN WHICH THE RIOTS OCCURRED.

P. M. The consul promised all assistance, and the service of the guard that was placed on his house after the riot. A signal to be used in case of need had been arranged, and during the night he sent to inquire at the mission house if everything was all right."

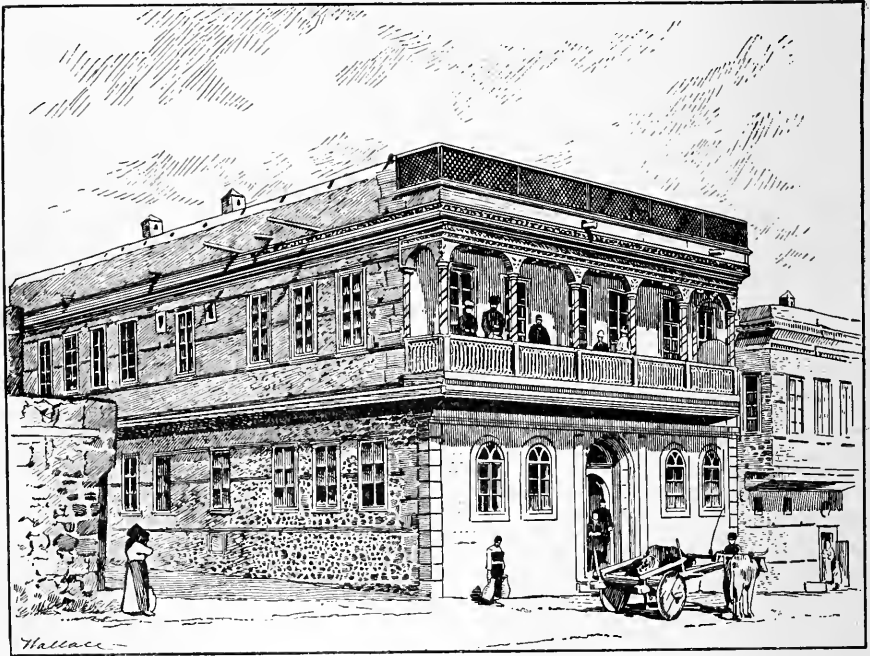
Under date of June 23d, three days after the riot, Miss Powers writes:—

“There is so much to tell you I know not where to begin. It was a trying three weeks that ended with the departure, June 13th, of the Chambers, Miss Preston, and Oriort Sima.

“Thursday morning, 19th, one of the teachers told me that the Gregorian church and Sanasarian school had been searched for arms. None found, but papers and a little lead (left over from repairing the roof) were seized. All the forenoon Oriort Yebrosine, one of the teachers, would at intervals rush into my bedroom with books and papers, and perhaps sink half-fainting on a chair, while she gasped out some question or remark. The next day—Friday, June 20th—about 2 P. M. we were at dinner, and Karan and Sophia rushed in, crying, ‘*Guriv, guriv!*’ (A quarrel, a quarrel!) and Mr. Richardson ran out to see what the matter was. I supposed it was a neighborhood quarrel, as sometimes takes place. Just after dinner I was startled by a tumult in the upper hall, and the cries of the girls. I rushed out, and the boarders had reached my door. I told them to go in and stop their noise, and finally learned that the house was being stoned. The current of the fight had poured back through our street, and stones had been thrown and the windows within reach and doors pounded with clubs. It seems a crowd had collected in the Gregorian Church court, and the smouldering fires of indignation against the profaning of their sanctuary by the search for arms by the soldiery, burst out into flame. A fight ensued with the soldiery; peacefully inclined Armenians were beaten as traitors. The fight broke out of limits and rolled up through the streets; inoffensive men were beaten they knew not what for, simply because they came in the path of the mob. I saw nothing. I was at dinner at first, and afterward I had all I could do to get the girls out of their state of abject terror. I set them at their work or something,—anything to keep them occupied,—some putting the clothes to soak, others sewing, studying, etc. That night they occupied the kindergarten room. The boys were over here, and while the little boys went to bed, the larger ones patrolled roof and garden. The pastor and family came over early and spent the night. They were terribly alarmed. Their house was stoned, and if every window was not broken, it was, doubtless, not the fault of the mob, which was willing to smash all. We hear that seventeen or eighteen Armenians were killed—the count was larger, later—or have died of the effects and half as many Turks.

“Just as we got through dinner the evening of the 23d, one of the brethren came in with news which he felt to be certain,—the murder of two brethren from a neighboring village, one of them the brother of two of the girls in school. The day these men had left their village two headless bodies had

been found in Devé Boyoon, and brought into the city. As these brethren failed to put in an appearance, the bodies were supposed to be theirs. But who knew that the headless bodies were actually theirs? However, it was grewsome, and my heart was heavy as I went out to seek Haiganoosh and Pailadzoo,—sisters of one of the missing brethren,—and tell them to keep up good courage. The girls behaved well; they were inclined to be tearful, but restrained themselves well. Sophia broke down under her fears for Sarkis, on his way back from Trebizond. The idea of his having a *zaptieh*



ENGLISH CONSUL'S HOUSE.

(government escort) did not comfort her much. With what different feelings I went to those girls when we heard that the report of the murder of those two men was unfounded!

“In the afternoon of the 21st, the day after the riot, I went to Markarid Hanum's, the pastor's, and Hampartsumen's. Nobody could think or talk about anything but the trouble upon us. I got the pastor to read John xv., and at the last place I went I got one of the girls to read the same, and her

mother to pray. Of course I have to be calm and cheerful whatever happens, on account of the girls.

“*Tuesday, 24th.*—I forgot to tell about Sunday. We had no Sunday-school, and instead, preaching at that time. It was a very short service, as Mr. Richardson had a very severe headache,—the pastor was sick,—and no one was in the mood for a long service. We had a guard on the back street, and the officer in charge was at the front of the chapel. The school supplied the whole, I might almost say, of the female portion of the audience, and the men’s part was but thinly seated. We hear that the consuls have not received answers to their telegrams, and what it means we do not know.

“*Saturday 28th.*—All is now quiet. I hope we are to have a quiet summer after this. I want to write so many letters; but my head is troubling me to-day, and I can only finish this.”

The events leading to the riot were about as follows: A communication had been sent to the Sultan declaring that arms were stored in the Armenian church and Sanasarian school. Orders were sent to the local government to make a search. This was done on Wednesday, June 18th, and nothing found. The Armenians closed the schools and shops. They were ordered to open the shops on Thursday. Some complied, others protested. On Friday the discontented collected in angry groups in the church court, and were discussing the situation. It being Friday, there were many Turkish soldiers in the streets. Altercations were inevitable, and the smouldering fires burst forth, which the police were powerless to quench; and the mob swept through the Christian quarters of the city (shown in the accompanying cut of one section of the city), beating and killing, stoning windows, and breaking into and looting some houses. Strange to say, no violence was offered to women during the riot, as a letter from another friend says, “I am bound to say no women have been hurt, even where the mob broke into and robbed the houses”; though afterward violence, in some instances, was done. The second cut is of one of the missionary houses, now and at the time of the riot occupied by the British consul. The lower front windows were all smashed.

These extracts give some incidents attendant on women’s work for women in that region, and afford glimpses of the trials to which sometimes your representatives are subjected. The terror of the people that night was not so much in what actually occurred, as in the dread of what was not only possible, but probable, under the circumstances. It is no wonder at all that the people were terror-stricken. But what opportunities it afforded for telling work on the part of our lady missionaries! They did nobly, and it is no reflection on them to say that much more might have been done had there

been force enough to do it. Those present did all they could. Mrs. Richardson was not very strong, her baby girl being only three weeks old, and Miss Powers rose from almost an invalid's bed to meet the emergency, nerves all unstrung; yet they had to be "calm and cheerful on account of the girls," giving them work to do, "to keep them employed," and the "city in commotion." There was much that might be done during the time of panic, and more after it had passed its height.

Now, this leads me to a question of great importance for Erzroom. There are great openings for work for women, both in the city and through the station-field. The mission has asked and reiterated the call at various times for three lady missionaries for the field. Miss Preston, M.D., is now on her way to this country, on account of ill health. Miss Powers' health, already bad, will not be improved by the great strain through which she has passed; in fact, she should have been relieved this fall, and cannot hold out much longer. Allow me, therefore, to most earnestly urge upon your attention the question of "supply for Erzroom," in the hope that reinforcements may be found at as early a date as possible. The very important work of the school is sufficient to occupy the attention of two ladies; and, in addition, the opportunities for Bible work among the women of both the city and field will afford more work than another one can properly attend to. It is hard work, but it is telling work, and has the added inducement of the probability of more extended and far-reaching influence in the near future.

AUBURDALE, September 18, 1890.

CHINA.

APPEAL FROM THE MISSIONARY CONFERENCE.

[We regret the delay which has occurred in the receipt of the following appeal, but we give it to our readers in the hope that it may touch some hearts to respond by life service in China, and incline many in this country to work and pray for the vast empire.]

To the Christian Women of the British Empire, the United States, Germany, and all other Protestant Countries, Greeting:

WE, the women of the Missionary Conference now assembled in Shanghai, come to you, our sisters in Christ, with an urgent appeal in behalf of the one hundred million of women and children of China who "sit in darkness and in the shadow of death."

The work of women in China has been prosecuted at the oldest stations for about fifty years; at first chiefly by the wives of missionaries, but in later years single ladies have largely augmented this working force. There are

now ladies engaged in educational, medical, and evangelistic work in China. Much has been done by them; many lives have been uplifted from the degradation of idolatry and sin; many sad hearts comforted; many darkened minds enlightened, and much solid good effected. But our hearts are burdened to-day with love and pity for the millions of women around us,—our sisters for whom Christ died, still unreached by the sound of the gospel.

Beloved sisters, if you could see their sordid misery, their hopeless, loveless lives, their ignorance and sinfulness, as we see them, mere human pity would move you to do something for their uplifting. But there is a stronger motive that should impel you to stretch out a helping hand, and that we plead—the constraining love of Christ. We who are in the midst of this darkness that can be felt, send our voices across the ocean to you, our sisters, and beseech you by the grace of Christ our Saviour that you come at once to our help.

Four kinds of work are open to us.

(1) There is school work in connection with our various missions which, in many cases, the men have handed over to the women, in order that they themselves may be free to engage more directly in evangelistic work.

(2) There is a work to be done for the sick and suffering women of China, in hospitals, dispensaries, and homes, for which skillful physicians are needed. Most of this work can be better done by women than by men, and much of it can be done only by women.

(3) There is work for us in the families of the Church. There are converted mothers and daughters who need to be taught the way of the Lord more perfectly, and to be trained in whatever is necessary for their full development into lively members of the great household of faith.

(4) There is a work of evangelization among women, similar to that being done by men among the people at large. It is not claimed that the evangelization of women cannot be done at all by men, but that there is more of it than what men can do; there is much of it that will never be done unless women do it, and much that men cannot do as well as women can. There is nothing in this kind of work transcending the recognized scriptural sphere of women. Women received from the Lord himself, upon the very morning of the resurrection, their commission to tell the blessed story of a risen Saviour. What they did then we may continue to do now.

But you will ask, Who are needed for this work? Knowing the conditions of life and work in China, we would answer, that,—

(1) They should be women of sound health, of good ability, and good common sense, also well educated,—though not necessarily of the highest education,—apt to teach, kind and forbearing in disposition, so that they may

live and work harmoniously with their associates, and win the hearts of the Chinese. Above all, they should be women who have given themselves wholly to the Lord's work, and are prepared to bear hardship and exercise constant self-denial for Christ's sake.

(2) It is desirable that they should pursue a systematic course of Bible study before coming to China, and have some experience in Christian work at home.

Further, we would suggest that they should labor in connection with established missions, in order that the good results of their work may be preserved, and that they may have, when needed, the assistance and protection of their brother missionaries.

Open doors are all around us; and though idolatry lifts a hoary head, and ancestral worship binds the people as with chains of adamant, yet with God "all things are possible," and mountains of difficulty melt like snowflakes before the rising of the Sun of Righteousness.

God is on the side of his own glorious, life-giving Word; we ask you to come in the power of consecration and faith, with sober expectations, and readiness to endure hardness as good soldiers of Jesus, and take your share in the most glorious war that was ever waged on earth,—the war against the powers of darkness and sin,—assured that God will accomplish his own purposes of love and grace to China, and will permit you, if you listen to this call, to be his fellow-workers in "binding up the broken-hearted, proclaiming liberty to the captives, and the opening of the prison to them that are bound."

That the holy and loving Spirit of God may incline your hearts to respond to his call, is our earnest prayer.

Yours in our Lord.

Signed on behalf of the two hundred and four ladies assembled in Conference at Shanghai.

Young People's Department.

SOME VILLAGE SCHOOLS IN THE MARATHI MISSION.

BY MRS. M. C. WINSOR.

It was a pleasant day in the never-clouded cold season, when we saw about twenty men coming across our fields, up the gravel walk to our bungalow. Tall, fine-appearing men they were; the leader had quite a determined

look,—so much so, that we wondered what their errand could be; their salutations were not over ere we concluded it was, at least, a peaceful one.

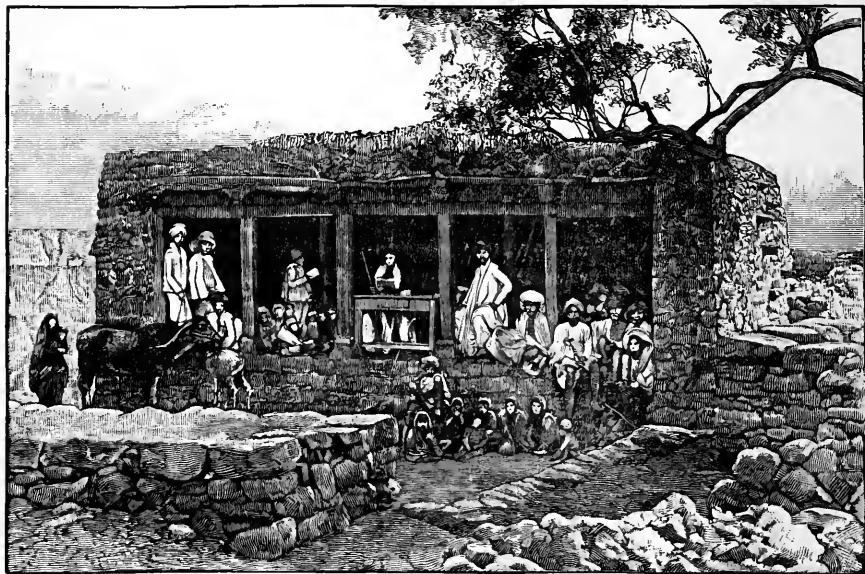
To our question, What can we do for you? The leader commenced: “Sahib, you do not love our village. Look what you are doing for other villages, building them schoolhouses, giving them good teachers—who not only teach their children, but write letters, make prayers, and help all the people. Sahib, you quite overlook us, and our children are ashamed to go to Telegav, for all the boys of their caste can read at Telegav, and I am very jealous of those people at Telegav; such a nice schoolhouse (see note No. 2) as you have built them. Now we do not want to be left in ignorance any longer; if you can only send us a schoolteacher he shall have our *chowdie* (see note No. 1) for his schoolhouse.” After a word of instruction and a look at our baby organ, they, expressing their surprise at its wonderful voice, these rough, earnest men left us, with our promise that we would do all we could for them. Oh how we tried through that day and many more, to think of some way in which we could support just one more schoolteacher! I had no jewels, else would I have given them; a piano sold would have supported the school many a month,—but we had none to sell. Weeks passed, and I am happy to say that in a most unexpected way funds came to us for that one more school.

Oh could the donors of these funds but have seen the scholars gathered together on the first day, their delighted parents gazing upon the scene from the outside, could they have heard the first prayer of that teacher, they would have been repaid for their efforts! Could they have seen the progress of those pupils, could they have realized the power of that young Christian teacher and his family for good in that heathen village, known his influence among those people, they would have been far more than repaid; yea, would have realized a part, at least, of the reward which is sure to those who give cheerfully for the spread of light and knowledge among the heathen.

Oh how my heart throbbed with pleasure as I went out to the first examination of the school in that *chowdie*! How the people crowded, filling the space in front, the fathers, the mothers all expectant, interested. And when a little boy came out to bid me welcome, shouting out his gratitude and that of the people for our efforts for them, for their school, the shout was more than re-echoed by the crowd. The great men of the village were in that crowd, too; Patil, Kulkurny, and all were present. Now, the arithmetic recitations would have done credit to any school: eight and a half times sixteen, twenty-three times twenty-five, were answered as rapidly as children at home in America answer the questions five times five, eight times three.

The recitation in geography was most amusing, as the teacher had taught

them to sing the names of countries, rivers, seas, etc., to a pretty tune. The little ones in the primary class were a good deal frightened; one little girl began to cry, but being called various names and decidedly scolded by her mother, who was in the crowd outside, she mustered up courage, opened her eyes, and said her letters, her verses, and little hymns with the others.



A CHOWDIE.

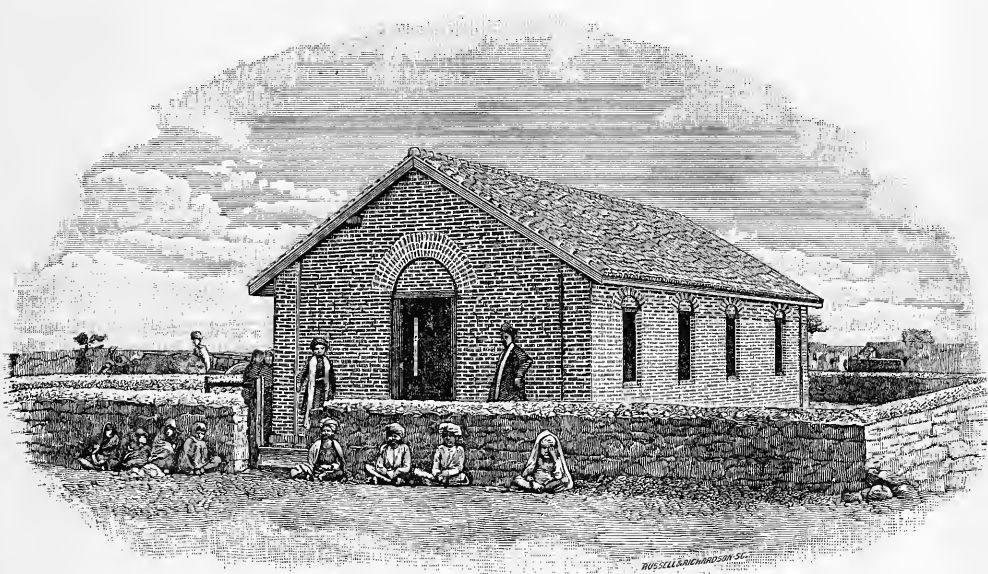
NOTE 1.—In the picture of a *chowdie* you will notice it is by no means a modern building; the spirits in the tree overhead have kept watch many a season, the grass on the roof has grown green many a year. Neither is it a model schoolhouse, although not wanting in light or in ventilation, one side being entirely open to wind and weather.

Our artist did not arrive at the village until most of the school children had left for their homes. The school inspector sits on the left of the teacher; some little girls are sitting outside in a line with a buffalo. The raised platform to the left of the picture gives extra room, and a place for the overflow of people to sit or stand,—for there is very apt to be a crowd about a *chowdie*: it is in reality a village hall, an assembly room, where the villagers meet to discuss important matters, or to gossip away an hour or two.

Often, also, when the school is in session, these discussions are going on around them, thus tending to diminish greatly the teacher's influence, and to hinder the progress of the scholars. It is a public place. Although our school is there we cannot control the confusion. How much better to have a regular school building such as is described in Note 2.

The teacher had so much to show us that we were sure the darkness of the night would find us in that *chowdie* still hearing the children repeat their lessons.

We were glad to tell them that we had a little part to perform in the entertainment; and taking from a large basket, which had traveled with us on our



A MISSION SCHOOLHOUSE.

NOTE 2.—The pretty, neat schoolhouse, a picture of which is above, has taken the place of the *chowdie* at Ranjavav (Ran-jaw-gav) and at (Telegav). Our dear friends in America gave us half the funds for building these schoolhouses, and government gave us the other half. You see it is not built of mud, like the *chowdie*, but of burnt brick, and contains a good-sized schoolroom, and a room for the teacher and his family at the back of the building. The roof is of tiles, laid upon teak-wood laths and teak-wood timbers. Teak-wood is not eaten by white ants, and thus will be most enduring. The building cost only three hundred and fifty dollars, and really makes a schoolhouse, a master's house, a chapel, all under the same roof. We have thus a place for service and Sabbath-school, for the weekly prayer-meeting, and for the assembly of the women to learn of the teacher's wife; and also such a grand place for us to meet the people, the Christian people,—who have become such through the influence of the schools,—and the heathen.

Do take one more good look at this simple, substantial building, and don't look at any other picture until you have promised yourself (shall I say) to give, at least, half what one will cost, or at least some fraction of the cost. Oh, think of the good it is to build thus a schoolhouse and a church in one, in a heathen village far over the seas!

touga, dolls, scrap-books with bright pictures, bags containing transparent slates, pencils, thread, needles, spools of thread, some toys and puzzles, we called the first scholars of each of the classes to take his choice. Poor little children, they stood amazed, and could not choose. Those gifts were more to them than twenty toy shops, than a hundred Christmas trees viewed all at once by children in America. By and by the teacher said: "The scholars cannot select; would Madame Sahib please give a prize to each." And prizes they were, dear friends, clasped by those little brown hands. O you dear friends who made these things ready, look at that little girl as she tremblingly takes her doll; look at that boy as he takes his first transparent slate. What joy is expressed in those eyes! Think you that your work is done in vain? Never; you have made scholars, you have made Christians, I might say, of these children. They will never leave that Christian school as long as the memory of these prizes lasts. And with what a strange, new, proud look the parents view their children carrying off the first, second, and third prizes! God bless the dear ones in America who send the money to support these schools, who send the prizes, too.

Our Work at Home.

BIBLE READING.

FAITH AND WORKS.

(Matt. xxv. 31-46).

OUR Lord tells us in this passage that when he shall come again, all the holy angels, and all nations and generations of men shall be gathered, an innumerable multitude, around and before him. He said this within two days of that death of agony and shame which he knew awaited him. How sublime the majesty with which the Man of Sorrows then called himself The King, and foretold his return in glory!

He is coming for judgment. What is the mark by which his own people will be readily known? It is faith that saves; yes, but the outward sign of faith, without which it is vain, is the work of faith. Saving faith will work. Let us fear lest we wrest to our own destruction the blessed assurances of free salvation by faith alone. In this "vision of judgment," we may plainly see that these assurances do not set aside the other truth, as plainly declared, that by our works we shall be justified or condemned, and that God will ren-

der to every man according to his deeds. There is no contradiction here, for the soul which sincerely intrusts itself to Christ will have the mind of Christ, and do the works he enjoins. They are outward signs of the inward grace. In the “great day” our Judge has said that our sentence will be, “Ye did it,” or “Ye did it not.”

The hungry and thirsty, the sick and the captive here spoken of, are not those only or chiefly who suffer from bodily ills. They are also our poor brothers and sisters in the sickness and bondage of sin. What are the poverty and pain of their brief bodily life to those of the immortal spirit? If the love and faith of Christ are in us, we shall have pity upon them. Christ loves them; their souls are as precious as ours. In his awful arraignment of those whose sins of omission have found them out, Christ makes their cause his own, and says, “Ye did it not to Me.”

Our toiling missionaries and all their faithful co-workers should draw a great comfort and stimulus from this revelation of things to come. Their work is pre-eminently for those in want, diseased in sin, and fast bound in Satan’s chains; and it is done for Christ’s sake.

If any excuse themselves from this Christian work, some form of which is open to all, let them hear the words of Martin Luther: “It is a lie to say that thou wouldst have done much good to Christ, if thou art not doing it to these, the wretched.” “Let no man deceive himself,” says St. John; we cannot deceive our Judge.

“ROW, AND NOT DRIFT.”

[The motto of the last graduating class at Mt. Holyoke College.]

Most, if not all, who read these lines have passed through a longer or shorter season of drifting during the summer months. We all know how small an eddy in the current of our lives led us to this place or that for our resting-time; how we have drifted along through the bright summer days, carried by any current into which we happened to be thrown almost without purpose or volition of our own. Drifting has its uses, and is by no means to be wholly condemned. Tired bodies must at times be relaxed, strained nerves soothed, weary brains refreshed and strengthened, so that a new and a braver struggle may be made when the oars shall be taken up again. But a lifetime of drifting! Who would choose it? Very few, perhaps, deliberately; many thoughtlessly, unconsciously.

The summer months are often a period of drifting with organizations as well as individuals. In our own Board, in auxiliaries and mission circles, officers and members have been more or less scattered, meetings have been

suspended, and many most devoted workers have allowed the subject to pass out of their minds, except as it has been brought up by a chance magazine or newspaper item. But with the summer the drifting-time is over. It is time to take up the oars again; shall it not be for a new and braver struggle than ever before?

Now that the oars are placed in our hands again for another year, let us be sure to row vigorously. Let us never fall into the error of thinking that any organization will "go of itself," or reach its highest success without strong, persistent, at times painful effort. We must often row against swift, running currents of worldliness and prejudice and a strong tide of indifference. They may threaten to overwhelm us, and any faltering or weakness in the rowers might be fatal. Our two indispensable oars are prayer and labor. Let the one on the left be used as if everything depended on prayer, and the other on the right as if everything depended on labor. The perfect balance will give real power to the rowers.

Let us, also, be sure to row carefully, taking pains to plan the best course to prevent collision with other boats where there may be danger of crowding one upon another; to avoid shoals, and quicksands, and hidden rocks. Much may be gained by pulling around an obstacle rather than to force our way through. Let us be careful, also, that our boat is water-tight. Even the smallest leaks if not stopped may become dangerous, and if not fatal, be the cause of the loss of much precious time through bailing out the flood that so often follows the first few drops. We must be on the alert, also, to recognize any favoring wind that may arise, so that we may be carried along for a time, at least, with speed and ease. But the wind is an uncertain dependence at best, and even the larger craft, with its broad, glistening sails, must at times depend upon the faithful oars to reach the desired haven.

Let us endeavor to row steadily. If possible, let us add a second pair of oars—knowledge and enthusiasm. It is most important that they also should be perfectly balanced. Zeal without knowledge tends to an irregular course, and one who knows the sufferings of women without Christianity and whose heart is not strongly moved, would use the oars with a slow and laggard hand. Our rudder, also, should be a faith so strong and true that it will not fail to give right guidance. Good oarsmen keep their eyes on their oars, and do not allow themselves to be diverted by the other craft about them or the happenings on shore. It is most important, also, to have some one at the helm who has a single eye for the aim in view, a keen sight for obstacles to be avoided, and an unflinching hold on the rudder. It is possible for the skillful rowers to take these duties upon themselves, but right steering adds much to the power of the oars.

Let us row persistently, whether the weather be foul or fair. There are many who are ready to row under bright skies and smooth seas, but who fail as soon as the clouds of discouragement gather or the adverse winds of criticism roughen the waters. They would let the boat drift backward, but somebody must brave it all and come to the rescue, or the boat will run high and dry upon the sand, a dead and useless thing. We must be willing to row persistently, even though it may be at times blindly. The rowers sit with their backs to the point for which they are aiming, judging of their progress by the indications on either side as they go along. Occasionally they stop to take their bearings, turn to see if the boat points in the right direction, and then bend to the oars again. If possible to continue they never stop till the goal is reached.

Finally, let us row hopefully. We cannot always see the end from the beginning; but we may be sure that we always have with us an invisible Pilot who can make no mistakes; who sits, now at the helm guiding the hand of the one who steers, now with the oarsmen supplementing any lack of strength or skill, now at the bow stilling the storms, and commanding the winds and the waves to carry us safely on our way—the way that He has marked out for us. No matter how dark the night, nor how blindly we may seem to be rowing, we may be sure that One is with us who never slumbers nor sleeps; who is never indifferent to the efforts of his workers. Under his loving care and unswerving guidance the faintest hearts may become valiant, the weakest hands wield an unexpected power.

However or wherever we may be placed, let us be sure to "row and not drift." There is always and everywhere more or less danger in drifting. The writer, sitting on some rocks on the Maine coast on an August day, saw a sight long to be remembered. The ocean was magnificent in its gigantic restlessness. The deep blue of the cloudless sky was reflected in the deeper blue of the water, broken by thousands of white-caps as far as the eye could reach. Immense waves came rolling in, dashing their white foam many feet into the air, striking the shore with such force that even the solid rocks seemed to shiver and tremble. In the midst of all the terrible beauty, a little boat shot from a quiet bay around a point into the open sea, containing a single man at the oars. Bravely the little boat danced from wave to wave on its course. Soon the rower, whether from lack of strength or from carelessness, began to relax his efforts, and the boat drifted toward the dangerous breakers. Nearer and nearer it came, till the rower suddenly realized his danger, and began to row with desperate haste. It was too late. Round and round went the little boat, a helpless plaything of the waves, till finally a huge breaker raised it high on its crest, broke over it, and man and boat disappeared from

sight. In a few seconds, which seemed interminable, both appeared again,—the boat with its keel uppermost, and the man clinging to it with a despairing cry for help. The alarm was given, and soon another boat, with a single rower, came around the point to his rescue. Many spectators watched the brave fellow with breathless interest as he went on his perilous errand, possibly to meet the same fate himself. With almost superhuman swiftness he went straight on, reached the drowning man in time, lifted him into his boat, and took him safely to land. All the conditions in both instances were the same: the one drifted through carelessness into deadly peril; the other rowed vigorously, carefully, steadily, persistently, and hopefully straight on to save the life of a fellow-man, and succeeded.

How is it to be with your auxiliary, your mission circle, the coming winter, dear friend? Is the boat as stanch as it can be made? Are the oars what they should be? the rudder strong? Is the one at the helm true and faithful? Are the rowers as vigorous, careful, steady, persistent, and hopeful as they can be? May God speed you on your voyage for the coming year!

LEAVES FROM THE BRANCHES.

Norfolk and Pilgrim Branch.—Our quarterly meeting. We were in such straits, and that all of a sudden! We had made other definite and seasonable plans, but they had to be given up, and here we were with a quarterly meeting coming up before us, swept and empty for all the provision we had to lay before the guests that we had been so comfortably expecting.

Nothing definite was known till the very early morning of that eventful day. The morning prayer-meeting leader had not written or come. A hurried request was made of a good sister who had been "Martha" all the morning in the vestry, setting out cups and pitchers for the noon refreshing. Her head dropped a minute, "Of course I want to do it if I can. But can I?" she said as if to herself; then thoughtfully added, "Well, there's a half-hour yet? I can run home to think and back again?" So the sister went, and turning, there was a stranger guest to greet from far Africa,—not one who claimed to be a missionary, but who had taught for years in the "Mt. Holyoke" of South Africa, and who promised on request a little address for the morning; and a little sister had brought a brief paper that could fit in well to open a discussion, and the old seaport town was running over with summer visitors; some came in from the stanch Suffolk South Branch, some from the Essex South, one from a Home mission field in Maine, one from close association with Mrs. Bowker—blessed mother—in her own church home; a daughter from Persia, and ministers' wives in plenty.

How the promises and the Lord's providing "this day's bread" refreshed us? We were not sure but the appointed missionary had failed us when she did not come on the expected train. But no; the ready electric car had only swept her on to rest and quiet to the south end of the old town, where breezes blow, as they used of old, fresh from Plymouth Bay, straight up Leyden Street, over the hills to the Captain's Fort and on. The little runners (eager children's feet) had hastened to and fro to reassure us.

So we came to the morning meeting? How good it was? Just the word we wanted, strong and sure, to tell us what our simple duty was. "Lovest thou me?" "Feed my sheep." "Feed my lambs." "How, then," said the leader, "can we do this unless we first be fed? and what shall feed us?" So she turned readily to Ephesians II., and read of the "unsearchable riches" in such assured accent, that the passage opened up as never before. New lights played upon it, and we were satisfied.

Then followed prayer, personal, pressing, uplifting, ready, from six or seven, and a good word from another glad heart, that gladdened ours in mission work. The South Africa teacher was a real missionary, after all. We found out in about a minute what we suspected all along, that she had enough to say that was good to hear.

The letters, and the paper which could not bear discussion after all, followed, filling up all the morning, except the welcome of words and flowers that hemmed us in on every side.

In the afternoon the children flocked in, all pink and white, and eager-eyed, filling up all the spaces. The singing was with children's voices, in glad and happy tune. The pastor had the grace to stay, and lead delightfully the opening exercises. Perhaps he stayed for grace and Mrs. Winsor's good address. Her illustrations with pictures, native gear, and ancient idols, and the sweet little daughter in foreign costume, who sang to us in the mellow Hindustani, made an object lesson not soon to be forgotten.

After it, our lady of happy thought called for that beautiful hymn, "In the Secret of His Presence," written by a converted Hindu lady. Our "sweet singer" gave it all to us.

So we came appropriately to the doxology in long metre.

Springfield (Hampden Co.) Branch.—"There is no time like the present," is no more a truism than the phrase is becoming, "This is the best meeting the Springfield Branch ever had."

The annual rally of mission circles, which is usually celebrated the last Saturday in May, is an event much anticipated by both leaders and children. This year, as an innovation, it was decided to hold an all-day meeting, and treat the children to a collation at noon, just like the "grown-up" Branch.

But we would not insinuate that the "loaves and fishes" were chiefly considered by the bright-faced audience which crowded the First Church chapel to the number of nearly four hundred.

We were favored in having representatives direct from three mission fields. Miss Pierson, of Pao-ting-fu, accompanied by a little girl, both in Chinese robes, illustrated the salutations of that country, and told of the "Golden Rule Dispensary," the Sunday classes for young and old, and other ways of helping the people toward a Christian life.

Africa, toward which all eyes are now turning with eager interest, was represented by Miss Susie Tyler, and in the afternoon Miss Gertrude Chandler took all, in thought, to the missionary home from which she had lately come in Madura, India.

Not the least welcome contribution to the pleasure of the audience was made by the president, Mrs. Palmer, who read extracts from private letters received from Ned and Frank Pease, telling of the "Sunshine Club" and other pleasant items. A feeling letter was also read from Mrs. Pease, in which she called for prayers and helpers for Micronesia. We trust she will soon see the answer to this appeal in the workers who have lately started for these islands.

The always bright reports of the mission circle secretaries were pleasantly interspersed with word-pictures of school life in Micronesia, India, Turkey, and Japan by girls who, to judge from their apparel and their familiarity with the subject, had just come from those distant countries.

Time would fail me to tell of each event of that day so full of enjoyment; but having had so many glimpses of love's victories in the world, we were the more ready at the close of the meeting to adopt the motto proposed for the coming year by the president, "As we have, therefore, opportunity, let us do good unto all men."

LEAFLETS WANTED.

THE Publishing Committee of the Woman's Board of Missions, desiring to secure some good leaflets, offer a prize of twenty-five dollars for the best leaflet bearing on practical work for foreign missions in the home churches. It may relate to auxiliary methods, to young ladies' societies, or to children's circles; should contain not less than two, nor more than six, thousand words, and must be sent to the Secretary of the Woman's Board before December 1st.

WOMAN'S BOARD OF MISSIONS.

Receipts from Aug. 18 to Sept. 18, 1890.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

<i>Castine</i> .—Desert Palm Soc'y,	35 00
<i>Thomaston</i> .—Mr. Chas. Coombs, in mem. of his mother, Mrs. L. S. Coombs, 2, Mrs. J. H. Jacobs, 2,	4 00
Total,	39 00

NEW HAMPSHIRE.

<i>Hanover</i> .—Susie's Birthday Gift,	5 00
<i>New Hampshire Branch</i> .—Miss A. E. McIntire, Treas. Acworth, Aux., 17; Amherst, Carrier Doves, 17; Atkinson, Aux., prev. contri. const. L. M. Mrs. Abigail Pettingill, 19.25; Flowers of Hope, of wh. 25 const. L. M. Pauline C. Calef, 34; Bennington, Aux., 10; Brentwood, Aux., 8.25; Bristol, Aux., 20; Centre Harbor, Aux., 8; Charlestown, Aux., 6.50; Claremont, Aux., of wh. 25 const. L. M. Mrs. Sarah C. Chapin, 35, Y. L. M. C., of wh. 25 const. L. M. Miss Fannie S. Goss, 35; Conway, Aux., 3; Exeter, Aux., 29.10; Mrs. Woodbridge Odlin, const. L. M. Mrs. Mary Hale Williams, 25; Greenfield, Aux., 16.50; Greenville, Aux., 5; Hanover, Y. P. S. C. E., 30; Rainbow Band, 9; Hillsboro Bridge, Aux., 19; Hollis, Aux., 30; Hudson, Aux., 16; Jaffrey, Aux., 12; Keene, First Cong. Ch., Aux., const. L. M's Mrs. Elsie J. Prouty, Miss Mary McLane, 50, S. S. M. B., 50; Kensington, Aux., 10.14; Kingston, Aux., 10; Lancaster, Aux., 11.50; Lisbon, Aux., 11; Littleton, Aux., 13.50; Manchester, Hanover St. Ch., Aux., 106; Wallace Circle, 20; Franklin St. Ch., Aux., 70; Young Ladies, 20; Earnest Workers, 20; Marlboro, Aux., 35.28; Mason, Aux., 7; Merrimack, Aux., 13; East Derry, First Ch., Aux., 20; Mt. Vernon, Aux., of wh. 25 const. L. M. Mrs. John Thorpe, 26.50; New Boston, Aux., 20; North Hampton, Aux., 28; Northwood, Aux., prev. contri. const. L. M. Mrs. Chas. A. Hill, 15; Pelham, Mrs. E. W. Tyler, 5; Pembroke, Miteboxes, 6.25; Friends, 1.40; Peterboro, Aux., 14.07; Plaistow and North Haverhill, Aux., 10; Portsmouth, Aux., 79.50; Rogers Circle, 40; Salem, Raindrops, 4; Seabrook and Hampton Falls, Aux., 12; So. Newmarket, Aux., prev. contri. const. L. M. Mrs. Elizabeth A. Flatan, 15; Forget-me-nots, 10; Stratham, Aux., of wh. 25 const. L. M. Mrs. Mary M. Thompson, 26.25; Tamworth, Missy's Kindlings, 3; Tilton, Aux., 10; Curtice M. C., 23; Plaistow and No. Haverhill, Jun. Aux., 25; Temple, Aux., 10; Webster, Maplewood Aux., 11.75; Alfred, Little Gleaners, 6.32; West Concord, Aux., 10; Wilton, Aux., 17; Wolfboro, Aux., 19.72, Newell Circle, 5. Ex., 11.40,	1,314 38
Total,	1,319 38

LEGACY.

<i>New Hampshire Branch</i> .—Legacy of Sally W. Edgerly, Wolfboro,	25 00
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VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Alburgh, Aux., 5; Bakersfield, Aux., 3.70; Barnet, Aux., 18; Barre, Aux., 7.50; Barton, Aux., 15.61; Barton Landing, Aux., 24; Bellows Falls, Aux., 15; Bennington, Aux., 25; Bennington Centre, Aux., 53.26; East Berkshire, Aux., 7; Bradford, Aux., 14.75; West Brattleboro, of wh. 10 with prev. contri. by A Friend, const. L. M. Mrs. M. J. Warriner, 24, S. S. Cl., 2.40; Brookfield, First Ch., prev. contri. const. L. M. Mrs. Lucinda W. Smith, 16, Second Ch., 20; Burlington, Aux., 45; Cabot, Aux., 13; Castleton, Aux., 10; Charlotte, Aux., 15, Y. P. S. C. E., 3; West Charleston, Aux., 15.22; Cornwall, Aux., 21.50; North Craftsbury, of wh. 5 by Mrs. Fraser, 20; Danville, Aux., 19; Dummerston, Aux., 16.07; Essex Junction, Aux., 12.10; Greensboro, Aux., 30.13; Guildhall, Aux., 12.25; East Hardwick, Aux., 15.71, Y. L. Soc'y, 3.50; Island Pond, Young People, 4.40; Jericho, Aux., 8.50; Johnson, Aux., 23; Kirby, Aux., 2; Ludlow, Aux., 25; Lyndon, Aux., const. L. M. Mrs. C. P. Carpenter, 25, Y. L. Soc'y, 25, Buds of Promise, const. L. M. Miss Jennie W. Chase, 25; Lyndonville, Aux., 26, M. C., 17; Melndoes Falls, Aux., 8.50; of wh. 25 const. L. M. Mrs. W. H. Gilchrist, 26.14; Manchester, Aux., 15.75; Middletown Springs, Aux., 5; Milton, Aux., 11; Montpelier, Bethany Aux., 55.75; Busy Bees, 10; Newbury, Aux., 61.55; Newport, Aux., of wh. 3.94 A Thank-off., 34; Norwich, Aux., 20; Orwell, Aux., 73.32; Peru, M. C., 3; Pittsford, Aux., 38.50, Y. L. Soc'y, 25; Post Mills, Aux., 18.75, Y. L. Soc'y, 5; East Poutney, Aux., 11; Randolph, Aux., 17 and Y. P. S. C. E., 8, to const. L. M. Mrs. M. E. Nutting, S. S., 10; West Randolph, M. C., 2; Richmond, Aux., 15, Coral Workers, 4; Rochester, Aux., 13; Rutland, Aux., 75; Rupert, Aux., 20.50; Salisbury, Aux., of wh. 25 const. L. M. Mrs. C. R. Jennings, 29.29; Sharon, Aux., 12; South Hero, Aux., 18; Springfield, Aux., 45; St. Albans, Aux., 50; St. Johnsbury, North Ch., of wh. 50 by Mrs. Horace Fairbanks, const. L. M's Miss Amanda C. Northrup, Miss Martha G. Tyler, 50 by L. D. Hazen, const. L. M's Mrs. L. D. Hazen, Mrs. H. C. Newell, 25 by "S.," const. L. M. Mrs. Arthur F. Stone, 177.19, King's Daughters, 15.50, South Ch., Mrs. Henry Fairbanks, of wh. 25 const. L. M. Mrs. Johnathan Ross, 100, Y. L. M. S., 14.50; Stowe, Aux., of wh. 23.38 A Thank-off., const. L. M's Miss Harriet E. Savage, Miss Laura C. Thomas, 50; Strafford, Aux., 7.25; Thetford, Miss A. H. Farr, 1; North Troy, Aux., 7.75; Underhill, Aux., 13, Y. P. Soc'y, 4; Vergennes, Aux., 36.05; Waterbury, prev. contri. const. L. M. Miss Hattie Thompson, 24.12, Y. L. M. S., 13.02; Lower Waterford, Aux., 5;

Waterville, Aux., 5.50; Wallingford, Aux., 3; Wells River, Aux., 12; Westminster, Aux., 15, M. B., 10; Williston, Aux., 15; Wilmington, Aux., 10.50; Windham, Aux., 27.25; Windsor, Aux., 42.50; Woodstock, Aux., of wh. 29.85 Thank-off., const. L. M's Mrs. C. O. Thompson, Mrs. Geo. Fisher, Miss Lucy Hutchinson, 75; Colchester, Aux., 9; Putney, Aux., Mrs. A. S. Taft, of wh. 25 const. L. M. Miss Hattie E. Parker, 30; East Burke, Aux., 5	2,144 28
Total,	2,764 28

MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. Chas. E. Swett, Treas. Lawrence, Trinity Ch., Happy Pilgrims,	10 04
<i>Barnstable Branch.</i> —Miss A. Snow, Treas. Waquoit, Aux., 2; Cotuit, Aux., 23; Yarmouth, Aux., 16.75; Orleans, Aux., 5,	46 75
<i>Berkshire Branch.</i> —Mrs. C. E. West, Treas. Hinsdale, Aux., 19.91; Housatonic, Aux., 15.23; Pittsfield, First Ch., Aux., 4.50; Stockbridge, Aux., 40,	79 64
<i>Essex South Branch.</i> —Miss S. W. Clark, Treas. Danvers, Maple St. Ch., Aux., 20; Gloucester, Aux., 30; Salem, Tabernacle Ch., Aux., 10,	60 00
<i>Franklin Co. Branch.</i> —Miss L. A. Sparhawk, Treas. Ashfield, Aux., 36; Bernardston, Aux., 9; Charlemont, Riverside M. B., 10,	55 00
<i>Greenwich Village.</i> —A Friend,	8 80
<i>Hampshire Co. Branch.</i> —Miss I. G. Clarke, Treas. Hadley, Aux., 15; South Hadley, Aux., 36; Westhampton, Aux., 83.20; Lanman, M. B., 30,	164 20
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Frammingham, Plymouth Ch., Y. P. S. C. B.,	25 00
<i>Middlesex Union Conf. Asso.</i> —Mrs. A. R. Wheeler, Treas. Acton, Aux.,	2 00
<i>Norfolk and Pilgrim Branch.</i> —Mrs. F. Shaw, Treas. Brockton, Mission Sunbeams, 79.91; South Weymouth, Y. P. S. C. E., 25; Randolph, Memorial M. C., 30,	134 91
<i>Springfield Branch.</i> —Miss H. T. Buckingham, Treas. Chicopee Falls, Aux., 40, Third Ch., Aux., 23.75; Ludlow Centre, Precious Pearls, 5; Westfield, Second Ch., Aux., 9.50; Springfield, South Ch., Aux., 60; Holyoke, First Ch., Aux., 63.50; Wilbraham, A Friend, Thank-off., 2,	203 75
<i>Suffolk Branch.</i> —Miss M. B. Child, Treas. Boston, Berkeley Temple, Aux., 27; Dorchester, Village Ch., Band of Faith, 8; Everett, A Friend, 10; Hyde Park, First Cong. Ch., 18.60; Newton Centre, Aux., 275; West Roxbury, Helping Hands, 5,	343 60
<i>West Wareham.</i> —Mrs. J. H. Clapp,	1 00
<i>Worcester Co. Branch.</i> —Mrs. C. S. Newton, Treas. Spencer, Golden Rule, M. B., 24; Worcester, Salem St. Ch., Aux., 10, Junior Endeavor Soc'y, 5; Warren, Aux., 7; Westboro, Aux., 30; Rutland, Aux., 3.50; Whitinsville, Aux., of wh. 25 by Mrs. M. A. Bachelor, const. L. M. Mrs. Lewis Fletcher, 25 by Mrs. C. E. Whitin, const. L. M. Miss M. E. Searles, 75 by Miss A. L. Whitin, const. L. M's Mrs. Eugene Johnson, Mrs. Wm. Blair, Miss Ida M. Pollock, 623.85,	703 35
Total,	1,820 04

Correction.—The Legacy of Mrs. Noyes, Byfield, reported in the Oct. L. and L. from Essex South Branch, should have been from the Essex North Branch.

RHODE ISLAND.

<i>Providence.</i> —Jessie C.,	2 00
<i>Rhode Island Branch.</i> —Miss A. T. White, Treas. Providence, Free Ch., 4.44, Pilgrim Ch., Aux., 73.16; Riverside, Aux., 15; Bristol, Aux., 30; Central Falls, Aux., 22.05,	144 65
Total,	146 65

CONNECTICUT.

<i>East Conn. Branch.</i> —Miss M. I. Lockwood, Treas. Thompson, Aux., 5.50, M. C., 1.50; Chaplin, Happy Workers, 32; Preston, Long Soc'y, Aux., 2.50; Stonington, Second Ch., Aux., 13.50; New London, First Ch., Aux., 53.75; Norwich, Broadway Ch., Aux., 100,	208 75
<i>Glastonbury.</i> —A Friend,	10 00
<i>Hartford Branch.</i> —Mrs. G. R. Shepherd, Treas. Bristol, Aux., of wh. 25 const. L. M. Mrs. Ellen S. Belden, 76.30; Kensington, Aux., 55; Suffield, Aux., 84; Windsor Locks, Aux., 100,	315 30
<i>New Haven Branch.</i> —Miss J. Twining, Treas. Bethel, Jr. C. E. Soc'y, 5; Bridgeport, North Ch., S. S., 30, Pearl-Seekers, 15; Darien, Aux., 16.61; Deep River, A Friend, 12; Greenwich, Bearers of Light, 50; Kent, Aux., 34; Litchfield, Aux., 18.52; Middletown, First Ch., Aux., 50; New Britain, South Ch., L. H., 65; New Canaan, Aux., 25; New Haven, Ch. of the Redeemer, Y. L. M. C., 5, Mrs. Cady's Sch., 5.04; North Stamford, D. W. Y. C., 7.67; Portland, W. and W., 12; Salisbury, Aux., 43.50; Washington, Aux., of wh. 25 by Miss Ellen Hickox, const. self L. M., 29.50; Waterbury, Second Ch., Aux., Miss J. A. Maltby, const. L. M. Miss Cornelia B. Maltby, 25; Westville, A Friend, 2, Junior M. C., 20,	470 84

LEGACY.

<i>New Haven Branch.</i> —Legacy of Mrs. Jane E. Huntington, Middletown,	2,000 00
Total,	3,004 89

LEGACY.

Weatogue.—Legacy of Mrs. E. W. White, 500 00

PENNSYLVANIA.

<i>Stevensville.</i> —Sarah C. Adams,	11 70
Total,	11 70

VIRGINIA.

<i>Alexandria.</i> —Member of Second Presb. Ch.,	50 00
Total,	50 00
General Funds,	6,545 94
Leaflets,	13 82
Legacies,	2,525 00
Total,	\$9,084 76

MISS HARRIET W. MAY,
Ass't Treas.



SEVENTEENTH ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS OF THE PACIFIC.

OUR FEAST OF TABERNACLES.

SEPTEMBER 4th arrived, and so did the good ladies, in due time, at Plymouth Church. But few were there for the nine o'clock devotional half-hour, but those who were felt that they were helped by it the whole day through. Mrs. Dwinell, in conducting it, read Psalm cxviii., and several voices plead for the presence of the Holy Spirit in our midst, and for the Divine blessing upon our missionaries. Meantime Plymouth Chapel was rapidly filling, and before the order of the printed programme was fairly begun fully one hundred ladies were present.

Mrs. J. K. McLean presided, and read three selections from Romans i. 15-17; viii. 32-39; xvi. 25-27. She referred to the words upon the programme, "The Gospel of Christ is the Power of God unto Salvation," as the watchword for the day. Then the minutes of the last annual meeting, and the annual reports of Foreign Secretary, Mrs. H. E. Jewett, and of the Treasurer, Mrs. R. E. Cole, were read.

TREASURER'S REPORT.

This report was followed, item by item, with the most intense interest, for, snugly wrapped up in every dollar bill mentioned lay the heart history of some one auxiliary; moreover, the sum total—what would it be? Had we reached the longed-for goal of \$5,000? Could we hope that the various twelves, and twenty-sixes, and hundreds would together satisfy our pledged \$4,349? The long columns were footed up at last, and the sum to be forwarded to the A. B. C. F. M. was found to be \$4,079.79 only; but, as many an obliging treasurer would not do, Mrs. Cole is to have her books

open another week by request of the Executive Committee. We need \$269.91 additional to meet our appropriations for the year.

ANNUAL ELECTION.

Miss Lucy M. Fay has been the loved and honored President of this Board for the past eight years. By her removal to the East there came the necessity of electing another to fill her place.

Mrs. Eckley, of the Nominating Committee, reported the names of Mrs. H. E. Jewett for President, and of Mrs. Chas. H. Clark for Foreign Secretary; the other officers to continue as heretofore. Mrs. Jewett is the daughter of our lamented and beloved Dr. Dwinell, and by education and natural ability, as well as the Christian teaching in the home, is well fitted for this position. She is one of the younger ladies, also, of our Board, which gives promise of many years before her in this work of the Master. Mrs. McLean named as the Nominating Committee of the next year, Mrs. Brewer of the First Church, Oakland, Mrs. Sadler of Pilgrim Church, and Mrs. Sawyer of Plymouth Church.

Miss Koka, a graduate of our mission school at Kobe, Japan, interested everyone. She was introduced to the ladies by Mrs. G. M. Fisher, whose sister, the well-known missionary, Miss Talcott, was for some time Miss Koka's teacher. In a quiet, sweet, and winsome way the young girl came forward and told of how she was led to enter the mission school, and of her enjoyment in her studies. She also told us that she found Christ in that mission school, and that ever since she had longed to help others of her own people to find him. She asked our prayers that she might be faithful, as she returns, after three years of study in this country, to her work among the mothers and children in Japan. She has been studying kindergarten methods in Cambridge, and may be associated with Miss Howe at Kobe. Dr. Veeder expressed the thoughts of all present as he spoke of his great interest in Miss Koka's words, as he contrasted the Japan of to-day with the Japan of twenty years ago. Of the great work being done by the missionaries, Miss Koka herself is the best illustration possible.

Mrs. Tenney was asked to lead in prayer for a blessing upon Miss Koka in her work. As she was to sail in the afternoon, and was unable to remain through the session, the ladies present joined in singing, "Blest be the tie that binds"; and Mrs. McLean took her hand in parting, wishing her an affectionate Godspeed, as we all would have been glad to do.

A fine paper by Mrs. J. C. Holbrook, of Stockton,—“Some Missionary Experiences,”—was read by Mrs. Burbank. Then came the discussion, in

which much interest centred, on "Good Methods of Conducting Meetings," participated in by Mrs. Sadler, Mrs. Brewer, and Mrs. Armstrong.

The social hour was a great success; plates were laid for one hundred and twenty at the bountifully spread tables. The hospitality of Plymouth Church none can question.

The afternoon prayer-meeting was conducted by Mrs. Parker, and was a season of marked uplifting.

The regular afternoon session was introduced by the question-drawer, ably conducted by Mrs. Warren. The following were the questions asked and answered:—

1. Are heathen religions dead?
2. Why organize for foreign missions in home missionary churches?
3. What fee should constitute membership in our auxiliaries?
4. Is it best to unite work for home missions and for foreign missions in one society?
5. Is it desirable for pastors to be interested in foreign missions?

The report of the Recording Secretary, Mrs. S. S. Smith, was given in the afternoon session.

The report of one of the Home Secretaries, Mrs. Dwinell, was given orally, showing a great amount of work done during the year. Mrs. Dwinell also read the report of the Oregon Branch. Miss Kirrel read the report of the Young Ladies' Branch. The list of auxiliaries was then called by Mrs. McLean, and very many societies reported through delegates; others through the Home Secretaries, Mrs. Warren and Mrs. Dwinell.

Representatives from other Woman's Boards in the city brought cordial greetings,—the Methodist South, the Presbyterian, the Baptist,—showing that the work is one.

An exceptionally good paper, "A Strange Personal Experience," by Mrs. Barrett, of Oregon, was omitted on account of the lateness of the hour.

The concluding topic, "Legitimate Ways of Raising Money," was discussed by Mrs. Donaldson, Oakland; Mrs. Willett, Santa Cruz; Miss Farwell, Saratoga.

Throughout the programme were interspersed stirring songs. We were also favored with a very sweet solo by Mrs. Madden.

EVENING SESSION.

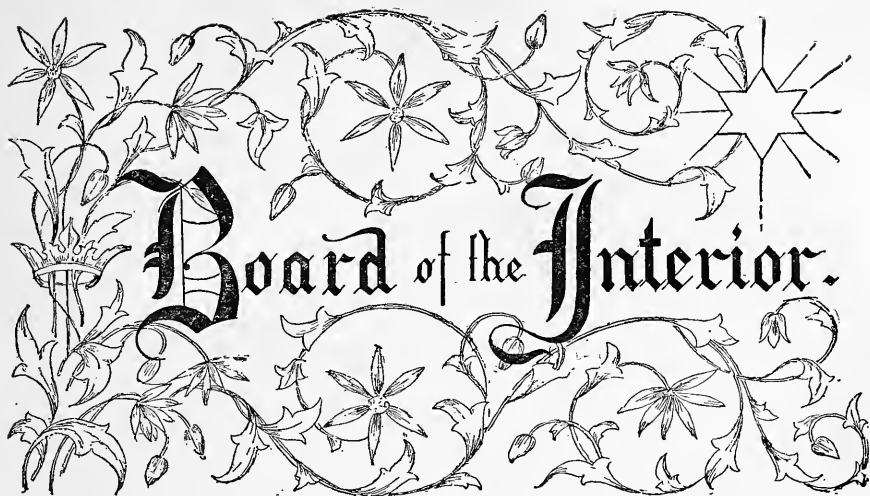
This was held in the audience room of Plymouth Church. The choir gave a choice anthem, and later the "Robin Adair" rendering of "Nearer my God to Thee," which all enjoyed. Miss Hattie Benton, of Plymouth Avenue Church, Oakland, read very beautifully, "A Penny and a Prayer."

The address of the evening was by Rev. Frederick B. Pullan, of Berkeley, and should have been heard by every lover of foreign missions, and certainly by all not interested in this most aggressive department of Christian work.

With the singing of the closing hymn, found on the programmes, all separated, voting the occasion a success every way.

NEW MISSIONARY SCHOONER.

THE new missionary schooner Robert W. Logan was recently launched from Turner's yard, in Benicia, and will be brought here this week, and sail for Micronesia via Honolulu early next week. The vessel has been built for the American Board, according to plans furnished by Wm. F. Herrick, Esq., of this city, and will cost about \$5,000, which will be furnished by the Congregational Sunday-schools of the United States. They have previously built four vessels, one after another, named the Morning Star; the last one with auxiliary steam-power, which runs between Honolulu and the Island of Micronesia, where our Board has had missionary stations for over thirty-five years. The Robert W. Logan is named for our devoted and heroic missionary who sacrificed his life there, enduring many and terrible privations on land and sea, that he might carry the gospel to islands farther west, and who planted the standard of the cross in the Mortlocks and in the large Ruk archipelago, and died there in 1887. His wife and children returned to this country the following year, and after one year's rest Mrs. Logan returned to Ruk, leaving her two children in this country. We have now seven missionaries at Ruk, and the Robert W. Logan is designed to do the touring work among the islands, which the Morning Star has not time to attend to. It is very important that the churches and native pastors should be frequently visited and encouraged by the missionaries. Readers of the *Missionary Herald* will find in the July number interesting accounts of the work in Micronesia. Captain Bray, Secretary of the Y. M. C. A. in Oakland, and formerly captain of the Morning Star, has received six weeks' leave of absence, and will take charge of the Robert W. Logan as far as Honolulu; and from there she will be taken by Captain Henry F. Worth, an assistant missionary at Ruk, who came up on the Morning Star three months ago to take this vessel down, and will have charge of her in the work assigned her there. The many friends of the late Mr. Logan and of Mrs. Mary E. Logan will rejoice that their prayers and efforts to have such a vessel for the work at Ruk are about to be answered.



THE GREAT GULF.

[The first part of this paper presented to the Missionary Conference at Shanghai, by Mrs. A. H. Smith, was published in the *Advance* of September 4th.]

THE points chiefly dwelt upon in the portion of the essay previously extracted were illustrative of the very straitened domestic economy of the Chinese poor. What follows deals more with the great gulf which separates the current of Chinese thought from the current of Western thought, and makes almost every idea of the one alien to the other. How to induce a fusion of these currents is one of the great problems of the day, to the solution of which, however, no assistance is to be looked for from the passive Chinese. It is the active foreigner who must make the necessary approximation, and the first requisite for him is to be able so to renounce himself as to get behind the Chinese standpoint, and see the world through the Chinese eyes. This must be at the best a work of time and infinite patience; and such acute observations as those of Mrs. Smith serve to show at once the slowness and the sureness of the process.

The Intellectual Torpor of the Chinese Woman forms the fifth great hindrance to her Christian training. Like the Lady of Shalott, a spell seems thrown around her. She cannot reason. Her power of attention has never been developed. Her mind seems like the chaos that rested over the world at its creation. She cannot keep two ideas separate; they run together like the pictures in a composite photograph. Let us take a concrete example. Here are three ignorant but docile women. We will make a lesson so sim-

ple that infancy in arms could not stumble over it. "Our Father which art in heaven:" that means three things; remember, three. First, a Father, who loves you; second, our Father,—yours, mine, everybody's. If one Father, then we are all brothers and sisters in this world. Third, "Which art in heaven,"—heaven, our Father's home, ours, the old ancestral home, which is ready and waiting for the good children who mind the Father. These he will one day call home. The next day you venture a fresh lesson. "Thy will be done." If you really want God's will done, you must help. How can you help to make people do it? In three ways: First, pray for people, that they may be willing to hear what God's will is; second, preach to them, that they may have something to hear; third, set them a good example, so that your practice may not undo your preaching. After careful and painstaking drill, you examine them on this lesson. "How can you help people to do God's will?" Number one beams with a new-found intelligence, and says promptly, "Father in heaven." You shake your head. Number two? Number two knows better, and answers triumphantly, "Ancestral home." "No, no! Now number three, be careful; think first." Number three deliberates. She brightens up with a sudden illumination. She has it. How queer the others could not think of it when it was so plain! "Pray to your brothers and sisters."

Mental torpor is, however, not so grave a hindrance as the sixth embarrassment met, which is

Spiritual Lethargy.—The evidences of this lethargy are not far to seek. A Chinese woman has no clear idea of an undying spirit, but vaguely confuses it with animal life. What shall be said of the spiritual perception of a being who believes, not that there is one immortal soul within her, her real self, that which shall one day give account of its deeds, but that three souls and seven animal spirits frisk around within her mortal tenement, like spring lambs in a meadow! Instead of that sweet and solemn thing which life is to the Christian, what a hideous nightmare of masquerading must it seem to those who believe in the transmigration of souls!

Again: although the Chinese sacrifice to the dead, and report the departure of their deceased relatives to the local god, and through him to the City-god, as if they expected them to do something about it, it is far from certain that they have any clear idea of a future life or immortality. We have questioned many a group about the far-off, shadowy land which had swallowed up their departed. There is but one answer to such questions, "Who knows?" "When the sacred books have been read, the priest's stomach is full. When paper money is burnt, the wind blows it away. When one has burned incense, there is left only a pile of ashes. When one has sacrificed to the

gods, he then devours his own sacrifice." In spite of this, their own melancholy and pathetic commentary on their own highest forms of devotion, force of habit, still urges them on. The spiritual torpor is further shown by the fact that they have no dawning idea who their gods originally were. Nor do they especially care. It does not seem to worry them to learn that some of the gods are mere myths, and never really existed at all. Women who have worshiped Buddha for fifty years have received, with no shock of sorrow, the news that he, when alive, was only a poor, tired, hungry, dying mortal, like the rest of us, and not even their own countryman. So easy going is idolatry that the gods need not be decently moral, nor even have any personality whatever. The *Yen Wangs*, or Chinese Plutos, who are supposed to receive the souls of the dead, were only vicious princes of ancient times. The universal popular worship of "Heaven and Earth," does not imply any personality on the part of these objects of worship, and it is frequently impossible to interest the Chinese in the question whether "heaven and earth" can or cannot hear and answer the prayers made to them; but at the same time, the posture in which those prayers are offered seems to the worshipers a matter of supreme importance. A new-comer at our Pang-Chuang chapel said that he approved of us because we had such good customs. The last prayer after the Sunday morning sermon coming about twelve o'clock, we all rose and knelt at our benches, thus facing the South, and this he took for our regular noon worship of the sun!

Once more: Where the spiritual faculty really exists, worship will not descend into mere barter. "I bring you so much incense, paper money, bread, wine, and so many pigs' heads, and you give me in return so many months of affluence and peace." The Chinese stand around their gods a nation of beggars. True, they do sometimes bring thank-offerings as well, but often they do not; and what does their formal worship know of praise, adoration, and real heart communion?

Dearly does the Oriental eye love scenic effect, and their ceremonial reverence satisfies that superficial desire. That such poor empty husks seem to them all there is of religion, is shown by the remark of a heathen woman. The missionary ladies were "very nice indeed," she said, but it seemed "such a pity they had no religion!" Often it is of no consequence what the ceremony is, how often repeated or when; the mere form is all. I have set out my pig's head. To be sure, the gods did not eat it, but that is their affair. I have done my part. This endless and meaningless routine it is which has induced spiritual paralysis.

As if there were not already discouragements enough, our way to the Chinese heart and conscience is blocked, seventhly, by

The Gulf between Races.—How broad and deep it lies between our young, democratic, aggressive, impatient, independent world, and this old, autocratic, conservative, slow-moving China. Our food, our clothing, our faces, our education, our language, and our customs, all seem to make it broader. When all that is within us cries out against their standards and their methods; when all our study and work, our living and loving, is set to a key different from the Chinese,—how are we to escape discord?

We are reminded how broad this gulf must seem to the Chinese by their constantly recurring question whether we also have a sun and a moon in our country? Upon telling a Chinese woman that the writer's mittens were knit by her husband's mother, the woman's lower jaw dropped for a minute, and then she said in a tone of deep amazement, "Just to think that she has a mother-in-law, too!" As if, forsooth, we dug our husbands up out of a coal-mine, or moulded them out of clay, and then baked them!

There is no doubt that sometimes what seem to us the necessities of life widen this chasm. A woman who once called upon us in the dead of winter, looked into the glowing hard-coal fire, and said bitterly to her companion: "Think of all that coal burning at once, and then think of the handful of weeds we scrape together by hours of effort, and hoard to cook a scanty meal. I mean to go home, lie down and die!" Because our Bible is the main point at which we touch, our Christians seem to find it hard to think of us except in connection with religious duties. A Foochow missionary was one day humming a tune. A church-member near, said, "Is that a ballad?" "No," said his helper, who stood by; "he never sings anything but hymns." The missionary smiled; the hymn was "Shoo Fly, don't bother me!" Take the case of the most interesting and the dearest Chinese woman you know. She looks at your book-shelves, and says timidly, "I suppose these are all about the Bible." How can you make her understand that this shelf-full is about art; that the next shelf is scientific works, your dear old schoolbooks; the next travels and biographies; and the one above, your favorite poets. You glance across them,—Shakespeare, Tennyson, Whittier, Adelaide Proctor, and Mrs. Browning,—and then back to your Chinese friend. You sigh. It seems as if she had dropped down out of the Middle Ages. She, too, feels the gulf, and sighs in her turn. The woman who reads all these books, and more; who dashes off letters to her friends at will; who stands at her husband's side, his companion and confidant, having of her own free and unfettered will elected to be his only,—this woman seems to her as easy to follow, imitate, and have fellowship with as a dweller on some distant star.

INDIA.

LETTER FROM MRS. JOSEPHINE BALLANTINE.

RAHURI, INDIA, June 12, 1890.

MY DEAR MISS WINGATE: In September, 1889, I wrote to you in reference to a building for my Girls' School in Rahuri. As I was just leaving the country for India, I did not receive your final reply to my request for two hundred dollars (\$200) for this work until I reached home, and learned from our treasurer that it had been granted. In the press of work and household cares since my return, I have found it impossible to send, through you, my warmest thanks to the Woman's Board until now, when it has become necessary to write for another reason.

When I left India a year ago my school was young, not six months old, and I thought all might be accommodated under one roof, both school and boarders; but on returning I found that the school had so increased in numbers that this was impossible. I needed all that two hundred dollars and considerable more besides, which I had collected from friends, to build a schoolhouse of suitable size. This has left the dormitories unprovided for.

The matter was put before the mission at our May meeting, and it was voted that the mission approve of the expenditure of rupees five hundred (Rs. 500) for dormitories; and that rupees one hundred (Rs. 100) be added to our regular yearly allowance for support of girls, etc., provided that it is granted by the Woman's Board at home.

We already have a very suitable piece of land for the purpose of school building, dormitories, and the necessary room for a good compound. The work of building has been begun, but has been held back until we could see our way clear to build what would be suitable to our needs; so the work is not finished, as I had hoped it might be, before this present rainy season. Still, it has seemed the only way to do.

The school will be much nearer our bungalow than it has been; and the work of attending to it carefully will be greatly lessened, which is a very desirable thing when one's strength must go as far as possible. There being no other missionary family at Rahuri, a great variety of work passes to us, and would be overwhelming without careful planning.

The result of the Government inspection this year was most gratifying; and the "grant-in-aid" received was, in proportion to the size of the school, large. If this can be under many very unfavorable circumstances, we have every reason to expect more in the future.

The school is a very inexpensive one, as only a very few pupils are given help in way of support. The larger part of them are Rahuri girls. Is it

too much to expect that these children, carefully taught, shall grow up to exert a strong influence in this heathen town and the villages around?

I shall wait for your answer to my second request with great eagerness and strong hope. Any further information I will gladly give if desired.

EXTRACTS FROM LETTERS.

The following extracts from reports of Marathi Bible-women were forwarded by Miss Anstice Abbott. The first is from the report of Ashamabai.

THE landlord of a house in which there are many families living, said to me one day: "I thank you and Madam Sahib very much for coming to my house and doing so much for our benefit. You give us good instruction. I am convinced that Jesus was the Messiah, and if you will do some of the miracles his disciples did I will become a Christian to-day." I asked him if he believed in the New Testament. "Yes," he said; "it is true, but we must learn more about it; this is my son's opinion, and he is a learned man."

He encourages the women of the house to come to our Sabbath-school. There is one woman who believes fully in Christ, and she often tells her children to learn to read quickly, so that they can understand whether Christ is the Messiah or not. Her husband had forbidden her to visit or speak with the women to whom I read, but now he seems humble, and always salutes me respectfully. When their little girl was very ill the mother asked us to pray for her; and when the mother herself was ill she asked us to kneel down near her and pray for her, and now it seems when we go there that it is to a Christian family.

In one house where I visit, the women are all Hindus, but they are pleased to hear the Word of God. One day one woman said to me, "Give my boy some good instruction, for he will not work nor study." All the women then said the same thing, so I said, "Call your children here." When I saw how large and rude they were, at first I was afraid; but I asked God's help, and then I talked to them. They gave good attention, and said they would not give trouble to their parents, but would obey them; and ever since they have saluted me respectfully.

From Shenantibai Bawa, in the Roha District.

Our hearts were filled with joy to hear the news that we are going to have another Bible-woman. Do pray that the Lord would bless this corner of his vineyard, and make it as a city set on a hill. Our small church is getting on well. In spite of troubles and trials every member is trying to do his best to preach the gospel. I am glad that none of the teachers are ashamed or afraid to preach to the people. When they had May holidays they went about preaching of their own accord. . . . Now I must tell you of

our new converts. The boy is very promising ; he studies well in school, and prepares his Bible studies with great interest. When the woman's relations came and asked her to go back, she boldly said she had cast herself on Christ, and could not go back. Those people cursed her and abused her. Her sister cried, and begged her not to become a Protestant Christian. The boy is laughed at and troubled. He bears it all very calmly, and prays for them when we have service at night. The other day a stone was thrown at him, and he was hurt much. He cried for a little while ; but after a little he prayed for the boy who hurt him, that God should bless him and make him a Christian.

From one of the young teachers in the Roha District. He graduated last year from the Station School.

“Last Friday your letter of the 6th came to my hand. I was much pleased with it ; it encouraged me a good deal. I read the chapter you had asked me, to myself and to Ratuaka. Not only he, but I too am in a kind of persecution. I had thirty-five students in my school a month ago, but now I have only from fifteen to twenty. The whole village, even the police, too, is against us. The Brahmin, our neighbor, is on our side. Many of the villagers are against him. They say he is on the teacher's side because he gets rent from the mission. He is not afraid of the people. Some two weeks ago we did not get water, then he himself provided us with it. Now the villagers will not give us milk ; they do not speak with us, and in every way they hate us. May God soften their hearts, and enable us to face such kind of difficulties.

The persecution referred to is caused by the conversion of the woman mentioned in Mrs. Bawa's letter.

Mrs. Pierson, of China, writes from her resting-place in Michigan :—

Though I cannot meet with you at your Friday meetings, be assured that I am often with you in thought, and that my prayers go up with yours for the speedy coming of that blessed kingdom which shall bring life and light to every soul that now sits in darkness. Ask the dear sisters to pray more earnestly and constantly for the native Christians who are just emerging from the darkness of superstition and idolatry, that their feet slip not, and that they faint not by the way.

During our nine weeks' stay in Saginaw before coming here, I spoke seven times to different societies of ladies or children, and was glad to see the growing interest. My home duties prevent my doing much ; but I long to do or say something that shall bring more prayer into the treasury, and shall arouse some one to see her duty and privilege of sharing in this most blessed of all works.

CHINA.

A WORD FROM MISS EVANS.

WESTERN HILLS, July 2d.

I AM at the Hills for a few weeks with Miss Miner, who has been very sick. It seemed necessary she should have change of air, and I came to care for and keep her company. I enjoy the pure air and the sight of hills very much, and feel it a good preparation for taking up my work in the fall.

Miss Miner is improving very rapidly, and we have great hopes that she may be ready for work when the school opens.

I had a splendid "outing" just after school closed. I attended the General Conference of Missions in Shanghai. It was an unexpected pleasure, and I shall look upon it as the "one event of my life." I suppose it was the next to the largest assembly of missionaries ever convened in one place. Representatives from India, Siam, Japan, and Corea were present.

[For a more extended account of this Conference, see August number of LIFE AND LIGHT.—ED.]

 TURKEY.

From Miss Corinna Shattuck, Central Turkey College, Marash.

THE days and the weeks, if little else here in Turkey, surely come and go with the rapidity of other lands. I think many letters to you in fragmentary paragraphs, but they do not get written.

The girls are just out of school. It being Friday, one set is busy scrubbing schoolroom floors, another the lower hall, and wiping our painted dining room and kindergarten floors. It is a great relief that those two rooms are so much more easily cleaned this year. Two or three are on the invalid list, so have the drudgery of "looking over rice," while the others do the harder but more agreeable work. We are very thankful that this year we have had so little hindrance from illness in our family. The fat, rosy faces are a great contrast to the appearance of our miserable girls of last year, who were in keeping with the community in general in their malarious condition.

We closed this afternoon with missionary prayer-meeting. I have been thinking of asking the secretary to write you about the society this year. I fear she will hardly do so now before our public examinations, which take place two weeks from to-day, February 14th. I believe every member of our school is somehow connected with the "Lighters of Darkness," though it is wholly voluntary on their part to join or not. Only church-members can be full members, and have the privilege of voting and holding office. Others may, by paying one *metalik* (about one cent) a month, attend the

meetings, and are expected to take part in prayer and report meetings, these being held alternately once in every two weeks.

Our two Armenians, or rather Gregorians,—for all are of Armenian nationality except two,—pursue their studies with genuine interest, and I quite forget that they are not of our community, except that I feel sorry for them when our girls, now teaching, write of opposition from ignorant priests and their peculiar efforts to ruin the women and children in the villages. I feel sorry for these, and sometimes omit portions of letters I otherwise might read at the weekly noon prayer-meeting devoted to our “outside girls.” They always attend the fifteen-minute noon meetings, and one regularly takes part in the meetings, and one regularly attends our Y. P. S. C. E., and takes part in the meetings.

The meetings of the Y. P. S. C. E. commenced last year, in which we hoped to reach many outside our schoolgirls, have been peculiarly blessed. We long ago became two Bands, and have a membership of over fifty in each; best of all we see they are helping our college girls who lead them, as well as the others, to grow as Christians. It is evident in many ways, among others the prayers and brief remarks show a maturity of thought and deepening of experience. One not in our school quietly edged up to me as we were passing out of church last Monday, and said so sadly, “Please cross out my name from the list.” “Why?” I said. Bursting into tears, she replied, “I can’t,” meaning she could not get up courage to recite even a Bible verse more than about half the time, and so was obliged to respond “imperfect” when the roll was called. Of course I cheered her, and of course she will become a strong worker one of these days, as are both her parents in our church. I mention this to show that girls are pretty much the same the wide world over, and have to have individual help. One of the best influences from our meetings is that there have been three societies for boys and young men formed with our own constitution and our own ways, and the Lord is blessing them in their membership of more than one hundred and fifty. We invited one of these (that from my church, the second) to our college a few evenings since; there were only the members and our pastor, and their number exceeded sixty-five. We have just worked up Japan for our missionary meeting among college girls, and so the young people were first invited to our schoolroom and shown our manikin; then with the map before them told about the wonderful changes in Japan. Later, they were informally entertained by Miss Blakeley and myself in our library and reception room, and my own room, just across the hall. They enjoyed the microscope, stereoscopic views, and other pictures. Some of the boys put together dissected pictures and maps; and just before they were to go, all gathered so closely

about the piano for singing, that poor Mary Marden was half suffocated before they were ready to think it was enough, and with prayer we closed our delightful hour and a half with them. As they passed out I gave each something "to take home and read." I thought it better than the miserable "cup of coffee."

It is so good to launch out a little and have evening entertainments without a sleepless night to pay for it. We have had several sets here of late, and hope to invite yet others. They always enjoy coming, and of course we are able to educate as well as entertain by the helpful things about us of which their homes are deprived. I want them to get a little nearer our interests as an institution, and we can go but little to the homes of so many for lack of time, especially these short winter days. I want to make best use of my greater amount of strength this year, for I fully realize it is a precious gift from God.

Our religious interest centres almost entirely about these young people. There have not been the many conversions looked for, but there were a few brought into the fold through the special efforts made, and the work is in a healthy, progressive state. Last Sabbath but one, over twenty were received to Second Church. Some forty are ready to unite with First Church soon; six received were from our girls; as many more are to join at First Church. None are in any sense the result of the special revival meetings, for they were Christians before, and only waiting an opportunity (which is too seldom offered, now that none of the three Marash churches have pastors) to come forward.

Others from the new converts were among those received and to be received.

Since I have been writing, the children of our kindergarten have been playing under my window, and one by one taken away. The people are very deeply interested in the new school, and impatient for us to get ready to open other schools in the city. During our recent snowstorm, and bad traveling following, the greater part came. Men brought the little tots on their backs, bundled up in queerest of ways. One came with a horse; and having put his little brother and sister upon the broad saddle, covered them entirely with a blanket, and bound it down; then, himself, walked beside the load so precious to him and to us. They bring us many visitors; perhaps that is one reason I write so few letters this winter. But this is already too long, so I close, begging you not to cease praying for our best influence, always and everywhere.

TIDINGS FROM AINTAB.

Extracts from the report of the Aintab Girls' Seminary, for the year ending June 24, 1890, by Miss Ellen Pierce.

WE closed our school last year with quite uncertain prospects as to the rebuilding of our seminary; but before our school opened, in October, encouraging signs were visible on the seminary grounds. Those who could look over the wall or through the keyhole could see a busy crowd of men working as perhaps they never did before.

The walls went up apace, and before the first fall rain came the roof was covered, one of our missionaries having assisted, perhaps at the peril of his life, in nailing the shingles. This being done the gate was thrown open, and egress and ingress assumed their normal condition.

Hope revived, and we felt quite sure that a few months more would restore to us again our dear seminary. For this great and unexpected success we are indebted wholly to the courageous push of our missionaries here in Aintab. They dared, and conquered. They were always thoroughly sustained by our friendly consul in Aleppo, Mr. Poche. Our good carpenters gave us the promise of getting into our building in the Easter vacation, and they did not disappoint us.

We had no easy task before us to settle our family and school in their new quarters in a short vacation of two weeks and a half, but "many hands," and I should add glad hearts, "make light work," and it was accomplished with such rejoicings as can better be imagined than described. It is a great cause of joy that the money asked and granted has been ample to complete our building; and in a very thorough manner, so that it is more beautiful and more convenient than it was before.

For this we thank most heartily all the friends in America, and especially our dear Rev. Dr. Riggs of Constantinople, for the aid they have given us. We remember the generosity of these friends constantly. We are more anxious than ever to make our school a power for good and for building up the kingdom of Christ in this land.

We trust there have been more consecrated and earnest hearts in our school this year than ever before, and we feel sure that the sphere of usefulness of the school is constantly enlarging.

A REVIVAL.

After having passed through the furnace of affliction in the burning of our seminary, God graciously blessed our city with such an outpouring of his Spirit as put to shame our weak faith, and filled our hearts with a gladness akin to what we are told the angels experience in the return of one wanderer to the fold.

In this blessed revival our school shared largely, that is, the Aintab girls, the others having gone to their homes before the commencement of the revival.

They, however, had had their revival, and as we hoped, nearly every girl left us a believer in Christ. Twenty-four of our Aintab girls belonging to our seminary were received into the church as the fruits of the great revival. In the case of several the change has been very marked and very

cheering to us all. Others in whom we could not see so great a change, in private conversation have shown evidence that they had been truly regenerated, and in the case of no one of these can I say that we have reason to doubt her genuine conversion.

The general Christian atmosphere of our school this past year has been delightful. Diligence, obedience and order, without compulsion, have been conspicuous as I have never seen them before. Our prayer-meetings have been a delight to every Christian heart. Growth in spiritual life has been very marked.

We had planned to take a less number of pupils, especially of boarders, the past year, both on account of our crowded quarters in the Marden House, and on account of embarrassment for want of funds. We had fixed the number of boarders at twenty, but the number of paying pupils increasing, and there being urgent reasons for taking others, our number swelled to twenty-eight boarders and forty-two day pupils. With so many you can readily see how glad we were to exchange our small and inconvenient rooms on the hill for the large, airy, and pleasant rooms in our newly-built seminary.

We suffered, with a large part of the world this winter, in a visitation from the "influenza," obliging us to give a vacation of a week, during which time twenty-two of our girls were down at a time with the disease. It would certainly not have been possible to have had more closely crowded wards than ours were during those days. All happily recovered.

Our corps of faithful and earnest teachers remains unchanged.

We closed our school year with the usual two day examinations on June 19th and 20th. These were attended by as large an audience as our place would accommodate, and the attention given during four hours' session was very gratifying. Our graduating exercises were held in the church on Tuesday morning the 24th of June, and were not behind in interest any we have had in former years. Seven girls received diplomas, all of whom we hope to send out this year, or later, as hopeful Christian teachers.

We have been encouraged by receiving more paying pupils this year than ever before,—the amount received for tuition and board being about \$190.

For the Bridge Builders.

Miss Grace Wyckoff, one of the twins, belongs to the "Bridge," and though this is from her sister, it tells of the work they both are doing.

PANG-CHUANG, CHINA.

DEAR MISS WINGATE: There remain a few minutes before time for our regular Thursday evening prayer-meeting. After being out all day one feels a little like doing nothing, and yet I think I shall be as well off to fill up the time until bedtime, and then rest.

I have visited two villages to-day, taught some twenty people, and talked to a good many outsiders. At the place visited this morning are two old

women, one of whom was formerly a church-member, but because of the death of a grandson she yielded to the talk of her neighbors, and, as if a heathen, went to the temples, and for a number of years has seemed to be very cold-hearted. Since the new year she is more interested. To-day I inquired if she still had her false gods; she laughingly said yes. I tried to explain that it is impossible to serve two masters, and that if she said she believed our doctrines and still kept her gods, this was not very good proof of the sincerity of her belief. Then she told me how for several years her life had been full of disappointment, and that without her kitchen god she had no peace; moreover, with it she had no peace. Upon recommending her to burn her gods or bring them to me, she soon said, "I'll go and get them." She came back with three, and handing them to me said, "Now you must pray for me, and I am to serve the Lord until death."

Sometimes my heart is very much pained to hear the women treat the subject of having false gods as a joke. If they only knew how important God's commands are, and how grieved he is because they sin against him in worshipping them! I think our most earnest prayers should arise to God for the many who seem willing to take the step of putting away their gods from them. Many say they are going to do so when they return to their homes. How many keep their word we do not know. Some do, however, and for those we should most earnestly pray.

Inclosed you will find the annual report of our work during the past year. I think the Lord has blessed us very abundantly,—more so perhaps than we know; at least the work looks very encouraging, and is full of much that furnishes subjects for prayer and thanksgiving.

I am sure your prayers do not cease for us. Each time I visit a new village I feel anew the need of the Spirit to direct my thoughts and words, that those who hear may not go away empty.

Will you excuse a letter written in haste? The week has been a busy one.

My sister and I send our love and greetings to all the dear ladies who are accustomed to meet in the "upper room" for prayer.

Lovingly your friend,

GERTRUDE WYCKOFF.

JAPAN.

FROM MRS. O. H. GULICK.

OUR annual mission meeting this year was held in Kobe. We all from abroad were accommodated at the Girls' School. The recitation rooms and dormitories were all used as sleeping rooms; cheap cots were provided, and each brought their own bedding. We all ate together in the girls' dining room, a committee having the charge of providing, and the cooks of several of the families doing the cooking. Everything went off very smoothly and comfortably, and we all enjoyed it, and expect to do the same way next year. I do not think it is quite equal to having the meeting up here on the mountain; but there are a few families who do not care to come to the mountain, and all are accommodated by having it in Kobe.

Home Department.

STUDIES IN MISSIONS.

WORK FOR WOMEN IN THE MARATHI MISSION.

Woman's Work at Sholapur. See Mrs. Harding's Letter in *Life and Light*, December, 1889. "A Cry from Sholapur," *Herald*, February, 1890. Letter from Mrs. Harding, *Mission Studies*, May, 1889.

Woman's Work at Rahuri.

Bible-women at Ahmednagar. Read Letter from Miss Bissell, *Mission Studies*, January, 1890.

Work Among Christian Women at Ahmednagar.

The Chapin Home, Ahmednagar.

Woman's Work at Sirur.

Bible-women at Satara. Read "A Welcome on Returning," *Herald*, April, 1890.

Losses in Bombay.

House-to-house Visitation in Worli. See Parell and Worli, *Herald*, March, 1889, and Letter from Miss Millard, M. S., October, 1890.

Bible-women in Bombay. Read "Two Widows," *Life and Light*, February, 1890, and Work for Women in Bombay, April, 1890.

The Work of Christian Women in Bombay. See Letter from Miss Abbott, *Life and Light*, August, 1889.

Miss Abbott's Work Among Women.

Woman's Work in Wadale District. See *Herald*, May and June, 1890. *Story.* "Mau Bibi," *Life and Light*, January, 1890.

Articles of Interest, "Widowhood in India," and "Infant Marriage," July, 1889.

See for the above, *Mission Studies*, November.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM AUGUST 18 TO SEPTEMBER 18, 1890.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. *Canton*, 8.25; *Chicago*, 25 cts., First Ch., 128.69, New Eng. Ch., 25, Leavitt St. Ch., 18.87, Plymouth Ch., Mrs. J. F. T., 5, South Ch., 14, Warren Ave. Ch., 24; *Danville*, Mrs. A. M. S., 5; *Irrington*, Mrs. H. T. C., 1; *Lawn Ridge*, 13.70; *Marshall*, 3.10; *Oak Park*, 100; *Park Ridge*, Mrs. G. W. C., Blessing-box, 2; *Port Byron*, 13.50; *Rockford*, Second Ch., 117.45; *Summer Hill*, 5; *Washington Heights*, Bethany Union Ch., 10, 494 81

Aid Soc'y, 25, A Young Lady 5, Union Pl. Ch., C. E., 12, Y. L., 70; *Dwight*, Y. P., 3; *Evanston*, C. E., 25 cts.; *Grunville*, C. E., 29; *Geneseo*, C. E., 5.90; *La Harpe*, C. E., 8.15; *Maywood*, Y. L., 20.72; *Mendon*, M. C. B. and W. H. G., 10; *Pittsfield*, Rose Soc'y, 25; *Wilmette*, Y. P., 7, 221 02

JUVENILE: *Big Rock*, Helping Hands, 10; *Bowen*, M. B., 36 cts.; *Chicago*, E. M. C., 7 cts.; *Porter Memorial Ch.*, Lookout Band, 6; *Plymouth*, Children's Soc'y, 6.13; *Winnebago*, 10, 32 56

THANK-OFFERINGS: *Chicago*, add'l, 6.25, Covenant Ch., Star Soc'y, 2.50, *Plymouth Ch.*, Mrs. J. F. T., 5; *Maywood*, to const. L. M. Mrs. R. B. Barney, 38.50,

Pittsfield, Rose Soc'y, 8; *Rockford*, Second Ch., 79.11; *Sterling*, to const. L. M. Mrs. Mary A. Post, 25,

164 36

Total,

912 75

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Algona*, 1.37; *Amoral*, 2; *Anamosa*, 7; *Atlantic*, 6.50; *Cedar Falls*, 1.80; *Central City*, 10; *Chester Centre*, 6.92; *Cromwell*, 18.72; *Denmark*, 26; *Dubuque*, Immanuel Ch., 5; *Dunlap*, 12.70; *Farragut*, 4; *Genoa Bluffs*, 3.60; *Grinnell*, 42; *Independence*, 6; *Keosauqua*, 22.20; *Le Mars*, 7; *McGregor*, 2; *New Hampton*, 9.51; *Ottumwa*, 13.80; *Ogden*, 14.50; *Pilgrim*, 10; *Rockford*, 3.43; *Rock Rapids*, 9.75; *Salem*, 11, Mrs. Franc Stevens, 1.50; *Strawberry Point*, 7; *Stewart*, Mrs. L. S. V., 5; *Wayne*, 2,

272 30

JUNIOR: *Des Moines*, Plymouth Rocks, 13; *Eldora*, 40; *Grinnell*, 7.56; *Genoa Bluffs*, 1.30; *Sabula*, Mrs. Wood and Life Preservers, 5; *Traer*, 7.50,

74 36

JUVENILE: *Eldora*, 20; *Gilman*, Little Jewels, 10; *Grinnell*, Busy Bees, East Branch, 12.01, West Branch, 10.11; *Traer*, 5,

57 12

S. SCHOOL: *Denmark*, 15; *Grinnell*, 72.21, C. E. FOR HERMOSILLO: *Grinnell*, 5; *Miles*, 2.50; *Sheldon*, 5,

87 21

Traer, Juvenile, 2.50; *Le Mars*, Aux., 5, THANK-OFFERINGS: *Hastings*, Mrs. A. E. Mosher, 1; *Le Mars*, 30.70; *McGregor*, 37.16; *Mitchell*, Mrs. Ann Chambers, 1; *Ogden*, 18.50; *Sabula*, 1, Juniors, 1, Mrs. Wood, 5; *Warren*, Mrs. J. Kornis, 1; *Chester Centre*, 14.76,

7 50

111 12

Total,

622 11

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. *Douglass*, 2.40; *Wakarusha Valley*, 6; *Wellsville*, 5,

13 40

JUVENILE: *Cora*, 3; *Great Bend*, 10; *Neosho Falls*, The Gleaners, 3.50; *Sabetha*, S. S., 10,

26 50

Total,

39 90

MASSACHUSETTS.

Haydenville, For Ruk, "Prohibition," 5, Mrs. B. S. J., 50 cts.; *Newton Centre*, A., for Miss Little, 72; *Newtonville*, For Erz-room Fund, Rev. J. B. and Mrs. C. W. Taylor, 10,

87 50

Total,

87 50

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. *Allendale*, W. H. and F. M. S., 5; *Benzonia*, From sale of pen-wipers made by Miss C. D. Spencer, 12; *Coloma*, 1.50; *Cooper*, 10; *Grass Lake*, 2; *Grand Rapids*, 34.16; *Litchfield*, 15; *North Adams*, 15; *Vermontville*, 12.26; *Whittaker*, 2,

108 92

THANK-OFFERINGS: *Grass Lake*, 8.85; *Romeo*, 12.25; *Whittaker*, 19.17,

40 27

JUNIOR: *Churches Corners*, Y. P., 6.08; *Lansing*, C. E., 3.75,

9 83

JUVENILE: *Whittaker*, Thank-off.,

96

SUNDAY-SCHOOL: *Webster*,

3 25

FOR RUK: *Alpena*, Aux., 4; *Benton Harbor*, Mission Band, 2; *Coloma*, Mission Band, The Lamplighters, 5, L. M. S., 1.50; *Portland*, Mrs. Goss' Class in S. S., 2, From Miss Emma Lot, 1.20, From Mrs. C. J. Warren, 1; *Romeo*, Aux., 51, Sun-beam Band, 4.65; *Whittaker*, 37 cts.,

72 72

FOR HERMOSILLO: *Litchfield*, C. E., 5; *Stanton*, C. E., 2,

7 00

Total,

242 95

MINNESOTA.

BRANCH.—Mrs. G. A. Wheaton, 628 Fourth St., S. E. Minneapolis, Treas. *Ada*, 2; *Austin*, 28.55; *Benson*, 5; *Cannon Falls*, 23.31; *Clearwater*, 4; *Cottage Grove*, 6; *Dodge Centre*, 5; *Douglass*, 3.67; *Duluth*, 25; *Excelsior*, 6.25; *Friend*, 1; *Fairmont*, 7; *Faribault*, 85; *Glenwood*, 6.25; *Glyndon*, 10.50; *Grand Meadow*, 3; *Hamilton*, 12.60; *Hawley*, 2; *Hudson*, 212; *Hutchinson*, 6; *Lake City*, 17.66; *Lakeland*, G. M. Chandler, 2; *Madison*, 2; *Marshall*, 15.38; *Mankato*, 9; *Mantorville*, 2; *Mazepa*, 6.50; *Minneapolis*, Fifth Ave., Ch., 15.78, First Ch., 101 (const. Mrs. L. M. Johnson, Mrs. S. W. Noyes, L. M.) Park Ave. Ch., 26, Plymouth Ch., 219.02, Union Ch., 10; *Morris*, 17; *Morristown*, 5.80; *Montevideo*, 5; *Northfield*, 15.23; *Owatonna*, 23.34; *Plainview*, 2.75; *Rochester*, 46.50; *Rushford*, 2; *Sauk Centre*, 28.45; *Springfield*, 8; *St. Charles*, 15.35; *St. Cloud*, 1; *St. Paul*, Pacific Ch., 5, Plymouth Ch., 1.90; *St. Anthony*, Park Ch., 20; *Wabasha*, 2.75; *Waseca*, 15.36; *West Dora*, 2; *Winona*, 101.50, Mrs. Thos. Wilson, 25, const. Mrs. Seth Wilson I. M.; *Wiscoy*, Mrs. I. K. Ellison, 50 cts.; *Zumbrota*, 11,

1,135 52

JUNIOR: *Hutchinson*, C. E., *Hermosillo*, 5; *Minneapolis*, Bethany Ch., Y. L., 5.50, First Ch., Y. L., 15.94, Plymouth Ch., Y. L., 13.72, Y. L. Club, 15, Union Ch., Y. L., 5; *St. Paul*, Park Ch., Y. L., 66.88, Plymouth Ch., Y. L., 1; *Sauk Centre*, Y. L., 15; *Springfield*, 1; *Hermosillo*, *Worthington*, Y. L., 5,

161 79

JUVENILE: *Benson*, S. S., 6.75; *Cannon Falls*, S. S., 2; *Excelsior*, 4; *Glyndon*, 3.15; *Hutchinson*, King's Daughters, 4.68; *Lake Stag*, S. S., 2; *Little Falls*, Earnest Workers, 10; *Minneapolis*, First Ch., S. S., 23.44, Pilgrim Ch., Little Gleaners, 5, Union Ch., Mission Band, 5; *Mankato*, S. S., 2; *Mantorville*, S. S., 5; *Northfield*, S. S., 40, Willing Workers, 20.44; *Owatonna*, Merry Hearts, 25; *St. Paul*, Pacific Ch., Golden Link, 4.64; *Springfield*, S. S., 1, Cheerful Givers, 1; *Worthington*, 3.05,

168 16

THANK-OFFERINGS: *Minneapolis*, Plymouth Ch., Aux., 60, First Ch., Aux., 30.50, Plymouth Ch., Y. L., 8.75; *St. Cloud*, 21,

80 35

Less expenses,

4 50

Total,

1,460 97

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. *St. Louis*, Pilgrim Ch.,

100 00

JUNIOR: *St. Louis*, Compton Hill Ch.,

9 00

FOR RUK: *St. Louis*, Pilgrim Ch., 5.50,

Memorial Ch., 1; *Kansas City*, Y. L.,
First Ch., 5, 11 50
FOR HERMOSILLO: *St. Louis*, Tabernacle
Ch., 5 00

Total, 125 50

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria,
Treas. *Andover*, 25; *Ashabula*, Second
Ch., 10.30; *Chardon*, 10; *Coolville*, 15;
Cortland, 7.15; *Grand River*, Conference,
15.55; *Hurmar*, 50; *Lindenville*, 10;
Lodi, 6.50, Methodist and Cong'l Societies,
38; *Mantua*, Friends, 6; *Newton*
Falls, 5; *Oberlin*, 52; *Painesville*, 69.55;
Richfield, 20; *Sheffield*, 15; *Toledo*,
Washington St. Ch., 11.65; *Twinsburg*,
to const. L. M. Mrs. Chas. Lemons, 25;
West Andover, 5.14; *West Williamsfield*,
Mrs. Wilcox and Friends, 12; *Windham*,
13.45, 478 04

JUNIOR: *Ridgeville*, Y. L., 5 00
JUVENILE: *Cortland*, Laurel Band, 2;
Harbor, Happy Hearts, 1; *Mt. Vernon*,
Willing Workers, 9; *Richfield*, Cheerful
Workers, 6, 18 00

THANK-OFFERINGS: *Elyria*, 65.85, Y. L.,
12.50; *Lindenville*, Mrs. Giddings, 10;
Marietta, First Ch., 20.25, 108 60

Total, 609 64

NORTH DAKOTA.

BRANCH.—Mrs. E. H. Stickney, of Fargo,
Treas. *Buxton*, 5; *Caledonia*, 4.38;
Cando, 1.25; *Carrington*, 4.50; *Cum-*
minis, 3; *Cooperstown*, 2.95; *Har-*
wood, 7, 28 08

JUVENILE: *Caledonia*, M. B., 1 25

Total, 29 33

SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, of Sioux
Falls, Treas. *Alexandria*, 8.25; *Alcester*,
5; *Armour*, 10; *Baree*, 2.75; *Bowdle*, 2 50;
Sioux Falls, 20, Thank-off., 8.50; *Yank-*
ton, Mrs. Gross, 1, 57 00

JUNIOR: *Sioux Falls*, Lamplighters, 2.22;
Yankton, College Girls, 12.05, 14 27

Total, 71 27

ROCKY MOUNTAIN.

BRANCH.—*West Denver*, Col., C. E., for
Hermosillo, 5 00

Total, 5 00

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater,
Treas. *Appleton*, 65.80; *Antigo*, 18;
Arena, First Ch., 4.42, Second Ch., 3,
Third Ch., 3.85; *Beloit*, First Ch., 47.30,
Mrs. W. H. Shepherd, L. M., Second
Ch., 20.08; *Bloomington*, 8.50; *Brandon*,
12.65; *Blakes Prairie*, 7; *Baraboo*, 4.25;
Brodhead, 7.50; *Clinton*, 52.52; *Colum-*
bus, 16.80; *Clintonville*, 13.50; *Darling-*
ton, 15.65; *Eau Claire*, 32.73; *Emerald*
Grove, 6; *Evansville*, 11; *Elroy*, 5; *Fond du*
Lac, 20; *Ft. Atkinson*, 12.75; *Koshkonong*,
9; *Lake Geneva*, 42; *Lancaster*, 12.80;
Milwaukee, Pilgrim Ch., 28.55, Grand
Ave., 21.30; *Menasha*, 19.26; *Milton*, 25,
Miss Bessie Waterman, L. M.; *Madison*,
9.77; *New Richmond*, 12; *Oshkosh*, *Zion*,
5.75; *Platteville*, 15.75; *Rosendale*, 10.75;

River Falls, 50; *Royalton*, 1; *Stoughton*,
5; *Viroqua*, 5; *Waupun*, 20; *Wauwatosa*,
13.50; *Springvale*, 4.50; *Hammond*, 17.30;
Whitewater, 30.50, 747 04

JUNIOR: *Brandon*, 7.50; *Eau Claire*, 9;
Madison, Y. L., 50; *River Falls*, 11;
Platteville, Bridge Builder, 21.50, 99 00

JUVENILE: *Arena*, Second Ch., Willing
Workers, 1.44; *Emerald Grove*, M. B.,
62 cts.; *La Crosse*, M. B., 10.77; *Potosi*,
S. S., Birthday-box, 2.13; *Rosendale*,
Mayflower Band, to const. Mrs. Emel-
ine E. Miller L. M., 25; *Ripon*, Coral
Workers, 6; *River Falls*, M. B., 15;
Sparta, M. B., 6; *Whitewater*, Rose
Buds, 60 cts., 71 56

SPECIAL: *Beloit*, Mrs. S. M. Clasy, 10; Mrs.
A. L. Chapin, 10, A Friend, 10; *Columbus*,
Mrs. R. W. Chadbourn, 5, Mrs. N. Ferris,
10; *Eau Claire*, Mrs. O. N. Ingram, 10, Mrs.
N. Clark, 10; *Janesville*, Mrs. Sarah C. Lit-
tle, 10; *Milwaukee*, Grand Ave. Ch., Mrs.
C. Rogers, 2.50, Mrs. E. N. Bothen, 2.50,
Mrs. G. L. Gillette, 5, Mrs. Gilbert
Rogers, 10, Mrs. L. A. Warren, 10, Mrs.
Wm. R. Nethercut, 10; *Oshkosh*, Mrs.
Bartlett, 10; *Racine*, Mrs. T. J. Emer-
son, 10; *Whitewater*, A Friend, 30, Mrs.
R. Coburn and S. S. Class, 10; *Bloom-*
ington, Mrs. M. A. Beardsley, 1, 176 00

FOR RUK: *Lake Mills*, 5.40; *Menomonee*,
9; *Milwaukee*, Pilgrim Ch., 2; *Platteville*,
Pearl-Gathers, 2, 18 40

FOR HERMOSILLO: *Clintonville*, C. E., 5;
Elkhorn, A Friend, 10, S. S. Class, 5;
Oshkosh, *Zion*, 5, 25 00

Less expenses, 1,137 00

Total, 22 00

Total, 1,115 00

SUPPLEMENTARY: *Janesville*, 76; *Stough-*
ton, 3, 79 00

JUNIOR: *Janesville*, Laoni Band, 50 00

JUVENILE: *Janesville*, M. B., 2 00

SPECIAL: *Beloit*, Mrs. D. M. Olds, 10 00

Less expenses, 141 00

Total, 2 62

Total, 138 38

CONNECTICUT.

West Torrington.—L. Butler, for Ruk, 50

Total, 50

FLORIDA.

Melbourne.—Ladies' Union Miss'y Soc'y, 17 70

Total, 17 70

MEXICO.

Guadalajara.—The Howlands, Bissells,
and Miss Haskins, for Ruk, 3 10

Total, 3 10

MISCELLANEOUS.

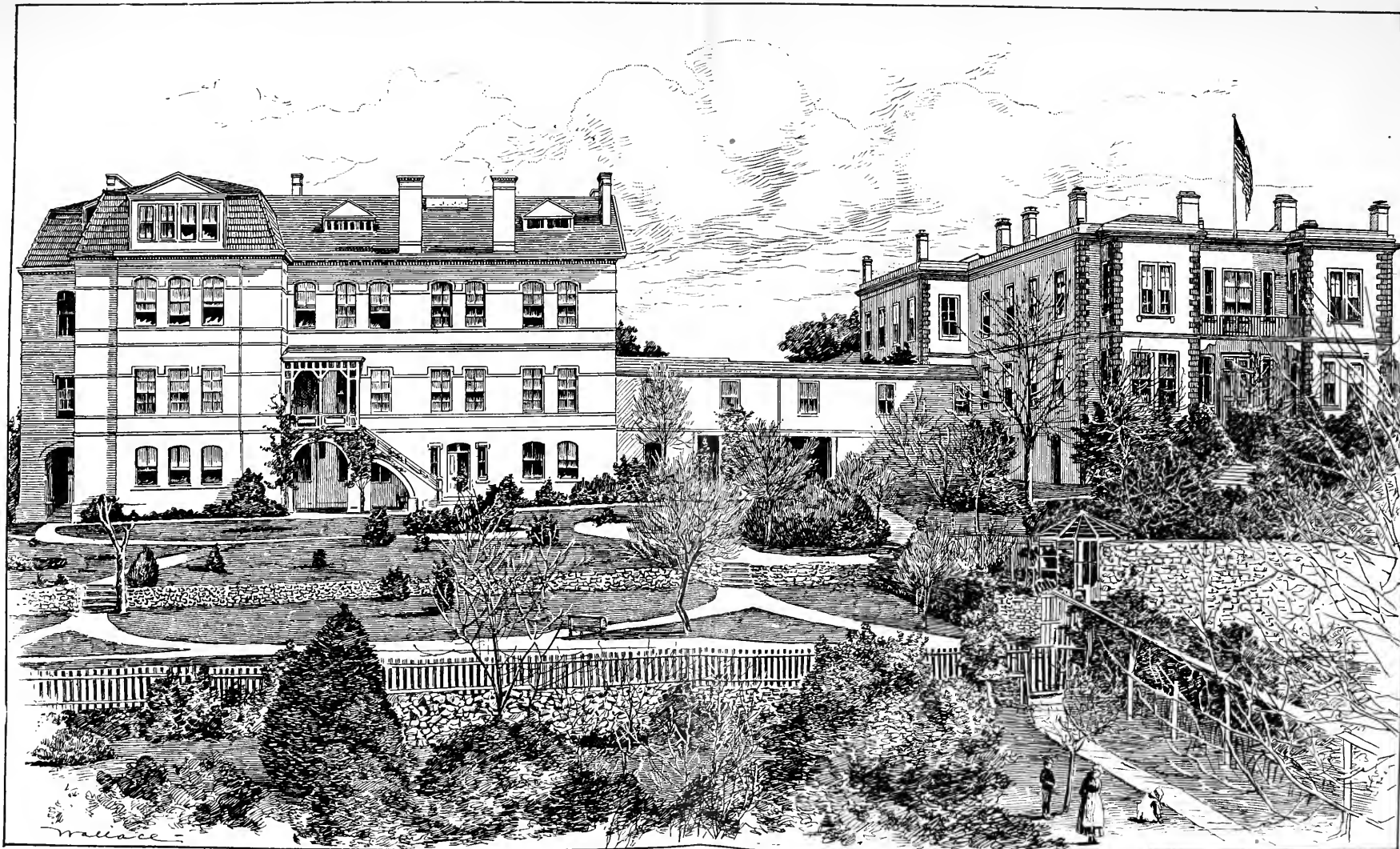
Sale of leaflets, envelopes, etc., 15 98

Total, 15 98

Receipts for month, 5,483 10
Previously acknowledged, 32,481 45

Total since October, 1889, \$37,964 55





THE AMERICAN COLLEGE FOR GIRLS, IN CONSTANTINOPLE.



VOL. XX.

DECEMBER, 1890.

No. 12.

“ The time is short.
If thou wouldst work for God, it must be now;
If thou wouldst win the garland for thy brow,
Redeem the time.

“ Fold not thine hands!
What has the pilgrim of the cross and crown
To do with luxury or couch of down?
On, pilgrim, on!”

THE best essay given by the graduates at the commencement exercises in the girls' college in Constantinople was by a Turkish girl on the “Illusions of Sense-perception.” It is said that the Sultan has since read it, and that he sent it to the minister of Public Instruction with the remark, “Just see what they teach in that school.”

A CHANCE vessel has brought a small mail from Kusaie, in Micronesia, which announces the arrival at that island of the party including Mr. and Mrs. Rand and Miss Foss, August 11th, after a quick and pleasant trip on the Star from Honolulu. On August 16th they sailed for Ponape, going bravely on to find they knew not what disturbed and dangerous condition of things on that island. The mail brings also a brief letter to Dr. Pease from Mrs. Cole, written during the interval between the first outbreak between the Spaniards and the natives and the expected arrival of reinforcements for the Spanish fleet. We may surely number among our missionary heroines Miss Palmer, the only missionary on the island during the disturbances, and the only white person with the exception of Mrs. Cole, the former matron in the school at Kusaie. Dr. Pease writes: “I think there has never been a time when the Ponape mission needed so much earnest prayer, and an American man-of-war.”

THERE is a society in Tokyo, composed for the most part of Christian Japanese women, called the Kyi-fu-kai, or Society for the Correction of Morals. The ladies hold lecture meetings, inviting distinguished men to speak on subjects relating to morality. It is said that they have decided to present a memorial to government with reference to polygamy. Polygamy has never been legal; the law acknowledges but one wife. The ladies of the society emphasize in the memorial the moral side of the question, and assert positively that Christianity is the most efficient moral remedy for the evil they complain of.—*Missionary Outlook*.

OUR young ladies who are interested in medical work will be glad to read Dr. Root's letter, and also to see a picture of the Knowles Home (page 539), in which she and other young lady missionaries live, with her horse and carriage by the door. Before long we shall hope to have an account of the new dispensary building.

The Indian Female Evangelist for October contains two important items relating to women in India. One of them was a description of the re-marriage of a Hindu widow. A writer in the *Bombay Guardian* says: "Wednesday the 11th of June, 1890, well deserves to be written in letters of gold in the history of the progress of social reform in the city of Nagpoor, the Metropolis of the Central Provinces. On that day there was solemnized in this historic town the first widow marriage in the community of the local Mahratta Brahmins." Then follows a description of the elaborate and expensive festivities, the bride being a beautiful girl of eighteen, and the writer goes on to say: "Like several educated young men of the present generation, Mr. Lothe (the bridegroom) feels keenly the injustice of enforced widowhood of our women and greatly sympathizes with them. He also possesses the moral courage, which is rarely found in our countrymen at present, of acting according to his convictions. This he has sufficiently proved by boldly coming forward to marry a widow when opportunity offered itself. When his relatives became aware of his intentions they tried their utmost to dissuade him from his noble resolve. But, thanks to his iron will, all their attempts proved fruitless. He manfully encountered all opposition and persecution to which he was subjected, and set an example of moral courage to all who would follow him."

Another item mentioned is the visit to England of a gentleman from Bombay, Mr. Behramjy M. Malabari, having for its purpose the rousing of public sentiment on the subject of infant marriage and child widowhood. For years he has labored unceasingly to awaken public sentiment in India on the terrible custom, and is now hoping to bring sufficient pressure to

bear on the government with a view to some legal measures to abolish, or at least to alleviate, the evil. A very strong and influential committee has been appointed to assist Mr. Malabari in his laudable undertaking, including among others the two treasurers of the Indian Female Normal School and Instruction Society, the Lord Kinnaird, and Sir W. Muir, K. C. S. L., LL.D. There are also three past viceroys of India, as well as several ex-governors and lieutenant-governors, who enlisted in the movement. A leading article in the *London Times* says: "It is our national boast that odious and cruel institutions cannot long breathe the atmosphere in which the Queen rules. But in India we have long connived at cruelties—cruelties none the less odious because practiced in the name of religion and upon victims who mutely acquiesce in their fate—which need only to be understood to excite repugnance and compassion. The time has come for the rulers of India to ask themselves whether they can any longer throw the shield of British law over the tortures perpetrated upon the Hindu child-wife and the Hindu child-widow."

Regions Beyond for October, describes the truest act of heroism we have heard of in many a day,—that of a young native from the Congo region, named Mandombi. It seems that there is a disease very prevalent about the Congo called the "Sleeping Sickness." The disease is obscure, and its main symptom, as its name indicates, is sleep, and in severe cases mania develops. Neither cause nor remedy for it is known. A number of the Christian church-members have died with it, and now one of them, this Mandombi, has come to England of his own accord, in the full expectation of dying there, hoping that through his death and the subsequent examination to be made, some remedy may be found for his countrymen. He has left his wife and two children and all his friends to face a weary death in a strange land. "Greater love hath no man than this, that a man lay down his life for his friends."

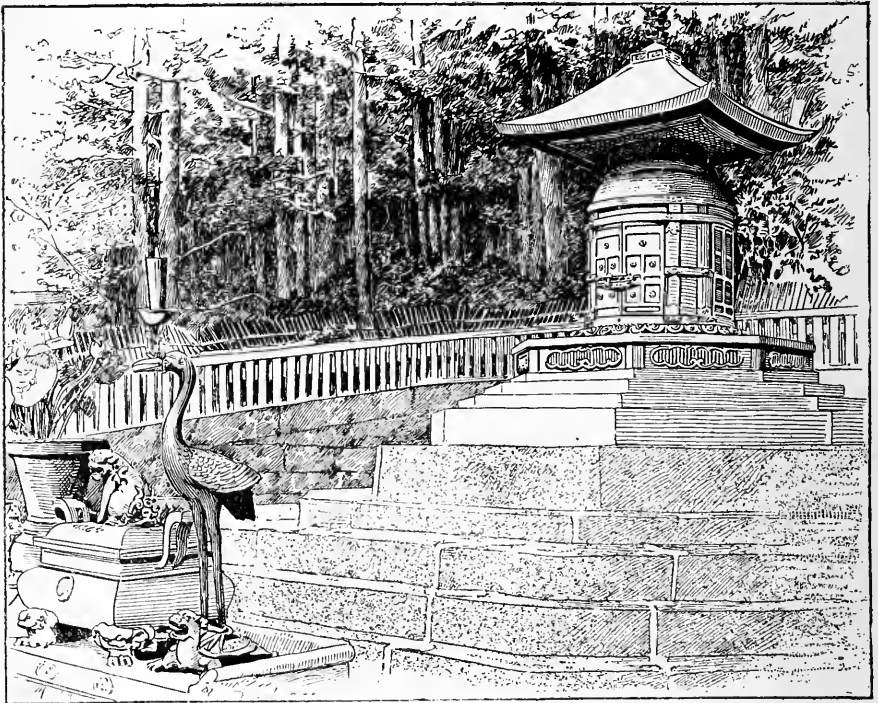
JAPAN.

A SUMMER OUTING.

BY MISS ADELAIDE DAUGHADAY.

No doubt you have read many descriptions of Nikko, where three ladies of our mission spent their midsummer holidays; therefore there is no need of my giving a full account of the splendid temple tombs of the two greatest *shoguns*, Iyeyasu, and his grandson Iyemitsu, nor of the stately groves of cryptomeria in which they stand,—the stillness of which seems sacred,—nor

tell of the bright beauty of the numerous waterfalls in and around Nikko, nor of the charming mountain views on all sides. You will think this a sort of Japanese paradise, combining so many attractions as it does. Perhaps it might be considered so; that is, Paradise after the fall, as the "trail of the serpent" is visible everywhere. It is considered one of the most difficult places in the Empire for Christian work, as superstition is so strongly entrenched here. Aside from this fact, we have our own special grievance



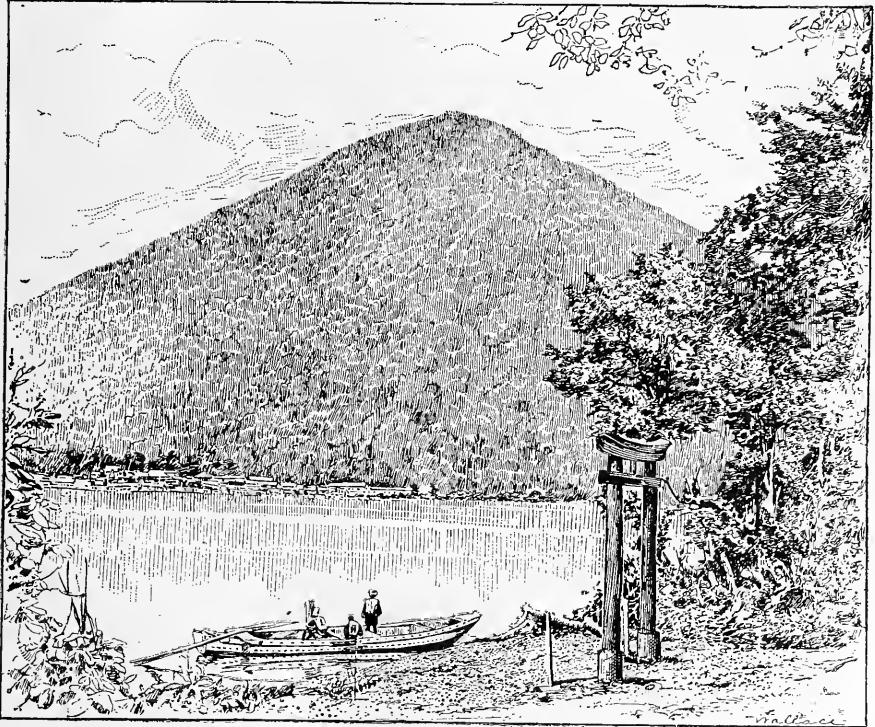
TOMB OF IYEFASU.

against Nikko; it rained every day but two for a month, and such a down-pour! Yet *Nikko* means "sunny splendor." It stands unrivaled in Japan for its beauty and art, so the Japanese have this saying:—

"One must not say *kekko* (magnificent)
Until he has seen *Nikko*."

There was a great deal of life and stir on its quiet streets, as thousands of pilgrims dressed in white, wearing immense straw hats that serve a double purpose of hat and umbrella, and strips of matting across the

shoulders, which helps them to defy the weather, were wending their way through Nikko and across the country to Nantaizan, a sacred mountain, and the highest peak in this neighborhood. This is an annual occurrence; and at the foot of the mountain, by the side of a beautiful lake, are two long rows of barrack-like buildings built for their accommodation. When the pilgrim season is over the place resembles a deserted village. For several days the pilgrims are gathering; then at three o'clock on the morning of the 17th of



NANTAIZAN, THE SACRED MOUNTAIN.

August an immense procession, each person carrying a lantern, passes under the great copper *torii*, at which a small admission fee is paid, and slowly begins the ascent of the mountain. Many go to witness this "march in the night," and say it is a weird spectacle to see the long line of light zig-zagging its way from base to summit. The pilgrims feel that to worship at the shrine on the highest point will be the means of winning great merit; so some of the fathers carry their little sons on their backs, that they, too, may share in the rewards and blessings to be obtained in this way. Near the top

of the peak is a very large sword, more than thirteen feet high, fastened in a rock, and formerly many rusty sword-blades lay scattered about. These were placed there by murderers, who, filled with remorse, worshiped the deity of the mountain, and left their swords as propitiatory offerings.

As the pilgrims passed through Nikko, missionaries temporarily staying there took advantage of the opportunity for tract distribution, and thousands of copies of the Gospels and various Christian books were given out, although some refused to receive them ; so we trust many may obtain the blessing for which they were seeking, and far more abundantly than they hoped or thought. We tried as we could to help the people by Sunday services, and by a word in season. One evening as a party of foreigners were singing hymns on the veranda of a Japanese hotel, a great crowd of people gathered to listen, and one of the missionary gentlemen gave them a most earnest talk. We stayed with Kanaya San, the Japanese gentleman who entertained Miss Bird when she was here. He has come in contact with many Christian foreigners since that time, and seems to be very favorably disposed toward Christianity, but still acts as lay priest in one of the temples.

WESTERN TURKEY.

COLLEGE COMMENCEMENT IN CONSTANTINOPLE.*

[The following account of the commencement exercises in the "American College for Girls in Constantinople," familiar to all our readers as the "Constantinople Home," is taken from the *Levant Herald*, a paper published in Constantinople.]

THIS school, hitherto known as the "Home," has recently changed its name, having by legal charter attained to the full dignity of a College for the higher education of young women. Its course of study, never a childish one, has been made yet broader and larger, and as fast as the advancement of education throughout the country permits will be still further extended. The changes now made are in part a marked improvement in the scientific department, the establishment of a kindergarten and cooking school, and the great impetus given to instruction in music by the addition of Professor Lange to the teaching staff. Of the beauty of the situation of the school, the large grounds for recreation, the spacious and convenient building, and the constant and wise care given by the ladies in charge, only those who see and examine for themselves can have any just conception ; unfortunately distance and inertia rob the ordinary Periole of such knowledge.

In addition to a thorough course of written examinations, the closing exercises of the present school year have been in brief as follows:—

* See Frontispiece.

Tuesday.—Oral examinations all the day, simultaneously in three different rooms, chiefly in the languages, and the Holy Scripture. It was of special interest to hear girls from all the communities of this heterogeneous East, both Christian and non-Christian, responding with a common enthusiasm to questions propounded to them on the Book. At the close of the afternoon a very pretty sight was the entry of eighteen girls, dressed in white with trimmings of fresh ivy, who, after forming themselves into a crescent, were presented by the Lady Principal with certificates, stating that they had successfully passed their examination, and been admitted to the Freshman class of the College; words of kindly welcome were then read to them by two young ladies representing the more advanced classes.

Thursday.—The programme of the afternoon was full and varied, and the audience large and appreciative. Besides choruses, and piano solos, and duets, there were recitations in English and Armenian, and essays in English, French, Armenian, Greek, and Bulgarian; the latter are always exceptionally well written, and well read, and are one of the strong points of the school. Seven members of the Junior Class read in turn essays describing the seven wonders of the Ancient World, with the story of their travels in visiting these. What struck us as the most original fact of the programme, and really the best, was a discussion by ten members of the Freshman Class on the respective merit of the studies of zoölogy and botany. The five champions of the latter wore clusters of flowers on their shoulders; while those who plead so loyally for Jumbo, roast beef and turkey, etc., wore as badges artificial beetles, butterflies, etc. The facts were committed to memory, after being written by the girls themselves; of course both sides won. Calisthenics by the younger girls in the gymnasium,—of unusually varied figures, without any guidance except the music of the pianos and the tap of the drum,—formed as always a centre of great attraction to the guests. Drawing and painting, herbariums and so on, were then examined, refreshments partaken of, and an exceptionally delightful afternoon came to a close.

Friday.—The beautiful weather continuing, the usual great crowd assembled to testify their regard for the graduating class, and their respect for the school. The hall, always too small for such occasions, was nevertheless so arranged that all were comfortably seated, and in full view on three tiers of seats around the end of the room was the entire school. The graduating class was unusually small, counting but five members, and one of them being prevented by the custom of her people from appearing on the platform before such an assembly, it seemed yet smaller than it really was. The themes of their essays were “Cathedrals,” “Le droit de propriété,” “Illusions of Sense-perception,” “Heroes of Africa,” “Savonarola”; that which attracted most

attention, both because of its metaphysical acumen and the interest felt in its writer, was the one on Illusions. After the singing by the class of the College Hymn, "Dominus Illuminatio Mea," Dr. Long, of Robert College, presented with suitable words of counsel the diplomas to the young ladies. After singing of an anthem, speeches followed from the Chargé d'Affaires and the Consul-General of the United States; Dr. Voulkovich in Bulgarian, Pastor Constantin in Turkish, Professors Hagopian and Eliou of Robert College in Armenian and Greek respectively; and from Dr. Washburn. The audience then rose and joined in prayer and in the singing of the doxology, after which they scattered, to inspect the buildings and grounds, take refreshments, etc. Thus closed a year of much toil, and of not a little disquietude because of prevailing sickness, yet not without the evidence of at least partial victory won. The total number of pupils during the year has been one hundred and three, of whom sixty-three were boarders; that these represented nine nationalities, testifies to the unifying influence of the work attempted and done.

CENTRAL TURKEY.

VACATION EXPERIENCES.

BY MISS E. M. PIERCE, OF AINTAB.

SHALL I give you a little insight into our vacation life—how we spend it? with what difficulty we find a little recreation,—an asylum from the great heat of the season, a little repose for wearied brains and bodies? The last week of June finds examinations and graduating exercises among the past events of another year. The year is ended; the girls have gone home.

And right here, I want to say that it has been a great and glorious year for our Aintab Seminary,—a year in which we have seen, by the aid of the Omnipotent Hand, our dear seminary rise from its ashes and ruins a more beautiful and complete structure than before.

In the April vacation the command went forth to leave the old brown house on the hill, which had opened its hospitable doors to us in the time of our distress, and had from that time enabled us to carry on our school with almost the usual success to the time of leaving, for nearly a year and one half, and go back to the dear seminary.

Our hearts were near bursting with the joy which only the thought of returning gave. As for the girls, we had hard work to restrain them from singing as they went; but we knew the eye of an unfriendly government was upon us, and discretion made us constrained to restrain the exuberant spirits of the

girls. "Home again." Oh, how very sweet it seemed! Indeed, it began to seem almost a dream that we had ever left the dear place.

The girls and teachers worked hard to make up for various hindrances during the year,—visit of a week from "*la grippe*," a little extra vacation for moving, etc. So well had they worked that our examinations and graduating exercises were not at all behind what they had been in our most favored years.

After this long digression I will come back to the subject of our vacations. By the time all work is over the heat has come on with a strength which makes, oftentimes, the bare thought of existence a burden. Shall we go or stay? The weaker ones and those who have young children find it expedient to choose the latter, intrenching themselves within the thick stone walls of their homes, and sallying forth at nightfall for a breath of fresher air. They must forego the pleasure of change of scene, and get along as best they can. Others must go. There is annual meeting this year at Marash, commencing about the 4th of July; and then, perhaps, a little change may be beneficial in spite of the difficulties. Well, it is about fifty-four miles to Marash—by rail, how easy! or, if not by rail, a good carriage road and a comfortable carriage would be pleasant; but if neither exist here, as is really the case, there is still a better and a worse left. Those who own good horses may find some comfort in that. A good, easy horse, which one is accustomed to, makes the third best mode of traveling. But what for those who are not so fortunate as to possess one? The order goes forth for so many muleteer animals, horses, mules, or donkeys, as the case may be, some for loads and others for mounting. A great noise of bells announces the fact that they have arrived, and a rush is made to choose the best for saddle-animals. What a sorry set! sore-backed, some blind in one eye; and I once knew one totally blind who still kept his place in the caravan. All may be said to be generally stiff in every joint. Is there any such thing as easy-going animals among such beasts? No!

However, a selection is made, and the question arises how we shall go to avoid the great heat of the plain. At last it is decided to start early in the evening, and reach the Guard House, seven hours away, long before sunrise, stop under the booth of the Turkish Guards through the day, getting what sleep we can, and on the next night to Marash.

We did it, only instead of starting early it was near midnight before we left the seminary, owing to the wrangling of the muleteers for about three hours, during which time we patiently stood ready to mount in the yard. The sun was up blazing hot before we reached the Guard House. The prospect of a present moved the kind hearts of the guard to make their booth as comfortable as possible for us. And after taking breakfast we

opened our little beds, and lay down without mattress or pillows. On a raised platform above us a company of Moslems were spectators to all we did.

When the sun was near setting we started on to finish our journey of eleven hours by moonlight. Some of our party were refreshed by a little nap while we stopped a little for rest near midnight. We took our friends in Marash quite by surprise, just as they were finishing their breakfast in the morning. We had arrived in season for the opening of annual meeting and for celebrating our glorious Fourth on the next day.

You will bear in mind that all this time we are trying to get up an inspiration for our letter to the LIFE AND LIGHT and for many others. But the heat, instead of abating, increased; there was no way but to succumb; hand and brain refused to work. Still, cessation from work does not bring rest and refreshment. If we go back to Aintab so, to the old life there, perhaps we shall not be strong and fresh for the opening of a new year.

Well, there are some mountains belonging to the Amanus range which we can see across the hot plain. They look high and cool, and therefore inviting. There is the hard journey to get there across the plain and up the steep, rough sides of the mountain, but we have only to "exert ourselves" once more, and probably we shall reap a benefit.

So after every one else has gone, some to Aintab and some to Switzerland, Mr. Lee, Miss Blakely and brother, Miss West, Miss Graham, and I start for the mountains for two weeks of camping. All provisions, except meat, eggs, and milk, must go with us. Two cooks, a servant of all work, an old cook-stove, which has served on many a similar campaign, make our prospect for living quite encouraging. We camped among fine old cedars of Lebanon in close proximity to delicious springs of water. Oh, what a luxury to breathe this pure, cool air! So cool that winter flannels and overcoats were in requisition.

Now, I thought, I can write, when, lo! Morpheus fairly made me his captive night and day; for one week he refused to release me. I had only to touch the hammock and I was in his power. I had not the power to resist, and yielded myself unblushingly to "tired nature's sweet restorer." Then was the time for those nice blue-covered books a kind friend of the Philadelphia Branch had sent me. So the time passed with little accomplished by way of writing, till I find myself back again in Marash and my face set homeward, where work of various kinds is awaiting me.

Thinking that some of our friends might like to know something of the kind of missionary life I have tried to picture, I have thus tardily carried into execution my purpose of writing this letter before my return to Aintab.

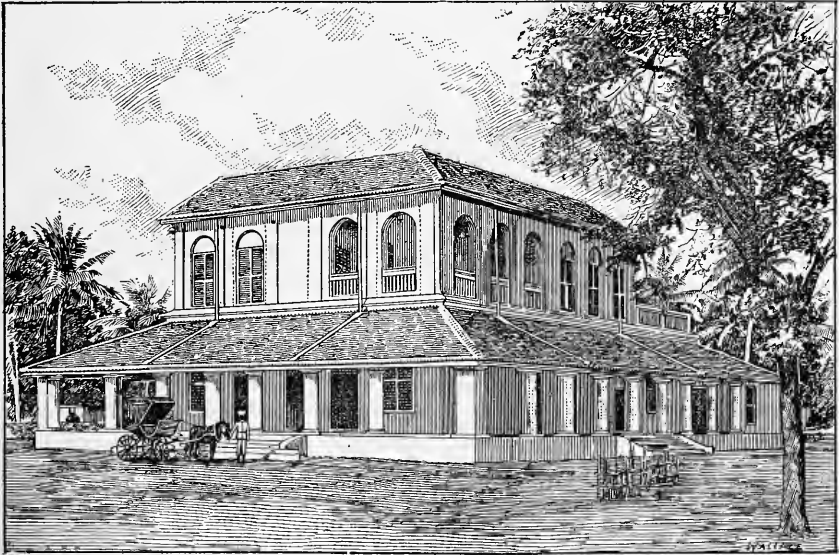
Young People's Department.

INDIA.

LETTER FROM DR. M. P. ROOT.

MADURA, INDIA, Sept. 3, 1890.

MY DEAR LIFE AND LIGHT: We have just come in from a Tamil concert, and I will try to share with you a little of the good time which we have enjoyed, unless this rare "gentle rain from heaven" lulls me to sleep.



KNOWLES HOME (SEE PAGE 530).

About the time that this reaches America, some of you will be going up to the great feast of the American Board; and a wee bit I envy you, and look forward with pleasantest anticipations to the day when I, too, may go up with you. We now, in a strange land and among a strange people, are having our annual feast. From all over our mission field its agents—between four and five hundred men—come to Madura, and many bring with them their wives and children, and non-Christian villagers who come for medical treatment. The missionaries, too, come in, so that we in Madura have the pleasure of entertaining our friends as you so often in your annual meetings have had the pleasure of entertaining your friends or strangers who have proved to be the "angels unawares."

It is pleasant indeed to see the people coming into Madura group by group. Our compounds now are gay and joyous places between the meetings. All have happy, smiling faces; of many we take knowledge that they have been with Jesus. Even the weary and heavy-laden among us grow young again as we catch sweet glimpses of his face reflected in the happy faces of these humble saints, as they greet us and welcome one another. None of us doubt but that Christ will come to our feast.

Each day there are prayer or consecration meetings, followed by essays and discussions on subjects pertaining to the work of the mission.

. . . Never was the mission in greater straits for men than now. But we know there is no restraint to the Lord to save by many or few, and our "Songs in the Night" are Praise to God who upholdeth those that fall, who raiseth those who are bowed down. Let the children of the King be joyful. Today we have been saddened by the death of a little patient of mine, Pastor Tesedian's baby boy, who had a most serious attack of small-pox. After the days of extreme restlessness and agony, it seemed almost beautiful to see how peacefully the sadly disfigured baby slept. As never before I realized that we "fall asleep." He had gathered the lamb in his bosom. As I came away I said, "I am sorry, Mr. Tesedian, that this great sorrow has come to you now." His reply was, "God knows best; it is right that the pastor should suffer as well as the people." There was no wailing,—the customary ostentatious expression of grief, such as is universal among the heathen, and not at all uncommon among Christians. The mother knelt by her baby softly crying and praying, the father stood looking down at the baby, saying, "God knows best," as I felt the baby's pulse and heart and confirmed their fear that the baby had gone away. It is a hard time for this sorrow to come to the pastor; and yet in this, too, God is good, for his friends from all over the field are here to sympathize with him, and to pray for him. The baby died about ten; at four its little body was laid away,—for so quickly must our poor bodies be laid away in this country. I have wandered far away from the concert of which I started to write. Now I must leave it for another letter.

A few days ago the Misses Root and I went off for a two-days' work in some villages eight miles from here. A shy, retiring man, Shadrack by name, lives in the largest of these villages, and has a congregation of nine communicants, and a little school made up of his own three boys, one other Christian boy, and nine heathen boys. The school was begun in January last, but the real work has been done since June, for in March he came up to Madura with his family, his oldest boy of eleven being very ill with pneumonia. This boy I saw once in consultation, and a medical friend from China also saw him with me. He died a happy Christian death, and

just as he went away he cried, "I see Jesus." "Angel Gabriel, have *you* come!" Almost at once Shadrack and his other three boys became very ill with the dreadful "influenza," which made such sad havoc in our ranks. Dr. Van Allen was attending Shadrack, but being called out of town, the whole family came into my care, and after many anxious days they went back to their work again. We were delighted the other day with his bright-eyed, scantily dressed heathen (?) boys. The first one recited all of the fifth chapter of Matthew, and the next one 1 Cor. xiii., on "the greatest thing in the world." Others recited the nineteenth, ninety-first, thirty-seventh, and other Psalms, and nearly all repeated the golden texts for the first four months in this year.

Miss Root took her baby-organ, and with the Bible-women visited in six villages where the people probably had never before seen a white woman. All seemed glad to welcome her, and listened politely to reading and prayer, and with marked pleasure to the explanation of the colored doll pictures. In two days I treated nearly two hundred cases, and Miss Dency Root helped me greatly by writing my tickets and giving out tracts, and by talking with the women and explaining Bible pictures to them. I tell you all this to show how kindly and even enthusiastically these people received us, and all because a bit of God's leaven was hidden in their midst, and all unknown to them was working God's good pleasure in them. The work goes on quietly. These two men of whom I write are but ordinary men, "whom love of God hath blessed," living in small, out-of-the-way stations cheerfully and gladly for his sake. I feel sure that some day their Lord will say to them and to many an obscure worker here, "Come in, ye blessed, for ye have been faithful."

September 6, 1890.—Last night I started to tell you of our Tamil concert, and did not. This seems a good time to try again. My guests are scattered on our pleasant veranda, some reading or playing games, and others talking and working. We are having another refreshing shower, and it is delightful to sit on our cool veranda in this informal way while we wait for dinner. "Delightful"; yes, and unusual, for if it was not raining, the veranda would be filled with native helpers seeking advice or help in some mission matter. The concert! Alas, how it eludes us! It was to begin at seven. At seven it rained hard, and in true native fashion we all took our time, and the concert really began at eight. The large East Gate Church was crowded,—the body of the church being filled with those sitting on the floor. The pastors and others sat on benches along one side, and women and girls on the other side. The different schools sat in the centre of the building, around the platform, on which the action songs were given.

We missionaries sat at one end by the pulpit. Two organs were used, the organists for the evening being the Misses Root and Noyes, and Messrs. Chandler, Perkins, and Humphrey.

The concert this year was not at all like those we have had at other mission meetings since I came to the country. Usually more or less European music has been a prominent feature, Miss Swift, the Misses Root, and Mr. Jones being our principal singers. This time the missionaries from various stations brought up a few children from their schools, and these took part in the concert. Another unique feature, a hitherto unheard of innovation, was the bringing in of about twenty-five of Miss Dency Root's Hindu schoolgirls. It was an experiment in two ways. The children are not usually allowed out at night, and certainly they are not often seen inside a Christian church.

How the parents were induced to let them come to the church I do not know; but the teachers collected them and brought them safely in little bullock carts, and as safely, I trust, saw them home again. A good many Hindu boys were present and took part; but, naturally, a Hindu boy's life is far freer than his sister's, and it did not seem strange to see them there. The audience numbered about seven hundred, and one's first impression on entering the room was of a happy crowd, chatting quietly but gaily, and of an atmosphere sweet and heavy from thousands of jessamines which boys and girls alike wore twisted into their hair.

The concert began with "Christ's entry into Jerusalem,"—a chorus by all the schools. It was in Tamil, and was well done, as were all the choruses, though none surpassed the twenty-first number on "The Child Jesus," in which Christians and Hindus united. The second selection, a Tamil Hymn of Praise, was sung by the Normal School girls.

The Pasumalai boys sang with great spirit a favorite with them, and with us when they sing it, "Tell it out among the nations." Two pretty action songs were gracefully done by the Hindu girls, and one particularly pretty one by Miss Noyes' girls' practicing school was loudly applauded. The Mandapasalai boys sang twice, and delighted us with their clear, soft, sweet voices. Evidently Mr. Perkins has given much careful training to his boys. They sang softly and in good time, so making a marked contrast to ordinary Tamil singing, where each boy or girl seems striving to scream louder and a little faster than his neighbor.

The Pasumalai College boys' anthem called out such prolonged applause that they responded to the *encore* with the Hallelujah Chorus, and this was nearly as enthusiastically applauded. The "Female" Normal School sang "Christ is Born," and the college boys, "Praise Him! praise Him! Jesus our blessed Redeemer." Other hymns and lyrics followed, but what touched

the missionaries most was "Come to Jesus," sung by Miss Bell's little girls. "Yesus," they say, and "Yust now." It was so pretty, and touched us all. I for one felt a wee bit homesick.

You, I dare say, would have been most interested by the selections given by the South Gate and High School boys. We had had, during the evening, organ, violin, and cymbal accompaniments, and the tap, tap of a drum occasionally; but when the South Gate boys rose to sing, the big bass-viol-like instruments, the fiddle, the drum, and the cymbals screamed and shrieked, boomed and clashed. But the boys' voices soared above, and the first fierce din was toned down by the tremendous volume of sound which came from those boys' throats. Up and down, in and out, faster than we could follow, went the song; and splendidly they did it, too. There was a rush about it that reminded me of a hill-stream after a storm. It brought down the house, and if I had a phonograph I would send it on to you. Then you would hear music such as you have never known, even in your dreams. The High School boys also were in good form, but the South Gate gained the victory. It is particularly delightful to see these Christian boys and girls—and, for that matter, Hindus, too—thus taking a place in our annual mission meeting.

Our Work at Home.

BIBLE READING.

CHRIST'S COMING.

"THE time draws near the birth of Christ," and the gladness of Christmas should not be lost to our missionary gatherings. It should revive our hopes, rekindle our gratitude and zeal, and increase our offerings. Would it not be wonderful if we should celebrate the birth of our Redeemer by giving gifts to every friend but him? We shall find a blessed opportunity for self-denial in saving all we can from other presents, which are often only another form of self-indulgence, for a love token to him who is dearest and kindest and best of all. He who "is over all, God blessed forever," has come as the great messenger and missionary to earth, and he now asks our aid for the carrying on of his mission.

WHY DID HE COME?

To give life to the dying. John x. 10. To give light to those in darkness. John xii. 46. To call sinners to repentance. Mark ii. 17. To seek and save the lost. Luke xix. 10. And His object in coming is the true end of our living. As the Father sent him into the world, so has he sent us. John xvii. 18.

CHRIST STILL COMES TO EARTH.

He comes to his helpers, and is with them all the days. Matt. xxviii. 19, 20. "He may sometimes be a God that hideth himself, but never a God that absenteth himself." He and his faithful followers live together now. 1 Thess. v. 10. This it is that fills their hearts with the joyous consciousness of power and "the unutterable hopefulness of peace." What courage and comfort might we all have if we took in the fullness of this truth. Again, Christ comes to every new believer; every conversion is a sign that he is here. Every advance of the Lord's host upon the kingdom of darkness is a token that their Captain is at the head of the column, and is leading on to victory. Josh. v. 14. And as each soldier lays down his armor for his crown, Christ comes to take him home. John xiv. 3. "We need not speak of want of sight," said a dying believer, "Christ's coming is *visible*." "I am as conscious of Christ's presence as of yours," said another to the wife who held his hand.

CHRIST WILL COME AGAIN IN GLORY.

Let us not cheat ourselves of the full joy of this promise. It is explicit and repeated. The angels said when Christ rose from Olivet into the cloud, "This same Jesus shall so come as ye have seen him go." Acts i. 11. At every communion service we show forth the Lord's death *until he come*. 1. In the glory of his Father. Matt. xvi. 27; Matt. xxiv. 30; Luke xxi. 27. 2. Accompanied by angels and departed saints, and joined by those who are alive and remain. Col. iii. 4; 1 Thess. iv. 16, 17. 3. At an unexpected moment. Matt. xxiv. 27; Luke xii. 40. 4. At a day already appointed. Acts xvii. 31. That day of final triumph may be far distant; but to each of us who look for his appearing, our dear Lord himself says, "Surely I come quickly. Hold fast till I come." Rev. xxii. 20; Rev. ii. 25.

 THE PRAYING BAND.

BY LUCY WHITE PALMER.

JUST how the prayers of the home workers affect the work abroad, we cannot explain; but that they do affect it, by the operation of some spiritual law, would seem an incontestable fact to those who believe at all in the power of prayer. Our missionaries testify over and over again that much as they need our gifts, they need our prayers still more. "Pray for us," is the burden of each letter they send; "Pray for us," is the beginning and the end, and the recurring refrain in each address that they give. And surely if it is true, as Dr. Pierson has said, that "the whole basis of successful missionary work is to be found in believing and importunate prayer," our repre-

sentatives at the front are making no unreasonable demand upon us in thus asking for our prayers. That we should give them this basis on which to rear successful work, is the least to be expected of us.

Yet every one who is at all familiar with the workings of our missionary auxiliaries, either juvenile or adult, knows that one of the most difficult things in connection with them is to get the members to pray for the work which professedly they love. If indeed they have the spirit of "believing and importunate prayer," it is not connected with the gift of utterance. Tongues that are glib enough at other times are dumb and palsied when asked to lead in prayer. The petition of the disciples, "Lord, teach us to pray," seems forgotten in their contemplation of the other one, "Set a watch, O Lord, before my mouth; keep the door of my lips." I once attended an auxiliary meeting in one of our good New England churches. The leader gave out a hymn, and read a chapter of Isaiah; then she looked appealingly around the room, and said, hesitatingly, "Will—will some sister lead us in prayer?" There was a long pause. Then the sister who always led in prayer offered the prayer with which she always led. The meeting then proceeded in various channels, without further mention of prayer, until the moment for closing, when the leader, with visible effort, asked, "Will some sister lead us in a closing prayer?" Another long pause, a dreadful pause, a pause continued until the leader said, "Perhaps we can all join in the Lord's Prayer." Then the hum of eager voices as the meeting broke up. That auxiliary wonderingly mourns, sometimes, that it is "living at a poor dying rate." "Prayer is the Christian's vital breath."

Now what is the matter with these good Christian women who really love the work, and would fain see it prosper, and yet cannot contribute to its prosperity and their own by lifting up their voices in prayer for it? Is not one reason for this state of things found in the fact that many of them were not trained to this form of work when they were young? "I never was used to it," is a plea often urged. I appeal to you, then, dear leaders of the children's bands, see to it that those under your care cannot in future years bring the same excuse, inadequate though it be. Give them a chance to get used to it. Train them up in this way that they should go, that when they are old they may not depart from it.

For the help of such leaders I am permitted to copy a letter from the consecrated and skillful leader of one of the best mission bands I ever knew. In response to my inquiry in behalf of another leader as to how she managed to get "six or eight voluntary prayers" from the children in the course of a meeting, she wrote this letter. I feel that I am doing other workers a service in sharing with them this experience, and these sugges-

tions, and in their name as well as my own, I thank my friend for the privilege.

She writes: "How I should like to sit down and talk with you for an hour of our work with the children! Then I could tell you just what you would like to know. It is always a pleasure to me to tell of the 'Praying Band,' for it is in this branch of the work I have been more richly blessed than in any other. I had the same trouble in the mission circle that the leader has of whom you write. They would not pray. But I felt sure that those who prayed in secret would be willing to pray in public, if only they were in the habit of praying together. I invited the five,—four girls and one boy,—thirteen or fourteen years of age, who, I had reason to think, were living Christian lives, to come to my house, and I told them how much they could help me, and what an advantage it would be to themselves to be in the habit of offering prayer whenever it was called for. To make it easy for them, I advised having a meeting once a week, at which we would have a Bible reading, the subject given in advance, and each one that signed the pledge was expected to pray. They have never disappointed me, but have gone on steadily for five years, with a perceptible growth in grace and numbers. Twenty of our best workers at the present time in the Christian Endeavor Society have graduated from this Praying Band, and now make up almost entirely the membership of our Junior auxiliary.

"Don't you believe that sometimes my 'joy is full,' when I sit in the Endeavor meetings, and hear at least fifteen offer prayer, who learned to pray in those little meetings? I do thank the Lord every time, and take courage. At the present time we have little ones in our praying band eight and ten years old, the oldest thirteen. I advised the larger ones to go into the Y. P. S. C. E., and give the younger ones a better chance. Of course, if the older ones were in the meeting, they with their practice could pray so much more easily, and 'better,' as the children would think it, the little ones would not feel the freedom they would by themselves. This winter I reorganized, and when I was taken sick at Easter, I wondered what they would do. I could not be with them, and I asked them if they would drop the meeting. No, indeed! They had made an arrangement by themselves; if I could not be there, the older ones would take turns in conducting the meetings till I could come. I wish you could have seen the shining face of the one who came to report to me. 'Twenty at the meeting to-day, and we had a splendid meeting.' And the leader of that meeting was one of the most timid, retiring ones in the whole number, and comes from a family where neither parent is a Christian. The girls are very anxious to get the boys to the meetings. Some of them have brothers whom they long to have Chris-

tians, and we are trying the power of prayer. Some of them do watch and pray; they expect answers to their prayers, and they often shame me by their simple faith. What has been done in this band can be done by any woman of average common sense, with reliance on Divine help. I saw the need in this direction. I felt that I could not possibly undertake it; I should certainly make a failure of it. I never felt more completely helpless in myself. When I started I could see only the first step. But I did go in the name of the Lord, and material for the work has appeared in abundance, sometimes from the most unexpected sources.

“Books that have been a great help to me are: (1) Children’s Meetings: How to Conduct them; (2) Crafts’ Plain Uses of the Blackboard; (3) Bible Readings, arranged by Susan L. Hatch; (4) Notes and Suggestions on Bible Readings.

“I have just introduced a Question and Letter Box, which I think will greatly profit both children and leader.

“We are now taking for the subject of our Bible readings Miss Havergal’s ‘Consecration Hymn,’ one couplet at a meeting. That may sound too solid for children, but the youngest appreciate it, when simplified.

“I inclose our pledge, which is taken by the children to their homes. If they decide to sign it, with their parents’ approval, their names are entered on the list of our Praying Band. None are encouraged to take this pledge who do not give good evidence of trying to live a Christian life.

Sincerely your friend and fellow-worker,

M. C. HOLMES.”

[The pledge appended is as follows.]

“PLEDGE FOR PRAYING BAND.—We, the undersigned, do form ourselves into a Praying Band, promising to meet once a week to pray. First, for ourselves, that we may be better Christians. Second, for others, that they may become Christians.”

No one is to sign this pledge, or be considered a member of the Praying Band, who does not promise to live a Christian life, with God’s help. Meetings open to all who wish to come.

“OUR FOUNDATION TEXT.—‘I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.’” Matt. xviii. 19.

To those who are seeking to obey Christ’s injunction, “Feed my lambs,” will not the suggestions in this letter open the way into “soft, green pastures”? It is earnestly hoped so.

NORTH WEYMOUTH, MASS.

SOMEBODY IS WATCHING.

DEAR SISTERS: Will you listen to a little incident that came under our personal observation?

"I think I will stay at home to-day from the missionary meeting. I am tired; I shall influence no one. I have nothing of special interest to say if I go. There will only be a few there, although many might go as well as not. I seldom excuse myself, and I'm sure my time is much more occupied than that of many of the women in our church."

So said a certain member of a Woman's Missionary Society a few months ago. But no sooner were the words spoken than the good, faithful prompter, conscience, began to work, and this is what it said: "Don't be discouraged. If you fail, those who usually stand with you through summer's heat and winter's cold, through sunshine and through storms, may lose heart. Go for His sake whose you are and whom you serve."

What was the result? Weary in mind and body, but cherishing the always strong desire to discharge each known duty, the lady made ready for the coming meeting. It was strange how there came into her mind one helpful item after another from the month's reading that she would carry. Strange how she wondered she could ever have thought to stay at home. Nothing daunted, though a call for a member of the circle was unavailing, because a sister of the church had come to spend the afternoon, nor yet because another "must go down street to-day," she hastened to the place where the few were wont to gather. Prayers were offered in the hush of the holy place, the songs of Zion rose from grateful hearts, earnest words were spoken by those who were humbly, devotedly doing their part to carry out our Saviour's last commission, and the meeting ended. Had any one been influenced that day?

Several weeks after, this note came to her who had well nigh failed to be in her accustomed place: "My dear friend, I send a quarter of a dollar, and I want to tell you that the last time I saw you pass to the afternoon missionary meeting, I watched you out of sight, and made up my mind that I would keep a reckoning, and would put a little into the collection for the meeting every time, whether I am there or not. My friends made so much fun of the mite-box you gave me, that I had to hide it, but I am not so much afraid of it as I was. I don't know why it isn't as sensible as keeping a diary. It is a sort of diary written in the sign language that the angels understand."

Sister, somebody is watching. The almost discouraged worker, speeding along in the cold winter day, knew not that the eyes of one who is seldom

found in the missionary meeting were on her. She did not know of the resolution formed, the purpose to be strengthened, which would grow into a lively missionary zeal, perchance.

You do not know, as you almost faint by the way, who is watching, or who will be influenced by your life for Christ. Let me plead with you that you hold in constant remembrance the Woman's Missionary meetings. Your presence, your prayer, and word of interest, it may be your very passing along the street, may be a power for good to some soul, and by and by, when life's record is laid bare, all these little things may be found among the forces that helped to establish the kingdom of our Lord in the earth. It is ours to faithfully improve each opportunity. He for whom our work is done will give such measure of reward as is best in His sight.—*Canadian Missionary Link*.

LEAVES FROM OUR BRANCHES.

New Hampshire Branch.—Life and growth are manifest in many ways in the auxiliaries and mission circles of the New Hampshire Branch. Both old and new methods have been employed in pressing forward the work.

In the largest church in the State every sister at the beginning of the year received a warm-hearted letter from the president of the auxiliary, cordially inviting her to identify herself with foreign missionary work by joining the auxiliary and attending its meetings, thereby enlarging its membership and increasing its usefulness. Another auxiliary sustains a missionary concert one Sabbath evening in each month, while others assist in the regular church missionary concert.

The annual meeting of auxiliaries in Merrimack County, held in connection with the County Conference of Churches last June, had a novel feature. The gentlemen were so desirous to know more of the work of these societies that they were permitted to remain during the session, and were interested listeners. One lady gave a condensed report of the auxiliaries; another told how to interest one's self in missions; still another explained the relation of foreign missions to the churches; and a fourth read an interesting paper on "How to Interest Boys in Missions."

One especially pleasing feature in another county is the new life taken on by a number of mission circles, upon which a blight seemed settling last year.

The story of one of these, as told by its president, may suggest hints to others who are trying to rally their scattered forces. A few young ladies, several schoolgirls, and two or three boys in their teens, and some dear little boys and girls,—twenty-eight in all,—reorganized last November, and met

fortnightly all through the winter and spring with much pleasure and profit. Of countries far over the sea they learned a great deal. They enjoyed a peep at the Land of the Rising Sun, where they found picturesque old heathen temples, funny little houses with sliding paper partitions, and prim little gardens. They also found what churches, training and boarding schools, and hospitals had done for this land. Then on to China, where the boys delighted in the Great Wall and the broad fields of rice and tea, while the girls were charmed with silks, and crêpes, and dainty china. Here, too, they saw the impress of our missionaries' hands in schools, and hospitals, and churches. India next beckoned them to study her caste system and her old civilization; and they wandered in thought beside the poppy fields, along the Ganges and Indus, past curious old temples, and through tangled tropical forests, the haunts of lions and tigers. They saw what great light Christianity had brought to the Hindus, and rejoiced that we have so many faithful laborers there. Turkey and the Dark Continent also claimed their interest and thought, and the boys now keep careful watch of Stanley's movements.

Through rain, and mud, and snow they gathered on alternate Saturdays; and one little girl replied, when asked how she enjoyed the mission circle, "Oh, I think it's just *beau-tiful*!" Half the recruits came from one to four miles to the missionary rendezvous; but notwithstanding this the chairs of these far-away members were rarely vacant.

Five-cent pieces were loaned to each member, and the success of some has been very marked, while all have done well. They have made a variety of useful articles, made and sold candies, and parched corn, and dainty bunches of arbutus. A public meeting was held in May, at the close of which articles were sold on the five-cent accounts, and cake and chocolate were served. Still later a kindly loaned lawn, made gay with lanterns, chairs, croquet sets, and a large ice-cream tent, yes, and a cabinet organ, made the unities of place complete for the mission circle garden party. The unities of time, too, were well preserved, for from 6.30 to 9 p. m. pleased everybody in the staid old town where the mission band lives. The music was sweet and attractive, the ice-cream and cake *par excellence*, and the fence was guarded by outsiders who could not find room to enter the grounds, nor ices enough to go around. However, the delighted children departed homeward at the evening's close with happy hearts, and the treasurer's bag was heavy with shining dimes.

The clouds which so long darkened the September skies, "lifted" on the 11th, giving *Worcester County Branch* a day of partial sunshine for its quarterly meeting at Webster. (The late home-getters, however, found

that water-proof and rubbers are an essential equipment for a missionary meeting.) The attendance was not so large as could have been desired, but those who were present we are sure gratefully appreciated the hospitality extended.

Circumstances have hitherto prevented the organization of a Foreign Mission Society in this church, but new interest was awakened by the exercises of the day; and as the result, a society has been organized upon a basis which renders it auxiliary to the Woman's Board of Missions. Its outlook is very encouraging. Thus it ever is. The more an individual or church knows concerning foreign mission work, the more eager do they become to have a part therein.

A valuable paper upon the question "Why should Young Ladies be interested in Foreign Missions?" by Mrs. Newton, treasurer of the Branch, as also one entitled "An Auxiliary: What does it Mean?" (which, like good wine, loses none of its virtue by age), by Mrs. G. H. Ide, interested all, and gave subject for afterthought. An address by Rev. M. Gutterson, of India, upon the people of that land, mainly the Hindu, as viewed physically, morally, and religiously, was singularly instructive, inspiring, and helpful.

The state of the various auxiliaries of the Branch is very encouraging, and some churches having no organization report increased interest in foreign missions. The members of one auxiliary, failing to secure the attendance of the young ladies at their meetings, have arranged to meet occasionally with the King's Daughters, thus giving the members of that organization the benefit of a foreign mission hour. Another auxiliary holds its meetings on Saturday, so as to gain the young ladies who are in school on other days, and "find the result to be satisfactory." One reports two meetings given to the study of the work of Worcester County Branch, which were "full of intelligent and enthusiastic interest." One mission circle of twenty members has recently become auxiliary to the Branch. Each member selects some special mission field for study, and their meetings are not lacking in interest. The following, from a president respecting her own auxiliary, we are sure will be indorsed by all. "The readers of LIFE AND LIGHT find it a pleasure they would not forego, and I cannot see how it can fail to awaken interest in the minds of all who come under its influence. I suppose the inertia of Christians greatly hinders the coming of Christ, and the little we do to help on his kingdom is amazing." We can only hope with the writer of the above, that "the Master can see greater work done for him than we are able to record."

New Haven Branch.—In Turkey, as elsewhere, our missionaries are often filled with an intense longing to do something for the little children. If only they could reach some of the avenues to the early child-life before

they are wholly mortgaged to sin and Satan, what economy of labor it might prove. The "ounce of prevention" over against the "pound of cure" might save many a lamb for the Shepherd's fold. Five years ago a kindergarten was opened in Smyrna, one room being ample for its needs. Providence has smiled on the effort. For three years the missionaries have been praying for means to enlarge and wisely locate this growing school for the little ones. Recently the New Haven Branch, with the approval of the W. B. M., has voted to appropriate for a building for this school a legacy of \$2,000, given by Mrs. Jane E. Huntington, of Middletown, Conn. The ladies of the auxiliary to which Mrs. H. belonged are much interested in this appropriation, and will follow it with prayer, as, in a sense, their work. Those on the ground who regard this as an answer to prayers kept up after an Elijah fashion three years, will be all the more grateful to God for the timely gift. Now if at the same time a building should be offered which could be made suitable for the kindergarten, and also roomy enough to include the normal class, would it not all seem like the converging lines of Providence? We have some reason to think that this will be so in the near future. She "buildded better than she knew," will be, we believe, the unanimous verdict in coming years of those who watch this enterprise to its successful issue, and who learn that it was made possible by the bequest of Mrs. Jane E. Huntington.

R. W. H.

New York Branch.—A "new departure" was taken by the ladies of Susquehanna Association this year in their annual meeting in connection with that of the Association. The ladies have always held their meeting by themselves while the exercises of the Association were in progress; but having secured Mrs. Eastman, of Canandaigua, to address them this year, there came such an earnest plea from "the brethren" that they be admitted, that quite reluctantly the vice-president, Mrs. Hough, consented to make the meeting a public one.

It was held in the pleasant audience room of the beautiful new church in Berkshire, on the evening of September 24th, Mrs. Hough presiding. A good audience gathered to hear the speaker. After devotional exercises the choir rendered effectively a stirring missionary anthem, "Prepare Ye the Way," and also, later, chanted sweetly the missionary's call, "My Soul is Not at Rest." The poem "For Love's Sake" was most beautifully recited by one of the Berkshire ladies, and the leaflet, "Why Our Society Did Not Disband," very feelingly read by another.

Then Mrs. Eastman, in her indescribably charming way, gave her address on "The Ins and Outs of Woman's Missionary Work." Glancing first at the *outward* influence, she gave a brief *résumé* of the grand work accom-

plished by the W. B. M. during the twenty-two years of its existence. Then looking at the other side, she inquired as to the *inward*, or reflex, influence of this work upon the women themselves. Are they better wives and mothers? better neighbors and friends? If all this outside good, this foreign work, is accomplished at the expense of the neglect of home duties, if we are rearing a generation of neglected, Godless children here because the mothers are wholly absorbed in foreign work, the good accomplished does not repay the sacrifice made,—the loss is greater than the gain. “But,” the speaker argued, “such is not the case.” She then drew a beautiful picture of family life as it should be in the ideal Christian home, where parents and children are interested in the same object. The father, loving the work of the American Board, is reading the *Missionary Herald*; the mother, attached to one of the Woman’s Boards, reads her *LIFE AND LIGHT* or *Mission Studies*; while the children belonging to mission circles watch eagerly for their *Mission Dayspring*,—a striking object lesson for a converted heathen who has never allowed wife or children to share his interests.

All enjoyed the evening’s exercises, and some of the brethren were kind enough to say that the ladies’ meeting was “quite the gem of the Association.”

S. J. H.

We give below a good suggestion from Brooklyn, N. Y. :—

The following plan was carried out with much enthusiasm last Christmas by Puritan Mission Band. I thought possibly if sent to you it might help some leader who may be looking “for something new.” We gave what we called a “Mock Christmas Dinner.”

The Friday after Christmas we met in our church parlor. A table spread with cloth and set with plates cut out of colored papers extended the length of the room. The different colored papers represented the countries where the Board has missions. Upon the back of the plates was written either a Bible verse, a bright bit of missionary information, or the name of some mission station or missionary. By the side of the table stood a Christmas tree, empty.

We had prepared, at a previous meeting, some small bags of paper cambric. These were given to any one who would accept an invitation to our “dinner.” Into the bags they were to drop the letters written on bits of card-board which formed the name of any article of food, also as many pennies as there were letters. The word was kept a mystery.

After taking our seats at the table we exchanged bags, and then, after much study, learned what our meal consisted of. There was a great deal of sport in this part of our programme. Articles of food with very long names were, of course, preferable to those of shorter ones, although they were not always so palatable. We fared sumptuously, and no one was ill.

When the words were all made out, the bags containing the pennies were hung upon the tree. This was done with the thought that the money was a Christmas gift to the Saviour.

Before the fun of the hour commenced, the Christmas story in Luke was read, prayer was offered, and a hymn sung. At the close of our repast we had some recitations, instrumental music, and the reading from the back of the plates. The names of mission stations and missionaries were written in confusion. The deciphering of them was a little test of knowledge.

ANNUAL MEETING.

THE Twenty-third Annual Meeting of the Woman's Board of Missions will be held in the First Church, Main Street, Hartford, Conn. Public meetings on Wednesday and Thursday, January 14 and 15, 1891. All ladies interested are cordially invited to be present. A meeting for delegates only will be held on Tuesday, January 13th.

The ladies of Hartford will be happy to entertain all regularly accredited Branch delegates and missionaries during the meeting. All such desiring entertainment are requested to send their names before December 15th to Mrs. Seth Talcott, 863 Asylum Avenue, Hartford, Conn. To any besides delegates who may desire to secure board, suitable places at reasonable rates will be recommended on application to the address given above. It is earnestly requested that if any ladies who have sent their names decide not to attend the meeting, the committee be promptly notified, that their places may be filled.

TO OUR SUBSCRIBERS.

THIS number closes the volume of LIFE AND LIGHT for 1890. Collectors and subscribers will please send in their advance payments promptly, and those especially who may find by the date against their names that they are in arrears, are requested to send both back dues and advance at as early a date as possible.

This is just the time to secure new subscribers to the magazine. Any new names that are sent to us before the first of the year will receive the December number free.

If any subscribers feel that they must discontinue their subscriptions, they will oblige us very much by sending us a prompt notification to that effect.

WOMAN'S BOARD OF MISSIONS.

Receipts from Sept. 18 to Oct. 18, 1890.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. W. S. Dana, Treas. Auburn, High St. Cong. Ch., Y. L. M. B., 25; Greenville, Lakeside Helpers, 3; Monson, Sunshine Band, 6.50; Waterford, Douglass Sem'y, Thanksgiving Circle, 5,

44 50
Total, 44 50

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E. McIntire, Treas. Candia, Aux., const. L. M. Mrs. John P. French, 25; Keene, Second Cong. Ch., Aux., prev. contri. const. L. M. Mrs. George Cole, 20.43; Lisbon, Aux., 2; Littleton, Aux., 5; Merrimack, Aux., 7; Rochester, Aux., 30; Salem, Aux., 11; Tamworth, Aux., 8; West Lebanon, Aux., 10.85; Hampstead, Aux., 15,

134 28
Total, 134 28

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. North Bennington, Aux., 10; West Brattleboro, Boys in S. S., 1; Burlington, Helping Hands, 45; Cambridge, Aux., 2; Cornwall, Aux., 4; North Danville, Dea. Amos Morse, 60; Enosburg, Aux., 31.25; Fairfield, Aux., 6; Jericho Centre, Aux., 14, Mrs. Stone's S. S. Cl., 3.60; Manchester, Aux., 5; Norwich, Aux., prev. contri. const. L. M. Mrs. Abel Bicknell, 6.50; West Randolph, Mrs. M. H. G., 2; Royalton, Sarah Skinner Memorial Soc'y, 11.33; West Rutland, Aux., 11; Springfield, Aux., of wh. 16.55 A Thank-off., 17.55; East St. Johnsbury, Aux., 9; Williston, Aux., 4, Mrs. Clark, 15,

258 23
Total, 258 23

MASSACHUSETTS.

Friend, 50 00
Andover and Woburn Branch.—Mrs. C. E. Swett, Treas. Lowell, Highland, Cong. Ch., Primary Dept. Birthday Money, 1; Melrose, A Friend, 5; West Medford, Aux., 2; Wakefield, Aux., 55; Lexington, Aux., 32, 95 00
Barnstable Branch.—Miss A. Snow, Treas. Cotuit, Aux., 2; Falmouth, Seaside Gleaners, 100, 102 00
Berkshire Branch.—Mrs. C. E. West, Treas. Honsatonic, Aux., 13.47; Lee, Senior Aux., 307.25; Lenox, Aux., 10; Pittsfield, South Ch., Aux., 20.45, 351 17
Essex North Branch.—Miss C. A. Osgood, Treas. Ipswich, First Ch., Aux., 50; West Newbury, First Parish, Aux., 13; West Boxford, Aux., 21.50, 84 50
Essex South Branch.—Miss S. W. Clark, Treas. Peabody, Aux., 97.83; Middleton, Senior Aux., 12; Lynn, First Ch., Y. L. Aux., 25, M. B., 5, North Ch., Aux.,

of wh. 50 by Mrs. Ford, const. L. M's Mrs. F. W. Nichols, Mrs. O. L. Baldwin, 105, Golden Rule M. B., 16.65; Lynnfield Centre, Aux., 20.96; South Lynnfield, Aux., const. L. M. Miss Abby B. Southwick, 25; Swampscott, Aux., 36.05; Manchester, Aux., 50; Danvers, Maple St. Ch., Aux., of wh. 25 const. L. M. Mrs. E. C. Ewing, 37.08, Maple Leaves, 20; Gloucester, Aux., 35, 485 57
Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Conway, Aux., 41; Greenfield, Aux., 3.25; Orange, Aux., 57.26, Jun. Aux., of wh. 25 const. L. M. Mrs. H. L. Stratton, 54.94; Shelburne Falls, Aux., 15, Primary Dept. S. S., 2.25, 173 70
Granby.—Cong. Ch., 25 00
Hampshire Co. Branch.—Miss I. G. Clarke, Treas. Easthampton, Emily M. C., 20; Hatfield, Aux., 35.95, Mission Circle Rally, 12.76, 68 71
Middlesex Branch.—Mrs. E. A. Bigelow, Treas. Holliston, Aux., 15; South Framingham, Aux., 72.15; South Natick, Anne Eliot Soc'y, 10; Lincoln, Aux., 50, 147 15
Middlesex Union Conf. Asso.—Mrs. A. R. Wheeler, Treas. Concord, S. S. Missy Soc'y, 40; Harvard, Aux., 37.75, Busy Workers, 2.25; Ayer, Aux., 18, The Ruths, 2; Westford, Aux., 19, Y. P. S. C. E., 2; Dunstable, Aux., 28.50, Y. P. S. C. E., 2, 149 50
Norfolk and Pelgrim Branch.—Mrs. F. Shaw, Treas. Quincy, Cheerful Givers, 8; Hingham, Aux., 25; Holbrook, A Friend in Light-Bearers Circle, const. L. M. Miss Eva F. Holbrook, 25; Braintree, Aux., 11, 69 00
Old Colony Branch.—Miss F. J. Runnels, Treas. New Bedford, Union Workers, 57, Wide-Awake Workers, 80; Lakeville, Aux., 60, 197 00
Springfield Branch.—Miss H. T. Buckingham, Treas. Longmeadow, Aux., 20.20; Mitteneague, Aux., 10; Chicopee, First Ch., Aux., 50.35; Indian Orchard, Aux., 33, Willing Helpers, 10; West Springfield, Park Ch., Aux., 100, Helping Hands, 1.50; Ludlow Mills, Aux., 10, 235 05
Suffolk Branch.—Miss M. B. Child, Treas. Auburndale, Aux., of wh. 25 by Mrs. J. O. Means, const. L. M. Mrs. Geo. D. Harvey, 67; Boston, Union Ch., Aux., 19.14, Y. L. M. C., 25; Chelsea, First Ch., Aux., 72, Third Ch., Aux., Thank-off., 20; Dorchester, Second Ch., Aux., 93.36, Mrs. Nathan Carruth, 5; Hyde Park, Aux., 15; Newton, Eliot Ch., Aux., of wh. 25 const. L. M. Mrs. Thomas Weston, 165, Junior Aux., 35; Newton Highlands, Aux., 2; Roxbury, Walnut Ave. Ch., Stanwood G., Raynor G., Anna E. Wellington, 5; West Newton, Aux., 25; West Roxbury, South Evangelical Ch., Aux., 8.42, 556 92
Worcester Co. Branch.—Mrs. C. S. Newton, Treas. Leicester, Y. P. S. C. E., 20; Millbury, Aux., of wh. 25 const. L. M. Miss Annie W. Newell, 30; Fitchburg, C. C. Ch., Aux., 57.15; West Boylston, Thank-off., 24.75; North Brookfield,

Thank-off., 15; Southbridge, Aux., of wh. 45 A Thank-off., 50.28; Blackstone, Aux., 14; Princeton, Mountain Climbers, 5; South Royalston, Aux., 10; Upton, Aux., 29; Spencer, Aux., 125; Warren, Aux., 18.66; Rockdale, Aux., 27.53; Worcester, Union Ch., Aux., 86.18, Hope Ch., Aux., 15, Lend-a-Hand Club, 5, Piedmont Ch., Intermediate Dept. S. S., 15.03,

547 58

Total, 3,337 85

LEGACY.

Clinton.—Legacy of Mrs. Mary M. Greene, 100 00

RHODE ISLAND.

Rhode Island Branch.—Miss A. T. White, Treas. Bristol, Aux., 20, Y. P. S. C. E., 30; Saylesville, Friends, 6; Pawtucket, Park Pl. Aux., const. L. M. Mrs. T. P. Bannfield, 100, Aux., of wh. 25 by Mrs. Curtis Davis, const. L. M. Hope Curtis Davis, 25 by Mrs. E. C. E. Davis, const. L. M. Miss Edith May Marble, 25 by Mrs. L. B. Goff, const. L. M. Mrs. Clovis H. Bowen, 25 by Mrs. Alex. McGregor, const. L. M. Mrs. Fred W. Easton, 25 by Mrs. Charles E. Longley, const. scif. L. M. 482.75, Y. L. M. C., const. L. M. Miss Deborah Hope Harrub, 100, Happy Workers, 50, Golden Rod M. C., 17.25; East Providence and Seekonk, Aux., 27.50; Woonsocket, Aux., 13.50; Providence, Central Ch., 375, Plymouth Ch., Morning Stars, 10, Beneficent Ch., Aux., 510, Busy Bees, 22.60, Academy Ave., Aux., 14, Pilgrim Ch., Aux., 25, North Ch., Aux., of wh. 100 const. L. M. Mrs. M. B. Starrett, 100.41, Union Ch., Aux., 450, The Wilkinson M. C., 5; Barrington, Aux., 50; Central Falls, Aux., 20; Y. L. M. C., 40; Kingston, Aux., 24; Little Compton, Aux., 20,

2,513 01

Total, 2,513 01

CONNECTICUT.

Hartford Branch.—Mrs. G. R. Shepherd, Treas. Canton Centre, Aux., 28; Collinsville, Hearers and Doers, 28, Aux., 75.30; Columbia, Aux., 42; East Granby, Aux., 10; East Hartford, Aux., 46, Real Workers, 20; East Windsor, Aux., 20; Ellington, Aux., 75, King's Children, 15; Enfield, The Gleaners, 45; Granby, Aux., 20.70; Hartford, Asylum Hill M. C., 249, Centre Ch., M. C., 60, Fourth Ch., Aux., 34.50, Pearl St. Ch., Aux., 1, Wethersfield Ave. Ch., Aux., 15.50; Manchester, Aux., 32; Newington, Aux., 88, Boys' Circle, 11.88, Y. L. M. C., 14; Poquonock, Aux., of wh. 25 const. L. M. Mrs. Roberts Young, 38.85, Cheerful Givers, Boys, 23.57, Girls, 18; Rockville, Mrs. L. A. Hall, 15, Earnest Seed-Sowers, 6, Little Helpers, 5, Aux., 105; Rocky Hill, Aux., 15.05; Simsbury, Aux., 43; Somers, Aux., 17.79; South Coventry, Aux., 16.50, Willing Hands, 16.50; Southington, Aux., 30; South Windsor, M. C., 10; Stafford Springs, Aux., 10; Suffield, Y. L. M. C., 15; Talcottville, Aux., 89; Terryville, Aux., 13; Tolland, Aux., 92.85; Unionville, Aux., 7.08; Vernon,

Aux., 12; Wethersfield, Aux., 138.15; Windsor, Aux., of wh. 25 by Miss Olivia Pierson, const. L. M. Mary E. Sill, 43.15, Splinters of the Board, 50; Windsor Locks, Aux., 118.47,

1,817 84

Total, 1,817 84

NEW YORK.

New York State Branch.—Miss C. A. Holmes, Treas. Buffalo, Pilgrim Ch., Aux., 5; Brooklyn, Puritan Ch., M. B., of wh. 25 const. L. M. Miss Kittie A. Beam, 50; Binghamton, Aux., 30; Cambria, S. S., 5; Canandaigua, Aux., 20; Homer, Mrs. B. W. Payne, 5, Aux., of wh. 100 const. L. M. Mrs. Adeline Carpenter, Elizabeth M. Burdick, Mrs. Ellen F. Daniels, Mrs. C. N. Woodward, 120.77; Fairport, Pine Needles, 15; Lockport, First Ch., Aux., 16, East Ave. Ch., Aux., 2.85; Madison, Aux., 26; Norwich, Aux., 25; Poughkeepsie, Aux., const. L. M. Mrs. Norman J. Brooks, 25, Opportunity M. C., 14; Riverhead, S. S., 44.78; Syracuse, Aux., Plymouth Ch., 50, Ex., 129.40; Binghamton, Aux., 30; Buffalo, Cheerful Givers, 1; Chenango Forks, Aux., 2; Coventryville, Aux., 4.75; Copenhagen, Aux., of wh. 50 const. L. M. Mrs. Julia M. Hardy, Mrs. Anna Green, 70; Honeoye, Aux., 61.50; Little Valley, Aux., 6; Port Leyden, Aux., 10; Rochester, South Ch., Aux., 10; Walton, Aux., 30; Lisle, Aux., 10; Poughkeepsie, Miss Andrus, 10,

570 25

Total, 570 25

PHILADELPHIA BRANCH.

Miss E. Flavell, Treas. D. C., Washington, Monday M. C., 72.50; N. J., Newark, Belleville Ave. Ch., M. B., 100; Plainfield, Aux., 68.05; Va., Herndon, Faithful M. B., 16,

256 55

Total, 256 55

FLORIDA.

Interlachen.—Woman's Home and Foreign Missy Soc'y,

6 80

Total, 6 80

DISTRICT OF COLUMBIA.

Washington.—Mrs. T. O. Rice,

10 00

Total, 10 00

ILLINOIS.

Danville.—Mrs. A. M. Swan,

10 00

Total, 10 00

MICHIGAN.

Traverse City.—Junior Y. P. S. C. E. and Light-Bearers,

5 00

Total, 5 00

General Funds, 8,964 31

Leaflets, 35 58

Legacy, 100 00

Total, \$9,099 89

MISS HARRIET W. MAY,
Asst. Treas.



THE MISSIONARY SCHOONER, ROBERT W. LOGAN.

At the Oakland Mole on Saturday last might be seen a dainty little craft, tossing lightly on the waters that wash the wharf where she lay. A little farther out in the bay, swinging at anchor, lay a pretty vessel called the Pitcairn, which suggested the island of that name. To the right the Startled Faun, a beautiful yacht which has made her record for speed on the bay; but none of them ever had the history or the destiny which has this little vessel moored to the Oakland wharf. On her stern, in bright letters, is the name of Robert W. Logan,—a name known to few of the multitude of people passing and repassing in those great ferry-boats near by, but a name that will live forever in the hearts of simple natives on the far-distant islands, of Micronesia, and in loving and honored remembrance by the Church in our own land. Many years ago Mr. and Mrs. Logan went to those islands, whose names are but partially familiar to us. Ponape, Ruk, Kusaie—here they labored with those untaught, more than ignorant natives, following the labors of some sainted ones who had gone before. Here, in the depressing heat, far beyond the reach of the necessities of life to an American, in sickness and in health they labored to bring these people into the light of the gospel. We follow Mr. Logan and his wife as in a little open boat they try to make their way to a more distant station, to look after the Christians there. There the broiling sun, the lack of the cooling draught, the fevered veins, did their work, and Mr. Logan laid down his life. His body lies in Ponape, and a marble monument, sent from this Coast, marks his resting-place. The lack of easy and suitable communication between these islands, which, perhaps, caused the death of Mr. Logan, led the Board at Boston to devise plans for a little vessel to ply between the numerous islets of these groups. The Morning Star is too large for this work, and is needed in the longer trips from Honolulu; and so this little vessel, about sixty feet long, will be a welcome—most welcome—auxiliary to the work of the missionaries.

She was built at Benicia by the Messrs. Turner, cost \$5,000, came to this city last week, and on Saturday was dedicated by a simple service to the special work of literally "carrying the gospel" and its messengers to the islands of the sea. The completed Bible, whose translation into the Mortlock language by Mr. Bingham is just finished, native preachers from one point to another, youth to find their way into Mrs. Logan's school, supplies of food and necessaries, will be her cargo. No gains of commerce will increase her coffers. Many gathered to see her off, and to take an excursion in her about the bay. As the party stood on the deck, before the ropes were cast off, Dr. McLean read from Mark's Gospel of Christ on the sea, and said that many of his teachings and of his blessed life centred around the sea. Then the hymn, "The Morning Light is Breaking," was sung, after which Captain Bray was asked to tell something of the destination of the little boat, which he did, describing the islands in their peculiar formation. After this Captain Worth, who is to command her from Honolulu, and who is a devoted Christian man, was asked to make some remarks. As we looked at the bronzed face of this good man, who told of his sympathy and Christian love for the dear friends in Micronesia, and of his own faith in God, it was felt that with two such men, whose trust in God was so apparent, to care for this vessel, that He who holds the winds in the hollow of his hand would bring it into the desired haven. Another hymn, "Jesus Shall Reign"; then the prayer of dedication by Rev. Mr. Frear. The doxology was sung by those on board and joined in by those on the wharf, and then the ropes were cast off, and she drifted slowly, as there was but little wind, out into the bay.

We watched the white wings as far as we could see them in the misty distance. On the deck of the Robert Logan sat a godly woman to whom the story of the work of Christ was not new; no, for forty years she had been familiar with its every detail.

Mr. and Mrs. Sturges labored in these islands for many years. They came to Oakland some years since, where together they worked at the translation of the Bible into the language of the Gilbert Islands. Mr. Sturges went to his reward some years since, leaving his wife to continue the labor of translation; and whose benediction could bring down greater blessings on the little vessel and her commanders and crew than hers whose love for this work and for those natives has never died! The Robert Logan sails next Tuesday for Honolulu; from thence she will start on her longer voyage far to the southwest. Can we imagine Mrs. Logan's feelings as she gets the first sight of the white-winged messenger, with the beloved name on her stern—the name that marks the resting-place of her dead, the same that

will on this little vessel give hope and inspiration to the living? And that bright flag at the masthead, will it mean anything to her? Will she not say, as she looks at its waving folds for the first time, "My country, 'tis from thee you have come"; and the unsympathetic Spaniard, as he looks at it, too, the symbol of a great and powerful government, will he not be a little more cautious about interfering with the rights of American citizens, though few and weak in numbers? And so we say, God speed the Robert W. Logan on her long voyage, and bring her to a safe anchorage in the tropic seas and bright waters that separate the lonely but beautiful islands of Micronesia, where many loving hearts will welcome her coming and speed her parting on her errands of love and missions of mercy.

MRS. S. S. SMITH.

LETTER FROM MISS GUNNISON.

KOBE, July 12, 1890.

To the Members of the Young Ladies' Branch of the Pacific:

DEAR FRIENDS,—Our mission is now holding its annual meeting here in Kobe, at the girls' school, my former home. The weather has been unusually cool and pleasant for this time of the year, and I think the majority of the mission have enjoyed meeting here quite as much as they have previously enjoyed Hiyeizan. Our closing meeting is now in session, and while listening to the various discussions, I pen these few lines. Probably there has never been a time in the history of the Japan Mission when its members have been so perplexed as to the locating and re-locating of the missionaries. As you know, I have been alone at Matsuyama for a year, and one of the perplexing questions was to find an associate for me; but the matter was happily settled by the appointment of Miss Judson, of Niigata, whose health forbids her spending another winter in the north. But as Niigata has suffered severe losses during the past year in the departure of Dr. and Mrs. Scudder and the death of Miss Scudder and Mrs. Pedley, it was necessary to find some one for that station; and after much discussion and many suggestions, it was finally decided to request Miss Clark to leave her work in Kumamoto for a part of the year to take Miss Judson's place in the girls' school at Niigata, and some family will also be obliged to leave their present place of labor to relieve Niigata for a time.

Thus we are obliged to "rob Peter to pay Paul," and it is not done without some heartaches, although those who have been obliged to leave their special fields to help others, have displayed true heroism. We now ask for fourteen new families and twelve single ladies, to answer the many calls

that come for assistance. The Kobe girls' school having lost two valuable teachers recently, is greatly in need of another lady, and it has been suggested that Miss Judson remain here until some person is secured; and this means that I must return to Matsuyama alone, and live alone once more, I know not how long. The living alone, however, is not such a trial to me as being obliged to see opportunities manifold go by ungrasped. The thought of going back without a companion is almost too hard to bear, but I am trying to leave it with Jesus, knowing that "he doeth all things well." While Miss Judson's absence from the Matsuyama school will be a great loss to us, yet I feel that the Kobe school must be taken care of first. Wherever we go in this land, we find graduates from this school engaged either in teaching or in evangelistic work.

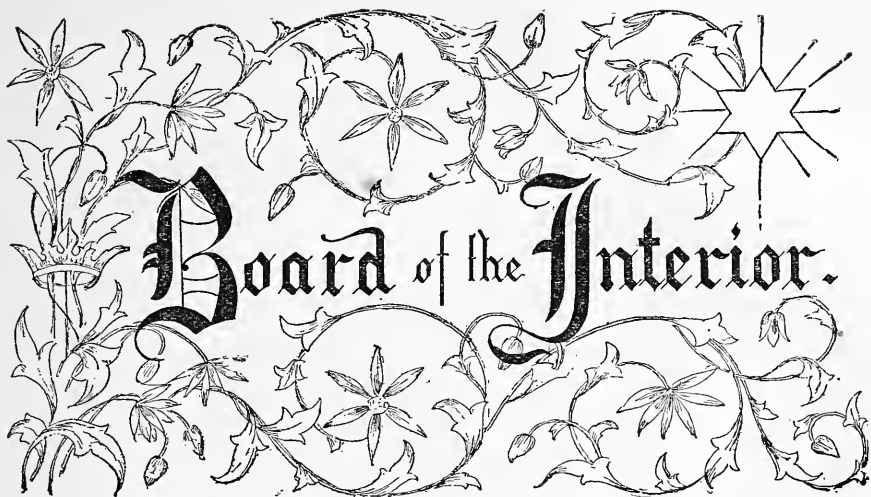
At Matsuyama, the last term's report showed a slight increase in attendance, and the closing examinations were more than usually successful. The interest in our weekly prayer-meeting was great, the average attendance being twenty-six.

SCHOOL BUILDING.

Our struggle for a school building is indeed a struggle, if ever there was one. There is plenty of money in this world, but it does not come to us. As matters stand now, it appears that we shall be obliged to spend another winter in that dark, cold barn. We do not mind teaching in barns for our dear Lord's sake, but we do mind breaking down and returning home, especially when there is no one to take up the work which we lay down.

News has just come to us that quite a party of missionaries will sail for Japan in the latter part of September. This relieves us of much of our anxiety, and strengthens my hope that Miss Judson may go to Matsuyama with me in the early fall.

EVERY DAY A LITTLE.—Every day a little knowledge. One fact in a day. How small one fact! Only one! Ten years pass by. Three thousand six hundred and fifty facts are not a small thing. Every day a little self-denial. The thing that is difficult to do to-day will be an easy thing to do three hundred and sixty-five days hence, if each day it shall have been repeated. What power of self-mastery shall he enjoy who seeks every day to practice the grace he prays for! Every day a little happiness. We live for the good of others if our living be in any sense true living. It is not in great deeds of kindness only that the blessing is found. In "little deeds of kindness," repeated every day, we find true happiness. At home, at school, in the street, at the neighbor's house, in the playground, we shall find opportunity every day for usefulness.—*Selected.*



JAPAN.

BAIKWA GIRLS' SCHOOL, OSAKA.

JULY 3, 1890.

MY DEAR MRS. MILLER: We have just come to the close of another school year, in which God has led us "into green pastures and beside still waters." You will find a programme in this letter; Miss Daughaday and I feel the girls were a credit to us and the school. We are living together at the school, and we find it a very pleasant arrangement. Eighty girls live in the adjoining house. They constitute our family. It is a large family, is it not? The rest of the school are day scholars, many coming from very sad heathen homes. If we only had more time to go into these homes; but so much time must be spent in teaching. But our daily prayer is that God, through the girls, will lead many of these families into the light.

Your loving missionary,

MARY POOLE.

Miss Poole writes September 2d, from Hiyizan:—

We, as a mission, are encamped on this mountain, and a most delightful summer it is. You may, perhaps, know this mountain is just out of Kyoto, which was, until late years, the imperial city. Yase, the little village at the foot of the mountain, was then highly favored by the royal family, as the nurses for the royal children were chosen from among the women of the village, on account of their fine health. I have been down among them this

summer to teach them, and they truly are a buxom set of women and children, with the beauty of perfect health. Tora San, the principal man of the place and our business manager, has a pretty daughter, who brought up the mountain very heavy loads of baggage on her head. We became interested in her, or Miss Daughaday did, and asked Tora San to send her to our school. He was reluctant to do so at first, but consented. Although she was fourteen she had never been to school. She has been with us now three years, and has learned to read and write. Her father is delighted with her progress, and now is anxious to have her go on. She is the only Christian in Yase. When asked what she should do if she was persecuted, her answer was, "I will be very patient." We are hoping that her father, through her influence, will become a true Christian. The pride he takes in her, and the love which shines out in his face when speaking of her, is very beautiful. Japanese fathers do love their daughters. On account of cholera in Osaka, the opening of our school is postponed. Much cholera is in Osaka, more than in Kobe or Kyoto. I send you an account of our annual meeting, which may interest you.

AUGUST 12, 1890.

MY DEAR SECRETARY: We are summering up in our old rendezvous on beautiful Mount Hiyizan, refreshing ourselves with companionship with about sixty others of our calling, and laying up stores of strength for the coming months. This is the time when we hope to get our correspondence all attended to for a year, more or less. I have been very unfortunate in having a sore hand all summer, so I am just beginning to write now, and most of my miscellaneous letters will have to go for another year.

I suppose you will have letters from your five Japan correspondents this summer telling about the mission meeting, so I will not tell much about it, only speak of the lovely spirit of the whole meeting. What an inspiration it was to come down after our somewhat disheartening experiences of the past month and to find one's self one of that great band of Christian workers, all so earnest, so sympathetic, so helpful. We can't help feeling a little as if we were rather alone during the year, and it is very comforting to come into contact with the other friends, and find that the plans, the hopes, which we have, are shared in by many others, only they, as well as we, are too busy to communicate with others about them.

We have been in rather a trying position this year in having the work of a large station suddenly left to us, who were so incapable of carrying it on. There was unlimited opportunity for work, and there we were, five tongue-tied mortals able to do little more than teach a little English. We were

thankful enough for that English teaching, however, for by means of this we were able to do a good deal of Christian work. To three or four of the pupils in the boys' school we have been able to give Bible instruction in English, and boys from the higher class have acted as our interpreters in teaching the lower classes. We have been so happy to see on the part of a great many boys an earnest desire to study the Bible. Our Bible classes were full, the Young Men's Christian Association rooms were crowded on Sunday afternoons, when they had an hour of Bible study together, and an address by the pastor or one of the teachers. And in the dormitory, too, most of the boys met daily for Bible study. I do not mean to say that all these boys would like to become Christians if they understood more about it. Many of them are only curious to know what it is, and do not desire to be convinced of its truth, but a great many, almost all, are perfectly open to conviction; but how are we to convince them? They are armed at every point with ideas skimmed from Unitarianism, Darwinism, Agnosticism; but we know that the Word of God is a two-edged sword, quick and powerful, and we pray that we may be made skillful in its use. The school has been under excellent Japanese management this year, and has done very good work in all lines, I think. It is a comfort to think that though part of the regular station work has been left undone, still we have met with success in the other parts.

For a long time the condition of the woman's work has weighed heavily upon us. We have tried in vain to get some one with experience to come here to take charge of it, and have at last decided that, if it is cared for at all, some one already at the station must do it. So it has been decided that I should give up my work in the boys' school, and give my time to doing the little I can do now with my slight knowledge of the language, and to preparing for more efficient work in the future. I feel wholly unequal to the work, and would gladly spend several more years in school work in order, when I begin woman's work, to do so with a better knowledge of the language, the people, and the methods of work; but I cannot but feel that since no one can be found to do it, I must do what little I can.

You know, I suppose, of the changes which have come to us this year. You have of course heard of that sad event which has cast such a gloom over our station this spring, the death of Mrs. Pedley. We had known her but such a short time, only from September to May, but in that time we had grown to love her almost as a sister. She was such a pleasure and such a help to us in all our work, and it was so hard to spare her, but since she was needed for a higher service, we must not complain. Her little boy is doing finely and is such a great comfort to his father. Miss Judson, whose work

has been in the girls' school, is obliged to leave us this fall on account of her health, and is going to Matsuyama, to be associated with Miss Gunnison in school work. I shall feel quite lost without Miss Judson, the last one of the twelve with whom I was associated the first year. I should say Japan was a land of change. I'm afraid I sometimes sympathize with that impossible Miss Philips in Santo, who thought that anything might be expected in Japan. Miss Smith also is to leave us, being recalled to Kyoto, to take up the work for which she came to Japan, in the Kyoto Nurses' Training School. Miss Judson's place is to be filled by Miss Clara Brown, who is to come out in October. From what I hear, we are, I think, going to find a very pleasant companion and co-worker in her. The station is not going to be fully manned by any means this year, but we trust we may be able to keep along for one more year, but help must come. Possibly Mr. and Mrs. Newell will be in Niigata, and I shall so enjoy being with them again, though we shall not be in the same house, Miss Brown and I being alone in the ladies' house. If Mr. and Mrs. Newell are not there, Mr. and Mrs. J. T. Gulick will be there in their stead. The burden looks pretty heavy, and we are trying to prepare for it by having just as good a time as we can this summer; and when fall comes we will buckle in and do our little the best we can, and leave the rest with Him who is ready to relieve us of all burdens. The most important lesson for us to learn is not to worry, and I hope we will study it and learn it well this year. I trust that as we go back, we will have your earnest prayers that we may go in the power of God. The thought of the prayers of the home friends is a constant inspiration and help to us. One less in the home is praying for us; but she is in the new home, and we feel as if she were even with us, and her presence cheers us in the grief which sometimes seems too great to bear, when we think of the empty place in the home circle.

Much love to you from GERTRUDE COZAD.

AFRICA.

Mrs. Cotton writes from Bailundu, West Central Africa, May 8, 1890:—

THIS is a lovely, bright morning, like a spring day at home. I have just come in from a *tepoia* ride. Tomasi and Moso (Mrs. Webster's boy) took me out to-day. We went to Chilume and two other little villages. The children from the villages run along after the *tepoia*, and at one village of about four houses a number of people came out to see me. How I wish I could understand what they say, for I know they were talking about me. In

a few days I will take the baby with me, and they can all see him. On the way to Chilume we cross a little brook where the water runs over some rocks. On these rocks the women pound their corn. They soak it over night and then pound it.

May 13th.—I will close our anniversary day by writing you. We have done nothing to celebrate, because I knew that if we invited the others to spend the evening it would make extra work for Mrs. Webster. Baby was three weeks old yesterday. He is well and strong; I wish you could see him. We have almost no trouble with him, for he sleeps a good deal, and when awake entertains himself. I play with him for an hour every morning when he wakes up, and think it a first-class sort of missionary work. It is surprising how well I am. In fact, I am as well as ever in my life. Last Sunday morning I went to church and took baby. It is a great comfort to me that I am so well, for there is no one here whom we could hire to help me. I wish you knew what a happy year this has been. To be in our own home is the main thing we wish for now, and we probably shall be in the fall. We have much to be thankful for. It seems that everything, even the little things, have been planned for our comfort.

May 16th.—Mr. and Mrs. Fay leave here about June 8th for Benguella, and from there for America. The annual meeting of the mission will be held here in about two weeks. Mr. Woodside has a calf which he will kill at that time. You don't know how anxious I am for the time to come. It is some time since we have had fresh meat, and now that the vegetables are gone we have a hard time,—only enough potatoes left for Sunday dinners. We have salmon and oysters, which are good, and soon our hams will be here.

We were very much pleased to hear about the mule. The mission will sell us "Jack," and then Mr. Cotton can have him all the time. He will use him in going to the villages, which will be his work when our house is built. Please thank all the people who have given for the mule. I wish I could write to some of them.

May 22d.—We are daily looking for the mail. It is now twenty-two days since the men left here, and they should be back. Three of our loads came yesterday, and another caravan is expected to-morrow, and out of that we get five or six loads. We still have one hundred loads at Benguella.

Anna said a little Mexican town she had just visited must be like Africa. But alas! we have no plantations with all sorts of fruit trees and tropical beauty. You would be surprised to see how destitute this country is of all such things. There are a few lime and guava trees on the compound, besides some bananas, but all these were planted by our missionaries. Even

wild flowers are not numerous. Peanuts grow in some villages not far from us, and the other day we got some. I wish you could see how little these people have and how little they can do. There are, however, some real geniuses among them, and with teaching they doubtless can do some good work.

May 26th.—The mail came yesterday while we were at church. It is just five weeks since the last mail came.

Just now we are having meat to eat—actual beefsteak! Not tinned or dried, but from a real live animal. Beefsteak every morning for breakfast, roasts for dinner, and cold meats for supper. It is the first of the kind I have had in Africa. You would look with amazement on the great platter of steak which we devour every morning. But it won't keep (for which I am thankful, as we have so much dried and canned meat). The annual meeting is now in session. Mr. Cotton preached the sermon yesterday morning.

I told Tomasi that papa wanted to be remembered to him, and he said to return the salutation. He is always pleased when any one speaks about Jesse. Jesse was one year old April 12th, and I made him a dress for his birthday. The other day he stepped into a pan of hot ashes, and badly burned his foot. Poor little fellow! It hurts him so when we wash and dress it.

May 27th.—A caravan came this morning. I wish you could be here to see a caravan paid off. Each man brings up his load and is paid in cloth. We hear that one man of the caravans yet to come was shot on the *ekango* (desert), and his load taken from him. That is the place where we stayed all night the first night out from Catumbella, when it rained so hard, and we sat under the fly of the tent. We suppose that robbers shot him. I hope the box that brings your things will not be lost. Such an accident rarely occurs. You want to know if I learn Portuguese. Some 'do; I do not. We do not use it here at all. Those at the coast use it more than they do in Umbundu.

May 28th.—This is such a busy time that I must write at odd minutes. Some caravan men have just passed on their way down to Mr. Woodside's, and all the folks have gone down to see what has come. I stayed at home with the baby. This morning Mr. Cotton put up his hammock under a large tree. It is a splendid place to sit with the baby. Paul, Moso's little two-year-old boy, got in with me this morning. It was a great novelty to him, and soon his little woolly head dropped on my shoulder and he was fast asleep.

At present an appropriation of fifty dollars per year for evangelistic work is asked for, but heretofore no one had been able to give much time to this work. As soon as our house is built this will be Mr. Cotton's work, and Mr. Woodside will go when he can. They go out to the villages and preach. Sometimes the boys go too; they are not paid for such work, but must be supplied with food. Mr. Cotton will ride Jack, but when he stays over night in a village he must make a small present to the chief man, and must take one or two boys with him. This expense will amount to more than fifty dollars per year, but it seems to me it is putting money directly into gospel work. In time we hope the medical work will develop so that we shall build a small hospital, but that cannot be yet; there is too much else to do.

CHINA.

PEKING, July 19, 1890.

MY DEAR ALLIE: We are in seas of trouble! Oh dear, will this rain never cease! This is the fifth day now. It commenced Monday night, and poured steadily all night, so that the court was a sea in the morning. Yet it still continued to pour all Tuesday, and much of Tuesday night; Wednesday, though it was a dark day, it rained only in showers. But Wednesday evening it commenced pouring again, and has been at it almost without let-up ever since. The drainage is far better this summer than usual, or my floors would all be under water. In previous years when this front court has become flooded, it has remained so for hours or days. Now it runs off so that as soon as the pour becomes ordinary rain, the waters go down. The court is 60 x 66 feet, and when I tell you that several times in the last few days' storm the water has stood from ten to eighteen inches in this court, you can realize what my condition would be if the drainage were as formerly. It has stood to within two inches of my top doorstep in the hardest pours, but on account of the improved drainage does not seem able to get higher. So I am not obliged to stand in the water on my step, like Mrs. Partington, shaking my broomstick at the Atlantic Ocean. Besides, I have no time for that, as I am occupied with trying to keep out of the way of the waters from above. My store-closet, where I kept all my trunks and boxes, looks like a square colander in active use. I have gradually got out the contents, as new leaks sprung, till now I just resign it to be a spring-cellar if it wants to, only I have to go in frequently and empty the pails, basins, etc., to keep the rest of my house from being flooded. Miss Chapin and I have to make frequent sallies around to our neighbors' houses, to move their furniture away from

fresh leaks. Mrs. Blodget's dress-closet and provision-closet are locked with spring locks. I am afraid the contents of both will be ruined before the communication is open with the Hills, so we can get the keys.

Only Miss Chapin and I are at home. The people out at the Hills must be suffering from leaks, and those on the Methodist Episcopal Mission compound, where I stayed with Mrs. Ament, must be in actual danger. We enjoyed that veranda so much. Now one end of the veranda has settled six inches, and the side is in danger of falling off the house. That was after last week's pour of only a day and a half. The side did fall from the next house to it.

Of course we have not heard their fate in this terrible storm. But every time I hear a crash of falling walls around me, I think of them. But really we foreigners are not the chief sufferers. I suppose there is not one house in a hundred in this whole city but what is leaking so that the poor wretches have not a dry place to cower day or night. In the first part of the storm we heard fire-crackers let off, as a kind of prayer to the gods to stop it. Now it is rather pathetic that we hear no fire-crackers. If they can manage to get any fire in their wet holes to cook what remnant they may have of food, they are fortunate.

All day-laborers, too, are thrown out of employment. And think of the poor wretches sick with the fever! They must lie soaking in the cold, cold water. It might not be bad, an occasional bath, but a continual treatment of that kind might lead to congestions. And all mails are stopped.

Mr. Goodrich wrote from Kalgan, begging Dr. Taylor to come up if possible. Dr. Sinclair and Miss McKillican really injured themselves coming out in the heat to attend Mrs. Ament. Then they went up to Kalgan, and the care of Dr. McBride during his last illness and the malignant type of the disease made them fear that the two young ladies would take it themselves, in which case there would be no doctor to attend them. Dr. Taylor decided that so long as they were not already coming down with the fever, and as Mr. Goodrich promised to write every two or three days, he would await further word.

The letters telling of Dr. McBride's death came Sunday. Monday night this storm commenced, so of course mails are stopped. Even if word should come now, roads are perfectly impassable. Kalgan is four or five days' journey away. The pass would be a roaring flood with this storm.

We heard of last week's shorter storm that it did great damage in Tungcho. A bore* came down the river in the night, and the houses near by were

* Bore, called also Eàre,—a huge wave, like a tidal-wave, where the ascending tide meets the opposing current of the river, forming a huge wave like a moving wall of water, advances with great rapidity in river Tein sin,—forty feet long and twenty miles an hour,—water of life.

carried away with the people still asleep. After a long rain, the people in that region are on the alert. But this was at the beginning of the rainy season, and they went to bed tranquilly. Everything outside city walls, and much inside, must be drowned out by this unprecedented storm. And that dreadful Yellow River! Where will it not go?

We almost dread to have communication opened with the outside world, and hear all the tales of wretchedness and death. Crops will be ruined; villages put hopelessly under water for months or years to come with broken dykes; families will leave, and roam the country as vagabonds. We have occasionally times in America when it rains as hard as it is raining now for a few minutes' shower,—on the 5th of July, for instance. Imagine this intensity continued with scarce a let-up, coming down upon a hand-to-mouth set of people, dwelling in houses composed largely of mud, and you can partly imagine the state of things. I have always before scoffed at the imbecility of a government which should plant its capital sixteen miles away from the nearest running water, but now I see the reason of it. I pity all who live in cities situated on rivers. I cannot understand this storm from a scientific point of view.

That first storm, they said, recorded a rainfall of twelve inches, which amounted to half the annual rainfall of Peking. But surely more water has fallen by far in this several days' storm than in that one. I should just like to see a rainbow!

You must not think I am repining; I just wanted to give you a little idea of the advantages of living in a Christian land. I do not want to be proud or canting, and yet it does seem as if there was a difference between the rain on the just and the unjust. This calamity will doubtless drive many refugees within sound of the gospel. Perhaps that is to be the rainbow.

Ever your loving sister, ADA.

ADA TO A. H. D.

PEKING, Aug. 15, 1890.

MY DEAR ALICE: We are basking in the sunlight these weeks. Last week occurred the birthday of the Sun, and the noise with which this *fête* was celebrated was almost equal to that of Chinese New Year. They evidently meant to remind the "Old Gentleman" (for that is the name by which the common folk know him), that they would be very grateful to him if he would never go off duty for more than a day at a time. The emperor, who is head of the weather bureau here in China, had to go to the temple of his ancestors to pray for the cessation of rain. I do not know whether he went himself or sent a proxy. I see by the Tientsin *Times* that the Pang-Chuang houses are still standing, though they have Yellow River water in their door-yards, with big fish in it.

We are expecting a visit from the Wyckoffs,—the twins, and their brother who has come over from Japan to visit them. But so long as the waters under the firmament and the waters above the firmament have become so mixed, they may give up their plans. Ever your loving sister, ADA.

For the Bridge Builders.

Mrs. O. H. Gulick, of Kumamoto, Japan, writes from Hiyizan (the summer retreat of the Japan missionaries) to home friends, of a mountain climb, which may be of interest to our readers.

AND now what do you think we have been doing? We have been climbing Fujiyama. We first thought of it a week ago Saturday, and Monday morning early a party of six started off,—Mr. and Mrs. Rowland, Mr. S. Gulick and wife, and Mr. O. H. Gulick and myself. We rode all day in the cars, and stopped over night at Shidroka, where there was a very good hotel in foreign style. Early Tuesday morning we took the cars again for a three hours ride to Gotemba. During the ride we had most magnificent views of the grand mountain. From Gotemba we rode ten miles on pack horses, beyond the verge of vegetation, and then commenced foot-travel. It was three o'clock or after when we commenced walking. The ascent was quite steep, and scoria resembling black sand made the walking difficult. We ladies had ropes around our waists and a man ahead to pull. A little before five—having traveled about ten miles—we reached a little stone hut, Station No. 3. Here we stopped to rest, and one man said we could not go any farther that night because Stations Nos. 4 and 5 were not occupied—that is, there was no one in charge, and we could not reach No. 6 before dark. We were sorry to stop so soon, but decided to retire early and go on by moonlight in the early morning. It was a miserable place. A fire to cook the food sent out smoke enough to most put our eyes out, and the Japanese smoked tobacco defiling the air. The room was small, so that we six, our nine coolies, the men of the house, and two other guests filled it full. We had to lay about as close together as we could on the boards, with only a thin mat and comforter under us. You can imagine we did not sleep very much, and soon after midnight were ready to start. Three of our party were so used up when we reached a stopping-place that I thought they would have to give it up. The weather, too, was disagreeable, misty, and some of the way rainy, so that we were considerably wet, and had to dry our clothes at the stations by the way. But two of the gentlemen were full of energy, and with a good deal of help from the coolies we all reached the top by eight o'clock in the evening. The road is very, very steep. We had to stop very frequently to rest and get our breath. We had a house to ourselves on the top, and were much more comfortable than the night before, though the boards were pretty hard.

We reached the top by five. It was clear, and we had a magnificent cloud view, for the clouds lay below us. We saw also the shadow of Fujiyama on the clouds. We had a fine sunset, too, and the next morning were up early to see the sun rise. But though the clouds lifted some and gave us glimpses of the country below, we did not have any clear view of the whole country at one time. We left the mountain soon after breakfast, and went down by a different road. The going down was not difficult, and we reached the railroad station about 8 P. M., and took the cars half an hour

later for Kyoto, where we arrived at 10 A. M. the next day, and by 3 P. M. were again in our tent on Hiyizan, glad enough to be safely back. If we had had a fine, clear view from the top, we should have felt better repaid, but as it is we are glad we have been.

Hiyizan, Aug. 9, 1890.

For the Coral Workers.

TEACHER HSÜCH, AND HIS EXPERIENCE IN THE FLOOD
IN PEKING.

BY MISS ADA HAVEN.

PEKING, Aug. 16, 1890.

MY DEAR CARRIE: Teacher Hsüch came to see us last week. He used to be a teacher in this compound; then he went to the American Legation. But now something wonderful is going to become of him. He is going to leave the centre of the world, and go outside to Germany; and hearing that the barbers there have only the barbarians' way of shaving only the face or certain parts of it, and, unless nature herself attends to the matter, allowing the hair to grow over the sides and top of the head just the same as on the back, all the same, as if a man were in mourning,—in view of these facts he decided to take his wife with him to serve as barber. Their young son also accompanies them. Poor innocents! The "foreign devil" story will be reversed. We gave them a few words of caution about using a drosky instead of trying to walk through the streets, etc., along with much other good advice. Those poor little bound feet would tread no pleasant journey through the streets of Berlin; but she was too old, she said, to unbind them.

But I did not start to tell you what we told them, but what they told us. We asked them about the safety of their houses during the recent deluge. "Oh!" said Teacher Hsüch, "I will tell you a funny story." But why he called it a funny story I cannot tell. There was only one place where I felt at all like smiling; and if I had smiled there, poor Hsüch would have been quite mystified as to the cause of my amusement.

He did not need to tell the story of the rain; for we all knew how the rain had come down for days like a cataract, high as heaven, and nobody knows how many square miles in area at the base. Well, after affairs had kept on like this for a long time, they found that the water was not only coming into their house from above through the leaky roof, but it was coming in through the doors, and, withal, rising rapidly. They dared not stay in the house any longer, for it might any minute be down over their heads. So, though it was night, pitch dark, and raining most effusively, they decided they must move; so they gathered their family, twelve in all. But when they were all in wading order, a difficulty presented itself. Where should they move to? Everybody else's house proved to be in the same condition, too. Not finding any house to move to any better than their own, the tribe

of twelve determined to settle on a *nien-tzu*. Now a *nien-tzu* is the nether millstone, a round table of stone as high as a donkey's nose, around which revolves the little upper millstone, a stone roller drawn by donkey or woman. But this millstone, the great nether *nien-tzu*, was this time to serve another purpose from its usual one, and another purpose from the millstone mentioned in the Bible. It was to save a whole family from drowning. Of course they could not all twelve get on the millstone. How even the ten who did get on managed to stay there all the night I do not know, but they did. Hsüch's younger brother stood up in the middle, and served as central pole to support the covering of the tent, a straw mat. And so they passed the night; and before they could get off the stone they twice felt the waters rise around them,—their hopes sinking as the waters rose. But after falling the second time, the waters did not again rise. "But what," you will ask, "became of the two who did not succeed in getting on the stone? Were they lost?" Oh, no! one of them was Teacher Hsüch himself. They stood in the water by the stone, with one hand holding to the stone, and with the other holding umbrellas over their heads. Now wasn't I good just here to let my expression indicate wholly pity unmixed with amusement?

At the story he next told indignation was the feeling to mingle with the pity. A number of families seeing the rising water in the river threatening their lands, betook themselves to the dykes. Then a breach occurring above them, a second stream came down the other side of the dyke; and the people were left thus on an island, and starved to death. If they had been in America they would not have starved to death. Well, that shows the need of missionaries.

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS.

January: Results in the Field of the World.

February: Some Triumphs of Missions.

March: Work among Women in Ceylon.

April: Work among Women in the Foochow and Shansi Missions.

REVIEW OF THE YEAR.

AT HOME.

Receipts: What were the receipts of the Woman's Boards as given in their last annual reports? What was the deficit of the Woman's Board of the Interior? How much still unprovided for? What were the receipts of the American Board, and what its aims for the coming year?

Auxiliaries: What number of Senior auxiliaries in each of the Woman's Boards, and how do they compare with the number of churches? Along what lines is there room for large growth still?

ABROAD.

Turkey: Sum up the results of the great revival. What is the present attitude of the government toward the mission work, and what the political situation? What ladies have been added during the year? What changes in institutions?

China: What was the Shanghai Conference and what its special plea? How many laborers called for in each of our own four missions? What per cent of additions to the churches in the Foochow Mission? What the religious condition of the North China Mission? What changes to be made in the Tung-cho High School? Note changes in Woman's work.

Africa: What is the condition of the three missions as to laborers? Note specially any growth of character among girls or women.

Pacific Islands: What of the Hawaiian Islands? What missionary re-enforcements for Micronesia? What new workers sent by the Woman's Boards? What new school built this year? What is the political situation?

India: What new work among women? What retards the work in other lines?

Ceylon: What has been done for woman in this mission?

Japan: Has the call for laborers made last year been answered? Give statement of the work of Girls' Schools in Kyoto and Osaka; Hospital work in Kyoto; the Evangelistic School; Kindergarten work. What new building needed for the Kobe Institution? What of Sendai and Niigata?

Papal Lands: What progress in buildings in Mexico? What is being done in Austria? What is needed for the best interests of Woman's work in Spain this year?

Give summary of the statistics of the Boards, or have them written on a blackboard. If not of all, at least give those of the Board to which your society belongs.

Helps: The information needed will be found in the November number of the *Missionary Herald*, and in the annual reports of the Woman's Boards, and in the December number of *Mission Studies*.

 WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM SEPTEMBER 18 TO OCTOBER 18, 1890.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Aurora, First Ch., 54.40; Amboy, 42; Ashkum, 55 cts.; Abingdon, 31.79; Alton, Ch. of the Redeemer, 7.35; Buda, 10.50; Batavia, 27.66; Bowen, 5.50; Brighton, C. S., 1; Champaign, 23.50; Clifton, 8.50; Crescent City, 1.60; Crystal Lake, 10.45; Chicago, Bethany Ch., 4.50, Covenant Ch., 26.34, First Ch., 50.25, Grace Ch., 18, Kenwood Evan. Ch., 77.37, Miss Bliss, 5, Leavitt St. Ch., 19.20, Lake View Cong. Ch., 4.75, Ch. of the Redeemer, 52.40, Lincoln Pk. Ch., 100, New Eng. Ch., 155, Oakley Ave. Ch., 16, Plymouth Ch., 149.85, South Ch., 259.95, South Pk. Ch., 21, Union Pk. Ch., A Friend, 37.50, Warren Ave. Ch., 18; Cobden, 2.25; Chesterfield, 13.60; Danvers, 17; Dundee, 37.50; Earlville,

6.24; Evanston, 121; Elgin, First Ch., 65, Prospect St. Ch., 3.25; Forrest, 5.40; Farmington, 19.50; Galesburg, First Ch. of Christ, 37.50; Glencoe, 17.60; Geneva, 5; Granville, 11.29; Griggsville, 50; Geneseo, 76.07; Garden Prairie, 4.02; Greenville, 7.50; Hinsdale, 151.14; Hamilton, 5.70; Illini, 15.20; Ivanhoe, 12; Joy Prairie, 52.50; Kewanee, 15; La Moille, 2; Lyonsville, 25 to const. L. M., 37; Malden, 6.75; McLean, 23.50; Marseilles, 50; Morris, 4.25, Mrs. A. M. B., In Memoriam, 2; Moline, 20; Naperville 2.51; Neponset, 9.30; New Windsor, 1; Oneida, 2; Ontario, 10; Oak Park, 50; Ottawa, 25; Princeton, 39.60; Providence, 15.36; Paxton, 8.70; Peoria, Plymouth Ch., 23.28; Payson, 19.60, A Friend, 5; Pittsfield, 25, Mrs. E. L., const. L. M., 40; Plymouth, 5; Poplar Grove, 10; Rollo,

13.40; Rantoul, 10; Roseville, 5.82; Ravenswood, const. L. M's 57.45; Roscoe, 12; Rockford, First Ch., 25 to const. L. M., 53.58, Second Ch., 25 const. L. M., 38.50, F. C. T., 25 const. L. M.; Sandwich, 23.95; Shabbona, 27.85; Sheffield, 34; Sycamore, 13.86; Stillman Valley, 22.85; Springfield, 14.75; Toulon, 2.50; Washington Heights, M. F. H. and M. B. H., 10; Wankegan, 10; Western Springs, 9.66; Wheaton, 5; Wilmette, L. A. F., 3.75, with Thank-off., to const. L. M's, 13.87; Winnetka, 10.10; Waukonsie Grove, 10; Winnebago, 10; Waverly, 26.75, 2,868 16

JUNIOR: Alton, Ch. of the Redeemer, 20, C. E., 5; Batavia, 10; Bunker Hill, 20; Canton, 17.50; Chicago, First Ch., 101, Kenwood, C. E., 32.34, Lake View, Ch. of the Redeemer, C. E., 33, Lincoln Park Ch., 16, New Eng. Ch., 50, Plymouth Ch., C. E., 5, South Ch., 73; Evanston, 69.40; Elgin, First Ch., 10; Englewood, 10; Galesburg, Brick Ch., the Philurgians, 40.19, First Ch. of Christ, 46.21, Knox College, 100; Geneva, 15; Glencoe, 12.30; Geneseo, Zenana Soc'y, 15; Ottawa, 66.30; Payson, C. E., 1.35; Rockford, First Ch., 15.90, Second Ch., 7.92; Sandwich, King's Daughters, 34; Sycamore, C. E., 4; Toulon, C. E. S., 10, C. E., 2; Wilmette, const. L. M's, 39.80; Waverly, Earnest Workers, 26.60, 908 81

JUVENILE: Ashkum, 2; Champaign, 10; Clifton, 3; Crescent City, 3.57; Chicago, Leavitt St. Ch., 18.84, Lake View, Ch. of the Redeemer, 4.15, Millard Ave. Ch., 35, Oakley Ave. Ch., 5, South Ch., 32.27, South Pk. Ch., 12, Union Pk. Ch., 30; Chesterfield, No. 1, 8.50, No. 2, 5; Evanston, 20.36; Elgin, Prospect St. Ch., 1.25; Farmington, 3.20; Galesburg, First Ch. of Christ, 16.74; Geneva, 15; Griggsville, 10; Geneseo, 10; Greenville, 5; Ilini, 8; Marseilles, 15; Ottawa, 15.30; Peoria, First Ch., 16.30; Payson, 21.15; Roseville, 2.50; Rosemond, 10; Wilmette, 24.96; Wayne, 6.50, 371 19

THANK-OFFERING: Buda, 23; Chebanse, const. L. M., 34.53; Crescent City, 10.40, M. B., 2.43; Crystal Lake, 13.75; Chicago, Covenant Ch., 40.48, First Ch., 169.22, M. B., 10, Forestville Ch., 15; Kenwood Ch., 131.63, Leavitt St. Ch., 37.70, Lake View, Ch. of the Redeemer, Coral Builders, 8.60, New Eng. Ch., 51, Union Pk. Ch., Y. L., 10; Chesterfield, 5.15; Downers Grove, 17; Danvers, 17; Englewood, Juniors, 10; Evanston, 90.20, Y. L., 29; Farmington, 17.01, M. B., 1.80; Galesburg, First Ch. of Christ, 25 const. L. M., 27, Y. L., 2.79; Geneseo, 75.68, Juniors, 11.36; Garden Prairie, 4.75; Geneva, 18.50, Y. L., 10.45; Grantville, 13.10; Greenville, 12.75; Hamilton, 10.50; Ilini, 14.80; Ivanhoe, 7; Joy Prairie, 30; La Salle, 4.50; Melvin, 5.52; Morris, 9.70; Naperville, 23.41; Oneida, 8.50; Ontario, 5.50; Oak Park, 33.08; Ottawa, 25; Providence, 11.07; Paxton, 43.35; Peoria, First Ch., 44, Plymouth Ch., 34.59; Prospect Park, 8, Happy Helpers, 1.20; Payson, 46.40; Pittsfield, 33; Plymouth, 15; Rollo, 23.10; Ravenswood, 17.55; Rockford, First Ch., 55.15,

Second Ch., Sunshine Band, 14.03; Sandwich, 15.81; Shabbona, 20.65; Sheffield, 7; Sycamore, 37.25; Stillman Valley, 35.25; Springfield, 20; Thawville, 7; Toulon, 21.26; Wilmette, 38.16, Busy Bees, 3.04; Winnetka, 25.96; Waverly, 17.10, 1,671 77
S. SCHOOLS: Lombard, 4.67; Roseville, 2.38; Western Springs, 3.41, 10 46
Total, 5,830 39

INDIANA.

BRANCH.—Miss M. E. Perry, of Indianapolis, Treas. Amboy, 2.28; Michigan, City, Aux., 31.45; Mosaics, 7.37, Mission Band, 1.18; Brooklyn, Mrs. W. Richey, 1; Kokomo, 24; Hammond, 1.70; Coal Bluff, 4; Ft. Wayne, 18; E. Gilead, 6.70; Fremont, 5.84; Terre Haute, 53.44; Jamestown, 1; Macksville, 3.35; Central, 1.30; Cedarwood, 1; Mauchport, 35 cts.; Beechwood, 80 cts.; Hebron, 9; Indianapolis, Mayflower Ch., Thank-off., 5.35, 179 11
JUNIOR: Indianapolis, Mayflower C. E., 2, People's Ch., C. E., 60 cts.; Kokomo, C. E., 10; Macksville, 2.13, 14 73
JUVENILE: Indianapolis, People's Ch., 1; Hebron, 3; Amboy, 3.50; Hammond, 50 cts.; Macksville, 3.40; Kokomo, 1.20; Terre Haute, 131.26; Fremont, 2.46, 146 32
Total, 340 16

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. Ames, 27.30; Atlantic, 10; Anamosa, 13.70; Denmark Assn., Pienie Col., 5.66; Bear Grove, 6.60; Bellevue, 4.87; Burlington, 32; Big Rock, 6.29; Council Bluffs, 35.52; College Springs, 5; Corning, 5; Cedar Rapids, 8.60; Cedar Falls, 2.70; Cherokee, 45; Creston, 11; Davenport, 39.65; Dubuque, First Ch., 10.84; Denmark, 30.50; Des Moines, North Park Ch., 15.55, Plym. Ch., 36.29; Decorah, 30; Earlville, 2.75; Eldora, 25; Fairfax, 5.60; Fairfield, 6; Forest City, Mrs. Law, 25 cts.; Green Mountain, 18.15; Garden Prairie, 8.50; Glenwood, 24; Grinnell, 94.63; Gilman, 5; Genoa Bluffs, 2.50; Hull, 17; Iowa City, 26.50; Kelley, coll. by Mrs. Eckley, 3.80; Keokuk, 30.50; Marshalltown, 25; Lyons, 11.64; Manchester, 21.80; Marion, 50; Monticello, 15; Mt. Pleasant, 20.47; Mitchellville, 1.60; Monona, 10; Newton, 6; Oakland, 3; Onawa, 4; Okaloosa, 53.45; Ottumwa, First Ch., 23; Osage, 5.64; Otho, W. C. T. U., 2; Percival, 7; Peterson, 4; Quasdoh, 2.36; Red Oak, 27.77; Shenandoah, 10; Stewart, 10; Spencer, 10; Traer, 85; Toledo, 6.18; Winthrop, 31.37; Waverly, 10; West Burlington, 2.10; Webster, Keokuk Co., 5; Wentworth, 1.50; Waucoma, 10; Williamsburg, 5.50, 1,112 63
JUNIOR: Clay, 30.31; Davenport, 23; Decorah, 21; Dubuque, Y. F., 22.25; Des Moines, Plymouth Rocks, 57.50; Genoa Bluffs, K. D., 1.30; Grinnell, 18.80; Iowa City, 10; Marshalltown, 8; Newton, 10; Rock Rapids, 5; Red Oak, King's Sheaf-Bearers, 3.40, 210 56
JUVENILE: Anamosa, 5.25; Clay, 10; Davenport, 17.12; Des Moines, 10; Grinnell, 1.67; Marshalltown, 6.50; Osage, 5.27;

Onawa, 10.10; Postville, 5; Stacyville, 15,	85.91
SUNDAY-SCHOOLS: Chapin, 1.32; Des Moines, Miss Frisbie's Cl., 1.75; Du- buque, Immanuel Ch., 15; Jennings, L., Miss Morse's Cl., 5; Mt. Pleasant, 11.49; Stewart, 4,	38.56
Y. P. S. C. E.: Bellevue, 2.45; Le Mars, 5; Postville, 5; Toledo, 3.66,	16 11
THANK-OFFERING: Ames, 2; Atlantic, 37.76; Anamosa, Aux., 2.48, Juveniles, 35 cts; Big Rock, 11.45; Council Bluffs, 26.66; Corning, 6.65; Dunlap, 25; Daven- port, 24.25; Dubuque, First Ch., 46.26; Des Moines, Plymouth Ch., 13.75; Davenport, Sunbeams, 6.35, Wide-Awakes, 1.30; Des Moines, Help- ing Hands, 1, Plymouth Ch., add'l, 6; Davenport, Junior, 4; Dubuque, Macedonian Band, 4; Eldora, 2.71; Farragut, 36; Gilman, 5; Grinnell, 132.07; Humbolt, 6.85; Lyons, 20; Mitch- ellville, 5.10; Mason City, 15; Magna- nia, 6.75; Marshalltown, 10; Onawa, 32; Quasqueton, 3.64; Rock Rapids, 17; Storm Lake, 2.65; Shenandoah, 18; Wilton, Mrs. H. N. Parsons, 1; Went- worth, Mrs. Kimball, 2.50,	535 53
SPECIAL: Stacyville Juniors, for Kin- dergarten Work, Smyrna, 2,	2 00
Total,	2,001 30

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Centralia, 5; Goshen, 10; Olathe, 18.76; Eureka, 20.48; Neosho Falls, 2.50; Wabaunsee, 10; Louisville, 2; Udall, 3; Downs, 2.72; Blue Rapids, 6; Smith Centre, 6; Hiawatha, 10; Sterling, 3.56; Partridge, 7.40; Leona, 7; Burlington, 8; Fort Scott, 20; Oneida, 6.25; Ottawa, 22.22; Manhattan, 55; Kansas City, 30.80; Lawrence, 26.30; Plevna, 3.50; Garnett, 3.30; Leaven- worth, 49.09; Sabetha, 46.24; Sedgwick, 5; Emporia, 27,	422.12
JUNIOR: Topeka, First Ch., 40; Sterling, 10; Lawrence, 15; Sabetha, C. E., 25,	90 00
JUVENILE: Wichita, Fourth Ch., 2; Ster- ling, 11.54; Oneida, 3.50; Ottawa, 4.20; Leavenworth, 10; Kansas City, 4,	35 24
SUNDAY-SCHOOL: Neosha Falls, 3.50; Lawrence, Plymouth Ch., 3.07; Leav- enworth, 39.15,	45 72
Total,	593 08

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Ann Arbor, 30.85; Armada, 22; Benton Harbor, 10; Ben- zonza, 22.70; Chelsea, 17; Columbus, 6; Clinton, 15; Detroit, First Ch., 104.50, Woodward Ave. Ch., 220, Trumbull Ave. Ch., 11.60, Flint, 33; Greenville, 46; Grand Rapids, Second Ch., 14; Hancock, 20; Hudson, 8; Jackson, 100; Lickley's Corners, 5; Lansing, Plym- outh Ch., Systematic Benevolence, 33.11; Manistee, 32.90; Olivet, 10.15; Raisinville, 5.50; Romeo, 1; Ransom, 5; Reed City, 12.65; Salem, Second Ch., 4.37; St. Joseph, 23; South Haven, 4.25; Tipton, 4; Three Oaks, 6.35; Union City, 8.25; Vermontville, 6.13; Water- vliet, W. H. and F. M. S., 5.63; Webster, 7.25; West Adrian, 5; Ypsilanti, 8.25,	867 84
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JUNIOR: Ann Arbor, Y. P., 6.80; Alpine and Walker, 15; Benton Harbor, C. E., 5; Detroit, Woodward Ave. Y. L., 120.25, Trumbull Ave. Ch., Y. L., 10, First Ch., Y. L., 51.95; Eaton Rapids, C. E., 15; East Saginaw, to const L. M., 25; Flint, Y. P., 20; Greenville, Y. P., 10; Grand Rapids, Park Ch., Y. L., 30, Junior Committee on Correspondence and others, 6; Owosso, Y. L., to const. L. M., 25; St. Ignace, Y. P., 2.92; Stan- ton, Y. L., 6.50; Traverse City, New Junior Soc'y, 20,	369 42
JUVENILE: Addison, 1; Covert, 1; Ed- more, 1.50; Litchfield, 5; Lake Lin- den, C. B., 6.31, A Little Friend, 6; North Adams, 4; Oxford, M. S. B., 3; Stanton, 9.60,	37 41
SUNDAY-SCHOOLS: Covert, 2.30; Dow- agiac, 6.10; Grand Rapids, Park Ch., 10,	18 40
THANK-OFFERINGS: Ann Arbor, 102.25; Alpin and Walker, Junior, 15; Chel- sea, 7; Benzonia, Miss Spencer, 1.80; Grand Rapids, South Ch., 6; Hopkins, 2.33; Ithaca, 4.60; Lansing, 37.30; Man- istee, 28.59; North Dorr, 3.35; Owosso, Y. L., 9; Olivet, 48; Romeo, 50 cts.; Red Jacket, 24.55; Reed City, 13.55; Stanton, Cheerful Workers, 2.50, Y. L. 6; Salem, Second Ch., 6.50; Sandstone, 19.03; Tipton, 6; Three Oaks, 11.40; Union City, 34.14; Vermontville, 12; Watervliet, W. H. and F. M. Soc'y, 9.43; Ypsilanti, 8.75,	409 47
Total,	1,702 54

MINNESOTA.

BRANCH.—Mrs. G. A. Wheaton, 628 Fourth St. South East, Minneapolis, Treas. Coll. at Annual Meeting not designated, 52.20; Detroit, 4.30; Excel- sior, Thank-off, 32.50; Mapleton, 1; Marshall, 4.24; Melrose, Friend, 2; Minneapolis, First Ch., 25; Northfield, 58.36; Owatonna, 1.18; Rochester, Thank-off., 55.25; Spring Valley, 6; Stillwater, 5; St. Paul, Park Ch., 40.93,	287 96
JUNIOR: Minneapolis, Como Ch., C. E., 5, Lyndale Ch., C. E., 5, Vine Ch., Y. L., 3; Northfield, 30; Carleton, coll., Y. L., 15; St. Paul, Park Ch., Y. L., 13.12,	214 12
JUVENILE: Duluth, 15; Lambert, L. S., Thank-off., 5.46; Minneapolis, 7.50, Plymouth Ch., Immanuel Ch., C. E., 8; Owatonna, B. M. L., 17 cts.; Stillwater, 5; Villard, 4,	45 13
Less missionary expenses,	547 21
Total,	536 71

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Wash- ington Ave., St. Louis, Treas. Amity, 13.50; Breckenridge, 10.15; Cameron, 10; Hannibal, 10; Kansas City, Olivet Ch., 9; Kidder, 2.05; Neosho, 7.40; Springfield, First Ch., 12; St. Joseph, 14.25; St. Louis, First Ch., 19.20; Pilgrim Ch., 50; Webster Groves, 65.55,	223 10
JUNIOR: Kansas City, Clyde Ch., 13; St. Louis, Pilgrim Ch., 55,	68 00
JUVENILE: St. Louis, Pilgrim Workers, THANK-OFFERING: Breckenridge, 6.50; Cameron, 2; Kidder, 2.45; Neosho, 3.10; Lebanon, 20; St. Joseph, 15; St. Louis, First Ch., 23.90, Pilgrim Ch., 100,	173 45

JUNIOR: St. Louis, First Ch.,	11 35	7.15; Mitchell, Bethel Ch., 2.25; Plankinton, 4.13; Redfield, 9.30; Sioux Falls, 7.50; Vermillion, 1; Yankton, 36.32,	119 98
JUVENILE: Breckenridge, 6.60; Kansas City, 8.45, Clyde Ch., 6.31,	21 36	JUNIOR: Sioux Falls, King's Daughters, 15; Yankton, Y. P., 23.79,	38 79
	Total,	JUVENILE: Faulkton, 5; Huron, 5.06; Lake Henry, 1.59; Sioux Falls, 2.42; Vermillion, const. L. M. Miss Gertie Swezey, 25; Yankton, 2.62,	41 69
NEBRASKA BRANCH.—Mrs. H. G. Smith, of Exeter, Treas.—Total,	674 19		
OHIO.			
BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Atwater, 14; Belpre, 34; Bristolville, 10; Brooklyn, 17.25; Burton, Mrs. E. A. H., 3; Cincinnati, Central Ch., 25; Claridon, 12; Clarksfield, 10; Cleveland, Euclid Ave. Ch., 205.89; Columbus, Eastwood Ch., Family Mite-box, 10, Mrs. P. A. C., 10, High St. Ch., 33.24; Conneaut, 16.49; Cortland, 2; Elyria, 72.34; Findlay, 5.50; Garrettsville, 8; Geneva, 17.70; Hudson, 5.50; Jefferson, 16; Johnsonville, 1; Kelley's Island, 16.50; Kelloggsville, 3; Kent, 12; Kinsman, 38, A Friend, 90 cts.; Kirtland, 4.75; Lindenville, 3; Madison, Central Ch., 16.05; Marblehead, 11.50; Marysville, 14; Medina, 26.66; Mesopotamia, 1; Mt. Vernon, 21.80; Newark, Plymouth Ch., 15; New London, 6.15; North Monroeville, 10.33; Oberlin, 25; Painesville, 4.50; Randolph, 5; Ravenna, 25; Rootstown, 23.60; Ruggles, 19.50; Saybrook, 6.60; Springfield, First Ch., 12; Steuben, 15; Toledo, Central Ch., 7; Vermillion, 3.76; Wakeman, 17.26; Wauseon, 38.25; Wellington, 24.95,	951 47		
JUNIOR: Cleveland, First Ch., C. E., 22.50, Plymouth Ch., Y. L., 50; Columbus, High St. Ch., Y. L., 65; Conneaut, Opportunity Club, 2; Elyria, Y. L., 75; Geneva, C. E., 5.82; Kinsman, Y. P., 2.85; Mt. Vernon, Y. L., 15; Painesville, Y. L., 15; Ruggles, Bridge-Builders, 15.85,	269 02	BRANCH.—Mrs. R. Coburn, of White-water, Treas. Baraboo, 2.25; Delavan, 18.65; Fox Lake, Mrs. A. Sawyer, 5; La Crosse, 19.85; Sparta, 43.20; Sun Prairie, 9.77; Windsor, 20.50; Wisconsin, 2.14,	121 36
JUVENILE: Conneaut, 2.50; Elyria, 10; Garrettsville, 2; Ruggles, 5.73,	20 23	SPECIAL: Mauston, Mrs. C. W. Barney, JUNIOR: Young Ladies—Brandon, 3; Beloit, First Ch., 12.45; Fox Lake, 10.50; Green Bay, 10; Lake Geneva, 10; Sparta, 5; Pittsville, King's Soldiers, 10,	60 95
SUNDAY-SCHOOLS: Cincinnati, Walnut Hills Ch., 20; Kinsman, 6.25,	26 25	JUVENILE: Evansville, 3.34; White-water, 6.30,	9 64
FOR HERMOSILLO: Akron, Y. P., 10; Kinsman, 6.25,	16 25	Less expenses,	3 86
THANK-OFFERINGS: Akron, 18; Andover, 8.80; Burton, 8; Ceredo, W. Va., 1.50; Chardon, 3; Conneaut, 6.76; Elyria, 1.65; Geneva, 12.50; Hudson, 11; Kirtland, 1; Lindenville, 12; Ridgeville, Henry Co., 2.35; Springfield, First Ch., 7; Tallmadge, 24.47; Unionville, 26.02; Wakeman, 18.74; Wellington, 60; Conneaut, Sandwich Circle, 5, M. B., 5; Ironton, 12.15; Mt. Vernon, 7,	251 94	Total,	190 09
	Total,	VARIOUS PLACES.	
	1,535 16	<i>California</i> , San Jacinto, 25; <i>Connecticut</i> , Farmington, First Ch., for Hermosillo, 5; <i>Florida</i> , Tampa, Aux., Thank-off, 10; <i>New York</i> , Buffalo, First Ch., the W. G. Bancroft M. B., for Ruk, 13.25, New York City, C. H. H., 10; <i>Utah</i> , Salt Lake City, Phillips Ch., C. E., for Hermosillo, 10,	
NORTH DAKOTA.			
BRANCH.—Mrs. E. H. Stickney, of Fargo, Treas. Cooperstown, 2.83; Oriska, 2.75; Jamestown, 4; Harwood, 45 cts.,	10 03	Total,	73 25
JUVENILE: Harwood, 4; Sanborn, 2.06,	6 06	FOREIGN LANDS.	
	Total,	<i>China</i> , Pang-Chuang, Misses Wyckoff, Thank-off, 10; <i>Turkey</i> , a member of a C. E. Soc'y, 25,	
	16 09	Total,	35 00
SOUTH DAKOTA.			
BRANCH.—Mrs. C. S. Kingsbury, of Sioux Falls, Treas. Armour, 3.50; Beulah, 2; Bon Homme, 1.63; Buffalo Gap, 8; Esmond, 2.50; Elrod, 5; Faulkton, 7; Firesteel, 6.45; Huron, 10; Iroquois, 2; Lake Henry, 4.25; Myron,		MISCELLANEOUS.	
		Sale of leaflets, ring donated, etc.,	35 49
		Total,	35 49
		Receipts for month,	14,702 94
		Previously acknowledged,	37,364 55
		Total since October 1, 1889,	\$52,667 49









